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The Trend of Church Activity

A FEW years ago the trend of Church activity, in certain advanced quarters, was toward severe Biblical criticism. The scholarship of Christianity was very much concerned about the Bible as literature, and the historicity of certain of its books was under the searchlight. Some phases of this criticism were interpretative and constructive; other phases were eliminating and destructive. This condition of things gave ground for alarm, and here and there was found much disturbance. But this tendency has, in a measure, abated, and our periodicals have less to say about Bible criticism.

The trend of things in the Church today is toward improved methods of work in the various departments of service. Sociology is taking its place in the activities of religion and the social center work is coming to the front. How to reach the vast outlying masses of the people with Church influence, how to arrest their attention, how to enlist their interest in the improvement of home conditions, how to enlighten the motherhood of the community, how to increase efficiency in Bible study, how to make the Church a real part of the actual life of this day and generation, are questions now beginning to engage the thought and the enterprise of some of our best and most informed ministers and laymen. Especial attention is being given to the Sunday School and the most effectual plans for getting into its membership the largest number of adults as well as children, is uppermost in many minds and hearts.

All this is well. The world is making progress and the Church must keep pace with its march. Every year brings a changed condition of things and we must be prepared to meet the emergencies as they develop. We are living in an active age, an age that measures all endeavor by the law of success. We want to see results. Nothing survives now simply because it is venerable and is possessed of traditional sanctity. The world wants service and a form of service whose credentials are self-evident. The day has

passed when religion consisted mostly in attending Church service, singing hymns, offering prayers and hearing sermons. These are only a part of religion today. The throbbing world is crying for help and humanity is struggling to get into a larger circle of brotherly sympathy. The poor, the needy and the downtrodden are asking for a betterment of their conditions. They want an equal chance for themselves and for their children to be somebody. To enable them to break their fetters and to throw off their shackles is one of the problems of Church work. Not only on Sunday do we want to worship God and learn of Christ, but on every day of the week we are called to get upon the level of the people who are down and out and try to put hope into their hearts and ambition and inspiration into their minds. And the perpetuity of the Church is dependent upon its ability to find this sphere and take an active part in the real struggles of men and women to whom life is a burden and existence a problem.

But we are not to lose sight of the fact in our efforts to direct our methods of Church work to these ends, that none but those who have a direct personal acquaintance with Jesus Christ are qualified to render such service. He knew the common human heart and he alone understood how to voice its needs and express its hunger for something better. After all, we can only touch sweltering and grime-covered humanity as we touch the Master and draw from him special qualification for such service. To know him is to know men, and to know men as he knew them is to get down where they are suffering, where they are perplexed over their inability to rise above their enforced environment; and the more we love Christ the more we will develop sympathy for this actual condition of things about us. Then, let us open our eyes and follow the Master into these places of human need. Christ saw these great human needs in his day and throughout all days, and it is the business of his Church to provide a remedy for them.

Give All The Children a Chance

IN some of our States we have compulsory school laws. All parents are required to send their children to the public schools in order to give them the advantage of elementary education. There ought not to be any necessity for such a law. The duty that parents owe to their children and their interest in their future ought to be sufficient motive to control them in all such matters. But unfortunately, many parents right here in Tex-

as, where we have no such law, require their small children to work in the cotton field just at a time when they need the help of the school. As a result they grow up in ignorance, many of them, and they never become fitted for anything higher in life than drudging in the cotton field.

It is all right to work in the field. There is no disgrace in that. Most of us have had it to do; but we would rather have a grown man or woman to pick cotton for us, who can read and write and keep up

with the ordinary progress of the world than to have them ignoramus and on a level with the ox or the mule. Giving children the advantage of elementary instruction does not unfit them for intelligent labor. It better prepares them for it. But if educating them will discover in them a higher grade of service than cotton picking, then they ought to have this much advantage. After that if they want to devote themselves to field labor, good and well; but they will, in some measure, be intelligent field laborers.

Our day and our country demand that our young people have access to ordinary mental development. Our citizenship needs this inspiration. Virtue and intelligence are the foundation principles of our republican form of government. Give us virtuous and intelligent citizens and our country is safe. Ignorance is the bane of mental and moral progress. No country can long survive without wise principles of mind and character. Our people must be informed, or be a menace to society.

Therefore, our farming people ought, by all means, to see to it that their children and those of their tenants, both white and black, have the advantage of the rural school. To deprive them of these is to inflict upon them and upon society untold ills. These schools do not last more than from three to five months during the year—they ought to last nine months—and to keep the children out of them is a crime against childhood.

Some Good Where We Least Expect It

SEVERAL years ago, it is said, as a Katy train sped through the Indian Territory one night several gamblers were aboard going to St. Louis from Dallas Fair, which had just closed. They were on the sleeper. As the night dragged itself away, and one of the gamblers was trying to sleep, a crying baby in an opposite berth kept up such a noise that he was seriously disturbed. He turned and tossed as long as he could stand it and when the train came to a stop at a station, he lifted his curtain and in a fretful voice, said: "My friend, that baby has kept me awake nearly all night. I cannot stand it any longer. You must do something to quiet it." The father of the babe replied: "I am very sorry that the baby disturbs you. I have done my best to quiet it, but to no avail. I am in despair." Then the gambler said: "Where is its mother?" The father replied: "I am sorry to say that she is ahead of us in the express car." The gambler exclaimed, "My God, man! I beg your pardon-

And the poorer class of families in our towns and cities who often permit their children, and sometimes force them to work in factories, sell papers and do small errands instead of attending the schools, do themselves and their children an irreparable wrong. They simply doom many of their children to become the newers of wood and the drawers of water for the more fortunate people of the community. Yes, they stunt the minds and discourage the hearts of their children. In order to prevent this state of things, we believe that Texas ought to have a law, with sufficient penalty attached, requiring all parents in all conditions of life to keep their children, from seven to twelve years of age, at least from five to nine months in the public schools. We tax our people to raise money for public education and we are compelled to pay this tax; then the State ought to require its people to make the most of this advantage.

In traveling through the State, as we often do, our heart is pained to see the fields dotted with these children picking cotton just at a time when the schools are in progress. Such ought not to be the case. Let us think more of our children than to bring them up in ignorance and stupidity. Give the little boys and the little girls a chance. They will have hard enough time in after life, anyway; but give them this much advantage in preparing them for the struggle for existence.

Wait a moment." He hurriedly dressed himself, and said, "Give me that baby." And he pressed the crying little piece of humanity to his heart, took it back to the smoking room and all alone he tenderly coddled it and gave the distressed father a few hours of sleep.

The above were given to us as true facts, not long since, and they are worth permanent record. No human heart becomes so bad that there is not a little good stored away somewhere in its chambers. This is the hope of humanity. Were it not true the world would be in a bad way. And every human heart can be reached if you will only discover the combination. The iron safe can only be opened by the man who knows its combination. Christ knows the combination of the human heart and how often he strangely unlocks it. It knows his touch. It opens in response to his pressure. The cry of a child for the touch of the mother who was sleeping the sleep that knew no waking in the express car, opened the heart of that gambler!

While the race is not always to the swift nor the battle to the strong, nevertheless the fleet-footed man has an advantage to begin with in his race, and the strong man is better qualified for the fight

before him. We are not, therefore, to lightly esteem these advantages in the race and in the great battle of life. There is no excuse for the fast runner to fail, or for the strong man to go down in defeat.

Just One Thing After Another

By Gulliver

I have been "laying off" for some time to enter my protest against the effort, inside the Church and out of it, to commit the general, or catholic, Church to any kind of an economic or social service theory. As I see it the Church has a monopoly in the matter of preaching the Gospel to sinners and building up Christian character; but when she turns aside from the divinely commissioned work to advocate and endorse any special theory concerning bread and butter, she meets with a competition she is not able to cope with. It is not the business of the Church, as I see it, to answer the question, "What shall we eat, what shall we drink, and wherewithal shall we be clothed?" But her business is to urge men to "seek first the kingdom of God and His righteousness," assuring them "that all these things shall be added unto them." Nor is it her province to go into the amusement business. There are specialists who look after these things, and with whom the Church could not compete if she desired to do so. Nor does her commission authorize her to open cafes and erect bath houses. In these matters she meets competitors who not only successfully overreach her, but who ought to do it. The Church is not a lodge, a guild, nor a labor union. She is the body of Christ. She is the only power on earth that is entrusted with a divine message and authorized to preach it. Every eleemosynary institution owes its inspiration—yea, its very existence—to the sentiment created by the preaching of the Gospel. To turn aside "to serve tables" is to rob the commissary in order to recruit the firing line, and which means sure and certain defeat.

Every fad and fake common to the current time is trying to ride the Church; and whenever it refuses to be straddled by these fungi, the howl goes up and the accusation is made that the Church is not in sympathy with the masses. This howl is echoed here and there by even preachers—generally of that class whose attracting capacity is confined largely to the ability to draw their salaries. We hear long speeches and read lengthy dissertations upon "how to reach the masses." I am inclined to think that Pat was right when he declared that "the best way to reach the masses is to first reach the masses."

Brethren, let's have done with all this foolishness. Let's get the people genuinely converted, and then plans and institutions and all necessary kinds of helpful, economic and social machinery will take care of themselves.

Now, some wild-eyed, soap-box orator, and perhaps some old ecclesiastical donkey will charge me with being a reactionary, and "not abreast with the times" in this so-called "progressive age." Let them say what they will. The proof of the pudding is in the chewing of the bag. I have never turned aside to follow any of these fads, and without boasting, I am willing to compare records with any man who challenges my right to simply "preach the Word." Theories are numerous and sometimes very beautiful, and talk is cheap and sometimes very entertaining; but the man who delivers the goods ought at least to be heard when he undertakes to tell how he accomplished it.

