

TEXAS CHRISTIAN ADVOCATE

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

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

Volume LX

Dallas, Texas, Thursday, October 23, 1913

Number 11

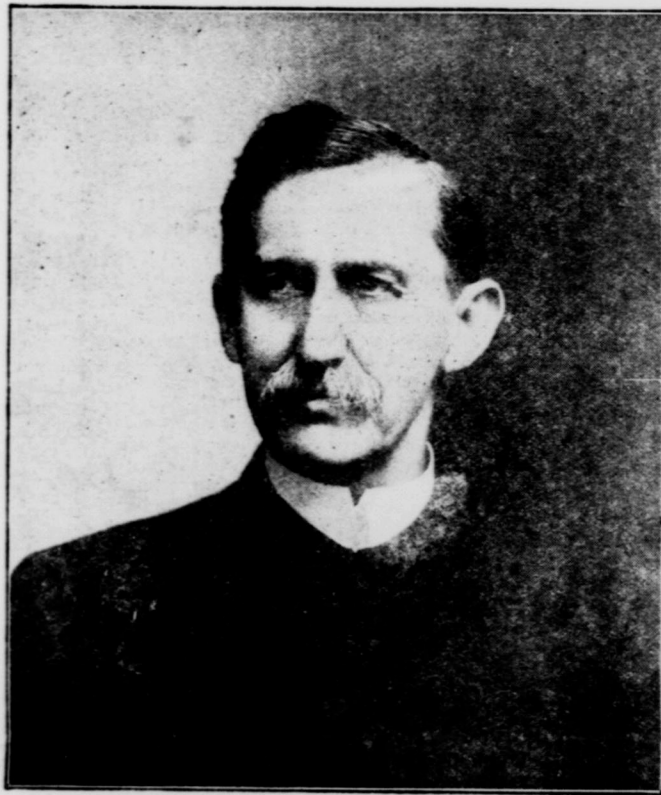
The Need Of A Larger Methodist Trust

THE word trust has fallen into disrepute and whenever the term is spoken or written it arouses suspicion and criticism. So much so is this true that nearly everybody is afraid of the trust. In this sense it applies to that form of business combination in which and through which organized business enterprises seek to lord it over all their smaller competitors and thus push them to the wall. It strives to control the prices of certain commodities and accumulate millions at the expense of the masses.

We have a variety of trusts of this character. Among them is the beef trust, the steel trust, the tobacco trust and other great combines of aggregated wealth. The trust has grown into such a colossal system in this country that Congress and the Legislatures are having to deal with it in an effort to regulate its operation and protect the people from its efforts to monopolize the different departments of trade and industry and subordinate them to private gain.

But we did not start out to write about this sort of a trust. We desire to get back to the original meaning and use of the word, to extricate it from the bad odor into which it has fallen and restore it to its real meaning as a term of respect and usefulness. In the olden times when we pronounced the word trust we meant that confidence we had in the individual or the neighborhood which led us to credit them with money or business, or character or reputation. We loved our fellow man and felt that we were safe in his hand when we had dealings with him. We knew that he would not take advantage of us and make use of us for his own personal benefit. We trusted him because we had implicit confidence in his honesty, his integrity, his veracity and his general character for doing the right thing in his relation to us. This is what we meant by the word trust under the old regime.

We heartily believe in this sort of a trust among Methodists. It lies at the foundation of our experience in matters of religion, in matters of character, in matters of friendship, in matters of Church work and success. Only as we love each other, trust each other and repose confidence in each other, do we approximate the Christ-spirit and life. In our great compact as a connectional organization, with multiplied agencies at work to carry out the mission of Christianity, it is absolutely necessary that we go largely on a question of faith and confidence. This is the bond that holds us together as individuals, as congregations, as a system of connectional workers; and it is the one potent factor that makes our great organization a success in the world. Love begets trust and trust results in confidence and thus we become cemented in our organized effort to carry out the plans of our Zion.



BISHOP JAMES ATKINS.

Bishop Atkins has just entered our State from New Mexico, where he held that conference at Albuquerque. He is now holding the West Texas Conference in San Antonio, and will follow with the Central and Northwest Texas Conferences.

He was born in 1850 in Knoxville, Tennessee. His father before him was one of the great preachers in the Holston Hills. His mother was a wonderfully gifted woman, so he inherited the best there was in the traditions of the Methodist parsonage. In early boyhood he attended school in his native East Tennessee. In his older days he completed his course at Emory and Henry College, Virginia. This old institution has turned out many of our great men. Bishop Atkins began his itinerant career as a junior preacher on the Bradley County Circuit. After this he rose to prominence in his Conference. Several years ago he retired from the pastorate and went into the work of Christian education. He was President of the Asheville Female College, and then became President of Emory and Henry College. From thence he was put in charge of our Sunday School literature, and thereafter his work was before the whole Church. He is a man of incisive mind, clear and logical. He has more than ordinary powers of analysis and as a preacher he is profoundly thoughtful and discriminating. He has deep convictions and has tenacity of purpose. His home is in Waynesville, North Carolina.

Then we need to trust our Bishops fully and kindly as our appointed leaders. They are not selfish men, neither are they self-appointed men; but they are broad men, generous in spirit, elected by us to discharge certain delicate duties. True, they are neither omnipotent nor omniscient. They are just converted men, called of God to the ministry and appointed by the Church to administer its affairs under defined terms of law. They may have their weaknesses and now and then they may make mistakes; but let us realize that it is the dominant purpose of their minds and hearts to deal honestly, fairly, impartially and with the utmost good will toward all

whose interests are placed in their hands. To distrust them, to believe them capable of an act of injustice, is to weaken public confidence in them as men and as the officials of the Church. And when this is the result, we injure our polity and the Church to which we belong.

Let us trust our presiding elders. They are the advisers and counsellors of the Bishop. They are our brethren, promoted for a few short years to responsibilities, and we ought to take it for granted that they are true men devoted to the best interests of the Church and striving in every way to deal justly with our interests. Of course they make mistakes.

They would not be human if they did not; but as a rule they are mistakes of the head and not the heart. Now and then one of them may have favorites to reward and there may be others about whom he gives but little concern; but this is very rare. Having observed them for forty years, it is our candid belief that presiding elders do their best to serve the best interest of the Church and look after the welfare of their brother pastors as far as possible. To distrust them, without sufficient cause, is to put them at a disadvantage and dissipate the confidence of the Church, generally, in them. Following this is but one result, and that is to injure their usefulness and interfere seriously with the large efficiency of methods of Church polity and usage. We need to cultivate a large and generous trustfulness at this point in our itinerant system.

The presiding elders ought to trust their preachers implicitly and brotherly. They ought to have no special favorite among them, no friends whose interests they seek to promote and no enemies to humiliate or to disfigure. They ought not to listen to every little word of criticism they hear uttered about their pastors and carry these things into the Cabinet. As a rule these common criticisms that people indulge in about their pastors amount to nothing and ought to pass into one ear and out at the other. Between the pastors and their presiding elder there ought to obtain the best of feeling and the deepest brotherly confidence and affection. No preacher ought ever to have the least reasonable ground for doubting the sincerity and friendship of his presiding elder. Distrust at this point is fraught with serious consequences to the work of the Church.

The preachers ought to trust one another. Sometimes this is not the case. They suspect each other of self-seeking, get little grievances against each other and go through the years with an unkind feeling in their hearts toward each other. And when they get together in little groups they often pick each other to pieces, say hard things, make incorrect impressions, indulge in little gossip, envy each other and in various ways practice a sort of an unintentional injustice toward each other. Of all the men in the world, Methodist preachers ought to love and trust their brethren. Now and then you will find among them a man who is not reliable, one who manipulates and practices underground methods; but he is the exception to the rule. We have been associated with them for well-nigh a half a century, and as a class they are the best and most dependable men in the world. Therefore, let them cultivate the utmost confidence in each other.

Preachers ought to trust their people and their people ought to trust their preachers. No ugly little talk ought to be tolerated for a moment upon the part of the pew or upon the part of the pulpit.

(CONTINUED ON PAGE FOUR.)

"Having Put His Hand To The Plow."

By BISHOP EDWIN D. MOUZON

"No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Several things might cause a man to "look back." He might begin to think that he had undertaken to plow too long a furrow, and so he might become weary in well-doing. Or, he might remember that there were other parts of his field to work and many other things to do besides plowing this particular piece of ground. And so he might look back. Jesus says such a man "is not fit for the kingdom of God." The work of the kingdom of God requires men who count the cost before they begin; and, having begun, permit neither weariness nor affairs of secondary importance to induce them to turn aside from the great task.

Here in Texas we have "put our hand to the plow." In the founding of Southern Methodist University we have undertaken a great task. It would be nothing less than tragedy, if now we should look back. And we must not turn aside from this task for comparatively unimportant matters. I once heard of a foolish dog that was in pursuit of a deer, but coming to a place where a fox had crossed the track, he left the deer and ran after the fox. He had not followed the fox far before he arrived at a spot where a rabbit had crossed. Forthwith he left the fox and took after the rabbit; but when the hunter came up he had left the rabbit and was barking at a mouse-hole. Let us keep on the track of the deer, and permit neither fox nor rabbit nor mouse to turn us aside. Which is to say, we have started out to build a real University in the city of Dallas, and we must let nothing hinder us. To enforce this point I will be pardoned if I quote from Owen Meredith:

"Alfred Vargrave was one of those men who achieve so little, because of the much they conceive. With irresolute finger he knock'd at each one Of the doorways of life, and abided in none.

The man seeks one thing in life, and but one. May hope to achieve it before life is done; But he who seeks all things, wherever he goes, Only reaps from the hopes which around him he sows A harvest of barren regrets."

Our great danger just now, our immediate peril, is that we shall conceive so much that we shall accomplish very little. Between three and four years ago we started out to do one great thing, namely to build a great University for Texas and the Southwest. And while doing this, we solemnly obligated ourselves to look to the interests of Southwestern University at Georgetown—not only to continue Southwestern as it is, but also to enlarge its equipment and endowment. Here, surely, is a gigantic undertaking. This is the thing we set out to do. We have done neither as yet. And as for Southern Methodist University, while we have made a splendid beginning which has called forth the admiration of the whole Church, it is only a beginning that we have made; and if we stopped now, if we even paused in that enterprise, we should scarcely be able to open a good college—to say nothing of a university with medical and Biblical departments and a productive endowment of \$1,000,000 without which our school cannot be rated as a university at all.

We must face the facts as they are and must get our Methodist people to face the facts. I find that there are some brethren who suppose that we have practically completed our undertaking at Dallas, and that nothing remains but to finish the buildings and employ the faculty and open the University. We have done well up to the present time; but, I reiterate, we have made nothing more than a bare beginning. Building a university is big business; and it takes much time and much money.

But I shall be reminded that there are other educational institutions in the State, and that these also must be cared for. I appreciate that fully, and concerning that I wish to say a few things.

In various parts of the State are our Secondary schools. The Secondary School holds a very important place in the work of the Church. It enlists local support. It creates its own patronage in a large measure. It brings Christian education with its lofty ideals to boys and girls who, without it would never have come under their power. It inspires its best students to go further and attend the higher institutions of learning. Its influence

is definitely religious and Methodist. We must support our Secondary Schools. But we must keep them Secondary Schools. For the time being—and for many years to come—no Secondary School, whether in North Texas or South Texas, in the Eastern or Western part of the State, should be encouraged in its ambitions to become an "A" class college. And there are two reasons why I give this as my judgment: (1) The Secondary School does not require so very much money to enable it to do good work, and as soon as you begin to add college classes to the work offered by the Secondary School you begin to load the school with financial difficulties; and (2) to turn aside to raise large sums of money for our smaller schools before we have gotten our University into operation, would be nothing short of suicide. It would cut the very ground from beneath us. By all means let us give liberal support to these schools, but let it be done in such a way as will not only not estop, but not even impede, the completion of the University which we have founded in Dallas.

I spent a Sunday recently in Fort Worth with President Boaz and Commissioner Young, in the interests of Polytechnic College. Until recently some of us have been quite uncertain as to the future of Polytechnic College. But the people of Fort Worth are now enthusiastic in their interest; and Dr. Boaz is now living in Fort Worth as the permanent President of Polytechnic. The citizens of Fort Worth are rallying nobly to save the college; and the people of that part of the State are showing an interest which makes the future practically certain. Dr. Boaz is a Fort Worth man in whom the people of Fort Worth have always taken interest, and it seemed according to the eternal fitness of things that he should be put again at the head of Polytechnic.

Besides our Secondary Schools and Polytechnic College, we have Southwestern University, for forty years the property of all the conferences in Texas, claiming our attention. And it has a right to claim the attention of the entire State, because of what it has done for the entire State and because it belongs to no one section of the State. And Southwestern has this further claim: the plans of the trustees to raise \$300,000 for building and equipment have been twice endorsed by the Commission—first, at their meeting in July at which, by invitation, I was present; and again at their recent meeting in the city of Fort Worth. Personally I hope to be able to do something worth while towards the carrying out of these plans for Southwestern.

If my brethren have followed me thus far in this communication, I am sure that they are saying: "Well, we certainly do have before us some pretty big undertakings in an educational way." If I have led you to see that, then I have performed just one-half of the task which I set myself when I sat down here before my typewriter to type this article. Do you not see with me that the dog is in great danger of leaving the deer and ending up with barking at a mouse-hole? Do you not see that we are in great danger of putting ourselves in the class with those "who achieve so little, because of the much they conceive"? Do you not see that, having put our hand to the plow, we are not fit for the kingdom of God if we look back? "This one thing I do" was the secret of the apostle's success; and we shall not succeed unless we do the one thing which we set out to do.

I said "building a university is big business." Let us see how big it is. I write down here the names of some of the leading universities of America, and opposite each name I place the amount of money which that institution represents.

Columbia University	\$38,000,000
Leland Stanford Jr.	30,000,000
University of Chicago	26,000,000
Harvard University	22,000,000
Cornell University	15,000,000
Yale	13,000,000

And take also the following institutions belonging to our sister Church, the Methodist Episcopal Church (North):

Northwestern University	\$6,800,000
Syracuse University	5,200,000

And come home to Texas. The Rice Institute represents more than \$10,000,000; and the State University of Texas represents buildings and equipment worth something like \$1,200,000; and an annual income of about half a million. Vanderbilt University, as is well known, is just one of the smaller universities of the country, with endowment just a little more than required to be classed as a university; but Vanderbilt represents at least \$3,205,000.

In the light of what is set forth here



METHODIST EPISCOPAL CHURCH, SOUTH, ANGLETON, TEXAS

REV. F. G. CLARK, PASTOR

We finished our church in June and have just put the finishing touches on our beautiful new parsonage. The church is built of concrete blocks, and its interior is finished in excellent taste. The parsonage is a delightful home, perfect in all its appointments and is appreciated to the full by the pastor's family. Our work is prospering nicely here, in spiritual as well as temporal things. A three months' campaign in the early spring doubled our Sunday School enrollment, and we are planning a further advance. Our special meeting has not been held, yet we have enrolled thirty-eight new members so far this year. This is a fine people; kindly, helpful, generous, religious and the pastor and his family are content in their work. Much of the credit of the church building is due to the untiring effort and heroic faith of the former pastor, Rev. M. F. Daniel. Amidst trying conditions that would have daunted a less courageous soul, he led his people to undertake the erection of this splendid church, of which, now that it is completed, everyone is proud. It was the grief of his heart that he could not stay to complete it. The years have been replete with labor, but success and appreciation sweetens toil, and God has blessed us with both.

F. G. CLARK.

in these figures, is it necessary for me to add that it will take a wise use of what we have secured in gifts of land and money to open a first-class college in Dallas? We shall have neither buildings, nor equipment, nor endowment for a real university if we stop now. And the surest way to stop now is to undertake so many things of lesser importance in different parts of the State as to make the University impossible. I urge the preachers and laymen to consider that we have not yet built the University; we have only begun. And we are not going to stop.

This paper is growing longer than I intended; but I must say some things about the Biblical Department. In that I am greatly interested. I believe in the University. I believe in a Christian University. I believe in a Methodist University. I have no patience at all with the agnostic position that a University to be a university must believe nothing in particular and teach everything in general. The real question at issue is whether Christianity be true or false. The man who denies that there can be such a thing as a Christian University, denies the truth of the Christian view of the world. And the man who denies that there can be a Methodist University denies that there are certain aspects of Christianity which are presented by Methodism as by no other Christian denomination. We need a revival of Christianity; and we need a revival of the Methodist type of Christianity. We have seen the beginning and the progress and the outcome of so-called university teaching which is bigger than Christianity and broader than Methodism; and we need no more of it. I heartily agree with Dr. W. A. Brown when he says: "Objection is often made to this close connection of theology with the work of the Church. The pursuit of knowledge, we are told, to be successful, must be disinterested. So far as this objection is thoroughgoing, it may be urged with equal effect against any attempt of men to instruct their fellows in the views which they hold. It is not directed against theology, but against the Church, and ultimately against Christianity itself. It amounts to saying that no honest and impartial man can be a Christian." Let us be done with such agnosticism. Let us go forward with the building of a University where the truth as it is in Jesus shall be taught, and where our young preachers shall be grounded in the great principles of Methodism. We shall need to be very careful. There are some theologians who have the hand of Esau, while they speak with the voice of Jacob. Both voice and hand must speak one language, the language of Christianity as interpreted by Methodists. And we must be careful also in choosing the men who are to go in and out before our young preachers. Not only must they be men who know our doctrines and love them; they must live them. The man himself has greater influence than anything he may teach by textbook or lecture. I thank God daily for the great, unselfish men who taught me by their lives. And possibly some may wonder that I say so often that my ideals and inspirations came from them. Let us search out men who know the truth and love it; men who love God and not this world; men who seek not their own interests, but the interests of the Kingdom of God; men of prayer who walk with God and know out of personal experience the power of the gospel to save and to transform. When God needs such men, they can be found. We have them in Methodism in abundance. Saul may never have thought of himself in connection with the

kingship, but when God wants him he will point him out.

Need I offer a word of explanation for writing so often concerning our educational matters? I have an intense personal interest. This interest connected me with Southwestern University for a time. While there in some small measure I had to do with the beginnings of the movement to establish the University at Dallas. If the General Conference had not severed my connection with one of our schools I should doubtless now have been more immediately associated

with my collaborators in the cause which lies next to my heart. I understand fully what it was that we started out to accomplish. And now that I carry the responsibilities of one of the General Superintendents of the Church, since my home is here in Texas, I have felt that I should fail in the discharge of the duties which have been placed upon me if I did not constantly keep before the Church our great opportunity and our great responsibility. Having put our hand to the plow, let us beware lest we look back.

Dr. Hyer Writes An Open Letter To Methodists

Recently the President of one of our Secondary Schools called our attention to the fact that at the last session of the Commission of Education the campaign for additional funds for that institution was authorized and approved, and that the Commission had further directed that this and other campaigns which had been authorized were to be placed, by one action, under the direction of "the organized forces of the Commission and such others as may be needed and as may be commanded by the Commission," and more specifically by another action taken at the same session. "R. S. Hyer, H. A. Boaz and Frank Reedy" were given full control of the Commissioners employed in the campaigns of the several institutions. The reply to the above request is here copied and placed in your hands that you may more fully understand the attitude of Southern Methodist University in reference to the various campaigns which the Commission of Education has authorized.

Dear Brother ————: In reply to your letter of recent date in reference to the use of our Commissioners in your campaign (for College), I beg to say that so many requests of a similar nature have come to us both through the action of the Commission and by personal petition, that our Trustees are at a loss to see how we can render assistance to all of these without entirely abandoning the campaign for Southern Methodist University.

As you well know, Dr. Boaz and Brother Young have on hand a big job at Polytechnic and we have loaned them Brothers Barton and McClure to assist them in this campaign with the understanding that they in turn shall give us a month's service in our new campaign for Southern Methodist University. You will recall the fact that the Commission in this last meeting urged the Trustees of Southern Methodist University to begin a campaign for a second million dollars, and place the control of the Commissioners now in the field under the direction of the President and the Executive Committee of the Board of Trustees. At the same meeting a motion was passed which seems to make it the duty of Dr. Boaz, Mr. Reedy and myself to take charge of all other campaigns throughout the State, even including the one for Southwestern University. How it is possible to do all of these things I do not see, unless we entirely abandon the campaign for Southern Methodist University.

The Commissioners now in the field were appointed by their respective conferences as Commissioners of Southern Methodist University, and before they can be used in any other campaign it seems to me that a specific order from their conference must first be secured. It is true that Southern Methodist

University, claiming that these men were appointed as Commissioners for Southern Methodist University alone, did for a time release them to work for Stamford, Seth Ward and Polytechnic College, but in so far as I know the real spirit of our Trustees, they are not willing to continue this policy indefinitely. They realize that Southern Methodist University has not received anything like the amount of money necessary to make it a university. Our Board of Education at Nashville demands that all institutions ranked as universities of the Methodist Episcopal Church, South, must have at least one million dollars of productive endowment.

Our Medical College must be strengthened or abandoned and this must be done immediately. All are agreed that it would be a disgrace to Methodism now that Mr. Carnegie's gift to Vanderbilt has been refused, to declare that the Church is unable to take care of its single other Medical College. In a private letter to me Bishop Candler said: "You cannot give up your Medical School." Bishop Denny says, "You must have more money or become another Methodist failure."

Our friends will therefore understand that the great work for which the Commissioners were originally appointed, namely, to establish a university, has by no means been accomplished, and that the results thus far achieved, splendid as they are, and grateful as we are for them, will all amount to nothing unless it be supplemented by a very great work in the near future.

We realize that what has been done could not have been accomplished without the hearty co-operation of practically all of the Methodist schools in the State, and we feel a deep sense of obligation to them and an earnest desire to assist them in every way possible. Particularly is this obligation felt toward you personally and officially; but you must realize that at present it will be impossible for us to abandon Southern Methodist University to conduct campaigns for the several Methodist schools of the State that are now asking for our assistance. I have had no opportunity for a conference with Dr. Boaz, but I am sure that I correctly represent him when I say that for some time it will be impossible for the Commissioners appointed for Southern Methodist University to enter the field for other institutions.

Thanking you again for your abiding interest and the great service that you have rendered Southern Methodist University, I beg to remain,

Fraternally yours,
(Signed) R. S. HYER,
President.

That all may understand that the position taken by the officers of Southern Methodist University is in

complete accord with the action recently taken at Fort Worth in reference to Southern Methodist University, their attention is called to the following:

EXTRACTS FROM THE MINUTES OF THE COMMISSION OF EDUCATION.

First, S. M. U.

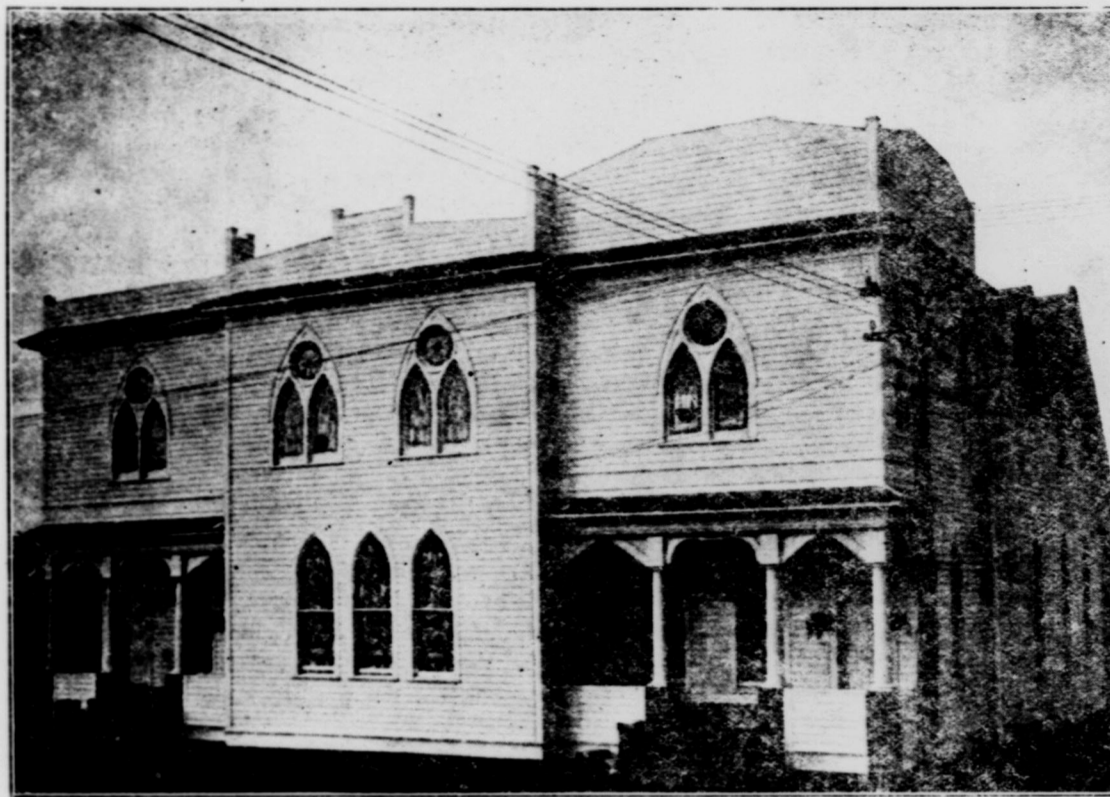
Whereas, At your last meeting you unanimously passed a resolution granting the request of the Trustees of Southern Methodist University for authority to inaugurate a second campaign for an additional million dollars, of which amount \$500,000 is to be set apart for endowment, supplementing the amount already secured for this purpose, so that the University shall have \$1,000,000 for endowment and thereby be ranked by our Board of Education of the Methodist Episcopal Church, South, and \$250,000 of the aforesaid million to be used for Theological Department and \$250,000 to build a sanitarium, and to further enlarge and properly equip the Medical Department, so that it may be recognized by the American Medical Association and the Board of Medical Examiners of the State of Texas as an acceptable medical college.

Therefore, we urge the Trustees of the Southern Methodist University to continue the campaign to secure further funds for the completion of buildings now under contract and provide, as contemplated in the former action of the Commission, an additional million dollars.

We further recommend in compliance with the provisions of your former action the appointment of three Commissioners, for Southern Methodist University, the same to be selected and controlled by the President and Executive Committee of the University.

Second, Secondary Schools.

Rev. Thomas Gregory made a brief statement concerning a campaign for Coronal Institute. Rev. C. T. Tally presented a request for Alexander Collegiate Institute. Rev. C. F. Winfield and Rev. W. B. Wilson represented Meridian College, and requested the approval of and help from the Commission in their campaign to raise \$70,000 for the erection of two dormitories. Rev. C. L. Bounds represented Wesley College and requested approval for a campaign to raise \$50,000 for an administration building, and \$50,000 for equipment and endowment. Clarendon College requested the Commission to endorse a campaign to raise \$100,000 for endowment and \$50,000 for additional equipment.



M. E. CHURCH, SOUTH, MADISONVILLE, TEXAS

The above is a picture of our remodeled church at Madisonville. It will seat 700. It has two rooms on first floor for primary department of Sunday School. The hall on second floor is 21x68 feet, divided into four rooms by folding doors, used for class rooms or hall for League work. In the rebuilding we never lost a service.

REV. G. H. COLLINS, PASTOR

To carry out this plan they asked for the use of the campaign forces of the Commission. The Commission granted all of these requests.

"On motion, R. S. Hyer, H. A. Boaz and Frank Reedy were given full control of the Commissioners employed in the campaigns for the several institutions."

Southern Methodist University.

"That with due recognition of action already taken with reference to other financial campaigns the Commission authorized and direct that a campaign be inaugurated to raise \$200,000 for endowment and \$100,000 for buildings for Southwestern University."

"That beginning as soon as practicable, after the adjournment of the Annual Conferences, the Commission use our organized forces and such others as may be needed and as may be commanded by the Commission, to raise said amounts."

He said, "You are a brave young man to bring your family here with no more prospect of a living than I see for you, but I can let you have some land to work if you want to try it, and maybe you will make it."

