

TEXAS CHRISTIAN ADVOCATE

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G. C. RANKIN, D. D., EDITOR.

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Editorial.

THE MISSIONARY SPIRIT THE LIFE OF THE CHURCH.

The growth of the missionary spirit is one of the most hopeful features of our modern Christian life. An increased interest in the work of the Church for the world's evangelization is evident. We only need to compare the achievements of this present time with the record of a few decades since to be impressed with the really notable advance that has been made in this department of our work. Our contributions, the number of men and women engaged in this service, as well as the communicants reported on the foreign field, have increased several hundred-fold within the last twenty-five years. Missionary sermons, many of them marked by breadth and force of thought, are preached from all our pulpits; missionary books are studied in our young people's organizations; the elementary principles and leading facts of missions are taught in many of our Sunday-schools. A distinctive literature, rich and varied, is being created in this interest. The greatest denominational gatherings of our day are for the promotion of this cause. It may be true that our people are not yet thoroughly aroused and enlisted in this work, but deepened interest and enlarged activity are evident on every hand. All this indicates increasing vitality in the Church and is the sure promise of growth and fruitage beyond anything we have seen in the past. Only a glance at the various aspects of this movement is needed to justify the optimism of these sentences.

The growth of the missionary spirit is evidence of a deeper and wider sympathy with human life; it is a manifestation of interest in our fellow men because they are our fellow men—an interest that reaches beyond the narrow circle fixed by the inheritance of a common creed, or by the existence of sectional or national lines. It is all the more significant that this interest is deepened, rather than dampened, by a wider and more accurate knowledge of the actual character and condition of our far-off neighbors. The Church that is really touched by the missionary spirit is not easily daunted by difficulties, nor is it staggered by the facts of human degradation and human need. The dumb sufferings of men and women and the mute appeals of little children are the loudest cries that ring in the ears of an awakened Christendom. This spirit is the highest type of altruism. It is human brotherhood in its truest sense—the finest expression of that charity that is the crowning excellence of Christian life.

The greater prevalence of the missionary spirit indicates a stronger and more vital faith in the power and sufficiency of the gospel we preach. This missionary movement is easily the greatest movement the world has known. Nothing like it is to be found in all the annals of human undertakings. No visions of conquest or dreams of empire can be compared with it for a single moment. It seeks nothing less than the conversion of the race, the uplift of the na-

tions and the transformation of all man's social conditions. It is the one world-movement of this or of any other age. The goal in view is "a new heaven and a new earth, wherein dwelleth righteousness." Only a real faith in a great gospel and in a great God can inspire men to enlist in such an enterprise or sustain them under the pressure of the service that must be given before the end is reached. The fact that the Church is prosecuting this work with increasing vigor and enthusiasm and with a settled and growing conviction that such efforts cannot fail, ought to assure the most timid saint among us that "the age of faith" is not in the past, but rather is just now beginning to dawn on the world.

This spirit of wider sympathy for men and of stronger faith in the gospel is expressing itself in forms of Christian service and in types of Christian character that are at once the brightest ornaments and the strongest credentials of our religion. Our place in history is not without its confessors and martyrs. On many a mission field, even in this busy, commercial age, human life has been offered up for the faith as freely as in apostolic days. Our sons and daughters are giving themselves for this service in increasing numbers. In far-off fields they serve today and rejoice in the privilege of serving. Verily these are "the fruits of the Spirit," the surest evidence that God's people even in this twentieth century are "partakers of the divine nature."

It scarcely needs to be said that this missionary spirit, the growth of which we hail with unfeigned thanksgiving, is not, and cannot be, divorced from the commoner forms of service in the homeland. We are quite sure that the gifts of life and of money that have been offered on this altar have never interfered in the slightest degree with any other work of the Church. The sympathy and faith that cannot be indifferent to the weal of men and women in China will not be negligent of the needy ones at home. It cannot be said too often or too strongly that the work of the Church is one; it exists for the salvation of the world—the world far away and the world that lies about our doors. And the growth of this deeper, broader spirit that is manifesting itself in the missionary movements of our day encourages us to believe that the living Christ will do great things through his Church, both among our own people and in "the regions beyond," which are also his.

THE LOCAL PREACHER AND HIS PASTOR.