Since my last installment of "Just One Thing After Another" I have paid a visit to Nettleton, a smart little town down in Lee County, Mississippi. Several years ago three or four denominations in that place decided to join their forces and hold an annual protracted union meeting, led by preachers belonging to first one denomination and then another. The meetings are always held in August; and as this was Methodist year they invited me to come over and help them. Rev. J. A. Lowe, who several years ago was a traveling preacher in Texas, but located on account of his health, and is now a merchant at Nettleton, was authorized by the joint committee and by his pastor, Rev. W. M. Young, to tender me the invitation. I accepted, went and preached about sixteen days and nights. We had a good meeting; and I met many brethren and sisters whose names I believe are inscribed in the Book of Life, and with whom I hope to meet beyond the shadows of this earthly state. Men and things over in Mississippi seem somewhat strange to a Texan, and especially to a man raised on the prairie. The altitude is low, only about 250 feet above sea level; the atmosphere is humid; the trees

are large and the woods are dense; and the breeze is—nil. The reader may guess that the mercury was somewhat above zero, and that this Irishman was not as cool as a cucumber.

But the congregations were large, the people attentive, and the entertainment was all that the most fastidious could desire. There you get, as the old English baron said at the Chautauqua, "A bull's-eye view" of genuine Southern hospitality. And such eating! Fruits and vegetables of all kinds in great abundance, and fried chicken—well, I cut out that dish three days before I left Nettleton. I never thought that I could ever tire of eating half-grown Plymouth Rocks with cream gravy; but so it turned out. Chickens roost too high over here in Texas for a man to gorge himself, unless he be a millionaire; but down in "ol Mississipp" you can buy three fine, fat fryers for fifty cents.

The status of the negro over in Mississippi is peculiar. So ally and before the law, he sustains the same relation to the white man as he does in Texas; but politically he is a non-entity—a naught with the rim torn off—the little end of nothing, sharpened. The election law of that State prohibits any man from voting who cannot read and intelligently construe the constitution of the commonwealth. This practically eliminates the negro, and he has almost entirely ceased to appear at the polls. There is a good understanding, however, between the two races. Everyone recognizes his place and keeps it with great regularity. But it is a white man's government, and freedom is almost nil. One of the best and most successful means of controlling the negro in Mississippi is through the influence of their preachers. The negro preacher in charge of a congregation over there is a nabob of the first water among the people of his race; and the average "elder" finds it both to his interest and liking to live hand-in-glove with the white boss. In some instances the owner of a large plantation will build his black tenants a good meeting house and will largely assist them in the support of a pastor. Anent this arrangement, I heard a good story, the scene of which is laid in the valley of the Tombigbee River in Monroe County. Three white planters had jointly built a negro church. The blacks happened to be Baptists and they "called" a preacher of the name of Joe Sikes. This Reverend Joe, having gotten a few dollars ahead, paid a visit to Washington City and obtained an interview with Mr. Roosevelt while the latter was President of the United States. Shortly after Sikes' return to his pastorate an old Uncle Remus kind of negro approached one of the white bosses above mentioned and said: "Marse Jim, d's here Sikes is preachin' sump'n to dese niggers down here to de Chu'n what is goin' to git 'em all killed. He tells us dat Mr. Roosevelt say dat we niggers down here in 'ol Mississipp' ain't enjoin' our privileges; dat when de war was over, de nigger was as good as de white man. He say dat d's here way of goin' round to de back do' of de white man's house ain't no good. De nigger ought to go in at de front do', walk right on into de parlor and sit down on de sofa by de white man's daughter, kaze he's as good as she is."

"Marse Jim" called his two white friends and had Uncle Pete to go over the whole matter in the presence of all three. They then arranged to get first-class information about the matter. They instructed Uncle Pete to sit at a window of the church on Sunday night, while the three white men hid in the mella lotus outside; and should Sikes get onto the Roosevelt interview in the course of his sermon, the old negro at the window was to whistle, as a signal to those in hiding. The parties to this conspiracy had all taken their places, when, after a few minutes' waiting, the signal was heard. The white men walked into the church, down the aisle and around inside the chancel railing. Then, one of them drawing a pistol, said to the assembled congregation:

"Now, we don't intend to hurt a hair on the head of any nigger here, if you will all keep your seats and remain quiet; but the first nigger that rises and starts to go will be shot right in the cross of the golluses."

Another one of the white men then told the preacher to take off his coat, and when he asked if they were going to whip him, and what they were going to whip him for, the answer was:

"Yes, we are going to whip you; and we are going to whip you until

you tell us what we are whipping you for."

They then bucked the preacher down over the railing and began to flog him. After they hit him about twenty lashes they stopped and asked him if he were able to give them any information. With many protestations he declared that he was not. The whipping then continued. After about ten lashes more had been laid on, the preacher cried out:

"Hold on, boss; hit's a-comin' to me!"

But his memory failed him and he declared he couldn't imagine why they were whipping him. The leader among the white men ordered twenty-five lashes to be put on with pepper in them. When about ten of these had been administered, Sikes cried out:

"Hold on, boss; hit's as clear as de ncondary sur! Dat Teddy Roosevelt has sp'ilt dis here nigger; an' ef you

won't whup me no mo' I'll make you de best nigger Baptist preacher in Mississippi!"

The white men had accomplished their purpose; but the story goes on to relate that as they started out of the house Sikes called out after them:

"Hold on, gemmen; d's here meetin' ain't ajourned yet."

Then turning to an old negro who sat near the pulpit, he said:

"Uncle Sime, sing de doxology;" and when this had been done all the congregation standing, the preacher requested Uncle Pete (the Judas in this tragedy) to "p'nuonce de benediction." This being done, the meeting adjourned in the regular order.

In the language of Bret Harte, "I have told this tale as 'twas told to me," and if any reader doubts the truth of it, he can pacify his mind by writing to Rev. J. A. Lowe, Nettleton, Miss., who is a walking magazine of good stories of all kinds.

A Plain Statement

By REV. W. H. HUGHES, Dallas, Texas.

I published in the Advocate some weeks ago an article which Brother Crockett controverted, and which the brethren now misname the "Hughes-Crockett Controversy," but which is only a controversy between Brother Crockett and Jesus Christ, anent the universal necessity of the new birth. I quoted the word of Jesus Christ, asserting, with no exceptions, "Except a man be born again he cannot see the Kingdom of heaven." Brother Crockett makes in substance this counter statement: "Some of the best men and women he ever knew, if ever they were converted or born again, did not know when nor where. They just grew up that way."

The logic of Brother Crockett's statement is that it is possible, Christ's statement to the contrary, for men and women to make the best Christians without the new birth or regeneration. My whole object in writing the article which provoked this controversy was to prevent our people from making a fatal mistake at this essential point in Christian experience. I never dreamed of provoking a controversy with any man who claimed to be a Methodist preacher. If a Campbellite had kicked I would not have been surprised.

In that article I incidentally, in perfect harmony with the universal statement of Christ, said, in substance, that the idea that a child could be trained up in Sunday School or anywhere else so he would not need regeneration or the new birth was of the devil, all of which I most steadfastly believe. I made no allusion to the moral state in which a child is born, but to his needs when trained or grown up to the age of accountability. If there is no difference between the duties, responsibilities and conditions of adult and infant salvation, then I confess I have misapprehended the whole matter.

In my former article I refused to let Brother Crockett inject into this discussion the moral or religious state of a child when born into the world, because that was a question altogether different from the one upon which I was writing. But, now, as the native state of a child at birth has become the main question, and my position, and that of the brethren who agree with me, seems to be misunderstood, and certainly misrepresented, I feel it is proper for me to make as briefly and plainly as I can a statement of my views on the child question.

No true Arminian ever did believe that any child dying before the age of accountability was lost. No irresponsible child was ever damned for Adam's sin. As all died in Adam so all are made alive in Christ. That is, all are restored to a salvageable condition. Sin is the transgression of the law. A child, being incapable of intentional sin, dying, is saved through the atonement of Christ. But what of his fallen nature, if he lives to the age of accountability? While he is to be saved by the same blood, the conditions upon which the merits of that blood is applied are altogether different. The child, being incapable of repentance and faith, is saved without them. But when the child reaches the age of accountability he is met with altogether different conditions and responsibilities. He meets with the inexorable conditions laid down by Christ, which started all this controversy, "Except a man be born again he cannot see the Kingdom of heaven." He now becomes a moral agent and personally responsible and amenable to the law.

To illustrate: Here is a minor entitled to certain rights and privileges, but by virtue of non-age and his incapacity to attend to his own business, a wise government appoints

a guardian to represent him and he is legally only known in that guardian. That guardian his rights are all secure. But at a proper age he passes into another, a different legal status. He now becomes wholly responsible for himself. So the child in his irresponsibility is unconditionally covered by the blood of Christ, but after a while he reaches an age when he becomes a moral agent and must, of his own choice, through faith appropriate the benefits of the atonement to himself, which Christ calls being born again, a new creature.

Put, you say, it is possible for children to be trained to make the best of men and women without the new birth, and you also tell us if they grow up in sin you believe in the new birth. A thing which never occurred is generally numbered with the impossible. The Bible, which is the only infallible guide, gives us but one lone example of a child raised up without sin. That child was the blessed Christ. And, on the other hand, that same book, in speaking of the whole human family says: "All we, like sheep, have gone astray. There is none that doeth good, no, not one. The carnal mind is enmity against God, is not subject to his law, neither indeed can be." Therefore, the absolute necessity for the new birth by which we become glad subjects of the divine law.

Brother Crockett would make the

HOW TO BETTER PROVIDE FOR OUR SUPERANNUATES.

A paper read by Rev. Jas. Campbell, D. D., before the presiding elders' meeting at Dallas, September 9, 10, and published by request.