So I rented land, too. When my wife was able to move, two of my neighbors volunteered to move me in their wagons, so, with my mother-in-law and sister-in-law, and my young wife and four weeks' old baby, tucked away among the household goods, we hit the road. We camped out that night, and it snowed, but we did not suffer. The next day we reached our place and soon were happy in our little hired house, for which my good friend would not let me pay. I soon had me eight preaching places and found some few people at each one who had at some time been members of the Methodist Church, and were in most instances ready to enter an organization. I preached in school houses, and even at my first service called mourners at every place and had many conversions. At one place I had gone in and made an appointment for a week-day service, and when the day came, everybody about there had come to Church. I preached and called mourners, had an altar full and every one of them got religion and joined the Church that day. Every round was a revival. I went everywhere, into the homes of everybody, talked and sang and prayed. Yet I found time to get through with my course of study, make a good corn crop, got me some hogs fattened and killed 1050 pounds of meat, organized nine Churches, and held nine protracted meetings. It would be impossible for me to tell all of that and the three following years on that work. I don't think I ever missed a chance to talk to people about religion. I made it an individual matter. I did not know much. I knew I had religion myself. I knew I loved Jesus with a passion. I knew my religion made me very happy, and made we want people saved.

I have said I was in debt, and I determined to get out just as fast as possible. In this my wife's mother was a great blessing to me. She had been a widow since the War, and had raised a large family, and knew how to make much of little. Let those who will poke fun at mothers-in-law, but not me. My wife also did her full share. Not one cent would she spend that could be avoided. She dressed in calico, made her own clothes, did her own washing and ironing, and otherwise studied economy under the teachings of her mother. Her Sunday outfit was a black calico dress with white sack and maybe a ribbon or two, and when diked out she was as pretty as Queen Vashti. The people were very kind to us. The fact is, they were just as good as they knew how to be. When my fourth Quarterly Conference came, everybody attended from all over the work, Methodists, Baptists, Presbyterians, and out-siders asking for my return. They had paid me in all \$138, and the Board had paid me \$176 on the appropriation; in all, \$314. Most of the pay of the charge had been in corn and meat. The Conference was held at Henderson, with Bishop Doggett presiding, and I was on hand with nothing to do but make my report and hear the great preachers. My report came early in the session, and when

my name was called and I was asked to make my report I was so frightened that it was with difficulty I could stand on my feet. The report blanks then were made in one long sheet, and had everything on them that could be thought of. So I proceeded to read: "Members received on profession of faith, 56; number of churches, none; number of parsonages, none; amount of money raised for churches and parsonages, none; number of Sunday schools, none;" and so it went, "number of officers and teachers, scholars, volumes in library, etc." I thought it all had to be read, but as I had none of these things, I hurried on reading, none, none, none, until the Bishop whirled in his chair and called out, "What sort of place is that?" I jumped like I had been shot with a packsaddle, and stammered back, "It is a considerable place, Bishop." That was the first time a Bishop had ever spoken to me, and if they were always going to frighten me that way I hoped I would never be spoken to by another.

At that time the East Texas Conference was a small and feeble body, and much in need of preachers. We got by transfers at this session two very fine men, U. B. Phillips, from Mississippi, and W. A. Sampey from Alabama. Two were admitted into full connection, J. R. Wages and Milton H. Jones. There were only four districts, Marshall, San Augustine, Palestine, and Beaumont. If my memory is correct, R. W. Thompson went to Marshall District, J. R. Bellamy was returned to the San Augustine, E. L. Armstrong to the Beaumont, and John Adams to the Palestine. I think we had just five stations, Marshall, with U. B. Phillips in charge; Henderson, with John S. Mathis; Tyler, with R. S. Finley; Crockett, with J. C. Woolam; Palestine, with S. W. Turner.

I was returned to Douglass Mission and Rev. D. S. Watkins was returned to Linn Flat Circuit, and was my neighbor pastor. He was a very remarkable man and when stirred, he was a great orator, and one of the most fearless men I ever knew. He was a most able expounder of the Scriptures. When he turned his guns on the popular vices of the day he would make your blood run cold; or when on the theological errors preached by some in these parts, there was rarely even a patch of hair left. Traveling through Shelby County one summer day he came on a brush arbor by the roadside with a large congregation and a man up preaching. Uncle Dan stopped and hitched his mule and took in the service. The preacher was a stranger to him. During the sermon the preacher told his audience that there was never any Lord Jesus Christ till he was born in Bethlehem, and that there was never any Holy Ghost till the day of Pentecost. When he was done Uncle Dan asked if he might say a few words, and proceeding, he addressed the congregation, saying: "My friends, I have listened to this learned discourse with profound wonderment. I could but wonder when it was stated here today that there was never a Christ till he was born in Bethlehem. What a pity it was that when Jesus said, 'Before Abraham was, I am' that this great man had not been there to have said, 'It is a lie, Jesus; you never was, till

born' in Bethlehem; and 'That he was not present when Paul said of the children of Israel, 'They drank of that spiritual rock that followed them, and that rock was Christ; and to have said, 'You are a liar, Paul, Jesus was not there,' and when Peter said, 'Prophecy came not in old time by the will of any man, but only men of God spake as they were moved by the Holy Ghost' to have you lie, Peter, there was no Holy Ghost till the day of Pentecost! At this he bowed himself out.

When the Conference was held in Jacksonville in 1879, when the name of a brother was presented for admission on trial, the committee said he did not pass. Uncle Dan jumped to his feet and said, "Bishop, it will not do to turn this man down because he don't know grammar. I know him, and he is a good preacher, and we need him. Why, sir, when I was getting ready for admission on trial, they gave me a grammar and told me I must study it, and when I met the committee, Dr. Keener, now Bishop, was the chairman, and he asked me if I had studied grammar and I told him I had got one and took it out in the woods with me and read two chapters in it and got down and prayed, and tried to get happy, but couldn't to save my life; and then I took my Bible and read one chapter and got down and prayed and got happy and shouted all round the woods and I threw the grammar away, and now, sir, I move that we receive this good gospel preacher on trial." Amid applause and laughter he was voted in.

I have said he was a great preacher. His rebukes of sin were fearful, but when he turned to mercy's side he was irresistible. If he entered the pulpit with his right shoulder drooped, his under jaw relaxed, and took for his text, "For God so loved the world, etc." you might look out. It was the token that down under the rugged exterior of the outer man was a great tender heart, stirred by the Father's passion of love for lost souls, that would break forth today, overflowing its banks, and sweep everything before it. Then men who had cursed him yesterday would rush to the altar and fall down, crying for mercy.

He who lives right is robbing death of all its terrors.

I WILL.

I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear,
I will waste no moment whining and my heart shall know no fear.
I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze;
I will try to find contentment in the paths I must read,
I will cease to have resentment when another moves ahead.
I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine—
I will cease to preach my duty and be more concerned with mine.
—S. E. Kiser, in San Francisco Star.

BUILT RIGHT

Stomach, Nerves and Thinker Restored by Grape-Nuts Food.

The number of persons whose ailments were such that no other food could be retained at all, is large and reports are on the increase.

"For 12 years I suffered from dyspepsia, finding no food that did not distress me," writes a Wis. Lady. "I was reduced from 145 to 90 lbs., gradually growing weaker until I could leave my bed only a short while at a time, and unable to speak aloud.

"Three years ago I was attracted by an article on Grape-Nuts and decided to try it.

"My stomach was so weak I could not take cream, but used Grape-Nuts with milk and lime water. It helped me from the first, building up my system in a manner most astonishing to the friends who had thought my recovery impossible.

"Soon I was able to take Grape-Nuts and cream for breakfast and lunch at night, with an egg and Grape-Nuts for dinner.

"I am now able to eat fruit, meat and nearly all vegetables for dinner, but fondly continue Grape-Nuts for breakfast and supper.

"At the time of beginning Grape-Nuts I could scarcely speak a sentence without changing words around or 'talking crooked' in some way but I have become so strengthened that I no longer have that trouble." Name given by 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. (Adv.)

Reminiscences

Number Three.

Douglass Mission.

I have said that I had little idea as to what a mission was. I did not suppose that appropriations could ever be paid in full (and in that I was not far wrong then), and so I was greatly troubled over what was to become of my family. I knew God had called me to preach. But I also knew he had called me to provide for my family.

Staying at the same Conference home with me was an old local preacher, and when I got home that night I asked him if he knew where Douglass Mission was. He said, "Yes, I live only about twelve miles from Douglass, but I am in the Linn Flat Circuit." I said, "Tell me about Douglass Mission." He said, "Well, there is nothing there. You have not a solitary Church organization, or church house, no parsonage, no nothing, and it is fifty miles from your place down there."

I went to bed and tried to sleep, but no sleep for me. I prayed all night, didn't sleep a minute. I got up next morning with my mind fully made up to go and tell Brother Bellamy, my presiding elder, that I would not go to the work. I had told him that I was in debt and could not join the Conference unless I could get a work that would enable me to pay out. He had said, "Leave that to me, I will fix it." And sure enough he had fixed it, and fixed me, too, as I then thought. What was I to do but back out? I told my purpose at the breakfast next morning, and was told by Rev. J. M. Langston, of the North Texas Conference, that if I did not go I would be ruined. I thought I was already ruined, and so did not change my mind. I went at once and found my presiding elder and he said: "Good morning, Brother Smith, let's take a walk; I want to talk with you some about your work." After we had got some distance from the house, he said, "Brother Smith, I had you put down to Douglass Mission because I want a work organized in that territory, and I think you are just the boy to do what I want done there. You have no Church organization, no mem-

bers, and, of course, no stewards. But the people will pay you about \$150 and the Board of Missions have appropriated \$250 and I have fifty dollars to pay you now, and that will enable you to move, and I will pay you another fifty at your first quarterly meeting." Then I grew, it seemed to me, about two inches, and I repented of the repenting I had done the night before. I never said a word about not going. I was ashamed to. When I got home my neighbors met and said: "Well, Tom, you are a circuit rider now, but you have no horse to ride, but you have preached for us a year, run our Sunday School and prayer meetings, and buried our dead for three years, and we are going to give you a horse, bridle and saddle," and they soon had the money and gave it to me, and a man who was a fine judge of horses, told me he had picked me out one, and sent me after him. He was four years old, a deep bay, and pretty as a ribbon, named Bascom, which indicated that he was of the Methodist persuasion, and just cut out for a Methodist circuit rider, and in my eye he was "a mighty fine hoss."

My wife would not be able to move for at least four weeks, so I saddled Bascom, kissed her good-by, lit out for Douglass Mission to spy out the land, procure a house and come back for her when she was able to move. I went to Douglass, found a local preacher named Billy Smith, and he took me in and said he had been praying for a preacher, and that I would find plenty to do. I could not find a house in Douglass and so struck out into the country. I was directed to Mr. Irvin Wade who, I was told, had a little new box house on his place that I might get. I went to his house, told him my business, and he said, "Yes, I can let you have the little house if you can make out with it." It had one large room and one very small one, and there were five of us in my family, but I was glad to get the house. He made me stay with him for dinner, and a finer old gentleman would be hard to find. He did not belong to any Church, but his wife was a member of the Primitive Baptist Church, and he leaned to them.

(CONTINUED FROM PAGE ONE.)

Let the people and the preacher deal openly with each other and take each other into their confidence. When this is the case then there is no backbiting, no significant shake of the head, no side remark of a derogatory character, no little

stab in the dark, no envy, no strife; and such harmony will produce the largest results in the spiritual affairs of the Church. Oh, for a mutual trust among our people and our preachers, and then the spirit of Christ's kingdom will find its way into the life and hopes of mankind.

Texas Must Be Saved

It happened to glance at the Austin Statesman of October 12 and our eye fell upon a double column editorial under the above striking head, and we pricked up our ears and began to read, for we are greatly interested in saving Texas. There is no larger problem before the people of the State than the one involved in the salvation of Texas. But we had not read two lines in said editorial until we realized that the writer of that deliverance had a very erroneous idea of salvation, and especially of the salvation of Texas. Then we reflected and wondered how we ever happened to even think that the Statesman editor could entertain the slightest idea of the best method or plan of reaching such a stupendous result—saving Texas!

Who inspires the editorial policy of the Statesman? Our old quondam friend, the Hon. Jacob Wolters. Once upon a time, when we were trying to save Texas from the domination of the saloon power, he headed the movement, aided by unlimited liquor and beer money, to defeat our effort. By a few thousand questionable votes down on the Rio Grande he succeeded by a very small majority, in keeping open saloons in Texas. He saved Texas. He saved Texas—to the licensed liquor trade. Now, the burden of his editorial in the Statesman was to eliminate the liquor question from further consideration and bring to it a season of peace and rest. His idea is that as long as fanatics are determined to keep up their agitation of this question, Texas will be lost and ruined forever. And he devotes a double-leaded, two-column editorial to the subject of putting a quietus on this opposition to the saloon. This and this alone is what he

means when he says: "Texas must be saved."

What a different idea we have of saving Texas. Nothing but the gospel of Jesus Christ, honestly and faithfully preached to the people, the election of honest officials qualified to fill office, and the impartial enforcement of all our laws alone will save Texas. And through these agencies we must save Texas. Along with these processes, we need to eliminate the iniquitous saloon from the politics and the moral sentiment of Texas, and free our centers of population from its corrupting and debauching influence. Here they are entrenched behind a depraved public sentiment, having interlaced their interests with other great business institutions, and local sentiment upon the part of the moral element is not sufficient to dislodge them. Nothing but a sweeping election throughout the State will accomplish this end. And this is the one thing the Statesman knows is coming if this agitation is continued. Hence, that flaring editorial.

If we leave the salvation of Texas to men like Col. Wolters, how long will Texas be lost? Until the sounding of the judgment trumpet. His plan is to let the saloon rule Texas and debauch the youth and the men of Texas. He does not want them disturbed. But his editorial utterances will have no influence. The war on the liquor business is a righteous war and it will not cease until the saloon is driven from the State. We are fighting it under a black flag, and we will neither beg nor give quarters until final victory has come. It has ingratiated itself into the politics of the State, it has folded its slimy tentacles around a few leading men in the State, it plants itself in the Capitol of the State and camps there while the Legislature is in session, and its constant cry is: "Give us a rest from agitation, you are disturbing the peace of the State with your constant opposition to our existence, you need to let us alone and devote your attention to the material weal of the State, and we must save Texas from this baneful incubus called prohibition."

But we are not going to let up in our fight on the saloon. It need not cry, peace, peace! There is no peace to it. It is man's worst foe and civilization's worst impediment. For years untold it has outraged the decencies of life, it has corrupted the virtue of the State, it has impoverished women and children throughout Texas and it has sent thousands of victims to bloody graves. And the time is not distant when outraged humanity will rise up and smite it to its eternal death. No, Mr. Wolters, we will not save the saloon in Texas, but we will save the State from the saloon. On with the battle!

Notes From the Field

Marshall, Summit Street.

Sunday, October 12, was my birthday. I was born October 12, 1866, in Carter County, Kentucky. Saturday and Sunday I received many presents, but Monday some one phoned me to be at home at 8 o'clock p. m., for they had important business with me at that time. I stayed at home and missed my lodge, which at the time I regretted very much, but I was fully repaid for the disappointment. At 8 o'clock the crowd came until they overflowed the parsonage and when we had no more chairs nor standing room some one said, "Let us go to the church," which we immediately did and I was asked to take a chair in front while the following program was carried out: The choir sang, "When all my labors and trials are o'er, and I am safe on that beautiful shore." Brother W. P. Morse, our highly esteemed local preacher, led us in prayer, after which Brother R. L. Giffin, one of our Sunday School superintendents, walked into the church carrying a beautiful bouquet of flowers which he presented to me with a very touching and impressive speech, in the name of the three Epworth Leagues. I did my best to show, in my response, my appreciation but I was filled with emotion because the speaker had said: "We want to give you flowers while you live." After this Mr. F. H. McAdow entered the church carrying a loaded bushel basket which he put down until he made an impressive speech, as those who have heard him in the past know what he can do. At the close of his speech he picked up the basket and said: "In the name of your Church which you have served so long and your many friends, we cast our burdens on you." As he said this he emptied the contents of the basket on me. Then I tried to make another response, but I could not express in words my appreciation and being lost in my appreciation and being lost in my confusion I asked Prof. A. J. McNeese what to do and he said: "Open the packages and let us see what you have." I did so, and found that I was the possessor of many beautiful and useful articles too numerous to mention here. We then sang "Somebody Did a Golden Deed," and the writer closed the program with prayer.—W. W. Golligh, P. C.

Magnolia Mission.

On the first Sunday in May Bro. J. C. Carr, of Caldwell, came to help us in our meeting at Tom Ball. The people attended well. The preaching was fine and the people appreciated the earnestness of the preacher, but we had to close the meeting just as the people became interested, so we had no conversions or accessions to the Church, but the folks are kind and thoughtful for their pastor and his family. We have been generously founded by the good ladies of this place and fully appreciate it. We are praying for our people and hope for greater results in future. We began our meeting at Spring on second Sunday in May. Brother Frick, of Huntsville, had promised to help us, but on account of sickness in his family could not come, so we run the meeting without help until Friday and received three, two by letter and one on profession. We expect to have another meeting at Spring before conference. Rev. C. C. Bell, of Houston, has promised to be with us. The people realize that they are in need of a great revival. August 29 our meeting at Magnolia started. We began with earnest prayer sometime before. It was the middle of the week

before Brother Matlock arrived, but when he did, things came to pass. The weather was fine and we labored hard. The people prayed and sinners were convicted and converted. We had fourteen conversions. Nine came into our Church, while five joined other Churches. The people of Magnolia are a fine people. It is a pleasure to serve them. Brother Carnes, of Conroe, helped us in our meeting at Spring Branch. A jolly good fellow he is. We had only one accession to the Church. The meeting was interfered with by an accident. One of our boys broke his leg and the people had to take it turn about to nurse him. Notwithstanding the accident, we had good services. Most of the people are members of some Church. They are good people and know how to care for the sick, in fact, everybody. Doblin was our last place of meeting on the work, and we were fortunate in having Bro. J. W. Campbell with us. We had the greatest meeting ever held at Doblin. Campbell is a good, brotherly fellow. He preached cold truth, but he warmed it up with love before serving it. It was truly an old-time revival. There were eight baptized and four joined by letter. The people of Doblin are earnest workers and are preparing to build a new church that is badly needed and of which we will all feel proud. I must not forget to mention the way in which our good people remembered us. It came in the shape of a big box filled with all kinds of nice things to eat. Of course it was very acceptable and they have our sincere thanks.—J. H. Dishroon, Pastor.

Whitewright Station.

One of the most prosperous and pleasant year's work of our ministry will close with this conference year. In every phase of Church activity peace and harmony prevails, and splendid progress has been made. With Atchley and Bledsoe in charge our meeting was held in March, which resulted in a great spiritual uplift to the whole town and a Methodist increase of about thirty. Sixty-five accessions since conference. Both missionary assessments and also Orphanage assessments paid in February. Early in the year we organized a Senior Epworth League which now has thirty-five members, and is one of the best in North Texas. Sunday School has grown steadily and rapidly in interest and membership. Three new classes have been organized and one revived. As one result of the liberality of Bro. W. T. Sears we purchased in March a fine Epworth piano for the Church. Sunday School, W. M. Society and Epworth League also contributed liberally. Nearly a thousand dollars more pledged to S. M. U. Ten new subscribers to the Advocate. Sunday services are largely attended. Finances in fine shape. All claims will be met in full, and more than \$1500 will be reported raised for all purposes. "Church in better condition than for a number of years" is the opinion of many freely expressed. We rejoice when the Master's cause prospers, and to Him we give praise and gratitude.—F. B. Wheeler, Pastor.

Belton Station.

We are closing out our second year in Belton Station. We are glad to report considerable advance along all lines. One hundred and forty-six added to the Church; more than half of these on profession of faith. About fifteen hundred dollars have been ex-

ended on church and parsonage improvement; thirty per cent increase in the Sunday School; prayer-meeting has grown from eight or ten to a hundred, and has become a great spiritual power in the Church. Attendance at the regular preaching has about doubled; salary raised from sixteen hundred to eighteen hundred dollars. The Woman's Missionary Society has doubled its numbers and the Epworth League is flourishing. This is an up-to-date appointment now, and is forging to higher and better things. We will carry up a clean sheet to conference. The presiding elder is in high favor with the people here and throughout the district.—J. C. Minnis, P. C., Oct. 2, 1913.

Travis Charge.

We have not said much through the Advocate this year; but must say this has been indeed a good year's work. Have had about forty conversations and additions to our Church on the charge. Things in general are moving along nicely. Conference will soon come, and we are ready for it. Everything has been paid in full, conference courses completed; so this preacher will go to conference with a glad heart.—James W. Cole, P. C.

Big Sandy Circuit.

Our fourth Quarterly Conference passed into history October 4. Our beloved presiding elder, Rev. J. B. Turrentine, was with us, and presided over the conference and gave us a very encouraging talk. He remained over Sunday and preached two fine sermons to appreciative audiences. We are always benefited when Brother Turrentine comes amongst us. This pastor appreciates, very much, the heart to heart talks we have had together. Myself and people will be pleased if the Bishop sends him back on the Tyler District. We have an excellent Board of Stewards. They look after the interest of the Church and don't forget the pastor and his family. We have served a splendid people this year. Most of the membership are loyal to the Church. Revival meetings have been held at each of the six appointments in the charge. There has been between thirty and forty conversions, and fifty-two accessions to the Church. I will here give the names of the ministers who did the preaching in five of my revival meetings: Revs. L. B. Saxon, Frank E. Luker, H. B. Delave and J. C. Calhoun. All of them are good preachers and fine help in meetings. I have visited many homes this year, and spent many pleasant and profitable hours with my people. The pastor's salary will be paid in full. I am busy taking the Conference Collections. Have sent \$160 to our Conference Treasurer. We hope to reach Annual Conference with a good report.—L. E. Green, P. C.

Beaukiss.

We closed a fine meeting at Beaukiss yesterday. Thirty-five conversions. Fourteen were added to the Methodist Church on profession of faith. One of the young converts gave himself to the ministry. Rev. J. T. Russell, of Weatherford, did the preaching, except three sermons by the pastor.—C. G. Shutt, Oct. 20.

Milano Circuit.

This charge is making some progress as the year passes by. The revival season was opened at Gause, June 29, with Rev. Leon Henderson in charge. The general opinion is that it was the best meeting the town has had in years. Brother Henderson is safe help in a meeting. The second meeting immediately followed at Marlow, with very little visible

results. The next at Minerva. With my old pastor and long time friend, J. W. Holt, of Holland. This was one of the best meetings, taking everything into consideration, that we have had for sometime. Brother Holt is one of our best men in a meeting. At an evening appointment I held a union meeting, but the results were not what we had hoped for. My last meeting was at Milano, my brother, Rev. C. E. Garrett, doing the preaching. This was not a great meeting, but am sure the seed sown will result in great good. Taking the year as a whole we have received sixty-three on profession and otherwise, the Sunday Schools have greatly increased their interest and attendance. We hope to be able to make a good report at conference at Nacogdoches in November.—J. F. Garrett, Pastor.

Llano.

Bishop J. C. Kilgo preached to a large and appreciative audience at Llano Wednesday evening. His sermon was a full, well-rounded and vital, a deep, splendid message, much enjoyed by a great crowd of people. He is a dignified, strong pulpit man and a very easy, lovable companion. We will always be glad to get him, as on this occasion.—J. F. Lawlis, Oct. 16.

Throckmorton Station.

The conference year on this charge is winding up with favorable results. Our second revival for the year has recently closed with eighty-one conversions and reclamations. The Methodist Church will receive one-half that number, and other Churches of the town will share in the harvest. Rev. F. L. Hutchinson and wife, of Snyder, were the leaders in the revival. Brother Lipscomb, of Haskell Mission, led the music. Every one seemed to be a fit and all the Christian people of the town co-operated with us. The people of the town denominated this as the greatest revival the town has known for years. Surely it was a great privilege to be here on such an occasion. I predict that in ten years Hutchinson will be one of the most useful men in our Southland in winning souls. He is unquestionably a chosen vessel of our Lord. Throckmorton is an inland town, surrounded by one of the

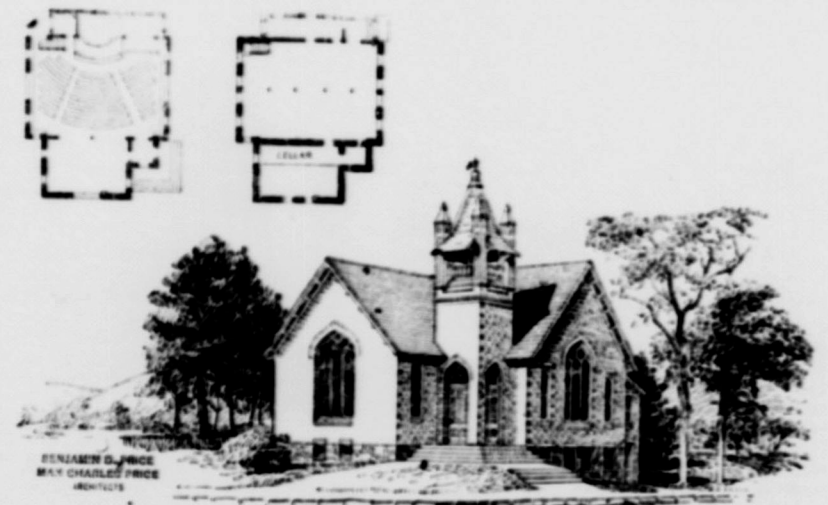
best sections of grazing land to be found in the West. There are also some very fine farms in this section, but the country is not dependent on cotton and droughts do not so materially affect us. There is a most delightful Christian citizenship here, and the preacher who is read out to Throckmorton next year may count himself fortunate. Watson has completed a good year on Woodson charge and Little is bringing up a good report from Throckmorton Mission. While grateful for the blessings of the past, we are looking for even greater prosperity to our Zion in the future.—F. L. Meadows, P. C.

Pilot Point Circuit.

Have had 317 conversions, 237 additions, organized five Woman's Home Missionary Societies with 110 members, two Leagues with eighty members, built one church at Mustang and had it dedicated, finished one at Hemming and will have it dedicated at my last Quarterly Conference. Have helped in three other meetings outside my own charge. Had 125 conversions in them. Have had twenty-five Campbellites who got religion and joined the Methodist Church, and had twenty-three back-slidden Baptists get religion and joined our Church. Have secured thirty new Advocate subscribers. Brothers Lenhoff, Murphy, Henry, James and Maness have been a great help to me. Bless the Lord for all these things.—L. E. Conkin, P. C.

Dumas.

The Fourth Quarterly Conference for the Dumas charge is over, and everything in fine shape. Our mind is at ease as to the finances being up in full at conference. This is but the usual report from the Dumas charge. Quite a lot of material improvements have been done at the parsonage this year. Some time back the good women had the house and yard palings painted, and today work was finished painting the roof. A nice carpet has been put on the floor of the family room, dishes in the dining room, and a "Davenport" promised for the front room. The preacher and his family have been cared for in a way that would encourage anyone to do his best. While things in a material way are all that could be de-



The above is a cut of our Texline Church we are trying to build at this place. It will cost somewhere between \$4000 and \$5000 when complete. It will be a brick structure, with nice auditorium and class room, with basement 30x40 feet. It is now under way and hope to have it complete by conference. Our Church here has a membership of 129. They have raised about \$15 per capita this year and more to raise, yet there will be some deficit in conference report. All in all, it has been a good year. Good revival; net increase of over twenty. The demands have been heavy upon us this year and had it not been for the loyalty of the "faithful few" we couldn't have accomplished this. GORDON B. CARTER, Pastor.

aired of any people, and it is but natural to rejoice over such things, yet, there are other things of which I desire to speak which gives me greater joy. That is in regard to the spiritual state of the Church. Our people have religion. They love the Lord, therefore, are loyal to the Church, making it possible for the pastor to carry up a good report. We have had a gracious revival at each appointment. We report twenty-five conversions, twenty-four additions to the Church, eleven children baptized, five new family altars, our name on the 100 per cent roll, and seventeen new subscriptions to the Advocate, making thirty-seven in all. To some, these numbers may seem small, but when you consider how thinly settled this country is, they will appear much larger. But there are things we can't report in figures. Lukewarm Church members have been revived, sinners have been awakened, and Oh, so many have been just at the point of deciding for Christ! We conducted our meetings after the old fashion style—prayer and praise service before preaching. Folks shouted in the good old way. We sang largely the old-time songs—old camp-meeting choruses, if you please. Such songs as: "Lord I want more religion," "O, come angel band," "Oh, how I love Jesus," and "I am bound for the promised land." Isn't it remarkable how people's faces will lighten up, and their eyes sparkle with heavenly glow when one of these songs is started? Sing! Well, of course, they will sing. Somehow the very presence of the glory world is felt when these old melodies begin. One of my members remarked to me that she could not sing one of those blessed old songs in her home without getting happy. Now, contrast this experience with yours some Sunday morning while having to listen to some of these modern tunes which make you almost backslide. Did you ever know a meeting where these precious old songs were sung, when everybody can sing, that it was not a great revival? If there is such power in them, why not use them more? The reason I don't, is because I can't find a book that has them in it. Often when I send for one of these "New Books" that is advertised in such high language, and turn through the index, I think I have found the song for which my soul long eth, when I turn to it, I find it yoked up with such strange tune that I turn away with a heavy heart. I do wish these "tune-tinkers" would let our old hymns alone. Why do men want to divorce old hymns and tunes that were born together? Give us your new songs, if you please, but let the good old ones alone. Then when you compile a song book for Church services, please don't leave out these true and tried hymns united with their own tunes, then your "Book will be popular as well as useful." Lest it appear that I am writing an article on "Our Hymns," instead of a note from the Dumas charge, I'll close and get ready for Conference at Vernon, the 12th of November.—B. J. Osborn, P. C.