The local preacher in our Church has his place, and he is a useful part of our ministerial labor. There are times when the pastor needs his service on sacramental occasions, in special meetings, or to fill some special appointment. He ought always to be ready to respond to these calls whenever made, if his health or some previous engagement does not interfere. But his work for the most part is not of this nature. If he lives in the country there are always places beyond the reach of the pastor to which the

local preacher can go, preach to the people, organize an appointment, or get together a few children for a Sunday-school. There is not a circuit in Texas where a work of this sort can not be done in some distant portion of it by the local preacher. If he lives in the city there are near-by places where he can create the conditions for an appointment all his own. But it is the duty of the pastor, according to the Discipline, to get his local preachers together in counsel at the beginning of each year, find out from them their ability and willingness to work and then assign to them a field for their cultivation. If he does not do this he does not comply with the law of the Church. A local preacher holds his license to preach, not to sit in the pew from Sunday to Sunday; and it is the duty of the pastor to see to it that the local preacher shall have a field. No local preacher has the right to roam round at will and to work promiscuously any more than the pastor has a right to roam round at will and select his own field. The Church selects the field of the pastor and the Church, through the pastor, consults with the local preacher and appoints him a field. Thus every man in the Church, whether he be an itinerant or a local preacher, is given a place to preach the gospel. Every wise pastor thus sees that his local preacher is given a place to exercise the functions of his ministry. There must be perfect harmony and brotherly love between the two, else the results will not be satisfactory. Let every pastor treat his local preacher with courtesy and esteem, and let every local preacher follow the godly directions of his pastor. Then the work of both will be promoted and the Church will be blessed with their twofold ministry. A wise pastor and a loyal local preacher will be mutually helpful.

LIQUOR MEN HAVE THE EXPRESS PEOPLE IN A MESS.

The following news note from Austin speaks for itself: "A rather interesting situation developed yesterday in the consultation between the Railroad Commission and superintendents of express companies in Texas during the discussion of the commission's rule of fixing one-half the regular rate to apply on returned packages, which were unclaimed. The express companies objected to the rule and rate fixed thereby, claiming it would work a hardship, and the matter will await a full commission, the two present disagreeing, and Commissioner Mayfield being away on a hunt. In stating this objection it was brought out that there are thousands of C. O. D. liquor packages in express offices in this State which will be delivered to any one paying the express charges due. The commission was informed that in the small town of Winnsboro, Wood County, there are to-day 2200 C. O. D. packages of liquor. At Waxahachie there are stacks of jugs and boxes containing bottles, etc., and the express companies do not care to undertake to return all such packages at one-half the regular rates, especially since storing them for some time. The conditions described are said to exist at nearly every local option town

in the State, and one statement was that the stocks of liquor in express offices at such places would exceed the invoice value of the goods of ten saloons in that town before prohibition was voted. In other words, ten saloons in a small town did not own liquor to the value of that stored in the express offices of that place in the shape of undelivered C. O. D. packages. The express companies are victims, and not in any way connected with breaking the law, for they desire the payment of charges and can not refuse shipments when tendered. It would appear, however, that the wholesale adoption of prohibition greatly increased the C. O. D. business of the express companies." Who is responsible for this state of things? Well, a majority of our Court of Criminal Appeals turned down the law which was intended to protect the people against the impositions of the liquor dealers upon local option communities, one of them dissenting. In North Carolina a similar law was upheld by the entire membership of the court. This decision, however in keeping it may have been with the Constitution of the State, has brought about the mess into which the express companies find themselves plunged, and it has gone far toward undoing, in part, the will of the people in more than one hundred counties and thousands of towns in Texas. And the present state of things shows a disposition on the part of the liquor dealers to treat with contempt the will of the people as expressed at the ballot box. Though local option has been largely carried in these counties and towns, yet the liquor dealers have gone beyond that decision of the court and filled the express company's offices to overflowing with liquor packages under the subterfuge of the C. O. D. privilege when orders for such packages were never made. Hence they are not called for, and the companies are trying to play the baby act. They ought to have to ship the stuff back free of charge, for they knew when they were taking these packages for shipment that they were simply helping the liquor dealers to impose upon the people. They ought to be made to pay their part of this expense. On with the battle!

In the very beginning the Gentile world recognized the universality of Christ in the worship accorded to him by the wise men. Even before he was enthroned as King of the heart in his own country outsiders from afar paid him homage and set the earth agoing with his praises. He is the Savior, therefore, of all men, of all nations and races.

Nobody whose opinion is worth accepting at this day will deny the human life of Christ. He is accepted universally as a real historical person. But there are those who assume to deny his divinity and his resurrection from the dead. Still, all they know about the record of his birth, life and death, they get out of the gospels. Therefore, such people from the same source of history believe some things and doubt others. They are inconsistent. They ought to doubt it all, or believe it all.