The answer to this question depends largely on the answer to another question, viz: What is the character of an itinerant preacher's membership in relation to the Church? Is it local and confined to a particular Annual Conference, or in a broader sense, is it not connective, and as broad as the whole body of itinerant preachers, or as broad as the Church itself? It is true that it is necessary for the convenience of administration to have more than one conference, but if our Church is a unit, the powers of an Annual Conference must be very much limited by general laws that there may be no "schism" in the body. When once admitted into an Annual Conference a preacher is at the same time, in posse, admitted into all the Annual Conferences of the Church. As to what particular conference he may be a member of, in esse, depends largely on the will of a Bishop, who may transfer him, either with or without his consent, to some other conference. In matters of Discipline, whether touching moral character, or efficiency in the ministry, the Annual Conference acts as the agent of the Church, and whether the penalty be location, deposition or expulsion it is in effect as broad as the Church itself. The Annual Conference, therefore, in the administration of discipline, functions as a connective institution; so that both from the disciplinary functions of an Annual Conference, and Episcopal supervision it appears that our itinerant ministry is a connective ministry. The administration in either case is as broad as the whole Methodist Episcopal Church, South. Our itinerant ministry is, therefore, one great body of traveling preachers, and from center to circumference is connective, or it is nothing.

A great deal has been said about conference rights, and what are they? An Annual Conference has no rights which are not the rights of the Methodist Episcopal Church, South. It is by no means an independent body. It

impression on the reader that I am in favor of a child growing up in sin, and sowing his wild oats, before he can be born again, all of which is gratuitous and false. But I do believe when a child reaches the age of accountability, and becomes personally responsible, if he fails by faith to believe in Jesus Christ and be made a new creature, he cannot see the Kingdom of heaven. He must be born again.

I hope the above statement will stop false representation with regard to my views on this infant question.

I see Brother Crockett is still trying to glorify himself by telling about the letters he has received anent his wonderful articles. I have also received a number of unsolicited letters on the same subject from some of the strongest men in Texas, some of whom say they are personal friends of Brother Crockett. If I were like Brother Crockett, guilty of the egotism and impropriety of publishing private correspondence—which, if Brother Crockett would believe what they say, would abate his egotism—perhaps it would make him like the fellow's crippled turkey, at least, roost a little lower.

Brother Crockett, because he has been in the conference thirty-four years and Brother Ayers has been preaching only a few years, seems to think that Brother Ayers is hardly worth notice. Let me here state that I have belonged to the conference for sixty-nine years, and yet I claim no superiority over any brethren on that account. Some of the biggest fools I ever knew where comparatively old men, and some of the wisest men I ever knew were young. The value of a man's opinion does not depend upon the age of the man who entertains it, but on its harmony with the teachings of Jesus Christ, sound logic and common sense.

I hope the above plain statement will satisfy Brother Crockett. If not, he is at perfect liberty, like the negro's lion, to bray to his own comfort.

With the above brief and plain statement, I again dismiss this subject. I thank the many brethren for letters endorsing and approving my views as both Biblical and Methodist. Through life I have tried, in forming my doctrinal views, to have but two questions to answer: First, is it Scriptural? That book with me is supreme and without appeal. Second, is it Wesleyan and Methodist? Because I believe Methodism is the Bible at work through the best organized means. With me the Scriptures and Methodism are one.

cannot choose its own presiding officer except when the Church requires it to do so in case of emergency. Once having entered the itinerancy the question of membership in any particular Annual Conference is not one solely of choice, or personal right. The preacher may be transferred to another conference with or without his consent. The right to be or not to be may be his, but the choice to be where or not where does not remain to him. A Bishop, or Bishops, may send him to St. Johns, St. Louis, or to Dewey Bald, or Mutton Hollow in the Ozarks.

No plan for the support of our conference claimants can be adequate to the demands of justice, much less to the greater demands of benevolence, which does not recognize the fact that our ministry is a connective ministry, and no plan for the support of our conference claimants can be adequate to the demands upon the Church which ignores that fact. A preacher may be a member of the Central Texas Conference for twenty years and then be transferred to New Mexico, or even to Alabama, serve one year and die, leaving a helpless family with no claim on the conference where he gave the best and most of his life; and he may have been transferred without his consent.

Other great Methodist Churches have General Boards to care for all their conference claimants. These Boards give attention not only to the distribution of the funds raised but above all to the securing of funds by donation, endowment, etc., for the better care of the claimants. We need such a General Board, and a General Secretary to do for the care of our conference claimants what McMurry and the Church Extension Board have done for that cause.

The Central Texas Conference sent a memorial to the General Conference which met in Oklahoma City for the adoption of such a plan. In the interest of that paper I was allowed to say a word in its favor before the committee to which it was referred. My friend, Dr. A. J. Lamar, expressed the same time he and Bro. Stewart statement that such a plan would interfere with conference rights. At the same time he and Bro. Stewart

were proposing that the committee recommend that the General Conference assess each pastoral charge an amount equal to two per cent of the pastor's salary for the \$5,000,000 endowment proposed by a preceding General Conference. Now, according to my friend's view of conference rights, at what point could you even imagine the shadow of conference rights to creep into such an assessment. In that proposition the General Conference was asked to skip the Annual Conference, the District Conference, the Quarterly Conference and the Church Conference, and levy a direct tax of an amount equal to two per cent of the pastor's salary on each pastoral charge, for the support of the conference claimants. I had as soon undertake to find the bug that got entangled in old Pharaoh's hair when he went to the bottom of the deep Red Sea as to find anything that even resembles conference rights in that proposition. And then, my dear brethren, it seems to me that I have either read or heard somewhere that consistency is a jewel, but I think I have heard, or read, again that the jewel is worn only by fools. The proposition, however, was a good one, nevertheless.

But after all what are conference rights anyway? Who composes an Annual Conference? Traveling preachers and lay delegates. The lay delegates holding membership for one session only, and the clerical members holding membership possibly at the will of the Bishop, for he may transfer any clerical member with or without his consent to another conference, but he cannot transfer him out of the itinerant ministry.

The travelling connection is something larger than the boundary lines of any Annual Conference. It is as broad as the whole Methodist Episcopal Church, South, and North, and East, and West, in fact, as broad as the world. All talk about Annual Conference rights in this connection is nothing more than the "argumentum ad hominem." Literally translated into vulgar speech it means, "My wife, my son John and his wife; we four and no more." It is exactly the argument with which the devil seduced the woman in the garden, and from then until now it is the most powerful argument used by the devil in the destruction of men and women. "We are strong, we will take care of ourselves, let the weaklings go to the poorhouse, or beg, or starve; we got rights, we have." "Yes sir! Conference rights to take care of ourselves." How much better the logic of Christianity—"They who help others most, help themselves best."

Any plan which does not provide for the claimants of a weak conference, as well as for those of a strong conference, is a stranger to one among the greatest of all rights, which "is the right to feed the hungry and to clothe the naked."

Annual Conference limitations are entirely too narrow to take care of this Church-wide question. We need to recognize the support of our Conference Claimants as a Church-wide and Connectional question, as our ministry is in fact a Church-wide and Connectional ministry. I dare say that at least half of the present membership of the Central Texas Conference are members by transfer. The conference had no voice whatever in their entrance into that body, and the very minute the transfer is announced the new member has as many rights as the oldest member in the conference, though a decent modesty would dictate that he be just a little slow in asserting himself, especially if he be from the East. It would be a great deal better for him if he should remember that he was not sent out to Texas to teach everything, but to learn a few things as well.

My observation has been that the more a transfer learns after he comes to Texas the more and the better he can teach. But you will pardon the digression. I had to say something to turn loose the line I was nibbling at.

I must say, however, before leaving this subject that I do not believe the memorial we sent up is dead. I favor keeping up the fight. I cannot believe our Church is going to lag behind all the other great Methodist Churches. In time we will get the General Board with the General Secretary, and make the support of our superannuates a Connectional matter. Then, with a strong pull, and a long pull, and a pull altogether, do something worthy of the Church for this great cause. At present the only thing that remains to us is to make adequate assessments and do our best to raise them. We can also build homes for our veterans. In the Central Texas Conference we have an agent in the field securing to the Church homes for our superannuates who need them. Our agent, the Rev. D. L. Collie, is doing good work in this respect. We have also a Brotherhood Society which pays a mor-

tuary fee on the death of any member, also on the death of any member's wife. I think it would be well to have a superannuate fee also to be paid on the superannuation of a member, for at that time some of us may need a fee more than we will need it when dead.

New turn to paragraph 42 and read that the General Conference has "full powers to make rules and regulations for our Church under six restrictions," and notice also that in the restrictions there is not the least shadow of a suspicion that any of these restrictions restrain the General Conference from enacting rules and regulations for the support of our Conference Claimants on the ground that the right to provide such support inheres in the rights of the Annual Conference; but on the other hand, the sixth restrictive rule itself provides a fund that is to be a general fund for "the benefit of the traveling, supernumary, superannuated, and worn-out preachers, their wives, widows and children." The Joint Board of Finance, which fixes the assessments and distributes the funds for the Conference Claimants, is not itself by inherent right a creature of the Annual Conference. The law enacted by the General Conference requires that "each Annual Conference shall have a Joint Board of Finance," and that the members of it shall be appointed by the president of the conference (unless otherwise ordered). Then the law which is above the Annual Conference says it shall be the duty of the "Joint Board" to receive all moneys collected for the purpose, and distribute the same to the claimants. The same law and the same requirements that provide for the claimants in one conference provide for the claimants in all the conferences. Our Church is not a hodge-podge of odds and ends thrown together in chaotic confusion. It is an institution of law and order from center to circumference. The same lawmaking body makes the same laws for the whole Church, and the Church as a whole participates in creating the lawmaking body. Who presides over an Annual Conference at its session? A Bishop, or, in his absence, a president elected by the conference from among its clerical members? Ostensibly that is true, but in reality the Methodist Episcopal Church, South, presides. The Bishop holds the Church in his hand, and it dictates to him all the questions of business to be asked; it dictates all the committees, etc., essential to the business of the Church to be transacted by the conference. Well the rights of an Annual Conference are summed up in one word—Obedience. Obey the law.

Now I see a vision. The vision looks ahead into the time after the General Board for the support of our Conference Claimants has been established.