Wichita Falls.

We closed a meeting of twenty days' duration in our church here last night. We were greatly hindered by the rain. It just rained and rained. But when the weather would permit, the people came out, and we had a helpful service at our every coming-together. We had twenty-three accessions to the Church—principally by certificate. Rev. F. S. Onderdonk did the preaching. I knew "old Frank" was a strong, big-hearted, brainy fellow, but I had no idea that he was such an excellent preacher. Many of his sermons would have done credit to the best preachers I have ever heard. I say unhesitatingly that a series of sermons by him before any congregation will prove a great spiritual uplift. My people are on higher ground. We had no claptrap, no chaffy "Gospel talk," but an earnest presentation of profound, religious truth, illustrated and pressed home in a most forceful fashion. Brother Onderdonk was my guest and all the members of my family fell in love with him. Fact is, he captured the hearts of everybody, inside and outside of the Church, with whom he came in contact. He can fill any station in our Church, but his heart burns with missionary zeal and he pines for an opportunity to resume his Mexican work. The earnest prayers of many warm hearts follow him wherever he goes.—J. W. Hill, P. C.

Corsicana, Eleventh Avenue.

It was my pleasure to go to the Eleventh Avenue Methodist Church, Corsicana, and help Rev. W. Neal Turner in a revival that began the first Sunday in October and ran about ten days. There was much mud and, as usual, a number of hindrances, but all in all, it was a very pleasant stay and a profitable meeting. Eleventh Avenue Church is one of the best organized bodies of working Christians that I know of in our conference. I doubt if there is a Church in the conference that has a greater hold upon the children and young people of the community. Nearly all of the members of a large Sunday School are also members of the Church. There are a number of men in the Church who were ready to do personal work the very first day of the meeting. In fact, it is not uncommon to have conversions and reclamations at the regular services. The church building is ample and commodious. The parsonage is about the neatest and best finished six-room preacher's home that I have ever been in. The entire plant is out of debt. During the year about \$1000 has been expended in improvements on the church building. Everything will be reported in full. Brother Turner is very much loved by his own people and by those of other denominations. He is one of the strongest young preachers in the State of Texas. Some of the leading men of the city of Waco told me that the Eleventh Avenue preacher was not looked upon as any performer playing a second fiddle, but that he was a positive force for everything good in the city. He has a most excellent wife who is both capable and willing in all the work of the Church.



M. E. Church, South, and Parsonage, Anson, Texas. Rev. Thos. S. Barcus, Pastor.

In 1908, the year of the panic, the Methodist Church of Anson began the erection of a beautiful church, which was completed the year following, with an indebtedness of several thousand dollars on it. That same year the drought set in and has been with us by day and by night, consequently no effort has been made to liquidate the indebtedness. The drought has grown from bad to worse until it seemed it could not get worse, so after consultation we decided that now was the opportune time to raise the indebtedness.

The old building committee, together with the trustees of the Church, were called together to see what could be done. The trustees were to meet on Friday night, October 3. The good women somehow heard of the proposed meeting and on Monday before got together in their Auxillary and said "We will give the first four hundred dollars."

The Baraca and the Philaetha Classes of the Sunday School called a meeting of their classes for the same Friday night in their class room in the church, and while the trustees were debating the question as to whether we could raise the debt now or not, the Baraca Class sent a committee into the trustees' room and said "We will be responsible for \$750." The chairman of the Board of Trustees was profuse in his thanks to the Baraca boys, but while he was thus speaking a faint knock was heard on the door. The door was opened and a committee of about sixteen beautiful young women from the Philaetha Class walked in and said, "Gentlemen,

we desire the privilege of giving \$500 to help pay the church debt."

There was no longer any doubt in the minds of the trustees as to whether it could be done or not. They soon resolved to raise the entire debt and appointed a committee to undertake the task, with Knox Pittard as chairman. No public collection was to be taken. After a few moments' rejoicing the trustees adjourned with the understanding that the Soliciting Committee would begin work next morning. They got at it early and by the time the sun went down the first five thousand was secured. The committee adjourned until Tuesday morning when they went at it again and before night the pastor was notified that they were ready to report to the trustees. Wednesday the trustees were gotten together and this was their report:

"Amount of indebtedness, \$6128. Amount secured by committee in cash and interest bearing notes, \$6747." One of the committee is a bank official here and after looking over the notes very carefully said, "That is the best lot of notes I ever saw given for any purpose. Every dollar of it is good paper."

Such spontaneous giving I have never seen. Everybody responded and seemed glad to do so. Some came in and said we don't want to be left out on this proposition. Uncle George (ask Gus Barnes about him) came in from a trip to Stamford Tuesday afternoon out of breath and said, "Boys, am I too late? I want in on that." And so it went. No one was left out, except the fellow who would not give

either the cash or his personal note, properly signed. No open subscription was accepted.

We had hoped to have the church dedicated at this time, but there was a doubt in the mind of some of the trustees as to their right to have it done until the cash was actually paid over to the debtors, which cannot be done at this time. Since there is now no doubt in the mind of any of them that the present notes will pay every dollar of what we owe, this beautiful building will be dedicated by Dr. G. C. Rankin, Sunday, November 2.

We have here one of the most modern churches to be found anywhere. Commodious and well adapted to all the interests of the Church.

Our Sunday School with an enrollment that equals that of the Church membership is well organized in every department. The Baraca, the Philaetha, the Boy Scouts, are all doing splendid work. The women are striving to make their Auxillary the best in the Northwest Texas Conference.

Everybody is happy and the preacher is endeavoring to draw in the threads so as to itemize his third report from Anson. With the Church debt all provided for we confidently expect the coming year to be a year of a great revival for this people. It should be for hath not God said, "Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing."

THOMAS S. BARCUS, Pastor.

Herman is an unusually good boy. He is bright and progressing rapidly in his school work. Edith is as sweet and smart as her big brother is good and smart. A preacher's family has much to do with his success. Of course, I met our beloved, Dr. Nelson, who is leading that great district on to success. Also, Brother Wright, our pastor at First Church. That is a great Church viewed from many standpoints. We are praying that the Coale meeting, which is now on, may be a great success. Brother Wright is there, as he always is, a very popular pastor. In fact, he is one of the great pastors of our Church. The good people of Corsicana led, I believe, by the inimitable Brother Mulkey, secured a lot and built thereon one of the prettiest little cottages in the city to be given to Brother H. O. Shrader, one of our

superannuate preachers. Brother Shrader and his most excellent little family moved into their home in the spring and are already enjoying the products of the garden. He is one of the most faithful and most generally loved of the older members of the conference. Our people are good to the old preachers when they can no longer bear heat and burdens through the day. Brother Shrader is teaching in the public schools and is thus able to supplement what the Joint Board can do for him. It was a great blessing to come again into the home of this good man and enjoy the sweet fellowship of the family and the good cookings of Sister Shrader and the girls. The week spent in Corsicana will always be looked back to with a great deal of pleasure.—G. F. Winfield.

perintendent of the scattered forces in America in 1722, complaints were made to Mr. Wesley who sent Thos. Rankin over to take the superintendency. Asbury as an itinerant chafed under Thomas Rankin's rule, when he was not appointed to Baltimore, as he and some of his Baltimore friends wished, and began with others to anticipate "an alteration in the affairs of our Church government." He and some of the other preachers met before conference in a kind of kitchen cabinet and drew up a rough draft for stationing the preachers. In the General Conference of 1792, James O'Kelly offered the following resolution: "After the Bishop appoints the preacher, if any one thinks himself injured by the appointment, he shall have liberty to appeal to the conference and state his objections; and if the conference approve his objections the Bishop shall appoint him to another circuit." This resolution had able supporters, such as Freeborn Garrettton, Richard Ivey and Hope Hull but, after being debated for three days, was defeated by a decided majority.

The movement to limit the power of the Bishop in making appointments continued to grow till 1820, when by more than a two-thirds vote of the General Conference a resolution was passed giving the conference a right to elect for presiding elder one of three men nominated by the Bishop and making the elders thus elected the advisory council of the Bishops in stationing the preachers. Doubt about the constitutionality of the act arose and the resolution, after being suspended for eight years, was finally defeated, largely through the influence of the Bishops themselves.

Notwithstanding the defeat of all particular efforts heretofore made to materially limit the appointing power of the Episcopacy, the general proposition is still a live issue. Each new generation of the Church sets itself afresh to the task. It must finally triumph in an age and nation of progressive democracy. If a plan could be proposed on which all who favor further restriction of the appointing power of the Bishops could unite, it would doubtless meet with sufficient

support in the next General Conference and the ensuing Annual Conferences to enact it into law. A future article will propose a plan. In the meantime suggestions will be welcomed.

Greenville, Texas.

STRANGE ECHOES FROM EAST AND WEST.

Not being able perhaps for many reasons to travel far and frequently, many of us must be content to read or listen to the stories and tales of those whom God bless, fortune and circumstance have more highly favored. It is said there was a custom among the ancient Greeks, of gathering in the market-places and taverns of seaport cities to listen to the tales of adventure and discovery, including descriptions of the countries visited, the customs and manners of their people, etc., which might there be related by travelers who had returned from voyages to strange and distant lands. These stories then became the subjects of discourse and conversation among the people until the incoming of another ship brought other travelers to tell of the strange sights, sounds and smells peculiar to the country and people whither they had journeyed. In modern times, thanks to the platform, the pulpit and the press, our means of learning all these strange things are greatly increased. Sometimes we stay-at-homes get the whole budget, by piece-meal, of course, gratis. At other times, when it is dealt out as a "benefit" for some struggling suburban missionary society, as is sometimes the case, there is a nominal charge, say three shillings; viz., a shilling a sight, a shilling a sound, a shilling a smell. The total proceeds are then divided cahoots between the struggling missionary society and the great sounding brass and tinkling cymbal of the occasion. From one of the more conservative of these lately returned travelers, we hear the strange story that while he, in company with other distinguished travelers from this State was sojourning for a short time only recently in the already famous Yellowstone Park, a new, but full grown geyser sprang into active and lively existence. Who can doubt but that it was warned into being by the exuberant and overflowing spirits of those uncommon visitors?

It would seem that there was some reciprocal attraction, or retroaction between these pent-up forces of nature beneath their magnetic tread, and the treasured stores and fountains of philosophy, poetry and romance already sizzling and effervescing in the minds and souls of those tropical Texans. For, until now, some of the more responsive of them have been in a state of eruption which could scarcely be called "intermittent." My, what spell-binding effusions! It is as if some hitherto undreamed-of region, combining at once all the tragedy of an inferno and all the poetry of an Eden, which had been hidden by an inscrutable Providence till a whole tribe of Dantes and Miltons should arise with such prophetic penetration as to be able to interpret it as the final expression of the glory and majesty of his handiwork, had but now been discovered, and never before had the ravishing story been told. By the way, this new phenomenon (some may erroneously suppose because of its "gush") has been Christened by those who have such matters in hand the "Texas."

From another Texan, who lately traveled East in search of light, we hear another story which, however improbable and unreal it may sound, he declares to be the naked truth.

It is a case of metamorphosis of ecclesiastical place and function, where all known media, either ordinary or extraordinary, which might relate it as effect to some other fact or thing as legitimate cause, are entirely wanting. As to the processes involved in this metamorphosis, much speculation might be indulged: as climate, latitude and longitude, the alchemy of East and West in a state of fusion, the new theology, or what might seem more probable, metropolitan environment. However, it is not probable that even Texas, with all her fecundity of resources, will soon raise up a genius who will be able to explain how the vice-president of an institution of learning in Texas came to be its President, merely by a few weeks stay in an Eastern city.

M. A. TURNER.

Hewitt, Texas.

The Waldenses of Italy, one of the most bitterly persecuted Protestant sects of Europe, are, now that Romanism is weakening, greatly extending their work in Italy. Nearly all the larger cities have self-supporting Churches. The three governesses of the royal children are Waldensian young women.

The Appointing Power Of The Episcopacy

By Rev. J. Sam Barcus.

John Wesley, the founder of Methodism, was an absolutist. He assumed all the power of fixing the appointments of the preachers. No infringement on this power was allowed by him. His position was that the preachers entered the work of their own free will and any time they felt disposed to cease, submitting to his authority, they could voluntarily retire.

When Methodism was being planted in America, Wesley continued to exert his power through representatives of his own appointment. At the organization of the Church in America in 1784, a law was incorporated in the Discipline that gave to the Superintendents or Bishops unlimited power in fixing the appointments of all preachers. This power Coke and Asbury, who held their position by the double authority of appointment by John Wesley and election by the conference, fully exercised, while there were men who performed the general duties of presiding elders, there were no cabinet meetings for the purpose of fixing the appointments of the preachers. Till his death Asbury refused any offered help from this source.

The first restriction placed upon the appointing power came in 1792, when presiding elders were legally provided for. No Bishop could appoint a pre-

siding elder to serve the same district more than four years in succession. The Episcopal rights were further invaded in 1808, when a law was passed prohibiting a Bishop appointing a preacher to the same charge more than two years in succession. Since that time the limit has been changed to four years and numerous exceptions made for special lines of work. The presiding elders have never had any legal rights in making the appointments. When Bishop McKendree assumed the episcopal duties, he invited the presiding elders to counsel with him regarding the appointments. This precedent has since been followed by the Bishops. The last General Conference enacted a law requiring the Bishops to read the appointments to the Cabinet before announcing them officially. But the presiding elder is still without legal voice and the Bishop can, and sometimes does, make an appointment contrary to the judgment of his Cabinet.

The wisdom of putting this much power into the hands of one man has been questioned from the beginning. Some of John Wesley's helpers accused him of shackling freeborn Englishmen and called for a free conference. Mr. Wesley thought this might come after his death. While Mr. Asbury was acting under Wesley as Su-

The Methodist Hymnal

As General Conference draws near it is natural that the Church press should grumble with premonitions of impending change.

This is as it should be. If it can stand the first it will be helped by the advertising; if it can't, it would better go.

There are two things that may be the matter with a hymn book: one of these is fault in the hymn book, the other is fault of the Church.

The first fault of the Church lies in the fact that preachers have abdicated their God-appointed place as leaders and teachers of the people in sacred song.

It is natural then that a book the preacher recommends should be looked upon with more or less suspicion.

One thing has contributed to take the singing out of the preachers hands, and that is the church organ.

This is due to the fact that in large numbers of congregations there are only one or two who can play on the instrument, and far more frequently than otherwise these persons can play only a few (comparatively speaking) of the old tunes.

I would not do away with the organ. I hope for the day when there will be accomplished musicians in plenty everywhere.

The second fault of the Church is that we carefully train our children not to sing from our hymn book. It is commonly admitted that the Hymnal of a Church is unfitted for the Sunday School.

So long as we train our children and youth that the Hymnal is a book to be avoided, need we be surprised if they avoid it? Nor should we expect that adolescence would bring about some miraculous change in taste that would reverse all the current of the Church's long training in the Sunday School and cause the child suddenly to prefer a book it had been always taught to look at askance.

The third fault of the Church is the failure to realize the teaching of worship in song as a part of its educational mission.

worship or worship in song—they just sing. I have always sympathized with the boy who sang, "Ring out the dish rag," while the congregation was singing, "Ring out the watchword," for I myself remember a song that used to have in it, to my young mind, something about a "consecrated cross-eyed bear."

So long as we sing our Church songs in about the same spirit as we sing our secular songs should we wonder that our Church songs follow the popular taste in song? It will be a hard lesson for the Church to learn—that lesson that a hymn is not sung because it is pretty, or catchy, or easy to learn, or "has a swing," or worse, because it has "punch," but because it voices the groping of the human soul in its preaching after God.



PARSONAGE, NIXON, TEXAS. REV. J. W. ROWLAND, PASTOR.

The above is a picture of our new parsonage, just completed at a cost of a little over \$2000. It has six large rooms, bath, closets, etc. It is modern in every respect.

ing to keep her mind above the drudgery of the nagging task, is worshipping far more truly than when she sits in the congregation and yields herself to sensual side of song.

This is an art to be taught. It took the ancient Hebrews many years to learn to sing Jehovah's songs in the way of worship, but they know how yet.

How shall we do that? Train our children. You can't teach these things to old men and women—they will sing as they are used to singing, and woe be unto the foolish young ecclesiastic who tries to get them out of their ways.

The one grave fault of the Methodist Hymnal is that it is not the Methodist Hymnal. It is the hymnal of the commission appointed to get up a hymnal.

A hymn book is like a creed—it is an expression of a universal faith or it is nothing at all. No one man could ever write a creed for our Church unless he were able to represent the feeling of the Church at large so well as to be able to write the creed of the Church.

book. Select from these the proper number best representing all the Church. Add about a third new songs, which would have to fight their way into the Church's heart or fall dead.

Would such a book be a book that the Church could be proud of? Who can tell? It would be such a book as the Church has taught itself to use.

I must mention one defect in the Hymnal confusing enough to all decency of procedure in the administration of all our forms of worship, and that is the fact that it contains the ritual as it was and the Discipline contains the ritual as it is.

WALTER G. HARBIN.

THE PROPHETIC CITY OF ANCIENT TYRE. By Marie L. LaMoreaux. Never in the annals of history have there been described a greater or more magnificent maritime city than ancient Tyre.



Temple. It is commonly supposed that the original city stood upon the mainland; it was already a stronghold when Canaan was divided among the tribes, (Joshua 19 chapter).

All the inhabitants of the isles shall be astonished at thee and their kings shall be sore afraid, they shall be troubled in their countenance.

According to the description by Ezekiel the boats of navigation of Tyre were superior to the times of Columbus. The civilization found by the Spaniards in the South American continent and Mexico, are universally thought to be transplants of the old world.

Aches and Pains. You know by experience that the aches and pains of rheumatism are not permanently, but only temporarily, relieved by external remedies.

The hardest man in the world to become acquainted with is one's self and I suppose one of the reasons for this is that we spend most of our time in getting acquainted with others.

Mrs. John Drew Better

McLeansboro, Ill.—"About five years ago," says Mrs. John L. Drew, of this place, "I was afflicted with pains and irregularity every month. I suffered continually, was weak and despondent, and unable to do my housework."

COUGHS Hard coughs, old coughs, tearing coughs, deep coughs, all kinds of coughs. Go to your doctor, he knows best, and ask him about Ayer's Cherry Pectoral. Sold for 75 years.

many isles were the merchandise of thy hand; they brought thee for a present horns of ivory and ebony. Syria was thy merchant by reason of the multitude of the wares of thy making; they occupied in thy fairs with emerald, purple, brodered work and fine linen, and coral and agate.

Dan also and Jaban going to and fro occupied by thy fairs; bright iron, cassia, and calamus, were in thy market. Danan was thy merchant in precious clothes for chariots.

The merchants of Sheba and Raamah, they were thy merchants; they occupied in thy fairs with chief of all spices and with all precious stones and with gold. Haran and Canneh, and Eden, the merchants of Sheba, Asshur and Chilmad, were thy merchants.

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identified with those which belong to Jerusalem, and much pottery. The writer has seen a replica of some of these wonderful golden vessels and they exceeded the display of the Victorian Jubilee gifts exhibited at the World's Fair 1904.

Ezekiel 26:19-20:21. For thus saith the Lord God; when I shall make thee a desolate city, like the cities that is not inhabited; when I shall bring up the deep upon thee, and great waters, shall cover thee, when I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth.

And Egypt, according to the utterance of the same prophet, should fall from her glorious state of pre-eminence has also been fulfilled as she never should attain to her former standing among nations. Ezekiel 29:14, 15. It shall be the basest of kingdoms; neither shall it exalt itself any more above the nations; for I will diminish them, and they shall no more rule over the nations.

Some More Things To Think About

By Rev. G. H. Collins.

The Bible student is impressed with the emphasis which is laid upon the people of God, to furnish the financial means to further the kingdom of God among men.

It will be a glad day for the world when the Church membership as a whole shall recognize that "the earth is the Lord's and the fullness thereof." It shall be an awful day when the Judge of the whole earth proclaims the question to the whole world assembled, "To what use did ye put my soil, my gold, my silver, and all other bounty that came into your hands?"

The discussion of Church finance is not a pleasant task in this day of graft, greed and gain, but in this day of the Church's great opportunity to evangelize the world, it is a very important task.

God purchased the Church with his own blood and then promised that the gates of hell should not prevail against it. Then called upon man to furnish the Church with the financial means to put the Divine gospel in the reach of all peoples.

The greater work of God was not in the creation of this world as a habitation of man for three score years and ten, but in the fact that the God-created man might till the soil and use the inherent forces of the world so as to make them yield revenue to finance the work of the Church in the accomplishing of God's purpose by creation.

It is no little thing to be a Christian. It involves a God-like power. To the Christian is delegated the power to bring moral light out of immoral darkness, to bring a life of righteousness out of a death by transgression and sin, to bring integrity and honesty out of falsehood and degradation, to drive back the evil that seeks to bind and enslave the human race.

The Church is inclined to shudder when men decline to receive the offer of God's salvation. Looking at the infinite sacrifice of God for the redemption of the race, then at man's disregard for salvation, and then at the patience of God, the Church stands amazed.

Another essential in our financial obligation to the Church of God is that in all our gifts we must follow the Divine method which is a weekly balancing of our business operations, and a weekly payment of the Church as God has prospered us.

The helpful sign of the time is that the press, the pulpit and leaders in religious activities are making the Divine method their theme. The one lesson which Jesus teaches in the parable of the talents is the moral responsibility of each servant, and that the system of settlement with each of them was upon the basis as God had prospered them.

He who is acquainted with God's word is impressed with the fact that God enjoins no duty with such binding force as that of giving of our earnings to the furtherance of His Kingdom among men.

TWENTY REASONS FOR INFANT BAPTISM, WITH CERTIFICATE OF BAPTISM.

In a beautiful, artistic tract, by Dr. W. F. Packard, of Houston, Texas. Order from the author, Houston, Texas. Price, 5c a copy; 50c per dozen; \$4.50 per 100.

his selfish gold-loving spirit, but to each of them there is a day of reckoning when each shall receive according to his works.

There is nothing so important today as the awakening of Church members to a sense of their moral obligations to furnish the financial means to meet the present opportunity of the Church to evangelize the world.

The Church needs to stop in her call to sinners to accept the salvation of God and answer the question that confronts her today. It is no small question to ask, "What is the motive that moves the people to contribute to the institutions of the Church?" Does not conscience answer the question by saying that the motive has been the eloquent appeal made by a representative of the Church's institution, or from a sense that they should help the speakers rather than the cause?



PARSONAGE, CAMPBELL, TEXAS. REV. C. B. GOLSON, PASTOR. The above is our new six-room parsonage, a California bungalow, built at a cost of about \$1600.

Or does conscience answer the question by saying the motive that moves the people to give is a sense of their moral obligation to God to finance the institutions of His Church?

Where is the Christian who would sleep while he is conscious that he has underpaid an honest business debt to a friend? The consciousness that he had defrauded his friend would drive sleep from his eyelids and he would spend the night in remorse. None might know that he had defrauded his friend, but himself, but his Christian integrity and honesty would condemn him more than the tongue of men and angels.

Man's financial obligation to the Church of God is a moral obligation and a business debt. True, as a debt, it is not to hold precedence to his business debts, but it holds as an important place in his Christian life.

The helpful sign of the time is that the press, the pulpit and leaders in religious activities are making the Divine method their theme. The one lesson which Jesus teaches in the parable of the talents is the moral responsibility of each servant, and that the system of settlement with each of them was upon the basis as God had prospered them.

God is no respecter of persons. He gives to every man according to his several ability. To one He gives the talent to preach the unsearchable riches of Christ, with the moral responsibility of woe if he preach not.

And yet it is not a ruin. Many of the arched courts, halls and chambers are practically intact, even the decorations of tile and inlay remaining. The Alhambra represents a third and somewhat ornate stage of Moorish architecture. But it is strictly oriental. The inner courts with their fountains and flowers are surrounded by the various halls and chambers. Of these, the courts of

why should not men and angels look on him also as an apostate. God demands of the minister that he shall give his heart, his mind and strength to the delivery of his message. And God also demands that the man in the counting house, the office, store, shop, field, profession or calling shall give his heart, mind and strength to securing of financial means to send the gospel message to all peoples, tongues and nations.

THE ALHAMBRA.

Chiefest among the relics of the Moorish occupancy of Spain is the Alhambra, or Red Castle, as the name signifies, celebrated by Washington Irving in his book of that name. In it he gives a full review of the historic associations of the pile and interesting descriptions of its various halls, courts and chambers.

That this fine ruin has escaped the vandalism of centuries is as fortunate as remarkable. It has suffered, however, no considerable mutilation. It is said that Napoleon actually had mines laid for its annihilation, and that it was saved by the heroism of a Spanish soldier, who cut the fuse. It is now the property of the Spanish Government. An admission fee is charged, and every effort is made to preserve it to the future.

When I joined the conference several of those who had been in the ministry for several years came to me and told me some fearful tales of trouble they had had with superannuate preachers they had found on their charges.

the Lions (approximately one hundred feet long by half as broad) is the most elaborate as it is the most celebrated. In the center is a fine marble fountain supported on the backs of twelve white marble lions. More than a hundred slender marble columns, arranged in twos and threes, bear a filigree work of stucco so light and delicate that one could easily imagine it were the product of the textile art.

SOME SUPERANNUATES I HAVE KNOWN—AN APPRECIATION. When I joined the conference several of those who had been in the ministry for several years came to me and told me some fearful tales of trouble they had had with superannuate preachers they had found on their charges.

SOME SUPERANNUATES I HAVE KNOWN—AN APPRECIATION.

When I joined the conference several of those who had been in the ministry for several years came to me and told me some fearful tales of trouble they had had with superannuate preachers they had found on their charges. As a young preacher these stories made a deep impression on me and I dreaded them.

I am glad to say that this has not been my experience, but rather the opposite. I had been in the ministry several years before I had a superannuate in the bounds of my bailiwick. It turned out, however, that the first appointment to have a superannuate at all had two of them.

She Was Smothering

Rockford, Ala.—Mrs. M. C. Paschal, of this place, says: "I was taken with nervous prostration, and had headache, backache, pains in my right side, and smothering spells. I called in physicians to treat my case, but without relief. Finally, I tried Cardui, and it gave perfect satisfaction. I recommend it to every sick woman."

adviser, he is safe and sure and any preacher is blessed indeed in having such a man close at hand. I love to read his articles in the Advocate and hope that he may be spared to the Church for yet many years.

Brother Clark is one sunny-spirited child of God who still keeps on the sunny side of life, though he has seen long years of hard service. What a help it is to hear his stirring appeals and evangelical sermons. Many a time I have heard him tell of his meetings, where the line of battle was drawn between the armies of the Lord and the hosts of the Devil, and his face would glow as he told of the victories won.

The next appointment I received had no superannuate and I missed them every day; but the next, the one I now serve, had two more and I was glad. They are Brother Chas. E. Lamb and Brother W. W. Graham, two of the best men it has been my good fortune to know. Brother Graham, hale and hearty, and like Caleb, "as able to go out and to come in" as when he was younger.

"We all love Brother Lamb," is what I heard everywhere when I moved to my new charge, and I found it to be true. Both saint and sinner honor the saintly life of this man of God. He suffers a great deal, but through it all he is sweet and sunny and loving. It is a benediction to have him to sit in the congregation and pray for me while I preach.

This has been my experience thus far with superannuates, and I pray that it may be thus for I am expecting nothing less. I have purposely written of these men while yet living, as I had rather give one flower to a man while he is alive to enjoy it than to cover his grave with them when he is dead.