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JUST A MINUTE.

This is a splendid little volume of a trifle more than a hundred pages, prepared by C. F. Cross, D. D., and sent to us with the compliments of the Sunday School Times.

TEXAS AND THE NATION.

The above is the title of a text book prepared by Prof. F. W. Chatfield, of Abilene, and Prof. S. M. Sewell, of Merkel. These gentlemen are both successful and experienced public school men, and it is their purpose in this book to furnish a complete book on this subject, suited to public school work.

A very worthy layman, in sending in three subscribers to the Advocate, adopted a method of forcing the business department to read the Bible, at the same time complimenting the force. At the close of the letter he says: "Read Philemon 1:21." We looked it up and read as follows: "Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say."

The man who shuts his eyes to God in the blade of grass is not likely to find him in the cathedral.

SOME LOCAL NOTES.

Rev. John R. Nelson is busy with the work committed to hand, and as the Commissioner of Education for the Medical Department of Southwestern he is meeting with encouragement. There is sentiment among the Dallas business men in favor of our institution; and the medical staff are in full sympathy with the movement.

Rev. Hubert Knickerbocker is in high favor with his people over at Trinity. As a Christmas remembrance they presented to him a fine phaeton, and now he is driving around doing his work like a man equipped for business. There is nothing small in these Trinity people, and it is not a matter of surprise that their pastor has such faith in their purpose and ability to accomplish large results.

First Church and Grace gave their large Sunday-schools Christmas tree entertainments. The occasions were most enjoyable. Prof. McConnell is the efficient superintendent of the First Church School, and Renben Ayres holds the responsible position in the Grace School. These are both most earnest and worthy laymen, greatly interested in the work of the Church.

The District Stewards of this district met recently at the district parsonage in Oak Cliff and proceeded, without a dissenting voice, to fix their residing elder's salary at a good living figure. They will pay him \$2500. This is a commendable act, for living in Dallas is an expensive business, and Rev. J. L. Morris is a man of great efficiency and entitled to good support. We are glad to see our people inclined to make ample provision for the support of the ministry. Our preachers deserve good remuneration. Everywhere our memberships are coming up in such matters.

Oak Cliff, Oak Lawn and South Ervay are all moving forward with the new year and they are planning for a general movement forward in all lines of Church enterprise. These congregations are well located geographically, and their development will be rapid from this time forward. They have made good progress in the past, and with this advantage they will and ought to show marked improvement in the future. The same is true at Clarke's Chapel.

THE NASHVILLE EDITOR MAD.

The Nashville Advocate gets on stilts and looks down upon us with contempt. Read the following from its last issue: "We trust that the editor of the Texas Advocate will calm himself. His repeated efforts to draw us into controversy are a waste of ink and white paper, to say nothing of the damage they do to Christian courtesy. Those of his readers who do not see this paper have no need to be warned against the egregious errors and blunders of its editor." Those who do will not feel complimented that he insists on telling them what they are to think of our editorial utterances. They will prefer to form opinions of their own. What we write—what we have written—is cheerfully submitted to their judgment. For the most part, we think, it requires neither chart nor commentary. The very large majority of our readers, however, know nothing of the strictures passed upon us by this self-constituted mentor except what we tell them. We will not impose upon them a long discussion with one about whose opinions they presumably feel no concern, the less so when his objections to our positions are couched in unmeasured and discourteous terms." The Texas Advocate is very calm, most noble Festus. And we are making no effort to draw the ruffled temper of our Nashville conferee into a controversy, for the positions he has taken on some of the doctrines of the Church and on the morals of domestic life, are not open to controversy. All he can do, wisely, on those questions is to correct himself or keep quiet. As he does neither, there is but one alternative left him, and that is get mad and play the part

of injured innocence. He has such lofty estimate of his deliverances that he regards it as insolent and discourteous for the editor of a common conference organ to criticize his official dictum. We are sorry to have offended his highness and to have brought down upon our devoted head his withering contempt, but even at the risk of this great calamity we are not disposed to permit his vagaries and questionable matter to go unchallenged. If he wants to assume altitudinous airs, because of it, turn his hair the wrong way and indulge a childish and petulant temper—why, if that is the way for the editor of our great Connectional Organ to demean himself, we know of no law to save him from that sort of an exhibition. It is a great deal easier to get mad and plead the baby act than to meet a hard issue. Children invariably adopt that method of controversy.

THE LIQUOR MEN HAD IT DONE.