Somewhere, perhaps out near the great Southern Methodist University, on a street running north and south, say at its intersection with Mocking Bird Lane, there is a neat up-to-date cottage, a superannuate home. The front is to the east, with a broad gallery with Corinthian columns and oaken furniture. The yard wears a green carpet of Bermuda neatly mowed, and the walks are beautifully decorated with roses and other flowers. To the back of the house there is a well-kept garden with vegetables more than sufficient for the small family occupying the house. Back of garden there are a neat barn, a phaeton, a well-kept horse and a genuine Jersey cow. Between the house and the barn there are a couple of boxes of Rhode Island Reds from smothering size down. In one of the rooms a boy and a girl, grandchildren and orphans are busy at their books. On the front gallery there sit an old man and woman in a rocker broad enough for two. The man has his right arm around the woman's waist, and the woman's left hand lies softly on the man's left shoulder. They face the east, and slowly rock the chair, while the cooling breeze from the south blow the silvery strand of the woman's hair gently, oh, so very softly, against the man's cheek. It is the month of May. The electric lights in the study halls of the University shine and twinkle like great white stars hanging near the earth. The moon at its full has just climbed up over the horizon, and the man in the moon is busy with his brush ride. The katydids and crickets about the lawn and corners of the house set in with their rickety, rickety songs. In the trees near by the tree frogs have set in with their quivery, quavery treble, and the toads have fallen in with soprano and tenor, while in the little pond not far away the old green head brings up the bass. Ever and anon there is a rather coarse hollow whistling sound somewhere out in the air made by the swoop of the bull bat as he drops a

hundred feet through the air to pick up a knat or mosquito. And then—yes and then—the king of all songsters stations himself on the tiptop of the highest limb of the tallest tree in the neighborhood and begins his all night mimicry of all the song-birds in the country.

Then the man and woman awake as from a trance. "Well, John," says the woman, "we are going to need a little money. You know commencement will soon be here, and Sallie has been chosen by her society to read the essay at commencement, and she will need a new dress and some ribbons and things, you know. And you know McCoy has been chosen by his society to be one of the speakers on the public debate, and really, dear, I think he ought to have a new suit for the occasion. You know Bishop McCoy is to be here, and I wouldn't like for him to see his namesake dressed anything shabby-like, you know." "Well, Mary, you must have the things. That's all right. You can get them charged." "Yes, John, I know that, but I wish we had the money. I do hate to buy anything on credit so much." "Then, Mary, you are different from other folks. The most of them rather buy on credit than pay-cash." After some minutes of silence John speaks again. "O, Mary, see here! I had forgotten. I got my check today from the Board of Support. It came a little in advance this time, but just right for us. Now, Mary, isn't this new way grand compared to the old way? Just think of it! We get as much now each quarter as the most needy got the whole year under the old way. Then just think of those poor fellows in the far West cared for as well as ourselves. Yes, Mary, it just makes me feel like shouting every time I think of it. Mary, thank God for the new plan and the Superannuate Board of Support!" "Amen, John." "Then, Mary, we had such a hard time getting this plan, so many of the brethren were opposed to it, especially some of those who were able to take care of themselves and did not need the help. They had a great deal to say about conference rights, but, Mary, I think there are some things greater than so-called 'conference rights.' 'What is that, John?' 'Why, human rights, Mary, and Christian rights, but they are the same, for Christianity in its reaches is as broad as humanity itself.'"

GOD DIRECTS THE EVENTS OF MEN AND NATIONS.

One hundred years after the deluge God came down to look after the affairs of men. There he found Nimrod domineering over the people and teaching the Sadozee philosophy, or infidelity. He taught the people there wasn't any personal God, neither was there any personal existence for man after death, and that death ended all with man. And that man owed no allegiance to any person or thing; that nature is God and the only God; that the earth belonged to man and supplied man's wants according to man's own efforts. Lest man should become so corrupted that it would become necessary to destroy man from the earth God confounded the language of man and scattered them over the face of the earth, forming many nations and languages. Any student of history that will note the rise and fall of nations and the effects thereof can readily detect the guiding hand of God in the affairs of men. Man, by the use of his volitional powers and the guiding hand of God, moves slowly but surely to a higher plane mentally, morally and religiously. The time will come when all civilized nations will take protection under one great international republican government and speak one common language. There is a self-constituted set of savants who teach that the end of time on earth is near at hand when man will be destroyed and the earth will be burned. If we apply the searchlight of the Spirit to Peter's words we can readily see that his language is figurative in sense and applies to state and condition of men and not to material things. God made the world to be inhabited. So said the prophet. This is the place where God operates his creative and procreative laws with a probationary state for man to prepare for higher and better life to come, so when millions of years have rolled past the earth will be here and Adams' race will be moving onward to a higher state. Somewhere in the Good Book we are told that the time will come when the weapons of war shall be transformed into implements of husbandry to promote life and not destroy it. This is a dark hour, indeed, but we are told that the darkest hour is just before the dawn of day. Somewhere in the not distant ages methink I can catch the glimmering rays of the sunlight of peace and soon the dove with the olive branch will make its abode with man. This great

event will be accomplished by the hand of man and the help of God through agitation and education of man. We have The Hague arbitration commission and the Bryan philosophy, but these are only shadows cast before the coming substance. Man must and will have a great international republican form of government with legislative, judicial and executive departments, from whose decisions there will be no wavering.

The question is how are these things to be accomplished? I answer by common sense and justice. The first move is in agitation and education. Then follows a selection of delegates from all nations to meet in council to formulate a declaration of principles for federation. Then follows a constitution based upon constitutional law, which consists in natural justice between man and man, nation and nation. Then all nations will adopt this constitution as their guide and so shape their national constitutions as to conform to the international constitution. Then each nation, like our States, will become a party to the execution of the international laws.

Then if nations disagree or there be national eruptions within they dare not go to war, but must place their grievances before the great international supreme court and there have their wrongs redressed according to constitutional law, and the war is over. This may sound like fiction, but God is directing the events of men and nations and this is the only feasible plan, for it must be based upon authority to enforce law. Then the commerce of the nations will be governed by international law in behalf of justice and for commercial convenience all nations will adopt one language.

R. W. HURDLE.
Winnsboro, Texas.

MAKING APPOINTMENTS AND THE MONEY QUESTION.

An elder who has served as a member of the Cabinet for a number of years once said that the preacher that reports conversions and accessions by the score, but collections short, may get an appointment, but the one that reports all collections in full is always in demand. In a word, salvation is not overlooked, but salary is mentioned about ten to one. There is certainly no room for gush or bluster on either side of this question. We may not be willing to face them, yet some things are settled beyond a cavil, and there is no help for it. "Where your treasure is there will your heart be also" is one; and another, "The earth is the Lord's and the fullness thereof," and we are but tenants at the will of the Landlord. Also as a matter of fact more people are in hell today on account of an improper handling of the Master's cash than any other question. The whiskey business, as well as all wars and all other rascality, has the money question at the bottom of it. In a word, we cannot go to hell or heaven without spending money on the way. It is also noteworthy that rich people are as a rule very fond of flattery and pay richly for it, while faithfulness, the one thing above all others that is demanded by the Master, is often kicked into the middle of next week and left there. The poet has said: "To worry the dear flock is not my mission. A paying sheep should be above suspicion."

As a matter of fact, a man is expected to dress according to his calling, be he Bishop or blacksmith, congressman or cowboy, yet in view of the fact that the day of settlement is just ahead of each one of us, by all means let us handle the Master's cash with care, great care at that, never forgetting to put character above cash.

W. W. GRAHAM.
Clarksville, Texas.

THE ASCENT OF MAN.—II.

By O. T. ROGERS.

The Bible teaches the direct act of God in the creation of man and his fall from original righteousness. The accepted science of today gives a flat-footed denial to this teaching, asserting man's gradual development or evolution from lower forms of life in accordance with the fixed and unchangeable laws of nature.

This view reached by Wallace and Darwin and proclaimed by the latter some forty years ago, has been the central battle ground for the Church and her foes ever since. Today it is evident that many Christian leaders have surrendered the field and are trying to rally their forces around the divinity of Christ and the integrity of the New Testament. Others have given up the fight entirely, seeing nothing left to fight for; while the great army of Protestantism notes the fact of retreat, feels the weakness of leaders, but does not realize yet the peril of the hour.

That the Church can safely come down to the doctrine of evolution no

educated person denies. That the silent record of the rocks, the patient study of plant and animal life with the real triumphs of scientific research in many fields have fairly settled the question of God's method in the preparation of earth for man's home every student must admit and may without fear. Instead of six literal days of working we behold Him, through six periods of unknown length, slowly bringing order out of chaos of created matter by the glory of His power and the orderly working of His will, called irreverently, perhaps, "laws of nature." That this admission is contrary to or was inconsistent with anything in the Bible record I hereby challenge any man to prove. But to affirm that the Lord of this magnificent realm, Adam, the man, for whom this wonderful world so wondrously prepared and furnished through almost countless ages, is himself but another achievement in an infinite series—just another little step in advance of the brute beasts about him—is a claim so strikingly contrary to the Bible record, and necessarily involves such dire consequences to the Christian faith that we must be excused in still counting as anti-Christ those who make the claim.

But are we not unreasonable in admitting so much and not admitting all? We would be foolish to deny any claim of science when reason declares the difficulties in rejecting greater than those in accepting, and vice versa. Surely those who see no break in the evolutionary chain and no reason for one do not realize what is involved. Are they not hasty in abandoning the field? May we not wait until our Darwinian theorists produce the "missing link"? Has the gap narrowed since Darwin acknowledged its presence. No. It has widened very materially. Mr. Wallace himself in his great book, "The World of Life," admits, after forty years of world research by all scientists, that instead of one there are "twenty missing links." And further on, page 277, in answering Herbert Spencer's objections, Mr. Wallace says: "The numbers of varying individuals in any dominant species (and it is only these which become modified into new species) are to be counted by millions; and as the whole number can, as regards any modification, be divided into two halves—those which possess the special quality required above or below the average, it may be said that nearly half of the total number vary favorably and about one-fourth of the whole number in a very large degree." * * * Yet, again, we know that changes of the environment are always very slow as measured by years or generations, since not a single new species is known to have come into existence during the whole of the Pleistocene period; and as fresh variations occur in every generation, almost any character, with all its coordinate structures, would be considerably modified in a hundred or a thousand generations."