Catarrah, an excessive secretion from an inflamed mucous membrane, is radically and permanently cured by Hood's Sarsaparilla—Adv.

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G. C. RANKIN, D. S. Editor

Office of Publication—1804-1806 JACKSON STREET

Published Every Thursday at Dallas, Texas

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

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OUR CONFERENCES

BISHOP ATKINS, Presiding.
West Texas, San Antonio, Oct. 22
Central Texas, Temple, Nov. 5
Northwest Texas, Vernon, Nov. 12
BISHOP MOUZON, Presiding.
Texas, Nacogdoches, Nov. 26
North Texas, Clarksville, Dec. 3

West Texas Conference

The fifty-fifth session of the West Texas Conference is in progress as we go to press. Its session is being held in San Antonio and at the Laurel Heights Church. The conference has met in the Alamo City many times during the progress of its history, but it has always met with the old congregation now at Travis Park. Of late years San Antonio Methodism has made wonderful progress and we have several congregations in the city capable of entertaining that body. Laurel Heights Church has sprung into existence almost recently. It is out in a large resident section of the city, far removed from the center, and it has grown into a magnificent plant. The church building is new and one of the most handsome in the State. It is a monument to the liberality of the people who built it and who worship in its stately auditorium. It has a large membership, a good Sunday School, and all other organizations that go along with an up-to-date and modern congregation. The people are giving to the conference a royal welcome and a splendid entertainment. Nothing is lacking to make its annual session delightful.

The other congregations, of course, are taking a hand in the entertainment, for San Antonio Methodism has a connectional feature. They all join forces when something of kindred and general interest is on hand. All the pastors and the wide-awake presiding elder, with the hearty co-operation of laity, are laying themselves out to make this gathering memorable in the history of this virile body of Churchmen. The conference is one of the heroic bodies of Texas Methodism. They are men of brawn and brain. They know how to do and to dare for the Master. They are not strangers to sacrifice and devotion. They do things and their annual gathering at Laurel Heights is like a reunion after a year of labor and investment of time and energy; and they appreciate the welcome accorded to them by the generosity and hospitality of this historic old city.

JUST ONE THING BEFORE ANOTHER

Bishop Mouzon, on the second page of this issue, makes a deliverance that will produce a profound impression on Texas Methodism. That it will be generally read goes without saying. It deals radically with our educational situation, and whether you agree with him in all his positions or not, his communication has pith, point and incisiveness in it. He does not hesitate to express himself profoundly and emphatically, and he makes himself clear and easily understood.

As we go to press the West Texas Conference is in session in San Antonio. It is the first of our five annual gatherings to take place and the others will follow along in regular succession. So the next month will be a busy and an important one for Methodists. There will necessarily be many anxious hearts in our one thousand parsonage homes, and there will be much anxious solicitude among our three hundred thousand Methodists. But, despite the limitations of human judgment, God rules and takes a part in these experiences and transactions. Sometimes we doubt this, but the doubt is not well founded. The man, the woman, the people who put their trust in God, may not get just the sort of answer to their prayers that they desire, but he brings good out of all the events that beset us and in the long run everything quadrates with his blessed will. Therefore, let no man, no woman, lose heart or become grouchy, for "all things work together for good to them that love God."

The Houston Post seems to have lost out in its influence on public sentiment in Houston. At the late city election it did its best to elect a Mayor and Commission, but ingloriously failed. Last week another election was held in the city to defeat or adopt a large number of amendments to the city charter. The Post jumped in and leveled its guns at them and advised the people, yes, it begged them, to rise up and defeat the amendments. But they rose up and adopted nearly all of them! A prophet is said not to be without honor except among his own people and kindred, and the Post is prepared to appreciate the proverb.

We are now having candidates for Governor galore. The anti's have five already announced and we presume that there are others to follow. There are two who have announced as pros and there will doubtless be others. In order to obviate the situation from the pro standpoint, nearly one thousand of them have signed a call and sent it forth through the daily press of the State for a general mass meeting of Progressive Prohibition Democrats to meet in Dallas on the twenty-fifth of this month—next Saturday—to see if some sort of thinning out process cannot be adopted in order to leave but one candidate in the field to go before the primaries next summer. What the outcome will be awaits to be seen. One thing is certain, too many cooks will be sure to spoil the broth. One good candidate is enough for the pros.

We are told that Bishop Kilgo spent some hours in Dallas the other day as he passed through on his way to the seat of the German Mission Conference. If so, we did not even get a glimpse of him. He certainly did not put in an appearance in this office, neither did he as much as "hello" to us over the 'phone. It is not often that a Bishop spends that much time in this city without letting us know that he is here. But not even the daily papers made any note of his presence. May be the report was a mistake and that he did not stop in Dallas. We know that Dallas is a big place, with its skyscrapers, but this is no reason why a Bishop should become so bewildered that not even the newspapers got wind of him. But Bishop Kilgo lives in the Tar

Heel State, and for this reason he has much of importance to learn. By the time he visits Texas on future official occasions, he will have gotten somewhat into our ways! He will not only be able to find himself in Dallas, but we will also have an opportunity to discover him. So we will simply let it go at this for the present.

Some of the secular papers within the bounds of the St. Louis Conference have been taking a great deal of liberty with Bishop Hoss and his Episcopal supervision of the work up that way. They seem to labor under the impression that they could have given more satisfaction in the distribution of the preachers, and as a result they are showing a great deal more perturbation on account of them than the preachers themselves. Well, a Bishop is only human and claims no immunity from the ordinary mistakes that come to most men in official position, but no Bishop is supposed to deal with his brethren when it comes to making appointments otherwise than fairly and impartially. We have known Bishop Hoss forty years and while he may err in judgment, those who understand him are agreed that his heart is at all times in the right place. He would not knowingly do the slightest injustice to any living man for his right arm.

The recent miracle in Tennessee politics is the conversion of ex-Governor Malcolm Patterson of that State to the cause of prohibition. He has come out horse, foot and dragon in support of that issue and is making speeches over the State in that interest. We give the following excerpt from one of his recent addresses:

"To those who charge inconsistency, my reply shall be an admission to the fact. I am inconsistent—my views now are not what they were—I am glad I am inconsistent—I want and mean to be inconsistent. How has this change come about? It did not come through me or by me. I have felt, my countrymen, like one groaning in the dark. 'I know suffering and sorrow, and I have pitied it in others. I have felt my weakness and insecurity and need of help. I could not find it in cold logic and reason. I looked for it in my own mind and conscience and could not discover it. 'I then cast aside all pride of opinion, all thought of what the world would think or say, and bowed my head before the throne of Almighty God and asked for strength and light. At last I found it there—my doubts are dispelled—the curtain of the night has parted and the way is clear. 'From now as long as life lasts I am the uncompromising foe of the liquor traffic. Its ugly and venomous head should be struck wherever it is raised. 'Failures have been recorded and failures will be recorded in the attempt by the State alone to control or destroy this evil. 'The great battle to be fought is to dissolve the connection of the United States Government with the manufacture and sale of liquor and interdict it by a constitutional amendment. This and this alone will strike the last and decisive blow for redemption. 'In this mighty effort the friends of law and order everywhere from ocean to ocean will be enlisted, and every patriot heart. When the victory is won its fruits will be the richest and most stupendous ever won by any contest since time began."

Adolphus Busch is dead and the secular papers are canonizing him as a great benefactor. Well, he doubtless had many excellent points. He was a man of wonderful physical vitality, and he was possessed of a mind of rare endowments for money-making. Under certain conditions he was generous with his money and did many deeds of charity, they say. We accord to him all the consideration to which he was justly entitled. But we do not hesitate to say that his whole business career did more evil than good to humanity. He organized and put into operation more liquor and beer joints in Texas than any other one man in Texas and these have done more to injure human char-

acter and degrade morals and laws than all the institutions combined. His colossal fortune of \$75,000,000 came to him largely through the debauchery of multiplied thousands of human beings, and in its wake can be found widowhood and orphanage and squalid poverty. The output of his breweries left the world infinitely worse than he found it. True, he has left big buildings as monuments to financial skill, but the mortar holding them in place is stained with human blood. We would rather live and die poor, having tried to lift up some poor fallen specimen of humanity, than to face the judgment with Adolphus Busch's millions!

The Zion's Herald, Boston, one of our Northern Methodist exchanges, quoted liberally from our recent editorial on the proposed change of the name of the Church and pronounced our arguments sensible and well taken. And as our large conferences are voting on it, the result is almost a foregone conclusion. That our present name will be retained by a leading majority we have but little if any doubt. The general impression is that it has served us a good purpose during our organic existence and they are able to go forward with it without any drawback to our cause.

LISTEN TO THIS GROOVE—ASSIGNED PREACHER.

In our issue of October 9 we had an editorial on "Stationing the Preachers," and among other things spoke of the preacher whose fate has put him in a groove and fixed him there, with the privilege of moving every year to a similar grade of appointment. Already we have received a number of "private letters" expressing an unqualified endorsement of what we said. Evidently when we shot at random into that hole we hit game. From one of those private notes we reproduce a paragraph or two, and they are only illustrative of many of a similar character. The brother writing this letter is not a sorehead; he is not a grouchy; he does not go around whining, but he is one of our faithful and hardworking men, going uncomplainingly each year to his charge and doing the work assigned him. And he is one among many, or at least several of his class. It will be well for our Bishops and their Cabinets to give to this matter some special heed. Listen to him:

The object of this letter is to express to you my appreciation of your timely editorial in this week's Advocate on "Appointing the Preachers to Their Fields." Every line of it was timely and to the point. Many a preacher who reads that article will say down in his heart: "That is my experience, I once had an ambition, but I received the same sort of appointment from year to year until I gave up and 'submitted to the inevitable,' lost interest in my studies and for years I have been going along in a 'fixed groove,' preaching my same old sermons over and over and adding but little to my 'efficient knowledge.'" Yes, Doctor, no doubt but that you have told the experience of many a man in these well-chosen lines.

You will pardon just a bit of my experience. When a man speaks from experience he knows what he is talking about. Eleven years ago I started on my first appointment, ambitious, and as hard a student as could be found, I guess. For six years I went along that way, applying myself as best I could. And I was promoted as I felt that I deserved. There came two very strenuous years in which my other pastoral duties took me from my studies, in a very large measure. At the end of those two years I was assigned to an appointment very far inferior to what I had formally had, and I have changed appointments every year since and have received about the same grade. I feel that I have done a good work in each of these appointments. But when I think of what I shall preach about next Sunday, there comes the thought that I can pick up some old sermon that I have preached a great many times and it is quite as good as they are use to. When I think of taking up a line of study, or a helpful book, the thought comes, What is the use? Now, my better judgment teaches me better than that, but I have been unable to get away from that inward, secret impression, "No use!" I have forced myself into a course of study,

A Texas Conference preacher writes: "I am going to put the Advocate in every home on my charge. It has done a piece of work on my charge with one issue that I have labored for ten months in vain to do."

but unconsciously I would drop my book and get at something else. I have read books on "How to Obtain Self Confidence," etc., but have not received a remedy yet. I don't believe that many men possess, by nature, a more indomitable will than I do. If I could feel as ambitious and helpful as I did six years ago I would give anything. But it seems to be gone forever.

Pardon me; I had no idea of writing this when I began. I have opened a secret that I have never before revealed to mortal man. This letter is strictly private and I want you to receive it as such. I shall not expect an answer. The only motive that prompts me to write was to express my appreciation of your editorial, and I don't know why I have given you this bit of experience. But if it will help you to help some one else I will be satisfied

A SUNDAY IN BAILEY.

Last Sunday was a great day in Bailey for the Methodists. It was the occasion for the dedication of their handsome and modern new brick Church. It is finished, including furniture and all conveniences for modern work. Rev. C. P. Combs is the pastor. He is closing out four years of successful and strenuous work on that charge. He almost invariably stays four years on his charges. When he went there he found that a new church was badly needed. He began to cultivate sentiment in behalf of the enterprise. Some wanted to improve the old one, but he steadily opposed that and advocated a new one. It took two years to bring the sentiment of the membership round to that new enterprise. But it finally came and it was a wise decision. To repair an old church building that has already served its day is bad policy. So one year ago last summer the new enterprise was projected. The pastor and his efficient building committee took hold of it in dead earnest. A splendid foundation was excavated and the work started. Then the walls took shape and finally the covering. Then the windows and the finishing touches. And by the close of the year the building, finished and furnished, stood there a thing of beauty in the town. They have wealthy people in the membership, but they have a number of well-to-do people. They are liberal and progressive. The largest amount contributed was \$250 and the pastor was one of the number. He also supervised the work, as he is a carpenter of no mean pretensions himself. Without him, the work could hardly have succeeded. He is not only a student, a faithful pastor and a good preacher, but he is a builder and a man of business acumen. He knows how to do things, and with the co-operation of his people things have been done. I know of no community of less than four hundred population and a membership of less than a hundred, rejoicing in such a structure. It is solid brick, well built, beautiful in its architecture, handsome art glass windows, polished oak furniture, and metal ceiling. It cost \$7000, but in Dallas it would have cost at least \$10,000. It was all paid for but a comparatively small amount and this is provided for; so the church was ready for dedication. Notwithstanding the rains had left the roads in bad condition and the day itself was cold, the house was full of people. The singing was good and religious. They listened attentively and responsively to the service. We had with us, Rev. John Moore and Rev. J. F. Sherwood, two former pastors at Bailey. They are both on the superannuate list now. It was a great pleasure to have them with us to take part in the dedication. Brother Moore lives at Sherman and is the probation officer of that county. He looks after waifs and delinquent

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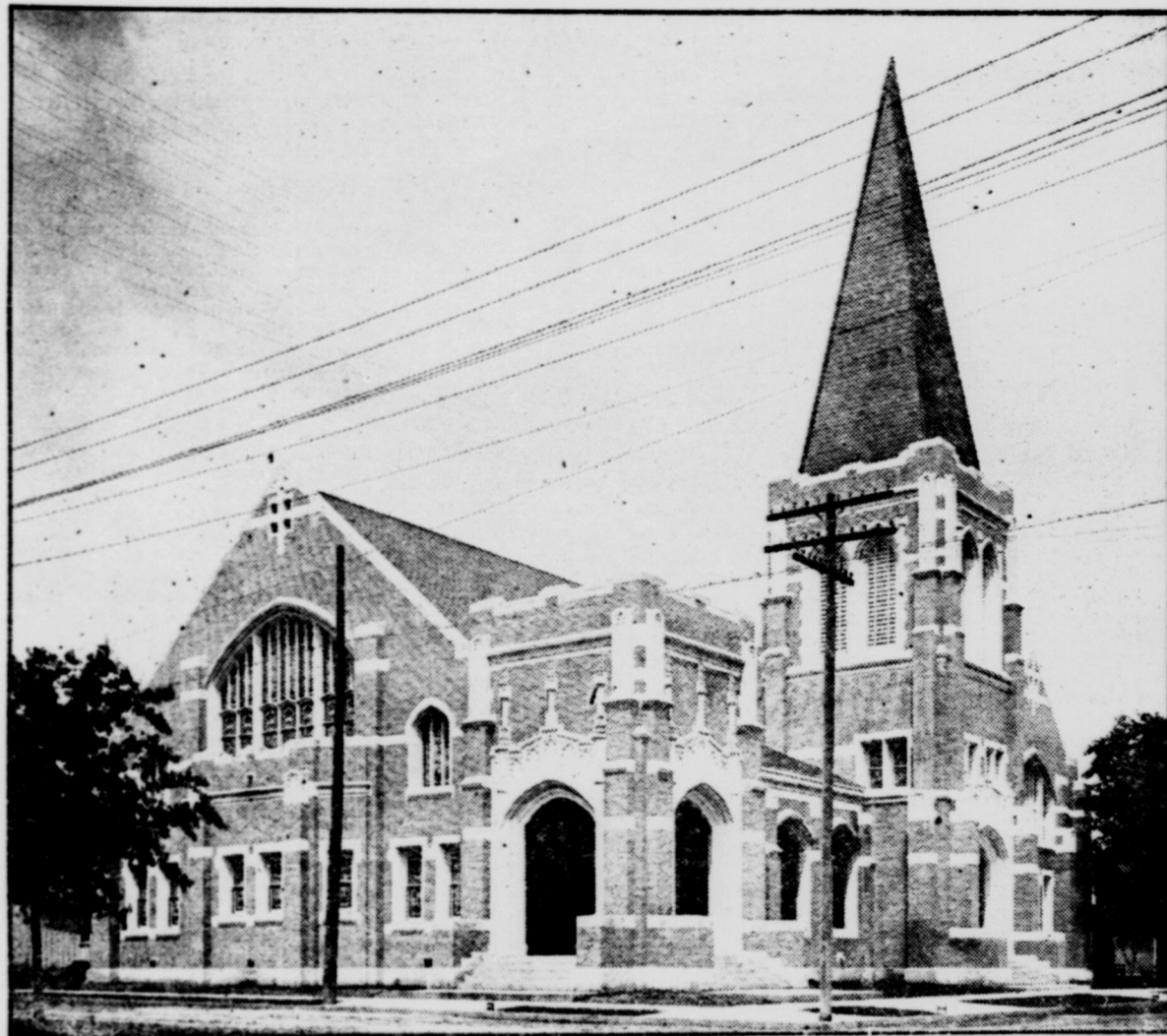
Get it today in usual liquid form or chocolate tablets called Sarsatabs.

children. It is an important work. Brother Sherwood lives in Terrell, and both of them occupy superannuate homes secured through the agency of Rev. F. O. Miller. At the close of the sermon and a collection amounting to nearly \$450, the trustees presented the house and it was set apart according to our beautiful and impressive ritual. The pastor's baby girl was baptized during the preliminary service. At night Brother Sherwood preached an edifying sermon and thus closed a memorable day in Bailey. The Methodists are the dominant people there and this church will enable them not only to hold their place, but to make good advancement. All the official members take the Advocate and quite a good number of the private members. And while this was my first visit to Bailey, yet I felt very much at home. I enjoyed the hospitality and communion of the parsonage home while there, except Sunday at noon I was with the good family of Mr. and Mrs. Lesley. Perhaps some reader will ask the question, where is Bailey? Well, it is a fine little town in Fannin County, on the Cotton Belt road leading from Sherman to Commerce and not far from Bonham and White-wright. We are building churches in Texas at a rapid rate. And they are good structures. This shows that our work is permanent. We congratulate Bailey on such a substantial enterprise as they have in the new Methodist Church. G. C. R.

DEATH OF REV. CHARLES E. BROWN.

The above announcement will come as a shock to hundreds of our readers in Texas and it will touch a tender chord in many hearts. For some time Brother Brown has been in bad health. A few months ago he underwent an operation in the Baptist Sanitarium, but he seemed to recover in some measure from the effect of this and was up and about his work again. But a few weeks ago another trouble developed and he came back to the city to prepare for another operation. This time it was for gallstones; but when the incision was made last week it was found that he had malignant cancer of the liver and that there was no hope for him. He lingered until last Monday night and then passed away peacefully. His wife, his daughter, his son and some of his friends were with him until the end and did for him everything that was possible to relieve him. But his time had come and he passed to his reward. His deathbed was one never to be forgotten. He was conscious nearly till the hour of his departure. The night before as he lay prone upon his couch, apparently in a semi-conscious state, he started in a clear, low and sweet voice the hymn in our Sunday School song book, "I Am Coming, Coming," and sang it through with the chorus, "I Love Him Because He First Loved Me." This writer stood by him a short while before the end came and he pressed our hand in friendly recognition, and just before he took his flight he was heard to say, "Hallelujah, I love Him!" These were his last audible words. It was not like death, it was like the notes of one ending his day in triumph and glad to enter the gates and be at home.

We have no sketch of Brother Brown's life. He was sixty-six years old, came to Texas forty years ago. When he entered the ministry he became a member of the conference and later spent the most of his life in the



LAUREL HEIGHTS M. E. CHURCH, SOUTH, SAN ANTONIO, TEXAS.

REV. C. H. BOOTH, Pastor

This is the beautiful edifice in which the West Texas Conference is being held this week, Bishop James Atkins president. On May 1, 1911, Rev. J. D. Young, now one of our Commissioners of Education, had the honor of turning the first shovel of dirt, and on June 23 Bishop E. D. Mouzon laid the corner stone. The building was completed in due time, and was formally opened for public worship Easter Sunday, April 7, 1912, Bishop Jos. S. Key, D. D., delivering the sermon. It is by far the most handsomely proportioned and elegant church edifice in the West Texas Conference, and has few superiors in the State.

The building is of superior pressed grey brick, elaborately trimmed in Cedar Park stone, with gray slate roof. The extreme dimensions of the building are 113x87 feet. Architecture, English gothic. Interior finish of wood work, select quartered oak. The plant represents an outlay of \$92,000 as per the report of Board of Trustees. It has all of the modern conveniences and compartments. The first floor contains main auditorium, Sunday School auditorium, pastor's study, ladies' parlor, choir room, choir chamber, cloak room, primary class room, lavatories, etc. The second floor contains the gallery, Sunday School class rooms, Baraca room, Philathea room, dining room, kitchen, lavatories, etc. The two auditoriums and gallery may be easily converted into one great auditorium, seating capacity of one thousand. The plant has steam heat throughout.

The pews and the grand pipe organ, the costliest and largest instrument in this section of the State, given by the Woman's Missionary Society, are of select quartered oak, the lines and color being in exact harmony with the interior finish of the building. The art glass is most pleasing in effect. Of special design by the church architect, the same scheme and coloring being in each window. The hardware and electrical fixtures are of solid bronze, cast especially for the building. A feature of the building is a large loggia that connects the two immense towers; this is laid with hand cut tile, of antique art pattern. The building from finial to foundation, sidewalks and lawn, is complete and handsomely furnished. The building is a thing of beauty, one of the show places of San Antonio, and the pride of our people.

old Northwest Texas Conference. He filled many of its leading appointments and did it with efficiency and success. He was a man of strong personality, genial disposition and always full of hope and enthusiasm. He was a forceful preacher and throughout his sermons spirituality was the dominant feature. He was gifted as a revivalist and hundreds were converted under his ministry. For the past few years he devoted himself exclusively to revival work and to the securing of homes for superannuates, and right well did he do his work in both these fields. His friends were numbered by the hundreds. Such was his friendly and brotherly nature that he drew people to him even on first acquaintance. We all familiarly called him "Charley" Brown. It is with sorrow that we record his death; but we rejoice in his consecration of heart and life and in the noble work of his ministry. He loved God, he believed in Jesus Christ, he had the witness of the Spirit, he loved mankind and he died in the glories of an inspiring triumph. Some one, intimately acquainted with his early life and ministry, will furnish the Advocate an accurate obituary.

PERSONALS

Mrs. T. J. Maddox, one of the saintly women of Fort Worth Methodism, died recently in that city at the age of seventy years. She was in deed and in truth a noble woman.

Rev. E. V. Cox, one of our pastors at Temple, has been in the hospital for a season for treatment; but we hope he is out by this time. He is



REV. C. H. BOOTH, Host of the Conference.

taking part with others in making provision for the meeting of the Central Texas Conference in that city in the near future.

Rev. A. F. Hendrix, of Blossom, and his brother-in-law, Brother Bryant, made the Advocate a pleasant visit this week. We have never seen Brother Hendrix looking so well. He is rounding up for Conference.

Rev. R. E. Parker, of the Batesville Charge, West Texas Conference, and Miss Ethel Park, of San Antonio, were married October 20 and we received a cordial invitation to be at the wedding. Brother Parker is one of the progressive young men of his conference, a graduate of Hiwassee College and a promising preacher. Miss Park is the daughter of Mr and

Mrs. S. H. Park and they are good members of our Church in that city. We congratulate these two worthy young people and wish for them happiness and success.

Rev. A. W. Waddill and son, Alfred, were pleasant callers Wednesday.

We are in receipt of an invitation to the marriage of Miss Bernice Virginia Browne to Mr. Alfred Joseph House, and the happy event will take place in the Methodist Church at Yoakum the 6th of November, 1913.

We came from Sherman on the Interurban last Monday with Rev. O. S. Thomas, presiding elder of the Bonham District. He is a busy man. In addition to his arduous duties on the district, he is devoting much time to the work of Southern Methodist University.

THE NEW MEXICO CONFERENCE.

The New Mexico Conference met last week at Albuquerque. They had a very full attendance and an interesting occasion. The reports showed up well and the work seems to be enlarging. They had a reasonably good increase and the finances came up very well, considering the dry weather throughout that section. They have a heroic band of men out there and they know how to labor and sacrifice for the Church. The vote on the change of the name of the Church was largely in favor of the change. They are among the Western brethren who labor under some embarrassment, they say, on account of the word "South." Bishop Atkins presided and conducted the business with carefulness and dispatch. We notice

in the appointments, which appear in this issue, that our old Texas friend, Rev. J. B. Cochran, goes back to the El Paso District, after a year or so in another section of the conference. As is usual, several brethren transferred out of the conference and a few were received by transfer, holding the number of members at about the same figure.

Following are the appointments:

ALBUQUERQUE DISTRICT.

G. H. Givan, Presiding Elder.
Albuquerque—S. E. Allison.
Carrizo—J. W. Hendrix.
Cimarron—J. H. Walker.
Clayton Circuit—W. L. Self.
Gallup—A. W. Carter.
Magdalena—F. B. Faust.
Melrose Circuit—W. P. West.
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Tucumcari Circuit—D. P. Wilburn.
Watrous—To be supplied.

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El Paso, Highland Park—W. R. Evans.
El Paso, Mission—H. H. Bond.
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Lamesa Circuit—To be supplied.
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Roswell—T. L. Lallance.
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KAVANAUGH LEAGUE, GREENVILLE.

The following is the report for the Kavanagh Senior League, of Greenville. Kavanagh League had a business meeting September 28, which was well attended. We are going to make this the best year in the history of this League. A cabinet of strong, new officers was elected and everyone is interested in making this a large factor in the work of the Church. The following officers were elected: Mrs. J. B. Greer, President; Mr. Joe Nuddings, First Vice-President; Mrs. T. J. Bunch, Second Vice-President; Mr. Clyde Greer, Third Vice-President; Mrs. Oscar Davis, Chairman of Social Department; Miss Laura Briscoe, Fourth Vice-President; Mr. Jack Beall, Treasurer; Miss Frances Fisher, Teacher of Mission Study Class and Choir Director; Miss Susie Patton, Secretary; Rev. J. Sam Barcus, Era Agent. Nearly all

THE SUNDAY SCHOOL

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

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

EDITORIAL NOTES.

Items like the following are appearing with increasing frequency in our Church press: "Dr. J. W. Gigham, presiding elder of the Live Oak (Fla.) District, had planned for four Sunday School and Missionary Institutes to be held this month in his district. It is expected that through these meetings every charge in the district will be reached." Every item of this kind inclines this editor to give thanks to the great Head of the Church. What could we not do for the Kingdom of God if only our leaders were all alive to the value of the Sunday School?

We have seen but few signs of ecclesiastical politics this year. Of course there are plenty of brethren willing to serve the Church in the capacity of delegate to the General Conference if elected. But we have heard a number of brethren over the state declare that some legislation looking to the enlargement of our Sunday School work is greatly needed, and that they would vote for no man to represent them in the General Conference who was not a progressive Sunday School man. We trust that this sentiment will dominate.

Some months ago we called attention to the systematic work which Rev. J. L. Pierce and some of his preachers were doing for Sunday School extension in the Gainesville District, North Texas Conference. That such work will bear fruit is proven by the fact that the Children's Day offering for that district is more than twice as much as it was at the same date last year. The figures for

of our members subscribe for the Era and the Advocate and keep in touch with the best Leagues and officers in the North Texas Conference. Very truly yours,
(MISS) SUSIE PATTON

QUESTION BOX.

(Editor's Note—This department is edited jointly by the members of the State Epworth League Cabinet and is open to all Leaguers who may have problems of any kind which they wish solved. Address all inquiries to the Editor.)

Attendance Upon Devotional Meetings.

Miss Mary Moody, Taylor, writes: "Could you give me a few suggestions as how to get the young people interested in the Sunday evening devotional meetings? To be sure we have the same crowd every Sunday, but there are a number of the young people in the Church who do not come. Some are members of the League. I feel that to get them interested will take something like a District Conference."