All over the city and, we presume, over the county, was recently posted a large placard with the following inscription: "Pay your poll tax. This is the citizen's first duty. Failure to pay places you in the class with lunatics, paupers and criminals." A great many people who read the notice were and are at a loss to know whence it originated. Some were disposed to criticize the tax collector, and said that for the sake of getting fifteen cents, in the way of commission, out of each poll tax collected, he ought not to post a card with such insulting language on it. But he had nothing to do with it. It was the work of the Secretary of the Liquor and Beer Dealers' Association, and the Secretary authorized us to say as much. What does this mean? Well, the liquor and beer men are afraid that another local option election may be called in Dallas County this year, and this is their method of getting the people to pay their poll tax. We hope all friends of local option will heed the warning thus sent out and tacked up, and, in the language of their Secretary, not permit themselves to be classed "with lunatics, paupers and criminals." But let nobody hold our excellent officials at the courthouse and at the city hall responsible for the placard. They had nothing to do with it, directly or indirectly.

LIQUOR SOLICITING UNLAWFUL.

We are frequently asked if it is unlawful for a liquor agent to go round in local option territory, soliciting for liquor houses, on the plea that he is merely the agent for some firm, and is using the C. O. D. business to fill his orders. It is now very well settled that such a business is unlawful, and a number of them are in jail in different counties as a result. If there is such a fellow in your community at this low-down work, get your Constable or Sheriff and go after him instantly. If you do not do it, you will permit a law-defier to run over your community. In this event it will be your fault. Then, too, it is unlawful for any express agent to allow any man to take a C. O. D. package of liquor from his office unless that man ordered it in person. These liquor firms have a way of getting the names of a large number of men in local option communities and then shipping C. O. D. liquor packages to them without their knowledge. Now, if such people will go to the office and take the liquor out and pay for it, they can go before the proper authorities and have the firm indicted for shipping liquor C. O. D. to those who never ordered it. There is nothing unlawful in your going and taking it out of the office, but it is unlawful for a liquor house to send you such package when you did not make the order. In this way many of these Dallas, Fort Worth, Waco and other liquor firms can be made to pay dearly for their presumption. We make these statements, because nearly every day we are getting letters of inquiry on these subjects. Now, go to work, and look after the liquor solicitor and the firm who ships you liquor without your ordering it.

TEXAS PERSONALS.

Rev. I. E. Hightower, his son and daughter made the Advocate a good social call last week.

Rev. R. J. Tooley and his daughter made this office a delightful visit last week. They live at Red Oak.

Rev. Dr. W. E. Boggs, formerly of the North Texas Conference, goes back for the third year to Shreveport, La.

Bro. J. H. Howe, of Claude, spent the holidays in the city with relatives, and he made the Advocate a brotherly visit.

Brother J. C. Wells, of Howe, dropped into see us recently. He is a constant reader of the Advocate and enjoys it.

Capt. W. A. Kendall, of Pilot Point, made us a good visit the other day. He was in the city to spend the holidays with relatives.

Rev. B. W. Webster is starting off well at Grand Prairie. He dropped down on the city the other day and made us a pleasant call.

Rev. R. C. Hicks, of Commerce, was in the city recently, and makes a good report of his work in his charge. He hopes to build his church edifice this year.

Rev. Briscoe Carter, formerly of the North Texas Conference, but now of the Louisiana, is presiding elder this year of the Arcadia District. His father, Rev. C. W. Carter, D. D., fills a station in the district.

Bishop Hoss came in long enough to tell us that he had received a 20-pound Christmas turkey from a friend, and added: "This never happened when I was editor. So, after you have been editor twelve years and quit, you can expect one, too." Well, ye editor got a twenty pound one, too, but he paid 10 cents a pound for it, with the feathers on, just like any other poor sinner.

The address of Rev. J. F. Tyson is changed from Gordon to Rogers. He has already moved, received a large welcome, with a continuous pounding thrown in, and while he loved Gordon, he is also delighted with Rogers. He thinks he has some of the best people in his new charge in the State. We have known Brother Tyson from early boyhood, and he is worthy of all the good things his people can do for him. He will more than make returns in excellent service.

CHURCH NEWS.

Mrs. J. D. Barbee will leave Nashville and make her home with her eldest son, Mr. James D. Barbee, in Greenville, Miss.

A layman has recently given \$2,000 to the Alabama Methodist Orphanage, at Summerfield. One-half of this amount is payable in five annual payments, and the balance at the end of five years.

The Tennessee Conference seems destined to have sorrow upon sorrow. Following hard upon the death of Dr. Barbee comes the almost equally sudden and unexpected departure of Rev. L. R. Amis, pastor of Pulaski Station, and for several years past Secretary of the Conference.