Now, where are we? A mighty gap between the highest animal, the ape, and the lowest type of man, is to be filled. It is not a gap to be filled by one "missing link" nor even twenty. We are dealing with "millions," "one-fourth" of which possess the "favorable variation" "in a very large degree." These persist and multiply with constant advance through "one thousand generations!" These multiplying millions of the improved type of monkey have appeared and disappeared, leaving their bones to tell the story—but, unfortunately for the theory, the "geological record is defective" at this critical point. The ape is here all right persisting still. But of all the myriad improved types during "a thousand generations" or more during which the new species may evolve, not one has survived. All are extinct and stranger of all not a trace has ever been found of any of them!

This stupendous fact must not be minimized any longer. With it before our minds, let us ask ourselves seriously: If man was of such value in the mind of God as to justify such outlay of time and energy in preparation for his advent, why should the solemn pause, the council of Deity and the change of procedure, all indicated so beautifully in the Bible record, be counted unreasonable? If it be unreasonable, then is not all direct intervention of God in the affairs of men unreasonable? The Evolutionist says, "Yes." Then let us face our loss.

The Christian Revelation Lost.

If the history of creation is but a pretty myth, then who will assure us what is true? And how will he assure us? If man has come up little by little through countless ages from the plane of the brute beasts about him, by the uniform processes of un-

Notes from The Field

Frisco.

We have just closed a very fine revival. The pastor was assisted by his brother, Rev. O. P. Kiker, of Plainview. The weather conditions were favorable all the way through the meeting. The visible results were seventeen conversions and reclamations. Thirteen were received into the Church. We have added to the roll, during this year, thirty members. The preaching was of a high order in our revival. The Gospel of Jesus Christ was upheld as the power of God unto salvation. The sinner was urged to quit sin and rely upon the blood of Christ, through faith, for salvation. The Church has been built up. We thank God for the gracious outpouring of his Spirit in our hearts.—Ira C. Kiker, P. C., Sept. 17.

Beaumont.

A series of cottage prayer meetings have been held for two weeks, preparatory for a revival. The first meeting will be held beginning September 30 at Deaton's Chapel, where a great work by the Sunday School and Epworth League has already been done. The second meeting will begin at First Church the 27th. Bishop J. H. McCoy will be with us the 28th. The third meeting will be at North End Methodist Church some time in October. Something like 150 members have already been received and 150 members added to the Epworth Leagues. The Sunday Schools have grown mightily. We have many fine workers. Beaumont Churches as well as the city need a mighty revival.—L. B. Manly, 2510 Coast Street.

Bomarton.

We have just closed the greatest revival in the history of the town. Rev. F. L. Hutchison, of Snyder, did the preaching, and to say he did it well would only express it lightly. Sister Hutchison was with us, and I candidly believe she is the most successful personal worker I have ever known. Her soul is on fire for the unsaved, and God wonderfully blesses her work. Also their daughter, Miss Fay, was with us and rendered good service as personal worker. In fact, to know Brother Hutchison and family is to love them. We had twenty-eight conversions and received seventeen into our Church, despite rainy weather. I honestly believe had weather conditions been ideal we would have had twice the number of conversions. I also had Rev. F. L. Meadow, of Throckmorton, with me in one meeting, and had good results. Brother Meadow preaches with the old-time zeal and souls are born into the kingdom under his preaching. I also held one meeting by myself, and altogether we have had about fifty conversions and reclamations on our charge this year. My people have been good to me and I am happy in the service of my blessed Lord and Savior.—L. N. Lipscomb, Sept. 15.

Blanket.

Our Church has done good work here again this year. Our parsonage being in good repair, they did the same for the church. Rev. J. H. Stewart, our presiding elder, has been with us each time, and, with his splendid sermons and helpful work, he has been an inspiration to us. The union meeting with three other Churches was a success. Rev. P. M. Fitzgerald, of Arlington, did the preaching and Mr. Rogers led the singing. The messages were very helpful and as a result we had about fifty conversions and reclamations. We added thirteen to our Church. The people liked Brother Fitzgerald very much. We held a meeting at the Plainview schoolhouse where we have a small Church organized and as a result added ten members to the Church. We have received thirty-six members during the year, and have baptized nine babies. The choir is doing better work with the "Diadems" than they have done before. The prayer meeting services were well attended and more interesting and helpful than any time since we came. We have a fine band of women who do their work well and are a credit to the Church. On the whole we think the Church on the up-grade and pray that it may still increase in faith and good works.—Wm. T. Jones, P. C.

Ravenna Charge.

Have just closed our third revival. Have one more to hold, in which Brother John E. Green, of Houston, is to lead us. We are trusting that this may result in the revival that Ravenna so much needs. We are to begin this week. Our first meeting was at Mulberry, which was a success, resulting in several professions and four accessions to the Church. Our faithful local preacher, Brother Finley, was our right hand man there. The meeting at Mt. Pleasant (White Shed) was the best they had had there in several years. The Church was uplifted, sinners, old and young, were saved and twenty-nine were added to the Church. Brother Sam Barcus, of Bonham, rendered us valuable service. His sermons proved to be the power of God unto the salvation of many. We shall not soon forget this favor shown us. Brother Coburn, of Bonham, was with us at Ambrose. We had a hard pull for a few days, but victory crowned our efforts in the revival of the Church with twelve accessions and more than twenty professions. Brother Coburn's solos touched even the hardest hearts, and many times melted the whole congregation to tears. Any pastor needing the help of a good all-around man, but especially a cho-

ister and soloist, will do well to get in touch with him. We are now on the home run, endeavoring to reach the goal of a successful revival in every Church and everything in full. The preachers of the Bonham District are not having much to say through the Advocate, but they are all staying with their job. Our beloved Brother Watts is one of the most popular and busiest preachers among us. The assistant pastor, the Advocate, is held in high esteem.—John A. Wheeler, P. C., Sept. 15.

Rush Springs, Okla.

We have had a revival in Rush Springs. Rev. A. P. Lowrey and his consecrated wife came to us on the first Sunday in September and stayed with us ten days. I pronounce Brother Lowrey one of the best evangelists I have ever heard. He is fearless and denounces sin in every form and in every day. My, how he did wake up the dead Church members. He preaches the old-time doctrine of repentance and the new birth, and people get saved under his preaching. There were about fifty conversions and reclamations and the Church very much revived. Thirteen have united with our Church by vows and four by certificate and six gave their names for the other Churches. The meeting has left us in a great deal better condition. I am very thankful that this good man has passed our way and hope to have him again some day. If your Church and sin needs digging up get A. P. Lowrey.—M. T. Allen.

German Mission, Bellville.

Some of my friends are doubtless wishing to know what has become of me. To show that I have not betrayed their faith in me, I'll try to give a short account of myself. My field is in better condition than it was a year ago. A small church building has been erected, at a cost of \$700, within this field; a congregation and a Sunday School have also been organized. This enterprise looks very promising. Two hundred and twenty-three Bibles and parts of Bibles have been donated and sold. Three hundred twenty-one visits, to the poorhouse, the jail, etc., were made. I've tried to do what I could. I do not want to wait with my flowers until Rev. Geo. Cravy, the pastor of the English Methodist Church here, is dead. Much credit is due him. In my work he stood by my side with advice, with his money, with his books. He helped me in my meetings. It is a joy to have him as a friend. If the American and the German pastors could forget self and work together, like we have here, both sides would be gainers. And, is not the success of one the success of the other also? With best wishes to all.—H. O. Launch.

Blooming Grove.

The results of our revival are gratifying. Dr. Theodore Copeland, pastor of Cabanne Church, St. Louis, Missouri, preached throughout the meeting. The attendance was good from the beginning, and the interest grew to the end. Dr. Copeland's application of the Gospel to the ordinary events of life, and his frequent references to the personal experiences of men drew the people of the town and country to the services in large numbers; while his pleasing manner and his love for men quickly won the hearts of the people. Dr. Copeland and the pastor had the support of the Church throughout the services. The laymen were ready to look after everything which could add to the influence of the revival. As a result of the meeting we have received forty into the Church, with perhaps more to follow. All but five of these were received upon profession of faith. The membership of the Church was revived. Many took on new life spiritually. There has been a revival of prayer, private and public, and at the family altars. We thank God for the good which has been done.—Gid J. Bryan, P. C.

Post City.

We are nearing the end of our first year here. It has been a year of some discouragements, but many encouragements; some failures but many successes; some losses, but many gains. We have had a steady increase in membership from the start. Our attendance at Church is much greater than at the beginning of the year. Our Sunday School has grown in numbers until the actual attendance is nearly equal to the Church enrollment. Our prayer meeting throughout the year has been the best with which we have ever been connected. Instead of a third sermon by the pastor it is a real prayer and praise service, led almost exclusively by one of the members of the Church. We rarely have any one refuse to lead the meeting. It is a splendid opportunity to train members for service in the Church. The W. H. M. S. is a live one here at Post. They have done a great work for the Church and pastor. They have at present about sixty members. Who can excel that for a small town? We have had two good meetings on the charge. With some splendid local help we conducted the one at Farmtown. About twenty-five were converted and twenty joined the Methodist Church. Rev. A. P. Lowry, of Fort Worth, came to us in August for a great union meeting with all the Churches. It was first of all a great revival in the Church. It takes a meeting like this sometimes for us all to realize how far we have wandered from the plain teachings of the Bible and how poor the service is which we have been giving to God's cause. As pastors we feel like we have a new people

and hope to be able to say to the Bishop, "We have had a good year." So mote it be. The fourth Quarterly Conference convenes at St. John September 26 and 27. We are anxiously looking forward to the time. Dr. Andrews is in great favor on this charge and deservedly so. This article is already too long. Excuse me.—A. C. Sterling, P. C.