Answer by Mrs. Minnie F. Armstrong, Second Vice-President: "The successful devotional meeting does not depend on the brilliant leader but on the tactful one, the one who can get every one to take some part in the exercises. Make your Sunday devotional meetings heart-to-heart talks about the spiritual welfare of its members. Let the leaders prepare the lessons with an interesting League will interest young people, even high school folks. We have tried it. See to it that the Leaguers bring their Bibles and use them. A Bible League is not progressing in the right direction. If those Leaguers who do not attend were called upon personally, invited in a pleasant way to come to the meeting and then make the meeting a real live, interesting one, it is quite likely you will not have to extend the invitation the second time."

SOME MISTAKES CORRECTED.

On October 9 the first quarterly report of the Ruby Kendrick Memorial Fund was printed in the Advocate, and since several errors were printed, I give again a correct copy of the receipts.

Cash balance	\$476.40
Mrs. Stinnett	1.00
Lewisville	2.50
Savings Bank Deposit	200.00
Interest	4.00
Lamar Ave., Paris	25.00
Ervay St., Dallas	6.25
Trinity, Dallas (gift to Rev. Collyer)	25.00
Mr. Culbertson	5.00
Travis St., Sherman	25.00
Denton	6.25
Centenary, Paris	50.00
Trinity, Dallas	250.00
Woodland	6.25
Bonham St., Paris	6.25
Honey Grove Juniors	10.00
First Church Juniors, McKinney	6.25
Wilcox St. Juniors, McKinney	6.25
Total	\$1137.90

MARY HAY FERGUSON, Chairman.

en of the Church in our missionary work. They neither know nor care about Missions. When the Conference came to consider the young people's work we heard the same story. After listening for some time we ventured to suggest that the only apparent solution is to begin while the children are still under our influence and control and teach missions in the Sunday School. Our Church machinery for this purpose is ample. How many schools are operating it? If you want to know more about the subject write to Dr. E. H. Rawlings, 810 Broadway, Nashville, Tenn. He certainly loves to get letters.

MONEY RAISED IN SUNDAY SCHOOL.

The following letter from an old and successful pastor in our Church seems to me of sufficient importance to merit a full and specific answer:

"I write to ask information about the money raised by Sunday Schools. I have made it the rule of my ministry to send Children's Day offerings, birthday offerings, and missionary offerings as directed by the Discipline. I do not now remember to have ever used these to pay Conference assessments. Recently, however, I had a conversation with the pastor of a very large city Church in which he stated that not one in fifteen hundred of our pastors ever fail to use these funds, when they need them, to help make up their assessments in full. I do not believe this is wise, and, in fact, I had just as well add that I do not believe the pastor has a right to do so.

"I ask that you answer this in the Christian Advocate and give all the pastors information in regard to the use of the offerings of the Sunday School. There should be uniformity of administration. If one pastor directs these offerings be turned over to the other in another way, we shall never come to a satisfactory adjustment of this matter."

Three separate items are involved in this inquiry, and I will answer them in three separate paragraphs.

1. Discipline gives specific direction as to how the offerings of Children's Day shall be applied, and of course pastors have no right to use them otherwise. See Discipline of 1910, paragraph 256.

2. The Discipline contains no direction in regard to the use of birthday offerings; but the General Sunday School Board passed a resolution several years since requesting that these offerings be turned over to the Secretary of the Board of Church Extension for the establishment of a "Church Extension Loan Fund, the interest on this fund to be applied in aiding in the erection of buildings in which specific provision is made for the Sunday School. A large number of Sunday Schools are complying with this request, and several thousand dollars has already been raised.

3. General Conference legislation concerning the monthly missionary offerings in the Sunday School is contained in paragraph 254 and in lines 10-13 of paragraph 381 of the Discipline of 1910. By reading these paragraphs it will be seen that they give no specific direction in regard to the application of these offerings. It is held, however, by our Missionary Secretaries—and this contention seems altogether reasonable—that it was not the intention of the General Conference that the offerings of the Sunday School should be used in paying assessments, and with this interpretation a large number of our progressive pastors and Sunday School superintendents are in agreement. There is no very important reason why the custom of regarding the offerings of the Sunday School as over and above assessments should become universal. Missionary giving in the Sunday School is intended primarily to be educational. This is clearly contemplated and provided for in the Missionary Policy adopted by the Sunday School Board and the Board of Missions. But in order that giving may be educational, it must be the expression of a real vital interest and hence must be intelligent. This means that for children it must be directed toward concrete and definite objects that they can understand. The scholars must give to some particular institution or individual worker or restricted field concerning which they are kept constantly supplied with fresh information. To turn the offerings of the Sunday School into the general missionary budget of the Church, is to rob the Sunday School of one of its educational works. To rob the interest of children in missions in general is practically impossible. This thing is too large and too indefinite to make any vital appeal to them. Granting, then, that the interpretation of the language of the Discipline in regard to the direction of the missionary offerings of the Sunday School is uncertain, I still think that the policy of applying these offerings as

specials should be adopted wherever it is possible.—Dr. Chappell in Christian Advocate.

THE INFLUENCE OF THOUGHT.

(A sermon prepared by Brother Hallmark just before his death.)

Perhaps you will receive this subject more readily if you consider that thought forms a kindred tie between the little child and the grey-haired man of four-score years, between the low and the high, between the least and the greatest. It binds the African in the jungles to the refined American statesman in his comfortable home; the Chinese, subsisting on meager diet, to the England's king dining sumptuously every day, and to the untutored Hindoo to the German philosopher. The purest character upon this grand earth of ours has this common bond with the lowest and most degraded wretch that ever walked the streets of our large cities. And when you consider that the common things give us the most anxiety and cause us the most and greatest efforts to master; and when you consider the things which the whole human race have in common are the things we need to sift the most, and that every one ought to think, and does think in some way or other, you will see that this practical, every-day universal feature should commend this subject to your consideration. Because it is one with which you have got to live. It is a subject that claims your time and engages the highest and best powers of your being. This theme is, as it were, an electric wire that forms a telegraph system from one heart to another, from one family to another, from one country to another, and even from one continent to another; so that when the right current is turned on it will ring the joy bell in every heart and set the chords of patriotism vibrating in every true citizen's heart and start the machinery of the mind to revolving.

Thought gives a powerful impulse to action and wields a tremendous influence over it. Oh, wicked crime, though black as midnight be, if thou couldst speak! Oh, noble deed, the brightest star in history's sky, if thou couldst speak thou wouldst say my Father's name is thought! Thought is the father of every word or deed that we do or say. For if you could call up all the inhabitants of the underworld and ask them the cause of their eternal punishment they would say that thought was at the bottom of it. Ask the murderer, the man who killed his mother or wife, or ask the adulterer or the robber who robbed his fellowman. What would be his answer? His mind would go back to the time when that evil thought first entered his mind and tempted him to commit the awful crime, then he would say "there is the thing that sent me to perdition." It was a selfish thought that made me take my mother's life or it was a selfish thought that made me take my neighbor's money.

But should we call up that happy throng that inhabits the celestial land and ask them what made them give their time to doing of such noble deeds. What made them sacrifice their means and time and toil so persistently to lift up this fallen race of Adam to where they could walk in the footprints of Jesus. They would say it was the thought of the awful condition of fallen man that moved them to action. If we had the mind of the Almighty so that we could see the origin and destiny of every revival or great movement for good that has immersed this grand old world of ours with an influence for God, and has moved many millions Godward and heavenward, we would find their birthplace in the mind of some man, or set of men, a center from which radiated the light that drove the darkness from men's benighted souls and started them on their heavenward journey.

So then we see there are two kinds of thought, the evil and the good, each producing a corresponding effect on the mind of man. This evil thought is the result of man allowing the evil one to reign in his heart. This king is one that must be overthrown if we ever expect to come under the influence of the other. Good thoughts are the result of man inviting the King of Kings to be the giver of all good things. Thus we conclude that he is the giver of every pure, truthful thought that the mind produces.

Thought is the dynamo that turns the machinery which produces the character of men. This machinery produces two kinds of character, the weak and the strong. Man being a free moral agent, being left to do as he wills, puts in the kind of material with which he wants his character made. Show me a man who is of a weak, questionable character and I will show you a man who used as his material vile and degrading thoughts. But show me a man with a bright, unapproachable character and I will show you a man that used pure, wholesome and undefiled thoughts in his building.

Thought makes the unseen visible, distant things near, past things present, vague and misty things realities.

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Then the mind is the eye of the unseen. The mind looks into the world of ideas and the imagination—the architect of the soul—builds a living, visible structure, which makes the spirit with admiration for its own creative powers. Your thoughts may travel across the ocean in a moment's time and picture England with her queen ruling a great empire, and you may draw the most minute description of the people and unite them in such a way as to get a complete view of that great nation. You may form a living image of France, of Germany, of Russia, of Italy, of Africa, and of all the islands of the sea; in fine, you may make separate pictures of all the people and of all the lands and connect these in a single group so that all the world will pass before your eyes in one grand vision; and will be just as true to facts as your knowledge.

Again, you can go into the future and see God with his Son upon his throne and those spotless beings we call angels and all the redeemed host that has gone on before. You can see the water of life trickling out from under the throne of God. On the banks of this stream you may behold the tree of life which bears twelve manner of fruit every month. You may see the throng seated for judgment, with the nations gathered around to render account to the Judge of all the world. Heaven with all its grandeur, hell with all its horrors, may be brought to you as a living reality.

He who seeks pleasure or profit apart from virtue is surely seeking a misery in masquerade.

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TEXAS CONFERENCE.

Beaumont District: Beaumont, Roberts Ave.—Rev. L. J. Power. Baston 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. Breckenridge—Rev. F. Smith. Brookshire and Patterson—Rev. T. S. Williford. Hempstead—Rev. J. E. Buttrell. Lane City and Matagorda—Rev. D. S. Burke. Lexington—Rev. C. M. Myers. Wallis and Fulshear—Rev. W. W. Horner. Houston District: First Church—Rev. W. F. Duckard. Seabrook and Pasadena—Rev. A. L. Conner. Woodland Heights—Rev. H. M. Whaling, Jr. Jacksonville District: Alto Sta.—Rev. M. F. Daniel. Eustace—Rev. Preston Florence. Frankston—Rev. S. W. Stokely. Gallatin—Rev. L. F. Jewell. Kellvs—Rev. J. M. Mills. Malakoff—Rev. E. C. Escoe. Manning—Rev. J. M. Cochran. Trans-Cedar Miss.—Rev. D. F. Pulley. Marshall District: Harleton—Rev. I. M. Smith. Henderson Station—Rev. C. A. Tower. Henderson Cir.—Rev. J. L. Weatherly. Kellyville—Rev. L. H. Mathison. 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. Winoabro Cir.—Rev. J. H. Westmoreland. San Augustine District: Burke—Rev. L. F. Smith. Center—Rev. C. B. Garrett. Nacogdoches—Rev. S. S. McKenney.

NORTH TEXAS CONFERENCE.

Dallas District: Ervay Street—Rev. W. D. Thompson. Oak Lawn—Rev. J. A. Old. First Church—Rev. Geo. M. Gibson. Forest Avenue—Rev. E. L. Wright. St. John Rev. C. A. Long. Cedar Hill and Duncanville—Rev. O. T. Rogers. Trinity—Rev. New Harris. Grace—Rev. J. L. Morris. Oak Cliff—Rev. E. R. Bares. Tyler St., Oak Cliff—Rev. J. B. Davis. Fairland—Rev. I. 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: Ector Circuit—Rev. C. O. Shugart. Honey Grove—Rev. C. H. Buchanan. Whitecross and Petty—Rev. I. M. Wood-ward. Bowie District: Archer City Sta.—Rev. J. W. Beck. Bellevue Station—Rev. F. A. Crutchfield. Bowie—Rev. W. C. Howell. Byers—Rev. C. P. Martin. Electra—Rev. T. W. Preston. Margaret—Rev. A. Wall. Petrolia—Rev. J. D. Thomas. 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. Bludworth. Pilot Point Circuit—Rev. L. E. Conkin. Rosston Mis.—Rev. J. E. Henderson. St. Jo Mis.—Rev. E. V. Cole. Greenville District: Caddo Mills Mis.—Rev. R. N. Huckabee. Jacobia and Wesley—Rev. S. L. Crowson. Kingston—Rev. C. H. Russell. Merit—Rev. J. V. Davis. Wolfe City—Rev. J. H. McLean. McKinney District: Lewisville—Rev. W. R. McCarter. McKinney Circuit—Rev. E. F. Lancaster. Nevada—Rev. T. N. Weeks. Plano—Rev. Rex. 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. Huff-stuler. Sherman District: Whitesboro—Rev. L. L. Cohen. Sulphur Springs District: Como—Rev. W. L. Tittle. Cumby and Miller Grove—Rev. Leonard Rea. Sulphur Springs—Rev. J. B. Gober. Yowell Cir.—Rev. S. L. Habern. Terrell District: College Mound—Rev. N. W. Oliver. Fate Cir.—Rev. J. H. Scrimshire. Hutchins and Adair—Rev. J. B. Adair. Pleasant M.—and Rose Hill—Rev. A. C. Sterling. Seagr—Rev. H. B. Chambers.

THE FOUR YEAR LIMIT AND MOVING.

It is with great interest that a preacher reads the various letters from the different co-laborers in the field. As I have just read these letters, and re-read some of them, it occurs to me that the Methodists itinerancy is the greatest Brotherhood in the wide world.

We are reaping today where some one else sowed yesterday. We sow now for another to reap in a day to come. By consecration and energy a mission is raised to a station, and a weak station to one of strength, and the cabin parsonage replaced by a commodious mansion, preparing for some other brother pastor and his family. All this is done with a glad heart. The better condition the moving preacher can leave the charge in all its departments for the comfort of the coming pastor, the happier is he.

The preacher and his family are more careful about the home now occupied by himself and family, but soon to be occupied by another family, than they would be if it were their own. The reason perhaps is, there are others interested in the home. The parsonage should be a sacred place, and the entire Church should feel a great interest in the home for their preacher and his family. If they want a comfortable home they should also look well to the comfort of the Shepherd of the flock.

The early northers are coming, prophetic of a coming winter, and amid the coming few weeks there will be an army of moving families.

Many preachers will see a heavy affliction on their families in winter moving, a leaving friends, and often getting a cold reception, and this is often because the people wanted a better preacher or else the preacher wanted a better charge. In either case they may have their desire without a move. The people can have a better pastor and preacher by coming to his help in prayer and personal touch with him and his work. And, likewise, the pastor can have a better charge by getting closer to his flock and by knowing them better he may love them more. The members whom the pastor loves the most tenderly and effectively are those with whom he is most intimately acquainted. And those who love him most are the ones who know him best. It takes some of us almost our time limit to get into the hearts of the people, and gain a permanent place in their affections. As it is, four years is as long as we can stay, and many times that is too long, and yet it is impossible for us to do some things under the four year limit that should be done. Great Institutional Churches is a demand of the cities. We must have them to succeed in some city quarters, and we will never have them under the four-year limit. Our Church is not keeping pace with the other prosperous Churches of the great cities, and will never until we get away from the foolish idea that any good pastor can stay four years, but no pastor can stay more than that time to a day. Where is there any reason? There is none.

To remove the time limit will not cause a man to stay in a charge when he should move. The truth is, some men who stay four years as it is, would move at the end of three, but they stay the fourth as it is their last, and they will have to move then. If many men can and should stay four years there are cases when they should stay more. ED. R. WALLACE. Boulevard Station, Fort Worth.

DEPRAVITY.

In the Texas Christian Advocate of October 2, J. M. Armstrong, in his reply to an article by Clint C. Reynolds, in speaking of depravity, says: "As I see it, it's an awful mistake to teach a child that he is not utterly depraved (depraved in every part) and therefore does not need the regenerating, the sanctifying power the Holy Ghost to the complete cruci-fying of the carnal nature." Now, I wish Brother Armstrong, or some one else, would just show me one passage in the Bible that says that a child is totally depraved. What is meant by depravity? Webster defines it thus: "The state of being depraved or corrupted; a vitiated state of moral character; wickedness of mind and heart; absence of religious feeling and principle." If this be a true definition, and it is taken as authority, when Jesus placed the child in the midst of the inquirers, in telling who was greatest among them, made a mistake, or set a very low standard for greatness; for what is there great about being totally depraved? According to Brother Armstrong's theory, then, Jesus should have said something like this: "Except ye be converted, and become totally depraved, ye shall not enter into the kingdom of Heaven." If a child is totally depraved, how

is it saved, if it dies in infancy? For I do not believe any one will say they are lost. Will Brother Armstrong, or some one else, show me where the Bible makes any provision for the salvation of such a thing as Brother Armstrong claims a child to be? If a dead child is saved, when is it saved; before it dies, or after? I am making the inquiries on the assumption that nothing impure, or unholy, can enter heaven.

As for myself, I do not believe in Calvinism at all. I believe Jesus knew what he was talking about, and that he was giving a splendid standard of true greatness, when He gave that great lesson in the eighteenth chapter of Matthew.

We are told to "Train up a child in the way he should go; and when he is old, he will not depart from it." I believe this is true; and when a child is trained as it should be, when it reaches the years of accountability, the first struggle between right and wrong that takes place in its heart, if it really wants to do right, that is, follow good teaching, the Holy Ghost will help the child to win the victory, and so far as that child is concerned, there and then, he is converted, and if he continues to live in the right way, when he is old, he will have no recollection of the time when he did not love the Lord. I have met and intimately known people who were grown, and their Christian experience had been practically as I have stated above.

When Adam fell, he brought condemnation on all the human race—"death by sin." But what does Paul mean when he says, "For as in Adam all die, even so in Christ shall all be made alive." The death of Jesus atoned for the sin of Adam and brought life to all. So the child is not totally depraved, but is a believer in Christ (see Matthew 18:6), in the sense of being in a saved relationship with Christ. I never intend to teach my child that it is a depraved little wretch, but I intend to teach it that it is the "temple of God" and that "whosoever defiles the temple of God (with sin) him shall God destroy." I pray that God will help me to so bring up my own child, that the first conflict it has after reaching the years of accountability, it will flee to God for the regenerating, or sanctifying help of the Holy Ghost, that it may not fall into sin. This idea does not do away with the Holy Ghost, but it strengthens the belief in his mighty work.

Brother Armstrong, I honestly think you are wrong. As I see it, a child is like a newly cleared field that has not been planted, and there is neither weeds nor corn on it; if it is neglected, it will grow weeds; if cultivated, it will grow corn. So it is with the child; if it is neglected, and allowed to go wild, it can do nothing

McGraw Sore,

Christy Matthewson Says, After the Giants Lost Two to the Cubs.

He was not in good humor, anyway, laid up at his Hotel with Stomach trouble. A Bad Stomach and Torpid Liver are responsible for many of the losses and crosses of life.

Liver-Stomach Trouble (they go hand in hand) are the most common, widely-spread and misery-causing of ailments. Liver Trouble is the forerunner of Gallstones, all sorts of Gall-Troubles and Digestive troubles.

After McGraw recovered the Giants began another winning streak that landed the pennant. Wonder if he didn't have another attack during the world's series.

Even with his great ability, if McGraw were a chronic sufferer the Giants would hardly be one-two-three.

For none of us can do our best or succeed according to our real ability if we are hindered by Stomach or Liver Trouble.

It makes us cross and irritable, but that doesn't win any games in life, nor friends, nor money.

Are you winning your games? Or how much are you losing every day, hindered by Stomach or Liver Trouble? Write me to-day and I will send you something that will help you start a winning streak in your work or business, if you are held back by poor health.

Address Gallstone Remedy Co., Dept. 637, 219 S. Dearborn St., Chicago.

but produce evil; but if properly trained, there is no need of its first producing a crop of wild oats, and then a crop of tame oats. As I see it, the Calvinistic doctrine carries with it the idea, that before any one can be regenerated, he must first wander off in evils and sin, when, if he had been trained right, he would never have wandered away.

I believe that every sinner in the world is an apostate, or has fallen from grace; that when a child commits an act for which it becomes morally accountable, or in other words, when it first enters into sin, it is no less a backslider than a drunkard going back into drunkenness, after being converted. I may be wrong, but "I'm from Missouri," and must be shown.

J. P. CHAMBERS.

Pandora, Texas.

A PSALM.

Behold how good and pleasant, And how becoming well, Where brethren all united, In peace together dwell.

'Tis like the precious ointment That on the head did flow, Which upon the head of Aaron Did o'er his vesture go.

Like dew which on Mount Hermon And Zion Hills descend; There God commands the blessing— Life that shall never end.

—Anonymous.

What an insanity is unreasonable anger; approving in one person what it condemns in another and censuring at times the very thing that at other times it highly commends.

Faith loves and love believes and thus each feeds the other.

Advertisement for ECZEMA CAN BE CURED. I Will Prove It to You Free. Includes an image of a man's face and a sewing machine. Text describes the benefits of the Advocate Machine for eczema and provides contact information for J. C. Nutzell, 406 West Main St., Fort Wayne, Ind.

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 Page, care Texas Christian Advocate, Dallas, Texas.

We are entering the last quarter of the year. It is necessary that our finances should not come up short. Our work is growing so that the greater need of money is pressing. If we fail our work will suffer. Presidents, it is your duty to see that all moneys promised are collected and sent in. Much depends on the Auxiliaries and the burden of responsibility rests on the Presidents. We hope every President is conscious of this fact.

The table following shows what each conference has pledged and every cent is needed—in fact more. Don't fail to hold up the hands of the leaders and workers.

Pledges.

The following were the pledges of your conference to the Council:

Central Texas: Foreign Department, \$7500; Home Department, \$3500; total, \$11,000.

North Texas: Foreign Department, \$4500; Home Department, \$2500; total, \$7000.

Northwest Texas: Foreign Department, \$1500; Home Department, \$1500; total, \$3000.

Texas: Foreign Department, \$5000; Home Department, \$5000; total \$10,000.

West Texas: Foreign Department, \$3750; Home Department, \$1500; total, \$5250.

The above amounts must be paid. We can not afford to pledge and not meet the pledges. Presidents of the Auxiliaries can not have ideal societies without the co-operation of the Treasurers.

Treasurers can not send in the money unless each member of the Auxiliary pays her indebtedness. On the individual members rests the whole responsibility. We will not fail. The work is too great, the call too urgent.

Let each Auxiliary remember the \$2.00 for the Scarritt. Scarritt must have it.

CENTRAL TEXAS NEWS.

The Waco District meeting was held at West, October 8, 9. The weather was fine and the attendance good. Mrs. J. T. Bloodworth was with them and gave valuable help. The conference passed a resolution that next year they would have only one day and they were not to limit the delegation. Mrs. R. L. Abbott, their alert and gifted District Secretary, is always ready for a forward movement. So they started a movement for a \$3000 permanent scholarship in Scarritt Bible and Training School. Mrs. Abbott says: "This is to be raised in 1914 and we think we can do it with little trouble."

The Weatherford District meeting was held at Courts Memorial Church, October 14 and 15. Mrs. W. T. Hiles, the capable District Secretary of Weatherford District, writes the following: "It was the best district meeting we ever had. Weatherford District pledged herself to educate one of our twelve girls at Scarritt. Miss Eugenia Smith presented the work to an interested crowd with the best attention ever given to a speaker. She surpassed herself." Mrs. J. W. Patison also writes of the splendid conference. She says we not only had Miss Eugenia Smith, but our capable and loved Mrs. W. T. Hiles, also, and Mrs. J. B. Price whom we all love. My! what a feast of good things! No wonder they were inspired to support a scholarship at Scarritt Bible and Training School.

Mrs. Patison writes they are all so happy over their meeting. They were sad because Mrs. J. W. Downs was not able to be with them on account of Brother Downs' illness. Remember Sister Downs in her great anxiety and sorrow.

The Georgetown Auxiliary was recently bereaved in the death of Mrs. E. G. Nelson. It is always a hard thing to give up a good member, but doubly so in this case. Mrs. Nelson was the mother of Mrs. W. H. Nixon, the widow of our missionary. Rev. W. H. Nixon was a missionary to Mexico, you remember, and his sad death was caused by smallpox in our Laredo School. Our hearts not only go out to the loved ones, but to the Georgetown Auxiliary.

MRS. J. H. STEWART

FOREIGN DEPARTMENT.

Much anxiety has been felt during the past weeks because of the developments in Mexico. Telegrams were sent August 28 to our missionaries in Mexico City, San Luis, Guadalajara, and Chihuahua telling them to leave at once. All begged most earnestly to be allowed to remain, as there seemed no danger in these cities. The following is Miss Lizzie Wilson's

unique message from Chihuahua. "Telegram received. No trains; no fears; faithful friends; fine school. Please let us stay here." As the week progressed, conditions seemed to improve, and permission was granted for them to remain at their discretion. In the meantime Misses Case, Churchill and Fox, from Mexico City, had gone, against their wishes and judgment, to Vera Cruz. They sailed from that port by Havana to the United States.

The school in Mexico City opened in September with one hundred and twenty pupils. Three hundred and sixty were at Chihuahua. Brave women we have in Mexico!

A letter of September 2 from Miss Moling, of San Luis, says: "In spite of all the warnings we have had, we still feel that we should go on with the school. The people here are insisting that we should not close. A committee waited on me Sunday morning and again in the afternoon to show me how unnecessary it is for us to go away. The Mexican Government offers protection even in case of intervention, and I am credulous to believe in the promise. Very few Americans have left San Luis. Business men and their families remain with no other interest than that of gaining wealth, and it does seem as if missionaries ought to stand by their people who are true to them and beg them to remain. I feel that what has been done in America has been done in the interest of the missionaries here, but at the same time I feel that I would give my life, if need be, to remain at this critical period. I have insisted upon the other young women leaving, but they have decided to remain. Mexico is my real home, and I love these people."

Letters have been received from the Brazil travelers. After a short stay at Rio, Misses Bennett, Gibson and Glenn, in company with Bishop Lambuth and Dr. Cook, went for a flying visit to Bello Horizonte and Juiz de Fora before going to Petropolis for the annual meeting. From there they will go to Porto Alegre to attend the South Brazil Conference.

Brazil Appointments, August, 1913.

Secretary of Woman's Work in Brazil, Miss Layona Glenn.

Juiz de Fora: Collegio Mineiro, Miss Sarah E. Warne, Miss Eva Louise Hyde, Miss Lella F. Epps.

Rio de Janeiro: Collegio Americano Fluminense: Miss Eliza Perkinson, Miss Lydia Ferguson, Miss Mary J. Baxter.

Institute do Povo, Miss Eunice Andrew, Miss Margaret Simpson.

Petropolis: Collegio Americano, Miss Mary Pescud, Miss Florence Barton.

Piracicaba: Collegio Piracicabano, Miss Jennie Stradley, Mrs. Fannie K. Brown, Miss Virginia Howell, Miss Sophia Schalech, Miss Blanche Webb.

Sao Paulo: Visitation, Miss Aurelia Elending.

Bello Horizonte: Collegio Isabella Hendrix, Miss Mamie Fenley, Miss Lucy Henderson, Miss Miriam Steel, Miss Beverly Cain.

Rimeriao Preto: Collegio Methodist, Miss Emma Christine, Miss Helen Johnston, Miss Eichel Jarrett.

Absent on leave, Miss L. A. Shaffer, Miss L. A. Stradley, Miss Blanche Howell, Miss Helen Hickman, Miss Trulie Richmon.

HOME DEPARTMENT.

Week of Prayer.

The first week in November, beginning Monday, November 3, is set for the Week of Prayer. Both Home and Foreign Departments are to be united in the observance of this season. Let every auxiliary get ready for this meeting. Programs and leaflets will be distributed in time for the meeting.

The following resolution was adopted at the Council meeting in April:

"We recommend that the Week of Prayer collection be used for completing Lucinda B. Helm Hall at Sue Bennett School, and for the equipment of Ruth Hargrove Assembly Hall."

The objects to which the collection will be directed will be seen from this. At Sue Bennett School, where we have over four hundred scholars, we have no chapel, no library, no gymnasium, and are in great need of classroom facilities. Two years ago an effort was made to raise enough money for this building; only ten thousand dollars, however, was secured. Will we not make an effort this year to complete the sum necessary for this absolutely indispensable building?

Two years ago the Council erected Bruce Hall at Ruth Hargrove Seminary, Key West. Before the building was completed, the attendance at the school was increased, particularly in the lower grades, so that we had to turn away students. More classroom facilities are an absolute necessity if we measure to the opening that God gives at this place. We could locate two hundred more children in this school if we had the classroom. Remember these facts when you get ready for the Week of Prayer.

Brevard Institute.