Bishops Candler and Galloway are both expected in Nashville to participate in the opening of the Missionary Training School January 4. The month of January will be devoted to the instruction of foreign missionaries, and February to the training of those whose work is in the home field.

It seems that a well-to-do farmer in Indiana joked some Methodist women who wanted something for the Church by saying that they could have all the corn on his farm that they would husk in a day. They took his joke in earnest, and went out and stripped the husks from forty bushels.—Michigan Christian Advocate.

The desirability and the possibility of starting an Institutional Church was under discussion at a late meeting of the New Orleans pastors. There has been need for such a Church for a long time, and the laity of our Church in New Orleans should promptly provide the money for it.

An immense throng gathered in McKendree Church Thursday, November 8, on the occasion of the funeral of Dr. Barbee. Bishop Hoss preached a very

eloquent sermon. The Methodist preachers of Nashville and vicinity, as well as most of the pastors of other denominations attended the service.

Bishop Galloway delivered stirring addresses at the North Georgia and North Alabama Conferences on the "Eastern Question." He declares that the Empress Dowager has entered the line of progress and has agreed to enforce the edicts of the Emperor of 1887.

The Protestant Pastors' Association of the city of Memphis is in a thriving condition. This association has stood as one man against evil of every sort, and will make itself felt this year more perhaps than ever before on these lines. Nearly all of the Protestant pastors belong to this association.

For foreign missions during the past year the W. U. Conference paid about \$1100 more than the assessment. There was a small deficit on the assessment for domestic missions, but this was paid at the close of an earnest missionary sermon by Dr. Ward.

With the appointment of Rev. A. F. Watkins, D. D., to the presiding eldership of the Jackson District, in the Mississippi Conference, comes the announcement of his resignation as Agent of the Fund for Superannuates. This resignation had already been presented to the Board of Trustees and accepted, on the sole ground that it is deemed best that for the present the agency should terminate.

THAT SUBSCRIBER TO THE ADVOCATE AND A SUGGESTION TO YOUNG PREACHERS.

At the last session of the West Texas Conference I wanted to make a little speech for the Texas Christian Advocate and our Quarterly Review, but when the Committee on Books and Periodicals reported I had the headache so badly I did not get up. That subscriber is the mistress and housekeeper of one of the first-class families of Texas. This writer procured the subscriber. The place was a little West Texas town and county seat. The time was the conference year of 1880-1. On my way to Cuero I stopped with the family, who had long since moved to another town. In course of conversation the good woman asked: "Bro. Leaton, how long has it been since you traveled our circuit?" I replied, "Twenty-three years!" She then said, "I subscribed for the Advocate then through you, and have been taking it ever since. There has never been a break in it." I asked, "And you expect to take it to the end?" (Meaning the end of her life on earth). And she said, "Yes!" Then I was traveling a little circuit that Bro. H. A. Graves, one of our now ascended brethren had traveled the year before. At the conference of 1880 the work had been left to be supplied. While I was corresponding with Bishop Pierce to get it as a supply, Bro. Graves said to me one day: "That work will pay you \$200. It only paid me \$150, but you will have it, and they will pay you \$50, when they would not pay me anything." I do not remember the quarterly receipts of that year, but think they were about \$300. Now, that family pays on the quarterage claim every year \$100, besides paying liberally on all the other claims. The family now lives in the best station in West Texas Conference. These twenty-three years, bright-eyed boys and girls grew up in that family, and made Methodists, just as I expected. I would be far from saying that the Advocate did it all. But I do say, in the good hand of our God, the Advocate helped. It helped both in increasing the quarterage and making Methodist men and women. There is a point under the surface here which I am afraid the casual reader won't see; but I wish him to see it. It is this: The circulation and reading of the Advocate help to increase the quarterage. If the young preachers of the West Texas Conference want to get good pay let them circulate the Advocate, and then encourage or stimulate the reading of it. If the people read it carefully that will help to make Methodists of them—it is Methodist—sound to the core. The support of the ministry is better now than it was twenty-three years ago. I am glad of that. I praise God for that. It is one of the good signs of the times that our faithful preachers are better supported. Thank the Lord! Let us work till Jesus comes. If all the preachers, young and old (and especially the young), will be faithful to the Advocate and every other question of Church work till 1927, I believe the ministerial support will be better than that is now. I may be in heaven then. So may you. I love you all, and pray for you. Brethren, pray for me. May God bless, keep and help you in every duty. Amen. R. M. LEATON. Miles Station, Texas.