Hedley.

After the summer's work I will give account of my stewardship. I have held four meetings during the summer. We began at Hedley July 12 and were assisted by Rev. J. W. Story, my presiding elder, who did the greatest Gospel preaching I have ever heard, and we had twenty-six conversions and received seventeen into the Church. You will not find a man anywhere that preaches with greater power than Brother Story. My second meeting was at Leslia Lake and I was ably assisted by Rev. M. D. Hill, of Plainview, Texas, Brother Hill is a superannuate of the Northwest Texas Conference because of a physical breakdown, but he is still able to preach the Gospel with much power. We had thirty-one conversions and reclamations

Willow City.

We have had a very good year, although we have not seen the conversions we hoped for, but I think the spiritual condition of the Church is some better than it was. We have received into the Church thirteen new members during the year. Our best meeting on the charge was at Willow City, and although the people were busy in their crops we had very fair congregations at night and on Sun-



Above are the pupils that were converted out of one Sunday School class at Oak Alla during Brother Robinson's revival. At the top are the superintendent and teacher.

days; the meeting lasted two weeks, with very fair results. I was assisted by Rev. R. D. Moon in this meeting, who did some good preaching. He is one of our old-time preachers who has won many souls to Christ, for which he no doubt will be rewarded in the future. He preached us a very excellent sermon on the last Sunday of the meeting at 11 a. m. My fourth quarterly meeting will soon be held by Brother J. W. Cowan, who is making us a fine presiding elder. He is one of the most punctual men to his duty I ever saw. I have already paid the most of my benevolences and think by conference we can report in full on that line. I have some fine people to serve. We have a fine Sunday School at Willow City, also at Oxford and one at Walnut, which are progressing nicely, which fact I attribute to the faithful superintendents, teachers and pupils. We have spent about \$90 on the repairing of the parsonage this year. I held a meeting out of my charge for Brother R. D. Moon, at Oak Alla, for nearly two weeks, which resulted in about forty conversions, and the most of them came from the Sunday School. There were converted out of one Sunday School class eighteen boys and girls just at the proper age to give God their hearts and lives. I think we, as preachers, should lay special stress upon Sunday Schools and getting children converted as soon as possible.—J. R. Robinson, Willow City Circuit.

Fate.

I have written about the meeting at Fate, and will now sketch the entire charge. This is a five-point charge with one half station and two afternoon appointments—Fate, Mount Zion, St. John, Milwood and Munson, latter two afternoon points and good ones they are. The pastor held three meetings. Rev. W. T. Gray, of Waco, assisted at Mount Zion, one of the first organized societies in Rockwall County. Gray is a strong preacher, but was not well during the meeting and of course was not at all his best. Good sized crowds attended all of the meetings and no doubt great good was accomplished. A goodly number gave their hand for prayer, but conversions were few. We are to "sow beside all waters," as the Bible tells us, for "we can not tell which will prosper, this or that." "Paul may plant and Apollus may water, but God giveth the increase." "One man layeth the foundation and another buildeth thereon but let every man take heed how he buildeth thereon," etc. The ladies have done great good at Fate this year. The parsonage has had needed touches in the way of new covering for the living room, a china closet and clothes closet also installed, the walls repapered, but the material was ready when we came, having been provided by my predecessor. They have touched up the church, too, in the way of varnish on the pews and carpet for the rostrum. Great are the women. While we have not been pounded in "due and ancient form," we have been the recipients of many kindnesses, for which we are thankful, not so much for the gifts as for the givers. This has been a year of work for me, having done more pastoral duties than any one year of my ministerial life. We are planning for Sunday School Rally Day at Mount Zion the first Sunday in October. We are on the home run

Church greatly revived, six joined our Church. Others may join later; some will join other Churches as a result of this meeting. Brother Gollighugh endeared himself much to our people. Our fourth meeting began the second Sunday in August at Musgrove. Here we were assisted by the Rev. S. N. Allen, of Winfield, Texas. We had a good meeting, but the health of the community was such that the membership could not be present, so we ran with the people from other communities. The results of this meeting we cannot tell. Brother Allen preached to the satisfaction of us all and did much good. Our fifth meeting began the fourth Sunday in August at Maple Springs. Brother J. W. Ussery, our local preacher, preached for us Sunday and Sunday night. He preaches well. Our people are proud of him. I did the preaching after Sunday until Wednesday night. The Rev. W. G. Jones, a local preacher of Pittsburg, Texas, came to us Wednesday night and stayed until Sunday night, doing the preaching. The meeting grew in interest from start to finish. Rev. O. T. Hotchkiss, our presiding elder, after holding our quarterly meeting at another point on the work, came to us Sunday night and did us much good in the closing out services of the meeting. I had to leave Sunday night in order to begin a meeting at another point on the charge, so I was not present on the close out, but the brethren tell me that they closed out with the best win at the last. We can trust our presiding elder anywhere and on all parts of the ground. There were some twenty odd conversions and reclamations. Ten joined our Church up to date. We expect others to join later. Some will join other Churches as a result of this meeting. Our sixth meeting we began at Webster on Monday following the fifth Sunday in August. I preached Monday and Monday night and Tuesday at 11 o'clock. Then Brother W. W. Gollighugh came to me, doing the preaching up until Friday night. He left us Saturday morning. We closed Sunday at 11 o'clock, being the first Sunday in September. There were twenty some odd conversions and reclamations; Church greatly revived. Nine have joined our Church to date; others will join later. Some will join other Churches as a result of this meeting. Four children baptized. To God be all the glory.—J. H. Westmoreland.

Bronte Charge.

We landed here November 17, 1913. This is our first work. The people of this place have been kind and considerate of us and have shown us many tokens of love and friendship, and we will ever carry in our memory fond recollections of their kind treatment when we first came and which has been continued. The poundings came in ancient style, and the stewards have been faithful to the charge committed to them, and besides furnished this pastor with a free trip to the General Conference. Have just closed our round of revivals. Rev. A. D. Cosgrove assisted in our meeting at Bronte, Texas, and did some splendid work. His sermons were pure and simple and full of the Holy Ghost and resulted in a great spiritual uplift to the Church. Ten were converted and united with our Church. Two reclaimed. At Fort Chadbourne we held a union revival, resulting in eight conversions and four additions to our Church. Have received in all twenty-nine since coming to the work. We have some good, faithful, personal workers, who love the sinner and plead with him to forsake sin and turn to God. The finances are in fairly good condition, and we hope, God being our helper, to make the landing by conference.—T. L. Sorrels, P. C.

Lorzine.

On August 23 we began our protracted meeting at Champion, intending to run one week or ten days; but "my ways are not your ways," saith the Lord. After one week's hard work people said the meeting was not ready to close, we had better continue a few days. And we thought: "We can close out by Wednesday night," but the Lord said, "My thoughts are not your thoughts," and the meeting continued till the first Sunday night in September. Did I hear some one say the day of Holy Ghost religion is past? Well, maybe "so far as you know of," but we had it at Champion. Sinners came to the mourners' bench and "mourned," and cried, "Thank God for his power!" None of them "still born." Whether converted at the altar or at their seat, they were born either crying or shouting. There were nineteen conversions and reclamations and people revived generally. One man who had backslidden twenty-one years ago and who had nursed his wrath to keep it warm was gloriously reconciled to God and forgave his enemies. Thursday of last week the various denominations drove ten miles to Lorzine and pounded the preacher. We liked to have broke out in a new place as we sang, "Blest be the tie that binds." Brother C. C. Clark preached two great sermons for us during the meeting and took a collection for the Orphanage and received \$60.45, and it was not all subscribed by Methodists either. We had ten accessions to the Church with more to follow. W. L. Adams, wife and two daughters came to us from the Cumberland Presbyterian. They had no pastor and we were only too glad to have them make their home with us. Mrs. Montgomery, another useful member of that Church, united with us, and also Mrs. Longbotham, a Protestant Methodist, united with our branch of the Church. More than fifteen family altars are in that community. Some of the converts are now having family

Bluffdale.

We closed our last meeting Sunday night, the 13th of September, for the season. Our first meeting was great, which was held at Bluffdale with Judge Thompson as helper. In this meeting there were eighty-three professions. This meeting and three others were held in the winter and spring with good results. Our first meeting for the summer began the first Sunday in August with Rev. Don Chisolm, of Proctor, Texas, as helper. Here we had a good meeting. I began our Marvin Chapel meeting August 16 with Rev. S. C. Baird, of Tolar, Texas, as helper. This was a great meeting. Eighteen professions; eight joined the Church. We closed this meeting on Friday night and moved five miles to Paluxy, where we began on Sunday morning, August 30, with Rev. E. G. Kilgore, now of Stephenville, Texas, as helper. This meeting was a great meeting, with fifty-nine professions and twenty-seven to join our Church. We have had all told on Bluffdale charge this year 185 professions and 115 to join our Church, and turned over forty names to our good Baptist Church. Brethren, Rev. E. G. Kilgore is all O. K. If you want some one to hold you an old-time Holy Ghost meeting get Rev. Kilgore. We are expecting a good round-up.—Henry Francis, P. C.

Winnboro Charge.

We have just finished up our summer campaign of revival meetings. We began at Morris Chapel the third Sunday in July. We were assisted by the Rev. W. W. Gollighugh, of Marshall, Texas. The meeting was good; the membership of the Church greatly revived, several conversions and reclamations; three added some to our Church. Brother Gollighugh did some excellent preaching to the satisfaction of us all. He is somewhat of an evangelist. Our second meeting began the fourth Sunday in July at Shady Grove. Here we were assisted by the Rev. C. M. Davis, a local preacher of Rosewood, Texas. Here we had a great meeting. The membership of the Church greatly revived, several conversions and reclamations; nine joined our Church and some will join other Churches as a result of this meeting. Brother Davis is fine help in a revival meeting. Our third meeting began the first Sunday in August at Forest Home. Here we were assisted again by the Rev. W. W. Gollighugh. This was a great meeting; seventeen professions,

prayer. That is a great community and we have gained ground. All goes well at Lorraine and Zellner. Lorraine subscribed \$100 to the Orphanage work and paid some cash. I took our conference collections at Lorraine Sunday at 11 a. m. and received \$100 subscription. The Sunday School and League and missionary work is moving nicely. Have baptized thirteen children and had about forty conversions and reclamations. Am pushing the Advocate and have already had "a good year, Bishop."—C. E. Jameson.