The contract for the new administration building at Brevard, North Carolina, was let on September 15. Twenty-five thousand dollars has been collected for this new building through the Week of Prayer collection, self denial gifts, and voluntary gifts. The little city of Brevard itself came nobly to the rescue when it was found that the moneys in hand were insufficient to erect a building and provide the equipment necessary to meet the present needs of this institution. The building will be ready, we trust, for use before the end of this scholastic year. Certainly the faculty have worked under most painful limitations on account of lack of room and equipment. It is marvelous what has been accomplished under the limitations at this school.

Gulfport.

It will be glad news for the missionary societies to know that the work at Gulfport was not suspended, as was planned at the Council meeting. The Conference Board of Missions held a meeting after the Council adjourned and determined not to withdraw their co-operation from the work, and the General Board also determined to pay five hundred dollars a year into this work among sailors. So the work for the seamen will go forward as in the past.

Our Immigrant Missionary's Report for August.

We had two immigrant vessels in August with a grand total of 1323 passengers the largest number of immigrants for one month in seven years. One vessel had 845. Eight children died on the voyage and were buried at sea. From the same ship we sent forty-three to the hospital, and up to this date nine more children have died from the same ship, making a total of seventeen from one vessel. I buried four children in one week. Yesterday I buried the fourth and last child of a German family. One child died on the voyage and was buried at sea, and three died at the hospital and I buried them here on the island. O, you know it was sad to meet the family so often at the open grave of their children, but I was glad that they were Christians. The family have just been admitted, and wanted to see me before they leave on the evening train for Waco, Texas where they have a brother. They thanked me for the interest I had taken in them. I told them they were God's children, and I was glad I was placed in a position as a missionary to be with them in this dark and trying hour. I also had three weddings, wrote 331 letters, sent eighteen telegrams, had forty-eight to call at my office, and nine at my residence.

MODERN JUDAIZERS.

If one reads the reports in the conference journals on "Sabbath Observance" the impression is received, judging from the prominence given them, that this doctrine of "Sabbath Observance" is one of the most vital in the New Testament.

If, however, the reader will study the New Testament concerning this doctrine, he will be surprised to find nothing to uphold it.

To the contrary he will find, particularly after the study of the fifteenth chapter of Acts and eighth chapter of the Epistle to the Hebrews, that such a doctrine violates both the letter and spirit of the New Testament.

The conclusion will also be reached that such teaching as this either accuses St. Paul and the other writers of the New Testament of gross negligence in not interpreting the will of God, or else these teachers have a "new" commandment.

"But in vain they do worship me, teaching for doctrines the commandments of men."

No wonder that we have such sects as the Seventh Day Adventist when so many preachers feed those that ask for "bread," on a "stone." "But even

Look Through Our Furniture Section While Attending the Great State Fair - - -

Nowhere outside of the great cities of the North can you find a display of Choice Furniture that will in any way compare to that Shown on Fourth Floor.

For the Hall

You will find Console Tables and Mirrors, high back Chairs and many quaint and interesting single pieces, such as Card Stands, Grandfather Clocks in period styles and decorative finishes.

For the Living Room

We show great billowy Davenport, classic English and carved frame Sofas, all with Chairs to match. Many odd Chairs, such as the large living room demands, some low and lounsy, some high backs and ornate, but decorative lines; lighter Chairs for easy movement about the room, but all in denim, awaiting your own selection in covering to suit your individual needs and color requirements.

Large and elegant Tables, such as the room requires, not only in the staple Colonial designs, but in Georgian, Adam and other active period styles.

For the Dining Room

This is sometimes called the supreme room of the house. The Mahogany in many cases is in brown or Antique finish. The Oak may be Waxed Golden, Fumed, Cathedral or Kenilworth, and the latter two names suggest Old England, which is at present the copybook of all interior artists. Choice Oak Suits in Jacobean, Elizabethan and William

and Mary drawings. The most superlative Dining Suits in Mahogany we are showing in Adam, Sheraton, Queen Anne and Doric Colonial. Many of them from the shops of the Royal Furniture Company, Grand Rapids.

For the Bedroom

Our selections in Chamber Furniture are too comprehensive for us to but touch on here. We enumerate a few that you should ask to be shown:

Our compound curve front Mahogany Suit in Adam finish, Antique Mahogany.

Our Hepplewhite Suit with four-poster bed. This Suit is reproduced from an original Antique bed post, brought over from England by Mr. Ralph Widdicomb. The Suit possesses an exquisite delicacy of detail seldom rendered in America.

Our Prima Vera (White Mahogany) Suit in Adam with chromatic decorations. Each piece suggests the studio rather than the shop. The workmanship is perfect, the design an inspiration and finish unique, being rendered in Antique satinwood.

Two new Antique Mahogany Suits in a rich rendering of Adam just received from the Royal Company.

A new Sheraton Suit in Sepia Maple just arrived from the John Widdicomb Company.

The largest showing of Stickley Furniture in Mission style our floors have ever offered.

Sanger Brothers

unto this day when Moses is read the veil is upon their hearts." In order that no person misunderstand this article as to its purpose, the following proposition is set forth:

The observance of Sunday, the first day of the week, as a day for public worship should be to commemorate the death and resurrection of the Lord Jesus Christ and not to keep the Sabbath Commandments (as is now so universally taught by the preachers).

Only a few passages of New Testament scripture are needed to prove the first part. It was the first day of the week "very early in the morning" when Mary went to the tomb and found it empty and later talked with the Resurrected Lord, and it was on the "First day of the week" that the Apostles gathered together for the breaking of bread (now commonly known as the Lord's Supper), and of prayers." It is now accepted by many students of the Bible that the early Church, especially the Gentile part, broke away from the Jewish custom of observing the "Sabbath Day."

Let it be said here that the effort to substitute any other day of the week for the seventh day is at variance with the Bible and common sense.

Now the usual course of reasoning by these teachers is that the "Sabbath Commandment" is a part of the moral law of God and for that reason has never been abrogated.

Now I submit that if the keeping of a "day" is a part of the moral law of God, how much more is the "circumcision" a part of the moral law—since it has to do with sexual relations, the very heart of morality.

Now it is evident to any student of the Bible that the Commandment to circumcise is abrogated; therefore, to think that God would repeal the greater and leave the lesser binding, is to charge the Creator with less wisdom than the creature.

Again the "first" sign of the Covenant given to Abraham was this commandment to circumcise. The commandments given Moses five hundred years later, were co-ordinate signs of the Covenant given Abraham. Now when God manifested the repeal of this "first" sign, it is logical that all others afterwards given, or co-ordinate, were repealed.

There is a tendency in the human heart to fear or respect this Sabbath Commandment more than the "ordi-

nary" commands of God, because this is a part of the "Ten," seeing in the number "Ten" something magical as though God were a "hoodoo." Yet when Jesus says, "A new commandment give I unto you, that ye love one another" their eyes and ears are stupid. Or as if it were harder for God to forgive the breaking of these "Ten" than the others, whereas God in his infinite mercy has already forgiven all men the breaking of all His laws, and it only remains for men to accept this forgiveness and be reconciled to God, made possible through suffering of Jesus Christ.

Therefore, what further need is there in trying to keep any commandment, except it be the desire to reject this forgiveness, thereby making the sacrifice of the Lord Jesus Christ of none effect.

But some may ask, "What is the difference, so that Sunday is observed?"

The difference is that under the second motive, viz., the intent to keep the "Sabbath" day on Sunday, the services would probably be a ministration unto death. Rom. 3:20, "Therefore by the deeds of the law shall no flesh be justified in his sight, for by the law is the knowledge of sin."

While under the first motive, viz., the intent to keep in memory the death and resurrection of the Lord—it would probably be a ministration unto life. Lev. 24:30-31, "And it came to pass as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them, and their eyes were opened, and they knew him."

Let it be understood in conclusion that I do not charge all preachers or teachers who have thought or voted for these "Sabbath" observance reports as being Modern Judaizers, for God has his own way to enlighten the minds of them that trust in Him, but I know that if St. Paul were present when these reports were brought in, he would withstand somebody "to the face."

S. T. BROGDON.

Amelia, Texas, June 25.

Flattery is more powerful than philosophy to a fool.

NEW FEATHER BEDS ONLY \$6.50

Full weight 26 pounds. New, clean and colorless. 6-pound Pillows \$1.00 per pair. Satisfaction guaranteed. Write for FREE catalogue. Address SOUTHERN FEATHER & PILLOW CO., Dept. 1023 GREENSBORO, N. C.

ANNUAL CONFERENCE NOTICES

CENTRAL TEXAS.

A rate of one and one-third fare has been granted by the railroads to those desiring to attend the Central Texas Conference at Temple.

The Class for Admission will meet the Examining Committee at First Church, Temple, Nov. 4, at 9 a. m. Candidates will come prepared for a written examination. Sermons can be handed to me.

E. HIGHTOWER, Chairman Committee.

CENTRAL TEXAS CLASS OF SECOND YEAR.

If there are those who desire to take the examination at the Conference session, will you please let me know immediately? It will be less trouble for you to send your sermons to me before Conference, also your grades from the Correspondence School or Summer School, if you have them.

NEAL W. TURNER, Corsicana, Texas.

CHURCH EXTENSION.

Let all those expecting to apply to our Board for aid procure blanks from Rev. C. R. Wright, Corsicana, Texas. Having procured the blank, follow its outline thoroughly and answer every question accurately. Give special attention to the "trust clause." Failure to conform to these simple rules has sometimes delayed the granting of aid for a whole year. Do not work this hardship on yourself.

J. J. CREED, Pres. Board.

The presiding elders of the Central Texas Conference are requested to meet in Temple, Tuesday, November 4, at 2 p. m., at such place as the preacher in charge of Temple Station may designate.

HORACE BISHOP.

Fourth year class—If you desire to take the course by correspondence, please send self-addressed stamped envelope. If not, I will hold the examination in Logic first afternoon of conference. Send your sermons now and save time.

E. V. COX, 712 So. 7th, Temple.

Members of the class of the fourth year, write C. R. Wright for questions on Fisher's books. Write me for questions on Davis' Ethics and Tigert's History. Write E. V. Cox for questions on Logic. All members of the class will mail sermons to E. V. Cox. Those who have passed in Correspondence School or Summer School of Theology, please notify me.

JAS. CAMPBELL, Chairman Committee.

NORTHWEST TEXAS.

All preachers who intend bringing their wives to the coming session of the Northwest Texas Conference at Vernon will please notify A. W. Hall of their intention at the earliest possible date, that entertainment may be provided for them.

A. W. HALL.

TEXAS.

All members who plan to bring their wives to Conference are requested to write me at once (or not later than the 31st instant, if possible) so that all plans may be duly made for their entertainment.

S. S. MCKENNEY, Nacogdoches, Texas.

NORTH TEXAS.

It is the desire of Bishop Mouzon that we have a great Sacramental Service on Tuesday night before the conference convenes, so I hope all the delegates, as well as the preachers, will start so as to arrive at Clarksville not later than Tuesday. Let all the Presiding Elders send in a list of delegates, preachers applying for admission on trial, transfers or others not on the regular roll of the Conference so they may have homes provided for them. All preachers who are coming by private conveyance also write me so their horses may be provided for. If any of the preachers are expecting to bring their wives, you will please let me know in due time. We can not promise entertainment for those who do not notify us of their coming. I would be glad if those brethren who are on committees or who will be before committees and who will have to come on Monday, to notify me so your host will expect you.

JAS. H. GRIFFIN, Clarksville, Texas.

TEXAS MUST BE SAVED.

The Austin Daily Statesman of October 12, has a double column editorial with the above heading. The editor charges that the State Government is "the worst managed business in Texas." He says that no private business, big or small, could long exist if "so grossly mismanaged." If the details he gives are reliable, he makes out his case.

But what is the reason for this distressing state of affairs? The trouble is that the liquor question is a disturbing factor. It ought to be taken out of politics.

At this point I believe that the statement is right. In West Virginia we decided to take the question out of politics once for all. In that little mountain State we rolled up a majority of over 91,000 for State-wide prohibition written in the Constitution. The liquor question is in that State no longer a political issue and disturbing factor. Many a man voted for prohibition who would not have done so in a merely local contest; the prospect of settling the question entirely enlisted his co-operation.

True, the Statesman does not draw this conclusion. It proposes to "drop the subject just where it is for at least a period of years"—as though that would settle the liquor question, and as though it were possible to drop it while it is still with us.

No, let us settle it, and settle it for "good and all." "Texas must be saved." JOHN C. GRANBERRY, Georgetown, Texas.

CHURCH DEDICATION.

The Rio Vista Methodist Episcopal Church, South, is to be dedicated by Rev. G. F. Winfield next Sunday, October 26. All former pastors and friends are invited to be present.

H. C. GORDON, P. C.

On the first Sunday in November we will dedicate our church at Panhandle. Rev. O. P. Kiker, our presiding elder, will preach the dedicatory sermon. All former pastors are cordially invited to be with us on this occasion.

P. G. HUFFMAN, Pastor.

The Methodist Episcopal Church, South, of Anson, Texas, will be dedicated Sunday, November 2, 1913. Dr. George C. Rankin, of Dallas, Texas, will preach the dedicatory sermon. We extend a cordial welcome to all of our friends to come and be with us on this occasion. Let all who can come please notify Thomas S. Barcus that homes may be provided for you.

THOMAS S. BARCUS, Pastor.

The Beavers' Memorial Methodist Church at Hemming, on the Pilot Point Circuit, will be dedicated on November 3, first Sunday, at the morning service. The sermon will be preached by Rev. J. F. Pierce, presiding elder of the Gainesville District. All former pastors and friends are invited to be present.

L. E. CONKIN, P. C.

BROTHER CROW'S COMPLAINT.

In the Advocate of last week Bro. B. S. Crow complains that the printed Minutes does him injustice in that he is not given credit for several assessments that he paid in full. But the fault is his own. I have the identical report that Bro. Crow handed in to the Statistical Secretary, and he himself failed to report on those items. A number of other preachers have done the same thing.

This emphasizes the necessity of great care in making out reports. Often pastors wait until they reach conference; then in poor hand enter the item, often erasing and re-writing several times, and sometimes they themselves making glaring mistakes. And then to cap the climax many of these reports are often two or three days late. Your Statistical Secretary, Bro. J. B. Berry, is a model, and he straightens out many of these kinks, but he can't go back of the reports. He and his assistants work under whip and spur to tabulate these reports and sum them up before the end of the conference session. It is a marvel that they make so few mistakes.

If the presiding elders, district auditors and pastors will abide strictly by Standing Rule No. 6 of our conference, it will greatly promote accuracy of reports. Put an accurate report on the Statistical Secretary's table on the first day of Conference, and then, if mistakes are made, you will have right to romp all over the secretary and auditor.

SAM'L J. RUCKER, Editor of Journal.

HOW TO REPORT.

To avoid confusion and secure uniform reports, please answer these questions at once:

1. Shall our reports to the Annual Conferences embrace the amounts subscribed by our charges for Southern Methodist University, or only the cash paid?

2. Shall these sums be written in our reports, "For Education," in the column "Paid," together with amount paid on the regular assessment, or incorporated with amounts under caption, "Other Causes"? To have this information at once is necessary, for he is a rare man who can make an accurate report after reaching conference.

D. F. FULLER.

OUR INDIAN POPULATION.

The census of Indians has been summarized by an exchange showing that there are 323,000 Indians in the United States. The great body of Indians, we learn, live between the Mississippi and the Rockies. One-third of the whole number—117,000—are in Oklahoma, where the Five Civilized Tribes have so long resided. The next largest settlement east of the Rockies is in the Dakotas, where there are 28,000 Sioux. Minnesota has 11,000, and Montana 10,000, made up of Crows, Blackfeet, Cheyennes and Flatheads. Between the Rocky Mountains and the Sierra Nevada there are 71,000, 57,000 of these being in New Mexico and Arizona, among whom are 30,000 Navajos, who have a reservation about the size of Pennsylvania. The chief reservations east of the Mississippi River are in Michigan and Wisconsin, where there are 17,000 Indians, mostly Chippewas, and in New York State, where the descendants of the Iroquois, in number 6036, live on six reservations under one agent. The reservations in Maine, South Carolina, North Carolina and Florida have only a few hundreds on them. Kansas has 1317; Colorado, 869; Nebraska, 3832; Alabama, 909; Iowa, 364.—Central Christian Advocate.

The cigarette vice threatens to become almost as serious as the opium was in China. New factories are being built in different parts with enormous out-puts per day. One factory at Hankow has an out-put of 200,000,000 per month.

Monumental Meanness

By Bishop H. C. Morrison.

Diseases are determined by their symptoms and effects. Malaria is marked by lassitude, small pox by pustules, rheumatism by swollen joints and white swelling by lifetime lameness. But, there is a malady not mentioned in medical journalism which has one most remarkable feature. It is not eruptive; does not manifest itself in poeks or pustules; neither it draws limbs nor swollen joints; but, its peculiarity is that it affects the moral nature. Like dyspepsia that produces peevishness, this disease is marked by a species of unmitigated meanness, such as is not common to any other malady known to the medical profession.

Church officials, strange to say, are peculiarly susceptible to its attacks. And what is still more remarkable, its attacks always occur when the Church is prospering, and is unknown to any Church that is standing still or retrograding. It is only the advancing Church that is at all subject to this malady, and while it most frequently attacks the officials, yet it is apt to go through the entire membership, for while not contagious, it is highly infectious.

So far as we know, this malady has never been brought before the public, and even its victims are apt to deny its existence. Hence it has never been given a name; but in the absence of any recognized cognomen, we shall call it Puff-tis. We thus name it for the reason that it is always attended with much gas and intense inflation.

Our motive in this writing is simply to bring this remarkable disorder to public notice. This will serve as a prophylactic against the spreading of the disease. Like the low order of fungi which cannot live in the sunlight, this disease will die under public notice when the light is turned on it. We aim to render the Church a service by turning on the light.

This malady affects its victims much as you have sometimes seen a fast "Old Man," as he flippantly called him, had toiled and saved and perhaps young men affected when he became ashamed of his plain old father, after suffering, to give him an education and a start in the world. But that my readers may the better understand the nature and effect of Puffitis, we give one or two concrete cases.

It is not essential that we state the exact where or the precise when, suffice it to say the case came under our own administration. We reached the site of the conference in a nice little town, the brethren supposing that we were in blissful ignorance of things in general. But it is wonderful how many things a Bishop can find out before he gets there.

It had reached us over the grapevine that the pastor of the Church in which the conference was to meet had recently lost his only son. Said son leaving a wife and one child with no support save the life-policy of one thousand dollars. Three physicians had attended him in his illness. Two of them made no charge for service, while the third, (a Methodist) rendered a bill of one hundred and twenty-five dollars. The pastor, and father of the deceased, made a plea before the doctor that he would "reduce his charge," whereupon the doctor became offended and said, "he would have the pastor removed." All this, strange to tell, we knew before we reached the conference.

The pastor and family occupied a neat new parsonage adjoining a nice new church, and he was closing his third year of service. We were placed with him for the entertainment during the session and found in him a sensible, consecrated Christian gentleman with a pleasant family and we greatly enjoyed their companionship and hospitality.

On the first day of the conference session we were invited to dine with the aforesaid Methodist doctor at his handsome suburban home. While sitting at the table, we were notified that "a lady was in waiting to meet us in the parlor." Rather hastily completing the meal we were excused and introduced to the lady in waiting. She opened the conversation by saying, "I come to appeal to your chivalry as a Kentuckian (this was not in Kentucky) to relieve us of a nuisance in the form of a pastor. We are a college town here and we want a man of high culture who can fill the position as it should be filled."

I replied, "Sister, from the demand you make I conclude that you and your husband are leading factors in the spiritual and financial interests of your Church." She did not reply, but with some warmth, said: "Aren't you going to remove that man, sir?" We replied, "that depends upon the information we get and the standing and influence of those seeking his removal." Again we added, "I suppose you and your husband honor God in your home by having family prayers daily?" "No," said she, "we have no

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 setting out of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type 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 trades.

AGENTS WANTED.

AGENTS—Snappiest Household line on earth. Red hot sellers, steady repeaters. Over 150 different articles. Goods guaranteed, 100 per cent profit. Write quick. Hurry. E. M. FELTMAN, Sales Mgr., 6755 Sycamore St., Cincinnati, O.

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

GARTSIDES IRON RUST SOAP CO., 4054 Lancaster Ave., Philadelphia, Pa. Gartsides' Iron Rust Soap (U. S. registered patent No. 3477) removes iron rust, ink and all unwashable stains from clothing, marble, etc., with magical effect. Good seller, big margins. Home-to-home agents and store salesmen wanted. The original, 25c a tube. Beware of imitations and the penalty for making, selling and using an infringed article.

BOOKS.

I HAVE the books of the first and second years of the Conference Courses. Write me for price. REV. JOHN P. COX, Polytechnic, Texas.

BUSINESS OPPORTUNITIES.

FREE FOR SIX MONTHS—My special offer to introduce my magazine "INVESTING FOR PROFIT." It is worth \$10 a copy anyone who has been getting poorer while the rich, richer. It demonstrates the REAL earning power of money, and shows how anyone, no matter how poor, CAN acquire riches. "INVESTING FOR PROFIT" is the only progressive financial journal published. It shows how \$100 grows to \$2,500. Write NOW and I'll send it six months free. H. L. BARBER, 435, 28 W. Jackson Blvd., Chicago.

HELP WANTED.

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

family prayers. My husband was not raised a Methodist." Then said we, "Of course you take the Church organ." "What," said she, "The Nashville Advocate?" Certainly said we. "No!" she answered, "I do not consider that paper worthy to be called the Church organ."

This interview ended, the good doctor took us in his carriage and we were driven slowly back to the church, giving time for him to give us a full history and the reason for the removal of the pastor. We listened in silence until we reached the church, when stepping from the carriage we said: "Doctor, if your pastor has been guilty of any unbecoming conduct, have the complaint put in writing, and I will give you a committee for investigation." He looked at us for a moment in seeming disgust, then drove slowly away, and we have never met him since.

The following day we were waited upon by a committee of five officials asking that "the pastor be removed," when the following dialogue occurred: "How long has your pastor been serving?" "Three years." "What manner of church building had you when he came?" "We had only a sort of old shack." "You seem now to have a very neat new building." "Yes, we now have a good church and we want a splendid man in the pulpit." (Here we saw marked symptoms of Puffitis.) "What sort of parsonage had you when your pastor came?" "We had no parsonage." "You seem to have a very nice one now." "Yes, we are proud of our parsonage." "What salary were you paying when your pastor came?" "Four hundred dollars." "What are you now paying?" "We are now paying seven hundred and fifty and will pay more."

"Then your pastor has engineered your new church through, secured a parsonage and almost doubled your finances. In a word, he has brought you up to respectability and now you wish to get rid of him?" Is that it? Then followed a silence that was protracted and painful.

Here was a clear case of Puffitis. Three years of faithful work on the part of this pastor had brought them up to where they must have a man of more tinsel and polish than he whose labor and zeal had wrought the transformation and made them proud of their Church. Now they are unwilling that he shall remain to enjoy the fruits of his toil for the brief term of one year.

Now, Mr. Editor, if this case does not justify the caption of this article, then I will ask you to change the caption. That faithful and efficient man was removed; but he went to take charge of one of the best districts in that conference.

HOUSEKEEPER WANTED.

Splendid home and pay for Christian lady willing to keep house and cook for two. Address A. S. J. HAYGOOD, Lagrange, Texas.

MALE HELP WANTED.

LOCAL REPRESENTATIVE WANTED—Splendid income assured right man to act as 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 earning 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.

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

REAL ESTATE.

WANTED to buy small home at Georgetown or near city limits. Will consider unimproved property. Prefer dealing with owner direct. J. H. ARNOLD, Moran, Texas.

To sell or exchange for house in Dallas. Four good houses in Paris, Texas, renting for \$70 a month; or Southern Methodist University lots in Dallas; also three residence lots in Howe, Texas, for a good automobile. Write E. S. HURSEY, Paris, Texas.

TREES.

PLAINVIEW NURSERY has the largest and best stock of home-grown trees they have ever had. Hardy and strictly free from any disease. An experienced nurseryman wanted. L. N. DALMONT, Prop., Plainview, Texas.

which it stood had some value, and house and lot together were sold for five thousand dollars.

A plain, strong, practical man was sent to this charge, with no home for his family, and only one thousand dollars as a salary with which to procure a shelter and support in a growing city.

He was wise and progressive and saw the need of inspiring his people with broad ideas and higher aspirations for their Church. Against strong opposition, he quietly proceeded to try to do what seemed almost an impossibility. That was to transmute that little cheap building into a magnificent edifice on another and the most desirable lot in that part of the city. Inch by inch he pushed the work until at the end of three years there was almost completed the handsomest church building we had in that city, and at a cost of nearly twenty-seven thousand dollars. A building worth almost forty thousand, and yet engineered by this faithful man for the sum stated.

However, the contrast between the dingy little frame and the magnificent marble trimmed brick was so great that some of the officials began to feel symptoms and show signs of Puffitis. The disease spread, and by the coming of the Annual Conference, the entire membership were affected, save a few old members who had been made immune by inoculation with the serum of "old-time religion."

They now found it would not do for the pastor to remain longer in charge. Their splendid building, their increased numbers and wealth, and consequent rising social prestige and standing, imperatively demanded a pastor of more culture and especially more "sauviter-en modo" for that now representative pulpit.

Such was the urgency of the case that the man who had been the main factor in this transformation must go at once, and must not stay another twelve months to complete his term and enjoy, even for a little time, the happy change made by his three years of toil and sacrifice.

This man, like the first was removed; but he went to take charge of one of the leading districts of his conference.

We once heard a public speaker say, "If you will flash a ray of sunlight into a rat hole, it will forever be ruined as a rat hole." We have turned the light upon this subtle and airy disease with the hope that it may forever demolish it as a disease, and that our beloved Methodism may never develop another case of Puffitis.

Leesburg, Fla.

To shrink your desire is to swell your income and to control your appetite is a great revenue.

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.)

Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders.

Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.



MRS. MARY ELIZABETH GILLIAM ROGERS.

The departing of an old friend of the Texas Christian Advocate, Mrs. Mary Elizabeth Gilliam Rogers, to her eternal reward on Sunday morning, October 5th, closes the earthly career of a remarkable Christian character. Born in Ray County, Tennessee, Feb. 7, 1835, she joined the Methodist Episcopal Church, South, in 1849, under the ministry of Rev. L. W. Crouch, and for sixty-four years lived a faithful, consistent member of the Church. She was married in 1858 to Henry Thomas Rogers and in 1877 they came to Texas with their family, settling in Fannin County. For more than twenty years she was a member of old Savoy Church near Bells and has been almost a constant reader of the Advocate since coming to Texas. Her husband died in August, 1896. She was a faithful mother and raised her children in the Church. Three sons, four daughters, and more than threescore grandchildren and great-grandchildren are left to bless her memory. She lived her religion every day, and her quiet, beautiful Christian life has been the means of bringing every one of her children into the Church, two of her sons being stewards in the Methodist Church, the youngest son, Mr. J. A. Rogers, being a prominent member of our First Church, Dallas. She was one of the elect women of Methodism—her life was long and well spent. According to the calendar, her sojourn here was seventy-eight years, but God does not measure lives by years, but by deeds. According to this standard, eternity only will show the length of her days among men. Sixty-four of her seventy-eight years she spent as a member of the Methodist Church, and God blessed those years in the salvation of the eight children whom he gave her. Seven of those children are living, all active members of the Methodist Church. Surely hers must have been a glorious entrance into the better land when she could say unto Him, "I have kept all thou hast given me." Truly, "She hath done what she could, and her works do follow her." She was laid to rest in the old cemetery at Bells, Texas, by the side of her husband, Rev. C. O. Shugart, who was formerly pastor in her old home county in Tennessee, conducting the service, assisted by Rev. Frank Richardson, pastor at Bells. A FRIEND.

DENTON.—Lee Davis, infant son of W. R. and Mattie Downman Denton, was born Aug. 31, 1912; died at the home of his parents at West, Texas, Aug. 12, 1913, aged eleven months and eleven days. Between these two dates, lies the history of a little life that came into this happy home like a beautiful flower, to shed its fragrance there, but in a few short months it drooped and died before the storms had shaken the tiny stem that held the lovely petals. Short, indeed, was the stay of this baby on earth, but he brought joy and gladness to the home, and wound strong chords of love about his parents' hearts, so that when God called his pure spirit home they were left desolate. Little Lee was so good, so sweet, his bright smile, cooing voice and baby ways were so attractive, so dear. It's hard to give up this precious baby, but he has gone to live with the angels forever, safe in the arms of our Savior who said, "Suffer the little ones to come unto me and forbid them not, for of such is the Kingdom of Heaven." We shall never see him again in this life, but we bow in submission to the Divine will, knowing "He doeth all things well." To our dear children we commend them to our dear Savior who said, "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you, that where I am ye may be also." May they be faithful and true to their Lord and when life's toils and cares are over make an unbroken family in Heaven. GRANDMOTHER.

REV. JAMES BENNETT.

Rev James Bennett was born at Brandon, Mississippi, on the 27th day of June, 1831. He was the son of Mr. and Mrs. Thomas Bennett. He died at his home in Fort Worth, Sept. 23, 1913, in great peace with God and man and with the bright and precious hope of heaven. When only fourteen years of age he made a clear and satisfactory profession of religion. The Spirit witnessed with his spirit that he was a child of God. He lived ever after with that blessed assurance. He was married to Miss Sarah Jane Jefferson, May, 1857, with whom he lived happily for forty-two years. Nine children were born to them, four of whom still live: Thos. H. Bennett, Mrs. Sallie Henry and Robt. H. and B. C. Bennett. It was the writer's privilege and pleasure, for it was not only a pleasure but a benediction to have witnessed the death of this saintly woman, to see the exit of a sweet spirit and devoted Christian from the cottage home to a royal mansion with God. He was married a second time to Mrs. J. E. Weatherford of Fort Worth. This proved to be a very fortunate and happy marriage. After the death of his first wife he lived with his son Robert, where he was both loved, revered, and cared for by the family with greatest tenderness. But he died in his own home, under his own roof with a good wife by his side to sooth, as far as possible, the pains of death and to help the Christian hero into Israel's chariot for his flight to his heavenly mansion. He attended Church on Sunday before he died on Tuesday. But he had grown feeble and his house had been set in order for long years and he knew the end could not be far away and lest he should die without being able to give dying testimony, he had told his wife he was prepared and ready at any time, that heaven would be his home. So as the eyes closed on earthly things they awoke to heavenly glories. Heaven she said was his throne. As a husband he was affectionate and always kind. As a father, kind and possibly too indulgent. As a neighbor he was beloved and respected by all. His was a soul overflowing with good will for all and it was as free as well can be from envy, jealousy and hate. But I wish to speak more particularly of Brother Bennett as a Confederate soldier and a local preacher. In both of these relations and capacities he belongs to a class and generation that is rapidly passing away, in fact, they are nearly all gone. I know nothing of his career as a soldier, I do not know in what army or command or what branch of the service he was, nor whether he was ever in a battle. But I know he was honorably discharged, proof of which he had to make to be placed on the pension roll of his State. The highest type of citizen a country has, or can have, is the man who will shoulder his musket, gird on his sword or bind his accoutrements about his body and go forth to meet the issues of war. Such was the subject of this memoir. It matters not whether the cause goes down in defeat or ends in glory and triumph, he deserves the same honor and respect and all good citizens and true and brave men will accord it. He placed himself between his country, home, family and friends and his enemy as a living wall of protection with the noble impulse of patriotism and heroism. Heroism has ever had its worshippers in all lands and among all races, and patriotism will be honored and revered as long as patriotic blood flows in the hearts of men. So let us raise our hats and muffle our hearts as we silently follow the aged soldier to his grave. Brother Bennett is of a class of local Methodist preachers that is also rapidly passing away. For forty-five years he was a local preacher in the M. E. Church, South, and his entire ministry has been spent in the State of Texas and so far as is known he never aspired to be anything but a local preacher, and he both loved and magnified his office. Forty-five years ago circuits were as large as they could be made and hence local preachers were indispensable to the success of the Church work. Now circuits are as small as they can be made. This brother adjusted himself to both conditions. With the large circuits he was sub-pastor in the absence of the pastor and under the present order he was equally loyal and faithful. In the country just outside of Dallas there has been quite a territory not connected with the city work and too near in for the country work, and within this zone this servant of God labored for a large part of his life, and in this largely destitute zone no man was more successful, more popular and more beloved. There will be many from this peculiar field and condition converted under his ministry that will rise up at the last day and call him blessed. He rendered at all times valuable and willing aid to the pastor. He loved to preach in season and out of season, and as rewards are not considered on large things, but fidelity to trusts I believe Rev. James Bennett will receive the full measure of his reward. I was his pastor for three years and know whereof I affirm. I again affirm that he is one of a former generation and from the mutations of human society and the adjustment of Church work to meet these mutations his class, however worthy, is not likely soon to be reproduced. WM. A. EDWARDS.

HUTCHISON.—Mrs. Pearl Hutchison was born in Colorado County, Texas, Dec. 19, 1879. Her parents were J. P. and R. C. Woolsey. She was converted and joined the M. E. Church, South, in early childhood. She was married to S. S. Hutchison, Dec. 19, 1900. She passed to her reward Sept. 5, 1913. Such is a brief statement of the life of one of the best women it has ever been my privilege to know. She loved her home, her relatives, her Church, and above all she had an abiding love for her God. She was true and loyal to the Church in all things. She was known far and wide for her kindness, especially to the sick, or those who were distressed, and she had a large circle of friends who loved and appreciated her worth. She was in deed and in truth one of God's noble women. She leaves behind her husband, one little girl, her parents, a number of brothers and sisters, besides mother-in-law, and brothers and sisters-in-law, and many other relatives and friends. But we mourn not as those who have no hope, for we know where to find her. She talked of death to those around her, and declared her readiness to go. We miss her sorely, but our loss is heaven's gain, and it will be only a little while until we shall see her, along with the others who have gone before, together with the Lord of Glory. Her pastor, J. P. CHAMBERS.

MILLER.—Mrs. Lucy Miller was born in Copiah County, Mississippi, in 1862; moved to Henry County, Tennessee, in 1874; married to J. B. Miller in 1880. She was the mother of four children, all of whom survive her. She was a member of the M. E. Church for twenty years. Three thoughts dominated her life: the care of her home, her duty to her children, and her devotion to her Lord. Her devotion to her children was motherly in the highest degree. Her loyalty to her Lord was unquestioning and complete, and her home was next to heaven with her. In all of her sickness she never murmured, but bore it with patience, leaning on the strong arm of her Lord. To know her was to love her. In the last moment of her life she was heard to say that the way was bright, and for loved ones not to grieve for her as she was going home. We laid her to rest in the Peoria Cemetery, Aug. 29, 1913 at 4 o'clock. May God's blessings ever be with father and children, and may they live a pure life and meet wife and mother where there will be no more tears, neither sorrow nor parting. All will be peace and joy over there. R. T. CAPPS, P. C.

STEWART.—Mrs. Othella Stewart (nee Jones) was born in Hempstead County, Arkansas, December 31, 1873. She moved with her mother and family to Comanche County, Texas, 1886, and married W. J. Stewart in 1893. To this union were born four children, two boys and two girls, all of whom are living. She was converted and joined the Methodist Church twenty-three years ago. To know her was to love her. She was a good wife, a loving mother and a true Christian. She was foremost in all good works, loyal to her Church and pastor. She was kind and ready to lend assistance to any in trouble or that needed her assistance in any way. Her experience was clear and her trust was without a cloud. She gave expression to her joyous hope in her last hours, and she entered into the darkness of the valley without a fear. Her life was a blessing to her family. Her husband and children bear the mark of her influence, and following in her footsteps they will see her again some day more beautiful than on earth and forever free from all the suffering and heartaches of this world. Her home was hospitable because her heart was large, and any one to whom she could minister was her friend. Her sunny temper, womanly sympathy and her many deeds of love and kindness made her friends in every walk of life. Husband and children mourn not as those who have no hope. She passed to her eternal reward on May 10, 1913 and was laid to rest in the Indian Creek Cemetery to await the resurrection morn. D. A. MCGUIRE.

ALMGREN.—"Good-bye wife, till we meet again," is the comfort that sustains Brother Almgren, whose good wife passed to her reward July 19, 1913. Mrs. Carl Almgren was born in Wisconsin June 7, 1857. When she was but a little child, one year old, her parents moved to Texas and her life was lived in this State. She was converted and joined the Methodist Church under the ministry of Rev. C. Rowland, and was a devoted Christian. She was married to Brother Carl Almgren at Crowley, in Tarrant County, 1875, and in that county and Johnson and near by coun-

ties their lives have been spent in happy wedlock. She was stricken with paralysis some years ago, and they moved to Mineral Wells early in 1912, hoping to regain her health, but no permanent improvement came. Her sufferings, which were great, she bore with Christian patience, and her end was peaceful, and triumphant. May God comfort her husband, and may he meet her in heaven. M. S. HOTCHKISS.

SIMPSON.—Calvin Eugene Simpson, son of Robert A. Simpson and Sallie Malone Simpson, was born at Texarkana, May 11, 1895. His first sorrow, the greatest that can come to a child, was the death of his Christian mother when he was about three years old. With his only sister, Alma, he became a member of the household of his grandfather, Rev. C. P. Simpson. This good man and his wife became a true father and mother to the motherless boy. He was placed in Sunday School and became a regular attendant at Church, November 20, 1910, he assumed the vows of the Church and claimed its privileges. On the twenty-seventh day of September, 1913, after an illness of three weeks, he passed into his eternal home. His life, though brief, has left a permanent influence for good. In the home he was obedient and loving, as a workman he was honest and faithful, in Church life he was consistent and true, in habits he was clean and pure. He wanted to live, if it was God's will, and carry out plans he had made. When he realized this could not be, he patiently submitted and comforted himself that he would go to see mother. His funeral was held in the Kavanaugh Church, where he had spent many hours in work and worship. In the loving ministries of heavenly service we are sure God gives a place to Eugene. J. SAM BARCUS.

HUTCHISON.—Mrs. Pearl Hutchison was born in Colorado County, Texas, Dec. 19, 1879. Her parents were J. P. and R. C. Woolsey. She was converted and joined the M. E. Church, South, in early childhood. She was married to S. S. Hutchison, Dec. 19, 1900. She passed to her reward Sept. 5, 1913. Such is a brief statement of the life of one of the best women it has ever been my privilege to know. She loved her home, her relatives, her Church, and above all she had an abiding love for her God. She was true and loyal to the Church in all things. She was known far and wide for her kindness, especially to the sick, or those who were distressed, and she had a large circle of friends who loved and appreciated her worth. She was in deed and in truth one of God's noble women. She leaves behind her husband, one little girl, her parents, a number of brothers and sisters, besides mother-in-law, and brothers and sisters-in-law, and many other relatives and friends. But we mourn not as those who have no hope, for we know where to find her. She talked of death to those around her, and declared her readiness to go. We miss her sorely, but our loss is heaven's gain, and it will be only a little while until we shall see her, along with the others who have gone before, together with the Lord of Glory. Her pastor, J. P. CHAMBERS.

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Why Women Have Nerves

The "blues"—anxiety—sleeplessness—and warnings of pain and distress are sent by the nerves like flying messengers throughout body and limbs. Such feelings may or may not be accompanied by headache or dizziness or bearing down. The local disorders and inflammation, if there is any, should be treated with Dr. Pierce's Lotion Tablets. Then the nervous system and the entire womanly make-up feels the tonic effect of

DR. PIERCE'S FAVORITE PRESCRIPTION

when taken systematically and for any period of time. It is not a "cure-all," but has given uniform satisfaction for over forty years, being designed for the single purpose of curing woman's peculiar ailments.

Sold in liquid form or tablets by druggists—or send 50 one-cent stamps for a box of Dr. Pierce's Favorite Prescription Tablets. Ad. Dr. R. V. Pierce, Buffalo, N.Y.

Every woman ought to possess The Favorite Prescription. It answers questions of women—Teaches mothers how to care for their children and themselves. It's the emergency doctor in your own home. Send 50 one-cent stamps to Dr. Pierce at once.

SCARBOROUGH.—William Scarborough was born in Perry County, Alabama, May 8, 1830, where he grew to vigorous manhood. He moved to Texas in 1852 and settled in Walker County. At the beginning of the Civil War, he enlisted in the Confederate Army, where he served as a brave and true soldier until the declaration of peace. On February 17, 1852, he was happily married to Scintha Nychurch. To this union were born eleven children, most of whom, together with the wife and mother preceded him to the Glory Land. He was married a second time to Mrs. Eliza Ulmer, September 15, 1872. To this union were born three children. Being again left without a companion he was married to Mrs. Elizabeth Geering in the year 1890. Still again left without a companion, he was married to Mrs. Maggie Creswell in the year 1898. Once more left companionless, he was married a fifth time, 1909, to Mrs. Saphronia Shipman, who survives to mourn his departure. He was most happily mated, though married five times. Each companion was a helpmeet indeed and his life was spent in the successful pursuit of happiness and a measurable degree of material success. He was the father of fourteen children. He had forty-two grandchildren, thirty-two of whom are still living. He had thirty-seven great-grandchildren, thirty-four of whom are living. May the entire host meet him in glory by-and-by. Brother Scarborough was genuinely converted in 1870 and joined the Methodist Episcopal Church, South. From the time of his union with the Church until his death, July 11, 1913, he was a faithful and loyal member of the same. It was my privilege to be his pastor from November, 1911, until the said time of his departure. During this time he was faithful to attend the Church services and none enjoyed the ministry of the Word better than he. His luminous face was an inspiration to the preacher who stood before him. Though quite feeble, he was at the house of worship one month before his death and gave expression of enjoyment of the service. Thus ended another noble life. He fought a good fight, finished his course, kept the faith, and henceforth has gone to receive a crown of righteousness. The sorrowing loved ones have great comfort and, therefore, hopefully await the Lord's call, when they shall meet again where partings are no more. May they make an unbroken circle there. HENRY C. ROWMAN, P. C.

her some sweet day where there will be no more sad parting, "and God shall wipe all tears from their eyes and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away." Winnie joined the M. E. Church, South, several years ago and was faithful in attendance at Church, Sunday School and prayer meeting, when she could go. We have known and loved Winnie from her infancy, and we too, hope to meet her in the sweet bye-and-bye. Oh Lord, impress upon our minds more forcibly the supreme importance of the Master's warning, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." H. R. TUNNELL.

GAMBLE.—Brother H. Gamble was born Feb. 3, 1843, in Tennessee. When but five years old he was taken by his parents to Georgia, where he lived until he was a young man. He moved to North Alabama when but a young man. He joined the Church about thirty years ago, and was a member until his death. He married in Alabama and shortly after this he moved to Texas; coming to this State in 1892, he moved to Floyd County, Texas, in 1901, and has lived in this county ever since. He had six sons, two of whom died in infancy. He has one daughter, who still lives. He has one brother who lives in Tucumcari, New Mexico. He has two sisters, both are living in Oklahoma. Brother Gamble had many friends in this country. He was said, by his neighbors, to have been a good man. This is no small compliment to a life. We trust to find him in the good land "When we cross the bar." The blessings of God rest upon the family. G. W. SHEARER, P. C. Floydada, Texas.

TORRENCE.—Mrs. Rena Elizabeth Torrence (nee Nelson) was born in Lafayette County, Mississippi, December 21, 1870, and died September 23, 1913; was married to Brother J. F. Torrence October 16, 1888. To this union nine children were born, four of whom precede her to the glory world. Sister Torrence was converted and joined the M. E. Church, South, in childhood and remained a faithful and consistent member of same till death. She was conscious till the last. She talked to her husband and children the morning she died. She said she was prepared and not afraid to go. Sister Torrence was of a sunny disposition, and always met one with a smile. There was an exceptionally large crowd at the funeral and her body was laid away under a bank of flowers placed by loving hands. Companion and children, weep not as those who have no hope for you know where to find her, and there will be a glad reunion if, like her, you are faithful to her Christ. Her pastor, C. P. COMBS.

MATTHEWS.—John Cornelius Matthews was born in Mississippi, January 9, 1843; came to Texas with his parents in 1850. The family located in Travis county near Austin where the deceased spent the remainder of his life, and passed to his reward October 4, 1913, having passed the three score and ten year mark by almost ten months. Brother Matthews was a veteran of the Civil War, but came out of that struggle with health very much impaired so that he never saw many real healthy days for forty-eight years. He was twice married; lost both wives, but raised a large family of sons and daughters, ten of whom survive—three daughters and seven sons—all members of the Methodist Church which their father loved and supported as a loyal and consistent member for thirty years. Years of invalidism patiently borne was finally rewarded as God only rewards, a peaceful falling to sleep here to awake with the Savior in heaven. A father has gone out from an earthly home, but he left his household in order and the highest tribute that can be pointed out in memory of his life and achievements is the honor of noble sons and daughters who sur-

McCURRY.—Mrs. M. C. McCurry, wife of Rev. J. A. McCurry, deceased, was born in Greene County, Tennessee, Oct. 29, 1837; died near Clarksville, Texas, at the home of her son, Hubert, May 27, 1913. She leaves two sons, George T. and Hubert, and one daughter, Mrs. Maude Snow; four step-sons and one step-daughter, Mrs. Amanda Brodie; two sisters, Mrs. Mahala Brooks of Harrington, Washington, and Mrs. A. H. Kirby of Rockwall, Texas. She was laid to rest beside her husband in the Mt. Zion Cemetery in Rockwall County, Texas, where she had lived for a number of years. Funeral services were conducted by Rev. C. W. Dennis, pastor of Rockwall Church. May God so overpower her two sons and daughter with his Holy Spirit that they may live Christian lives and meet their mother in heaven. This is the sincere prayer of their aunt. MRS. A. H. KIRBY. Fate, Texas, R. F. D. No. 1.

DUFF.—Audrey Inez Duff was born November 16, 1911; died September 13, 1913, after an illness of only five days. She was the youngest daughter of J. M. and Eva M. Duff. The calling of this little one has brought sorrow and sadness into the lives of her parents and the two older sisters. Let us strive to fill these sorrowing hearts with our love, and by doing this we make the pain of separation less till they shall meet again. She is safe with our Lord. Then let us not weep for this little one, but live so that we may meet her where there is no separation and pain. R. T. BREEDLOVE, P. C.

Better Than Spanking Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 187, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child; the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulty day or night.

October 23, 1913. vive a hood; God sa be will hold a of the Man YOU in Pr 1848; very ber 186 Brothe M. E. a rumi never I been b always uly he loved I in ever there y To his not to he will just; o and hi TUN born i and ca nine y of his the y Ther- his life he wa him, manho Chured Sunday as ste ship, ment. The g fluence membe years, Texas, May 1 and re flect depart has go CRI the sh ness t ones, in our A. Cri of year gone b home hang e thereof the da reverer none y life to over fi over fi through regular fort an walk t death, me, th God s sin an where more s childre for a 1 home t home t felt s broken mother from st in the (191), in Ker Texas Dallas he mo eight y a shoot tired by ctery. three b reward hugh, i ference, miss hi He wa Church, five yet home. we kno pain. Si is a var our fait He was ed his l We sh if we a time of en keep days, a their fa to mee pastor He others own.

vive and reflect the glory of Christian fatherhood; the community can say of him what God said of Abraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment."

A. Y. OLD, P. C.
Manchaes, Texas.

YOUNG.—Brother J. W. Young was born in Prentiss County, Mississippi, March 7, 1848; died at his home near Hickory Creek, very suddenly, of a stroke of apoplexy, October 4, 1913. He was married October 21, 1869. His wife and six children survive him. Brother Young had been a member of the M. E. Church, South, fifty years. I heard a number of his neighbors say that they had never heard an evil word spoken of him, and some had known him for forty years. I had been his pastor for nearly four years and had always found a cordial welcome and a brotherly hospitality in his home. Brother Young loved his Church and gave it a liberal support in every way. In spite of inclement weather there was a large attendance at the funeral. To his companion and children we would say not to weep as those who have no hope, for he will be waked at the resurrection of the just; only be ready to be caught up with him and his Savior in the air. His pastor, C. P. COMBS.

TUNNELL.—James Wesley Tunnell was born in Smith County, Texas, July 21, 1850, and came to Comanche County when he was nine years old. Under the faithful guidance of his parents, he was converted and joined the Methodist Church when a small boy. There were no wasted nor misspent years in his life, but from the beginning to the end he was faithful to God and the Church. To him, religion was a reality. From young manhood, he was an official member of the Church, having served twenty-five years as Sunday School Superintendent, a longer time as steward. He stood for the best in citizenship, and did well his part in the development of this country when it was a frontier. The good accomplished by his efforts and influence, as Christian, citizen and Church member cannot be estimated. The last five years of his life were spent near Rising Star, Texas, and here the end came in great peace, May 15, 1913. He was married twice and and reared a large family of children, who reflect credit on their honored father. In his departure, one of the best men I ever knew has gone to his reward.
W. C. HILBURN.

CRISWELL.—Again we have met under the shadow of death, which has brought sadness to our hearts, both to friends and loved ones. There is sincere and unaffected regret in our hearts, that such a woman as Sister A. Criswell should be called from this world of cares and to be with the dear ones gone before. Great is our Lord. He calls us home to the mansions above where we may hang our harps upon the willows in the midst thereof. Remember, O Lord, thy children in the days of sorrow. We bow our hearts in reverence to the dead. As a Christian woman none surpassed her. She gave her heart and life to God when quite young and lived a devoted Christian in the Methodist Church for over fifty years. In the last years of her life though feeble and not able to attend Church regularly, her seat there was a source of comfort and consolation to her. Yea, though I walk through the valley of the shadow of death, I will fear no evil for thou art with me, thy rod and thy staff they comfort me. God saw best to call her from this world of sin and strife to that beautiful home on high where there will be no more suffering, no more sad good-byes. Dear companion and children, weep not, you are only separated for a little season and then we will all be at home again to enjoy the pleasures of that home beyond the river. You have the heartfelt sympathy of the community in your sad hours of trouble. We would say to the heart-broken family, do not grieve so hard; your mother and companion is now at rest, free from sufferings of this world and is basking in the sunlight of heaven.
A FRIEND.

GOLLIHUGH.—Eldin Golliugh was born in Kentucky, February 19, 1841; moved to Texas about thirty years ago. He lived in Dallas County first and then in Denton, until he moved West. He spent the last eight years of his life in Hall County. After a short illness he died June 29, 1913. His tired body was laid to rest in the Newlin Cemetery. He raised five children, two girls and three boys, both girls preceded him to their reward above. His older son, W. W. Golliugh, is a member of the Central Texas Conference, and stationed at Marshall. We will miss him here, but our loss is heaven's gain. He was a faithful member of the Methodist Church. He was a steward for about thirty-five years, and his home was his preacher's home. It was a blessing to be with him, but we know that he is free from all sorrow and pain. Sister Golliugh will be lonely and there is a vacant chair that will never be filled, but our faith is stronger by our having known him. He was a blessing to the world. He has finished his life's work and has gone to his reward. We shall see him in the sweet by and bye if we will look to the Lord. He will help in time of trouble. May the good Father in heaven keep and bless Sister Golliugh in her old days, and may the boys serve the Lord that their father loved so well. May we all strive to meet him in the home of the good. His pastor, A. V. HENDRIX.

He who plans the happiness of others has already manufactured his own.

DENVER CONFERENCE.

Denver District—First Round.
Saguache, Oct. 17-19.
St. Paul's, Oct. 22, Nov. 23.
Rye, Oct. 24-26.
Gardner, Oct. 31-Nov. 2.
Beulah, Nov. 2-30.
ROBERT E. DICKENSON, P. E.
Denver, Colo.

CENTRAL TEXAS

Brownwood District—Fourth Round.
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.
I. H. STEWART, P. E.
Cisco District—Fourth Round.
Desdemona, at D., Oct. 25, 26.
Staff, at Flatwood, Oct. 26, 27.
Cisco Mis., 11 a. m., Oct. 30.
Cisco, at C., Nov. 1, 2.
Cisco, 7:30 a. m., Nov. 5.
Scranton, at Pisgah, Nov. 8, 9.
C. E. LINDSEY, P. E.

Cleburne District—Fourth Round.
Anglin St., Oct. 23, 7:30 p. m.
Granbury Cir., at Fairview, Oct. 25, 26.
Walnut Springs, Oct. 30, 7:30 p. m.
Morgan, Oct. 31, 2:00 p. m., preaching at 7:30 p. m.
Blum, Nov. 1, 2.
W. W. MOSS, P. E.
Corsicana District—Fourth Round.
Wortham Ct., at Mt. Nebo, Oct. 25.
Wortham and Richland, at Richland, Oct. 25-27.
Big Hill, at Steels Creek, Nov. 1-2.
Thornton Sta., Nov. 2-3.
First Church, Nov. 9-10.
"Battle Cry"—"Clean Sheet."
JOHN R. NELSON, P. E.
Dublin District—Fourth Round.
Bluffdale, at Bluffdale, Oct. 25, 26.
Tolar, and Lipan, at Tolar, Oct. 26, 27.
M. K. LITTLE, P. E.

Port Worth District—Fourth Round.
First Church, Oct. 23, 8 p. m.
Mulkey, Oct. 24, 8 p. m.
Mo. Avenue, Oct. 27, 8 p. m.
Central, Oct. 29, 8 p. m.
Smithfield, at Oak Grove, Nov. 3.
H. W. KNICKERBOCKER, P. E.
Georgetown District—Fourth Round.
Salado, at Goodview, Oct. 25, 26.
Florence, at Florence, Oct. 26, 27.
Belton, Oct. 29.
Temple, Seventh St., Oct. 30.
Temple, First Church, Oct. 31.
Troy, at Troy, Nov. 1, 2.
T. S. ARMSTRONG, P. E.

Gateville District—Fourth Round.
Hamilton Cir., at —, Oct. 25-26.
Hamilton Sta., Oct. 26-27.
Evant, at Bee House, Oct. 29, 11 a. m.
McGregor, Nov. 1-2.
Valley Mills, at V. M., Nov. 3, 2 p. m.
Crawford, Nov. 4, 2 p. m.
S. J. VAUGHAN, P. E.
Hillsboro District—Fourth Round.
Coolidge, at C., Oct. 25, 26.
Penelope Charge, at Penelope, ct. 29.
Hubbard Charge, at Hubbard, Oct. 30.
Lovelace Charge, at Lovelace, Nov. 1, 2.
Peoria Charge, at Peoria, Nov. 8, 9.
HORACE BISHOP, P. E.

Waco District—Fourth Round.
Bosqueville, at Wesley, Oct. 25, 26.
China, at China, Oct. 26, 27.
Morrow Street, Nov. 2.
Elm Street, Nov. 2.
Austin Avenue, Nov. 4.
W. B. ANDREWS, P. E.
Waxahachie District—Fourth Round.
(Revised)
Palmer, at P., 2 p. m., Oct. 23.
Forreston, 10 a. m., to 3, Oct. 25.
Italy, 7:30 p. m., Oct. 27.
Ennis, 7:30 p. m., Oct. 29.
Red Oak, 2 p. m., Nov. 1.
Waxahachie, 8 p. m., Nov. 3.
(Fifth Round.)
Milford, 2 p. m., Oct. 27.
Maypearl, 2 p. m., Oct. 28.
Bardwell, 2 p. m., Oct. 29.
Mansfield, 9 a. m., Oct. 30.
Britton, 2 p. m., Oct. 30.
Midlothian, 8 p. m., Oct. 30.
Ovilla, 2 p. m., Oct. 31.
Bethel, 2 p. m., Nov. 3.
J. A. WHITEHURST, P. E.

Weatherford District—Fourth Round.
Azle, at Azle, Oct. 25, 26.
Weatherford Ct., at Dennis, Oct. 29.
Weatherford, at Courts, Nov. 2, 3.
Weatherford First Church, Nov. 3, 4.
Mineral Wells, Nov. 9.
JAS. CAMPBELL, P. E.
NORTHWEST TEXAS
Ablene District—Fourth Round.
Nugent, at Nugent, Oct. 25, 26.
Putnam, at Putnam, Nov. 1, 2.
Baird, Nov. 8, 9.
First Church, Abilene, Nov. 14, 15.
St. Pauls, Abilene, Nov. 15, 16.
C. N. N. FERGUSON, P. E.
Amarillo District—Fourth Round.
Ochiltree, Oct. 25, 26.
Hansford, Oct. 27, 28.
Plemson, Oct. 30.
Panhandle, Nov. 1, 2.
Polk St., Nov. 4.
Hereford, Nov. 5.
B. and H., Nov. 6.
Vega, Nov. 8, 9.
O. P. KIKER, P. E.