Sulphur Springs.

Since I have been appointed to take charge of the Riley Springs Circuit by our presiding elder, R. C. Hicks, of the Sulphur Springs District, North Texas Conference, I was appointed just after the third Quarterly Conference. We have had too great meetings on the work. One at Shook's Chapel and the other at Riley Springs. The people say they were the best meetings that have been held there in twenty years. Both of the Churches were greatly built up. I held the meeting at Shook's Chapel myself. Had sixteen conversions and fourteen additions to the Church, and more yet to join. I was assisted at Riley Springs by Rev. Jesse Wilis, of Sulphur Springs, one of the greatest Gospel preachers that I ever knew. He can stand flatfooted and out-preach any man almost in North Texas. He is very entertaining and a great Gospel preacher, and knows just exactly how to get next to the sinner. I would be glad to recommend him to anybody that wants help in a meeting. He is qualified to preach to any class of people. We had thirty-five conversions and twenty-three additions to the Church at Riley Springs, of which nearly all of them were men and grown women. No children at all. The charge has received us with glad hearts and we hope to be a great blessing to them. I am happy in the work.—J. E. Hinman, P. C.

Norton Charge.

Norton charge in some respects has had a good year. We closed our last meeting for the charge at Maverick the fourth Sunday in August. We had Brother B. R. Waggoner with us at Hatchet and Pleasant Retreat. He did some very fine preaching and is an excellent worker. At Norton Brother C. S. Cameron was with us. No more earnest, prayerful and logical preacher has ever preached for these people. The Lord is in all his thought and when he preaches he always strikes fire. Everybody was uplifted by Brother Cameron's preaching. Our people will not soon forget him for the deep gospel truths with which he fed them. At all the other places the pastor did his own preaching. At Maverick we had a very successful meeting. In all we have had something like a hundred profession this year, and have received a goodly number into the Church. For all of which we are deeply thankful. We have paid \$100 for ministerial help. We are raising our conference collections as fast as we can. Our charge paid more conference claims last year than it has paid all told in four years. We hope to do better this year. We are rounding out our second year here and hope to bring a good report this fall. No preacher ever lived among better people than the Norton community. Their hearts are big like this broad prairie. And they have received this pastor and wife with open and loving hearts. And while the salary has not been anything like in full the pastor has managed to get through. He is out of debt and expects to stay so by the grace of God. We are cleaning up as per Brother Rankin's orders, having cut and burned all the weeds. And our good missionary women are planning some very desirable work on the parsonage. We hope to go to conference with everything spick and span.—J. G. Thomas, P. C.

Romney.

The revival season with us is over, and God has greatly blessed our labors. On July 1 we began our meetings. Our first one was at Jewell. Aided by Rev. Leo Boon, we labored for ten days. There were five converted and two joined the Church. The membership was greatly revived and much good accomplished. Our next meeting was at Hill's Schoolhouse. Brother Boon again aided us. Though we were here only eight days we had five conversions and three additions. On the fourth Sunday in July we began our meeting at Romney. Here we were ably assisted by Rev. A. P. Lowrey and his wife. The Church needed a digging up, and so I called for Brother Lowrey, and he did the work in good style. Brother Lowrey is a faithful preacher and knows no compromise with sin. He hits sin in the Church or out of the Church. But always leaves everybody in a good humor. For eight days he and Mrs. Lowrey labored faithfully and God rewarded their labors. As a result of the meeting there were between fifty and fifty-five conversions and reclamations. On Sunday night we received twenty-four into the Church. The only regret of the meeting was that we could not keep Brother and Sister Lowrey with us another week. The people here fell in love with them, and hope that they can come this way again. If any brother is anxious for an old-time, Holy Ghost revival he can do no better than to send for A. P. Lowrey. Sister Lowrey's children services are worth the expense of any revival. Our next meeting was at Okra. Brother Barwick, one of our local preachers, was with us for a few days and did some valuable work. The rains hindered us for some two or three days, but the interest did not die before we could get back to service again. On Wednesday Brother J. U. McAfee came to us and did some fine work. Despite the rain we had seven conversions and nine additions and our

conference collections subscribed. The Church was built up and we left everyone in good spirits. Our next, and last, meeting was at Barnes' Chapel. At this place the pastor and two of the local brethren did the preaching. The people were ready and anxious for a meeting. I don't think I have ever seen as much praying done before. We had thirty conversions and about fifteen or twenty reclamations and twenty-five additions. The Church is doing a fine work. We raised \$160 to build a tabernacle at that place. In many ways we have had a good year. With the exception of a few dollars we have all of our conference collections covered by subscription, with some already in hand. We have had seventy-two additions since conference. When Annual Conference meets we expect to be there with a full report. This is our first year in the work and we need your prayers. To God be all the glory for the success thus far attained.—W. T. Boulware, P. C.

Leesville Circuit.

Had very good meetings during the summer but not a large number of accessions. The Missionary Society at Leesville is doing well for a young society. The three Sunday schools are not what they should be, but are on the up-grade. Had Brother Rector with us recently and I am sure each school received many helpful suggestions and much inspiration. The fourth Quarterly Conference was held on the 15th with a fine attendance of officials. Salary and conference collections were so near up that everything was reported in full. And there was a raise of \$80 in salary and \$10 in conference collections above last year. Crops on charge are not much more than half what they were last year. Well, one should hardly expect less of Leesville Circuit when he remembers that it paid nearly \$200 more than its assessments last year. All who know the presiding elder of the San Marcos District know there is no stronger preacher among us than he. His hearers always listen to him with keen interest and great delight. Tuesday evening, after the Quarterly Conference was held in the afternoon, he even went beyond his usual measure to the edification of all his hearers. This pastor does not know whether being paid up five weeks before conference these distressing times had anything to do with his sermon or not. My throat has given me considerable trouble this year. Spent some time in San Antonio receiving treatment and then spent a month on the coast. My throat has improved some, but am still very hoarse. Our people have shown us many tokens of kindness. Leesville has given us more than one nice pounding and Floyd's Chapel presented us with a nice purse. May God, out of his bounteous goodness, reward them bountifully.—J. D. May, Pastor.

Archer City.

We commenced our meeting in Archer City on Saturday night before the third Sunday in August and held on twelve days. The preaching was done by Rev. T. G. Whitten, of Dallas, and he certainly preached with great earnestness, strength and demonstration of the Spirit. Brother Whitten is beyond question a good preacher. Those who sat under his ministry enjoyed it much and I believe there is no safer man to assist in a meeting than Brother Whitten. Two professed conversions. We have many excellent people in this community, and while that is true there is as much opposition to the Church and morality as you will find. What would you think of a postmaster that would say, "I would not support a man for office that is indorsed by damned old preachers"? What do you think would be the feeling of the President of these United States, himself the son of a preacher and his gifted and sainted wife the daughter of a minister of the Gospel, toward a man holding such views? Our Women's Missionary Society is very well. The women have bought and paid for a piano for the church. The Sunday School is doing good under the faithful direction of Brother W. E. Forgey, the superintendent. Crops good, but money very, very hard to get.—J. R. Wages.

Quitman Circuit.

As we haven't sent in any report this year will let the boys know we are still in the ring. We were returned to Quitman Circuit last fall and given a warm reception on our return from conference, which followed with a nice pounding, and good things have continually found their way to the parsonage all the year. It was generally understood that we would be returned in order to build a church in Quitman. So we got busy and secured Brother Abe Mulkey to help us in a meeting in Quitman, and he came and we had a great meeting. Quite a number was saved (twelve additions to the Methodist Church), and he took a collection, and that, with a nice sum already secured by the pastor and good ladies, we have now a nice church in Quitman, which when completed will cost two thousand dollars, which the pastor and people are very glad of, for when we came on this work we only had eleven Methodists on the roll in Quitman, and now we have fifty-six, though we haven't got it seated yet. We are working to that point, and the beauty of it is we haven't any debt on the building so far, though we are expecting help on seating it this fall. We have overhauled another church on the work and built a choir stand to the same and painted the church and have paid off the old parsonage debt we found when we came. We have bought two organs, besides other improvements, such as lights and other things. So you see we are moving on in the temporal things. Well, but how about the spiritual?

(Continued on Page 13)

SOUTHWESTERN UNIVERSITY'S

Building and Endowment Campaign

Change of Bishop McCoy's Schedule

With the cordial consent of Bishop McCoy we have decided to postpone his tour of Texas cities, in the interest of Southwestern University's great campaign for new buildings and increased endowment, until a time later in the year. Bishop McCoy spent two days in Georgetown, the guest of President C. M. Bishop and came with the intention of filling his engagement as announced in the Texas Christian Advocate in their issue of August 20, 1914. After his arrival here it was decided, in view of the depressing financial condition which prevail over the whole cotton-growing section of Texas — conditions caused by the European war, that it would be far better to wait until the situation has cleared somewhat. The feeling of confidence in the ability of the American people to take care of themselves in this world crisis, which, in the beginning of the trouble abroad, was conspicuous by its absence, is now re-

turning and our people are beginning to see that the greatest opportunity for future prosperity that the United States has ever had, has come to us and that we must grasp it quickly. Already the future for the cotton-producing sections looks better, with the demand increasing for export cotton and the new uses we are finding at home for the fleecy staple. With the entire country devoting all its energies to the task of caring for a supposed enormous surplus of cotton, that surplus will shrink and as it shrinks the demand for cotton will get stronger and with the increased demand the price will rise as it is doing every day now until the farmer will have his usual smile of satisfaction. The prospects for a large attendance this year at Southwestern University are splendid and of course the Methodists of Texas are interested in the boys and girls they send here for

their college education. We are giving them the best of instruction under religious auspices in a clean, moral town where they have every opportunity to do their best. With the successful completion of our campaign, our facilities for doing good work will be increased and we must not pause until the goal is reached. Bishop McCoy has promised to give himself enthusiastically for a week, later in the year, to the work of finishing the campaign that has been conducted, so far, with such favorable results. He will probably give us the benefit of his services sometime in December or January, at any rate not later than February. The exact date will be published in the Advocate later. With our Bishops working in the field for us and our presiding elders endorsing the campaign and planning for it and our pastors opening their pulpits to our Commissioners and assisting them in the work of securing subscriptions the speedy success of the campaign is assured.