Big Spring District—Fourth Round.
(Revised)
Plains, at Plains, Oct. 25, 26.
Brownfield, at Brownfield, Oct. 29.
Post, Nov. 1, 2.
Coahoma, at Vincent, Nov. 8, 9.
W. H. TERRY, P. E.
Clarendon District—Fourth Round.
Washburn Mis., at Llano, Oct. 25-26.
Claude Sta., Oct. 26-27.
Goodnight, at Goodnight, Oct. 28.
Hedley Cir., at Navajo, Nov. 1-2.
Quail Cir., at Ring, Nov. 8-9.
Clarendon Sta., Nov. 15-16.
J. W. STORY, P. E.

Hamin District—Fourth Round.
Rule, at R., Oct. 25, 26.
Spur, Nov. 1, 2.
Jayton, Nov. 2, 3.
Peacock, at Swenson, 11 a. m., Nov. 4.
Vera, Nov. 8, 9.
Knox City, at K. C., 4 p. m., Nov. 10.
Rochester, at R., 3 p. m., Nov. 11.
San Augustine District—Fourth Round.
Geneva Cir. (Miami), Oct. 25.
San Augustine Sta., Oct. 26.
Kennard Cir. (Ratcliffe), Oct. 30.
Melrose Cir. (Chireno), Nov. 1.
Mt. Enterprise (Mt. Enterprise), Nov. 5.
Livingston Cir. (Leggett), Nov. 8.
Corrigan (Corrigan), Nov. 9.
Hemphill and B. (Hemphill), Nov. 15.
Garrison Sta., Nov. 19.
Gardoloches Sta., Nov. 21.
Applyby Cir., Nov. 22.
Timpson Sta., Nov. 23.
J. W. MILLS, P. E.

Sagerton, at Flat Top, 11 a. m., Nov. 13.
Royston, Nov. 15, 16.
G. S. HARDY, P. E.
Plainview District—Fourth Round.
(Revised)
Lubbock Mission, at C., 11 a. m., Oct. 23.
Silverton, Oct. 25, 26.
Quitaque, Nov. 1, 2.
Matador, Nov. 2, 3.
Afton, Nov. 3, 4.
Kress, Nov. 8, 9.
Lockney Sta., Nov. 9, 10.
Plainview Sta., 8 p. m., Nov. 12.
J. T. HICKS, P. E.

Stamford District—Fourth Round.
Haskell Mis., Oct. 25, at 11 a. m.
Haskell Sta., Oct. 26.
Albany Sta., Oct. 29, at 8 p. m.
St. John's, Nov. 5, at 8 p. m.
War Memorial and Auders, Nov. 12, at 11 a. m.
J. G. PUTMAN, P. E.
Sweetwater District—Fourth Round.
Sweetwater, M. Gannon, Oct. 25, 26.
Lorraine, Nov. 5.
Fluvanna, at F., Nov. 2, 3.
Sweetwater Sta., 8 p. m., Nov. 11.
Business meeting at Snyder, 3:30 p. m., Nov. 3.
J. M. SHERMAN, P. E.

Vernon District—Fourth Round.
Margaret, Oct. 25.
Crowell, Oct. 26, 27.
Crowell Mis., Oct. 27.
Odell, Oct. 30.
Chillicothe, Nov. 1, 2.
Medicine Mound, Nov. 3.
Quannah Mis., Nov. 4.
Quannah Sta., Nov. 4.
Vernon Sta., Nov. 9, 10.
J. G. MILLER, P. E.

TEXAS

Brenham District—Fourth Round.
Waller Cir., at Oakland, Oct. 25, 26.
Somerville, Nov. 1, 2.
Wallis and Fulshear, at Wallis, Nov. 2, 3.
Brookshire and Pattison, Nov. 5.
Tanglewood, Nov. 8, 9.
Rosenberg, Nov. 15, 16.
Richmond, Nov. 16, 17.
Brenham, Nov. 23, at 11 a. m.
S. W. THOMAS, P. E.

Beaumont District—Fourth Round.
Call, Oct. 25, 26.
Wallisville, Oct. 31, 8 p. m.
Point Bolivar, Nov. 1, 2.
Woodville, Nov. 8, 9.
Wardens, Nov. 9, 10.
Sour Lake and China, Nov. 15, 16.
Silsbee, Nov. 16, 17.
Nederland, Nov. 22, 23.
E. W. SOLOMON, P. E.

Houston District—Fourth Round.
League City, Oct. 26.
Washington Avenue, Oct. 26.
Brazoria, Oct. 29.
Cedar Bayou, Nov. 2.
First Church, Galveston, Nov. 9.
West End, Galveston, Nov. 9.
St. Paul's, Nov. 16.
Humble, Nov. 16.
Angleton, Nov. 23.
Columbia, Nov. 23.
J. KILGORE, P. E.

Jacksonville District—Fourth Round.
Eustace, at Elm Grove, Oct. 22, 23.
Preaching 22, at night.
Transcender, at Pauline, Oct. 24.
La Rue, at La Rue, Oct. 25, 26.
Mt. Selman, at Tatum Chapel, Oct. 29.
Elkhart, at Elkhart, Nov. 2, 3.
Centenary, Palestine, Nov. 3.
Cushing, at Linflat, Nov. 8, 9.
Brushy, at Mt. Vernon, Nov. 14.
Frankston, at Frankston, Nov. 15, 16.
Jacksonville, Nov. 17.
Rusk, Nov. 19.
Huntington, at Huntington, Nov. 22, 23.
J. T. SMITH, P. E.

Marlin District—Fourth Round.
Reagan, at Reagan, Oct. 25-26.
Marlin, Oct. 26-27.
Durango, at Durango, Nov. 1-2.
Lott and Chilton, at Lott, Nov. 2-3.
Leon Mis., at Pleasant Ridge, Nov. 8-9.
Centerville, at Centerville, Nov. 9-10.
Fairfield and Dew, at Fairfield, Nov. 11, a. m.
Teague, Nov. 11 p. m.
Bremond, at Petteway, Nov. 15-16.
Kosse, Nov. 16-17.
Wheelock, at Hickory Grove, Nov. 18.
Milano, at Gause, Nov. 22, 23.
I. F. BETTS, P. E.

Marshall District—Fourth Round.
Kellyville Cir., at Shiloh, Oct. 25, 26.
Jefferson, Oct. 26, 27.
Beckville Cir., at Beckville, Oct. 29.
Hallsville Cir., at Winterfield, Nov. 1, 2.
Longview, Nov. 5.
Elysian Fields Cir., at —, Nc., 8, 9.
Rettie, at Glenwood, Nov. 15, 16.
Marshall, Summit St., Nov. 19.
Marshall, First Church, Nov. 23, 24.
F. M. BOYLES, P. E.

Navasota District—Fourth Round.
Huntsville Mission, at Weldon, Oct. 25, 26.
Groveton Station, Oct. 28.
Huntsville Station, Oct. 29.
Willis, at Willis, Oct. 31.
Crockett Mission, at Shiloh, Nov. 1.
Crockett Station, Nov. 2.
Conroe Station, Nov. 3.
Bryan Mission, at Millican, Nov. 8, 9.
Bryan Station, Nov. 9.
Cold Springs Mission, at Old Waverly, Nov. 15, 16.
Oakhurst, at Dodge, Nov. 16.
Montgomery Mission, at Montgomery, Nov. 22.
Cleveland and Shepherd, at Fostoria, Nov. 23.
E. L. SHETTLES, P. E.

Pittsburg District—Fourth Round.
Boston Cir., at Daniel Chap., Oct. 25, 26.
New Boston and Dekalb, at New Boston, Oct. 26, 27.
Cookville, at Oak Grove, Nov. 1, 2.
Mt. Pleasant (preaching) Nov. 2, night.
Hardy Memorial, Conference Nov. 4, night.
Dalby Springs, at Dalby, Nov. 5, 6.
Corbett, at Walker's Chapel, Nov. 8, 9.
Hughes Springs, at H. S., Nov. 9, 10.
Naples and Omaha, at Naples, Conf. 10 a. m., Nov. 14.
Douglassville, at Union Chap., Nov. 15, 16.
Linden, at Linden, Nov. 16, 17.
Texarkana, Central, Nov. 18, night.
Mt. Pleasant, Conference, Nov. 19, night.
Pittsburg Cir., at Reeves Chap., Nov. 22, 23.
Pittsburg Sta., Nov. 21-23.
O. T. HOTCHKISS, P. E.

San Augustine District—Fourth Round.
Geneva Cir. (Miami), Oct. 25.
San Augustine Sta., Oct. 26.
Kennard Cir. (Ratcliffe), Oct. 30.
Melrose Cir. (Chireno), Nov. 1.
Mt. Enterprise (Mt. Enterprise), Nov. 5.
Livingston Cir. (Leggett), Nov. 8.
Corrigan (Corrigan), Nov. 9.
Hemphill and B. (Hemphill), Nov. 15.
Garrison Sta., Nov. 19.
Gardoloches Sta., Nov. 21.
Applyby Cir., Nov. 22.
Timpson Sta., Nov. 23.
J. W. MILLS, P. E.

26th ANNUAL MEETING OF
STATE FAIR OF TEXAS
AT DALLAS
16 Days | October 18 to November 2 | 16 Days
\$75,000 in New Buildings
\$75,000 in Premiums and Purses
Modern Livestock Baras
Mammoth Automobile Building Superb Park Improvements
Agricultural and Livestock Interests of Southwest Exemplified
Greatest Racing Program in History State Fish Hatcheries
Splendid Band and Other Entertainment
Auto Polo, World's Most Sensational Sport
POPULAR RAILROAD RATES
J. J. ECKFORD, President W. C. McKAMY, Secretary

Tyler District—Fourth Round
Murchison Cir., at Murchison, Oct. 25, 26.
Whitehouse Cir., at Flint, Oct. 26, 27.
Wills Point Cir., at Wills Point, Nov. 1.
Wills Point Sta., Q. C. Nov. 1.
Grand Saline Sta., Nov. 2.
Edgewood Sta., Nov. 2.
Garden Valley Cir., at Sand Flat, Nov. 4.
Chittman Cir., Nov. 8.
Mineaola Sta., Nov. 9.
Alba Cir., Nov. 15, 16.
Tyler Cir., at Liberty Hill, Nov. 22.
Tyler, Cedar Street, Nov. 23.
Tyler, Marvin Church, Nov. 24.
J. B. TORRENTINE, P. E.

NORTH TEXAS
Bonham District—Fourth Round.
Trenton, at Trenton, Oct. 25, 26.
Bailey, at Bailey, Nov. 1, 2.
Dodd, at Lanniss, Tuesday, Nov. 4.
Fetor, at Savoy, Thursday, Nov. 6.
Ravenna, at Mulberry, Nov. 8, 9.
Honey Grove, Tuesday, at 7:30 p. m., Nov. 11.
Petty and Whitebeck, at P., Thursday, Nov. 13.
Telephone Mission, Nov. 15, 16.
Brookston, at B., Wednesday, Nov. 19.
Leonard Sta., Nov. 23, 24.
Bonham Sta., Nov. 25.
Windom, Thursday, Nov. 27.
Ladonia Sta., Nov. 30, 31.
O. S. THOMAS, P. E.

Bowie District—Fourth Round.
Blue Grove, at Joy, Oct. 25, 26.
Megargal, at Megargal, Nov. 2, 3.
Archer Sta., Nov. 3, 4.
Sunset, at Sunset, Nov. 8, 9.
Crafter, at Crafter, Nov. 9, 10.
Dundee, at Dundee, Nov. 15, 16.
Wichita Falls, Nov. 16, 17.
Nocona, at Nocona, Nov. 22, 23.
Henrietta Sta., Nov. 23, 24.
Bowie Sta., Nov. 29, 30.
T. H. MORRIS, P. E.

Dallas District—Fourth Round.
Irving, West Dallas, Nov. 1, 2.
Grand Prairie, Nov. 2, 3.
St. John's, Nov. 4.
Tyler Sta., Nov. 5.
Cochran and Maple, Nov. 8, 9.
Oak Lawn, Nov. 9, 10.
Ervas, Nov. 12.
Wheatland & De Soto, Nov. 15, 16.
Cedar Hill & Duncanville, Nov. 16, 17.
Coke Ave., Nov. 19.
First Church, Nov. 20.
Trinity, Nov. 23, 24.
Grace, Nov. 23-25.
Forest Ave., Nov. 26.
Oak Cliff, Nov. 28.
O. F. SENSABAUGH, P. E.

Decatur District—Fourth Round.
(Revised)
Jacksonboro Mis., at Berwick, Oct. 25, 26. Preaching at Vineyard, 23 at night.
Bryson and Jermyn, at J., 26, 27. Preaching at Jacksonboro, 27, at night and at Bridgeport, 28, at night.
Justin and Roanoke, at Drop, Nov. 12.
Argyle Ct., at Prairie Md., Nov. 2, at night and Q. C. Nov. 3, 11 a. m., Q. C. 2 p. m.
Preaching at Justin, Nov. 3 at night.
Rhome Ct., at Newark, Nov. 8-9.
Boyd, at Boyd. Preaching Nov. 7, night and 9 at night Q. C. 10.
Mexican Mt. Preaching Nov. 13, night.
Oak Dale, at Barton's Chapel, Nov. 15-16.
Jacksonboro Sta., Nov. 16-17.
Bridgeport Mis., at Pleasant Valley, Nov. 22, 23.
Willow Pt. Ct., at Bronesville, Nov. 23, 24.
Mexican Mis., Nov. 24.
Decatur Ct., at Sweetwater, Nov. 29-30.
Decatur Sta., Nov. 26 and 30, at night.
S. C. RIDDLE, P. E.

Gainesville District—Fourth Round.
Marysville Mis., at M., Oct. 25.
Myra and Hood, at Hood, Oct. 26-27.
Pilot Point Church, at Henning, Nov. 1-2.
Aubrey and Oak Grove, at Aubrey, Nov. 8-9.
Montague and Dye Mound, at M., N v. 15-16.
Valley View Sta., Nov. 22-23.
Sanger Sta., Nov. 23-24.
Era and Spring Creek, at Era, Nov. 25.
Denton St. Sta., Nov. 29-30.
J. F. PIERCE, P. E.

Greenville District—Fourth Round.
Lone Oak Circuit—Quarterly conference at Lone Oak, 10 a. m., Monday, Oct. 27. Preaching at Hooker Ridge, 11 a. m., Saturday, Oct. 25; Glory at night; The Hall, 11 a. m., Sunday, Oct. 26; at Lone Oak, Sunday night.
Campbell Circuit—Quarterly conference at Friendship, 2:30 p. m., Saturday, Nov. 1. Preaching at Twin Oak, Friday night, Oct. 31; at Friendship, 11 a. m., Saturday, Nov. 1; Casey, Saturday night; Campbell, 11 a. m., Sunday, Nov. 2; Smith's Chapel, 3 p. m., Sunday, Nov. 2.
Commerce Station—Quarterly conference Wednesday night, Nov. 3. Preaching Sunday night, Nov. 3.

Terrell District—Fourth Round.
College Md., at Greeb's Ch., Oct. 25, 26.
Kaufman, Oct. 26, 27.
Elmo Mis., at Eden, Nov. 1, 2.
Forney and Mesquite, at M., Nov. 2, 3.
Hutchins and Wilmer, at H., Nov. 8, 9.
Pleasant Md. Cir., at P. M., Nov. 9, 10.
Scurry Mis., at Bethel, Nov. 15, 16.
Crandall Cir., at C. Nov. 16, 17.
Lancaster, Nov. 22, 23.
Quillean Cir., at Williams Ch., Nov. 28, 29.
A. L. ANDREWS, P. E.

The Passing Day

The Court appointed to try the impeachment charges against Governor Sulzer, of New York, found him guilty and deposed him from that high office.

Dr. Mayes, of Brownwood, father of Lieutenant-Governor Mayes, died last Sunday morning at his home in that city.

A train near State Line, Mississippi, loaded with soldiers, jumped the track last Sunday and some twenty of the troops were killed and several wounded.

Mrs. Emily Pan Pankhurst, of London, the militant suffraget, landed recently in New York, and the inspector of immigrants ordered her deported.

The extra session of the Legislature of Tennessee met last week and passed the law enforcement bills advocated by Governor Hooper and he has put his name to them and they are now in force.

World grain crops, except wheat, will fall from one to four per cent below the average of last year, according to a dispatch from the International Institute of Agriculture at Rome to the Department of Agriculture a few days ago.

Robert Hewitt, who was the originator of the present system of cold storage, died early last week at his home at Ardsley on the Hudson.

Dr. Noden, a French inventor, has devised a plan for the seasoning of lumber by electricity. Newly felled trees are sawed into thick planks and subjected to the alternating current for ten hours, with the result as claimed, that the timber becomes harder, easier to work, and less warped by moisture than timber which has been seasoned by the ordinary air-drying process.

The "Imperator" recently carried across the Atlantic 4581 persons—said to be the greatest human cargo ever carried by any seagoing vessel.

While the Anti-Saloon League is planning a "dry" Ohio for 1915, Attorney-General Hogan has already squeezed the "wet" goods out of that part of the State which is found in the railroad dining-cars.

Officials in the Philippines are reporting that the islanders are growing restless over the long delay in learning what the United States intends to do as to their independence.

The Philadelphia Item, one of the oldest daily papers in the United States, suspended publication on October 6. The management found it impossible to meet the present demand for variety in news and at the same time sell the paper at as cheap a price as other papers are sold for.

There are more families with but one child in England than with any other number, such families composing nineteen per cent of the population of the country.

Prince William Frederick of Wied has decided to accept the throne of the new independent State of Albania.

On October 9 the long awaited decision of the Supreme Court of Korea on the conspiracy charges against Baron Yun Chi Ho and his five convicted prisoners was announced and greatly to the disappointment of the missionary friends of the accused

proved to be instead of hoped-for capital, a confirmation of the sentences of six years imprisonment on all of the detainees. The information thus far at hand is confined to cable messages cheerily and does not disclose the argument with which the court sustained its findings beyond the declaration that the torture complaints were not permitted to invade the testimony of im Chi Chong's father, on whose testimony the conviction of the prisoners is ostensibly based.

Amundsen, who has won wide fame in his Antarctic expedition, intends to make use of aeroplanes in his trip to the Arctic regions. According to the frankfort dispatches, he will take his place in an aeroplane for a final attempt to reach the North Pole.

It is said that twenty years ago, the number of Mormons in this country was 150,000. There are now, it is claimed, 500,000 Mormons in this country. More than nine polygamous marriages among the Mormons are not denied. The Salt Lake Tribune, some time ago, called attention to one fact that there were 100 such cases in that city, and the report was not denied.

So flattering is the crop outlook at present in Mississippi that the managers of the convict farms of that State declare that the State will clear \$2,000,000 above the cost of operating the farms this year.

The smallest oil painting in the world, a landscape miniature painted on a grain of corn, has been returned to the artist who created it after an absence of nearly half a century. He is Samuel T. Scuitz, of Camden, N. J. In 1868 Scuitz went to Wisconsin, N. J., the home of James Buchanan, picked up an ear of corn there and decided to paint Buchanan's portrait on one of the grains. Then he changed his mind and painted a landscape. Since then the work has passed from art center to another in Europe. It was returned to Scuitz from Berlin.

By the will of Mrs. McKnight, of Gatesburg, died last week, \$150,000 of her half-million-dollar estate goes to charity. The Moody Bible Institute, Chicago, gets \$25,000; Chicago Tract Society, \$25,000; American Board of Foreign Missions, \$15,000; American Missionary Association of the Congregational Church, \$100,000.

The growth of the automobile industry, and the use of these horseless vehicles, in the United States, is shown in some figures recently given out. During 1912 automobiles in this country paid in registration and license fees \$5,638,818—a figure which exceeded the value of our exports of automobiles in 1906.

Colonel George R. Colton, Governor of Porto Rico, says that after a three years' fight, the lottery swindle which has robbed the people of that island of \$2,000,000 a year has been effectively suppressed. Only another indication of the beneficent effects of United States rule in Porto Rico.

Dissensions among industrial workers leaders, and accusations of embezzlement of relief funds, are increasing the bitterness and hastening the end of the silk-workers' strike at Paterson, N. J.

President Wilson has announced that the regular session of Congress will have before it a bill calling for the immediate construction of three super-dreadnaught battleships and for two additional ones every year. This proposed measure will have the support of the administration and will no doubt be enacted into law.

Yuan Shi Kai was on October 9 inaugurated President of the Chinese Republic. Immediately after his induction into office, he was confronted with the fact that a movement was on foot to have Confucianism declared to be the National religion. It is to be hoped that the newly inaugurated Executive will checkmate this movement.

In my article of last week, where it is stated that the part of the Denver Conference seeking annexation to the Northwest Texas Conference contains two appointments it should be ten. JNO. H. McLEAN.

LET'S KEEP THE ORPHAN CHILDREN WARM.

And people are beginning to help. Money is coming in on almost every mail. But the cold weather is coming on faster than the money. Already we are shivering.

They are a bunch of orphans, these children are. They are in the Home prepared for them by the Methodists of Texas. But it is not a completely furnished home until it is comfortably heated.

Come! You are going to help I know.

I thank you in the name of the one hundred and fifty-five children that will soon be cold unless we put in the heating plant.

- Previously reported, \$611.78. The following list for this week: Mrs. M. A. Cole, Bryan \$ 5.00 Mrs. T. W. Danforth, Goliad 2.00 Miss Mollie Stone, Wylie 5.00 R. D. Zumwalt, El Paso 1.50 Sunday School, Moscow 5.00 Sunday School, Olney 21.00 Sunday School, Springtown 11.08 Sunday School, Kennard 8.00 Rosenberg Church, Rosenberg 12.01 J. W. Hoke, Marlin 5.00 Miss Mary E. Borden, Waco 10.00 R. D. Zumwalt, El Paso 1.00 Woman's Missionary Society, Brookshire 5.00 Sunday School, Brookshire 10.00 Dr. and Mrs. R. R. LeMaster, Goliad 10.00

Who will be the next? Yours for the fatherless, A. D. PORTER. Morrow Street, Waco, Oct. 20.

REMEMBER THE ORPHANAGE.

Our beautiful little city of Waco will soon be the hostess to our many friends all over the State at our Cotton Palace. We are expecting you, good women, who have charges here, to come out and get better acquainted with them. You, loyal pastors, of course, will come out and look over your property, improvements, etc. The young people of the Epworth Leagues and Sunday Schools are always welcome. So come, one and all, every day except Saturdays, tub and scrub days, and Sundays rest days, and you may be assured of a royal Southern welcome to every part of your Home, from the collar to the attic.

Thanksgiving, the day that you are the most grateful for, the influence of the home way back there in the old States, the day that helps us as a Nation to renew the associations of all that was and is dear to us by the old fireside, should make us think very tenderly of the homeless little orphans away by the cruel hand of fate from these scenes which tie to them so strongly the graces of the throbbing heart of love. Express that gratitude you feel to the Almighty Father by making some sacrificial offering to be used in making the Home for those dependent upon you one that on each Thanksgiving Day, hereafter, they can in the genuine spirit of gratitude, thank you and the kind Father of all for.

A Hebrew friend, a merchant here recently underwent an operation. He promised God that if he would restore him to health he would give to the Orphanage ten sacks of flour. He got well, and on the first day of the recent Hebrew holiday he fulfilled his vow to the Lord and came with his ten sacks of the best flour, Moses Fadal, for that was his name, knew that in the Old Word it says, "Even the work of our hands will be destroyed if we fail to fulfil our vows unto the Lord, to say nothing of the fact that it is accounted to us as fools and a sin if we do not pay unto Him what we have promised Him." Pay your vows unto the Lord in the way of a self-sacrificing offering to the Orphanage, and the Lord will pour you out such a blessing that there will not be room to hold the same. Later think what you are going to do Christmas for the little ones who are looking to you for the only Santa Claus they know. Begin to get your plans ready, for these children are the poor you will have with you as Methodists. Write some of your plans to the Advocate so as to inspire others to good works for of course the Christmas offering will go to the Orphanage, God bless you every one. Yours for the orphan, R. A. BURROUGHS.

A CORRECTION. Last week's Advocate made us say that the West Texas Conference had paid on the Orphanage Assessment \$112.15, when it should have said \$1112.15. Sorry for this mistake—it may have been my fault; if so, I beg the pardon of every member of the Church in the West Texas Conference. R. A. BURROUGHS, Manager Methodist Orphanage.

Slander is dangerous even in death and like a dead hornet you cannot even handle its carcass without the possibility of being stung. JNO. H. McLEAN.

THE SUITS AND OVERCOATS

PRICED AT— \$15, \$20 and \$25

Contain more real value than any we have ever shown. The colors are the best shades of blue, grey, brown and the staple blacks.

The fabrics are the best quality serges, worsteds, chevots and cassimeres that can go into suits selling at \$15, \$20 and \$25.

The workmanship, the style, the service, the looks of each garment will please you.

MAIL ORDERS FILLED. Matthews Brothers "Tell The Truth" Clothiers 1608-10 Main Street - - - - Dallas, Texas

GREETINGS FROM THE RIO GRANDE.

After a strenuous summer in preparation, with the war clouds hanging over Mexico, with the National lines out of service for months, and everything apparently against us, the Seminary opened September 1 with a hundred and fifty bright and happy boys and girls in attendance. This number has increased until now (middle of October, and end of the seventh week) we have two hundred and fifty. Young people are still coming, and it seems the attendance will be limited only by our ability to find sleeping rooms. For this great success in the opening we thank our Father, and press forward in the good work. The field are indeed white unto the harvest. This is a great work. In the vacation, with about twenty children who could not get home, to care for, we put in new school furniture, had some sanitary plumbing done, wired the buildings for electric lights, and did many other things toward putting everything in good condition for first class work. We have good substantial brick buildings, and to the extent of their capacity, very well suited for school work. We need more room.

The selection of teachers is always a difficult matter, and specially so at long distance (by correspondence); but we have a splendid aggregation, and the work moves along nicely. For the commercial work we succeeded in securing one of the most popular young preachers in the Republic of Mexico—Rev. E. B. Vargas who was stationed at Monterey. Aside from his knowledge of the commercial subjects, he is well educated, and a high class Mexican gentleman, having good command of the English language. The number taking the work is a clear proof of the wisdom of the choice. The most difficult place to fill was that of director of the boys. For this difficult and important place Mr. W. D. Reynolds was selected. He is fresh from college, a Christian young man of good parts, and is handling the boys in a masterly way. He directs all sports, and has established real military ways of doing things. His work has been a marked success from the day of his arrival. The rest of the work has fallen into good hands, and we have a very promising year ahead of us.

The Seminary grounds comprising sixteen acres, are covered with fine shade trees, thus making them the finest and most attractive in Southwest Texas. Our campus is beautiful indeed. Our children are of many nationalities—American, Mexican, French, German, Italian etc. Most of them are very pretty and quite bright, giving rich promise of useful manhood and womanhood. The local patronage is very good, but our children come from San Antonio, Brownsville, Benavides, Encinal, Zapata, and other

towns and ranches in the United States, and from Nuevo Laredo, Saltillo, Tampico, Pozos, Forlon, Torreón, Chihuahua, Monterrey and other places in Mexico, giving us a wide field for cultivation.

The appeal made by Mrs. Luke Johnson in behalf of the Seminary for house furnishings in the way of linen goods has met with a ready response from the connection at large. Boxes and parcels have been received by freight, express and post from Texas, Arkansas, Mississippi, Alabama, Georgia, North Carolina, South Carolina, Tennessee, Kentucky, West Virginia, and Virginia. We feel grateful to our noble women for this manifestation of their kindness from the material standpoint; and trust that when they have the ear of the Master they will remember us and our work.

Laredo is the Southwest gate to Mexico and is held in high esteem by the Republic because of the lack of racial distinctions and the predominating Mexican element of the population. Texas has three hundred thousand Mexican people, engaged in many of the business enterprises of this section. Laredo Seminary is, in consequence of its location, the logical educational institution for preparing these thousands of children for their rightful places in society, the State and the Church, because it is the only institution of the kind in this section that emphasizes English for the Mexican child, under positive Christian influences. J. M. SKINNER. Laredo Seminary, Laredo, Texas, October 18, 1913.

Before the gospel entered at the hands of the English Wesleyans, in 1835, the Fiji group was such a loathsome hotbed of vice and cruelty that it has been appropriately called "an ante-chamber to the bottomless pit."—Selected.