The Supreme Asset of The Church School

Man's head contains not his greatest wealth. If brain were his richest asset, the ability to think, his most wonderful accomplishment, his reasoning powers his greatest levers for life's work, then indeed would many men have been truly great who have been wondrous small. The brightest man I ever knew, from a standpoint of a well-equipped and thoroughly trained brain, was by all odds the most useless and contemptible human being I have ever watched journey down the path of life. He had everything except that which a man must have to be a man. He was rich in intellect, but a pauper in character. His brain was as large as his purpose was small. His ability to understand life's mysteries was not more thoroughly developed than was his ability to do life's work undeveloped. He was a well prepared failure, a trained and skilled drone, an educated fool.

Herein lies the fatal danger that lurks about and within the educational institution that seeks only to prepare the head. At this point the Church school has an advantage that cannot be overcome. Aspiration must precede equipment, therefore the Church school has ever taught the man rather than the book. She goes deeper than brain and discovers the fountain source of activity. She doctors this fountain, then works on the stream. Her first care is to create purpose, ambition of the proper kind, aim, desire, aspiration. These are summed up in the word character. The Church school must make character as well as train intellect. This is the ear mark of a Christian education. Any and all schools teach alike the truths concerning stars, rocks, plants, animals, places and facts. But all schools do not lay a foundation for such information within the man. Too many schools simply place these things within the head. If the Church school lives, and she will live, it will be because she dares do more than inform. It will be because she gives place to information, life to her books and purpose to the knowledge she imparts.

In the giving of such an education the man in the lecture room is much more important than the book in the course. The book on astronomy can only impart information, but the professor who teaches that book may make the student's knowledge of it produce in him faith in a great creative God or the gnawing and disastrous doubts of infidelity. The book gives facts, cold and often uninviting. The teacher makes those facts to live, gives them warmth and action. The fact from the book is placed on the shelves of a man's

brain for future reference. The fact from the teacher is thrown as fuel into the fires of his active life. The State school and all other secular institutions of learning find their weakest point here. They have no way to protect themselves from the man who comes well fitted to teach a book, but poorly equipped to teach a man. The Church demands that the teacher know Jesus Christ. If the teacher does not have a personal knowledge of Jesus Christ he has just as much business teaching in a Christian college as a crow has presiding within the cage of a mocking bird. The Church school must furnish a teacher first, then a book. The secular school has made the mistake of furnishing a book first, then a teacher. Let the Church not forget this difference. The book may add to brain power, but it takes a man to produce character.

I have been very closely associated with the Church and State schools. I have studied them carefully. I find that the only advantage that the Church school has is in the matter of character building. As the State school is now organized, it will take many years and a complete revolution to overcome this advantage on the part of the Church institution. The State school has made the mistake of divorcing Christianity from education in the very heart of a Christian State. She demands scholarship first, then morality, uprightness, manhood, character. She has forgotten that scholarship is worse than sounding brass without these last named assets. If the Church remains true to her past she alone will correct this error in our educational program.

I was educated in a Church school. I desire to testify that I received much more inspiration than information while in that school, and yet I am not ashamed of the degree of information I received. My purpose and aspiration grew larger than my store of knowledge while attending that institution, and yet I am sure I received as much knowledge in the same length of time as I would have received in any other institution. I shall send my children to a Church school for their academic education, because I am much more interested in their characters than I am in their brains; but, understand me, I do not expect their brains to suffer in the least by this choice on my part.

Here let me drop this word: The Church must not dare permit the intellectual requirements of her schools to suffer. Her hope is in her ability to equally match her competitor in the world of information. Her future depends upon endowment, equipment, such advantages as in-

sure her excellence in scholarship and the money with which to obtain the best of scholars as her teachers. With this she meets the secular schools face to face on their own grounds and has the added advantage that I have sought to show in this article. Methodism is in the midst of stirring undertakings in her educational program. She is seeking to establish her right to impart information. Long ago she established her championship upon the field of character building.

Lest I be misunderstood, let me say that the State school can give a Christian education, but it will take a revolution to bring this about. It can only be done by the Church. Whenever the Church brings herself to bear upon the secular school to that point where only the best men, from a moral and religious standpoint as well as intellectual, are permitted in the lecture rooms of such schools, then the solution of a very vexing problem will have been begun. To this must be added a religious atmosphere, a Christian environment and the recognition of moral and religious standards of living as necessary to the student life. It will take years to work this out. In the meantime the Church school has already attained this high ground.

It is a pleasure for me to add a word concerning Southwestern. For eight years I have watched her progress and studied her past achievements. I doubt if Texas Methodism will ever see a greater. Her products attest her worth. That she has taught men to be men is best proved by the men who have gone forth from her sacred halls. That she has imparted information that served her children well in life may be established with ease by pointing to the honorable and eminent places filled by her sons and daughters. She has had the key to success in the highest and best that education has in store for mankind. It is with a restless longing that I now watch her efforts to raise funds with which to enlarge her field for future work. If Texas Methodism only dreamed of the introduction to her mighty achievements in the days to come it would scarcely be necessary, it seems to me, to ask our people to supply the needs of this, our oldest and our most useful college in the State of Texas. As we hope for men with brains not larger than their hearts, with intelligence that only matches their characters, with equipment not more perfect than the creature equipped, let us prepare old Southwestern with our gifts and loyalty for the days to come.

ROBERT P. SHULER.
Austin, Texas.

THE ASCENT OF MAN—II.

(Continued from Page 3)
 changing law, then a special revelation of God, involving any change or interference with "natural law," would be irregular, unnatural and not to be expected. The book of nature must be his only book in which to read of God, and hence the religion of the Hebrews must grow up out of their own thinking just as the religions of other peoples; and thus, exactly, are the doctors dealing with it (after the scientific method), dissecting, cutting, trimming, casting out—"here a little," "there a" good deal—just as their godly (?) or ungodly judgment dictates, with no two (of course) agreeing.

All Prophecy and Miracles Lost.

Special revelation and intervention on God's part, such as prophecy and miracle assume, being unscientific, is, of course, unreasonable and not to be received. And so our wise doctors have been, for some time, busily engaged in our Sunday School literature and elsewhere explaining away all the miracles of the Bible or calmly rejecting them as the folk-lore of an ignorant age.

Prayer Useless.

If God be bound to the chariot wheels of his own laws and cannot stay nor change, then prayer is folly and the German infidel philosopher, Fichte, was right. Baron Von Kottwitz, converted in a Moravian mission, had devoted his life and estate to the poor. Securing an abandoned barracks he housed there 600 families, and his name became more familiar to the poor of Berlin than the King's. One day he called on the infidel at his request, and true to his colors, spoke of his implicit trust in God and the comfort he obtained in prayer. True to himself, Fichte replied: "A child may pray, a man wills." "Ah, but," said the good baron, "when one has 600 families to feed and he does not know in the morning where food for the day is coming from, what can he do but pray?" With tears running down his face, Fichte cried: "My good baron, that is beyond my philosophy." But without a special providence—a God that interferes—what use to pray? Alas! I become a poor child walking in a darkened world and without a Father—with no Hand to guide me and no Voice to answer my call. To my vain questioning, our modern doctors must answer as did Fichte, which indeed is but the old, old answer of Buddha to his disciples:

"This is enough to know, the phantasms are:
 The heavens, earths, worlds and changes changing them
 A mighty whirling wheel of strife and stress
 Which none can stay or stem.

Only while turns this wheel invisible,
 No pause, no peace, no staying place can be
 Who mounts will fall, who falls may mount,
 The spokes go round unceasingly!

Pray not! the darkness will not brighten!
 Ask naught from the silence, for it cannot speak!
 Vex not your mournful souls with pious pains!
 Ah! brothers! sisters! seek

Nought from the helpless gods by gift and hymn,
 Nor bribe with blood nor feed with fruit and cakes:
 Within yourselves deliverance must be sought;
 Each man his prison makes."
 —"Light of Asia," by Edwin Arnold.

These are called the saddest words of Buddha's teaching. But are they not just the words our New Theology teachers will be proclaiming to us tomorrow if they today rob us of the integrity of the Scriptures. God speaking, God revealing himself directly to man? If God did not directly intervene in man's creation, and that beautiful story is but a myth, who shall say that He did come down to commune with him "in the cool of the evening" or at any time? Who will dare believe that He appeared unto Abraham or unto Moses or to any of the prophets? And, finally, for this paper, if you cannot answer them when they prate about the "Mistakes of Moses," beware lest your lips frame no words when they go further to taunt you with the errors of Jesus and of Paul.

No pure and simple life, true to itself, true to its Maker, was ever lived on this earth that was not a voice on God's behalf, however still and small, and that did not, in its sincere and humble way, declare a hope and reveal a faith which might well be the evidence of things unseen.—Alexander Gordon.

GUESSING AT OUR ROLLS.

I find that every charge that I have served for some time has had rolls that should make the charge and preachers blush. I find some names on the rolls twice: I find in this charge a name on two different rolls. I find in several charges that I have served lately the names of parties that have been dead so long that their burying place has almost been forgotten, some that have been gone so long that people do not remember them at all, and some who have joined other Churches years ago. Last year I found names on the rolls, and under the head of "How Received" was noted: "Joined another Church." I am persuaded that the reports that have been made to the Annual Conference from many of our charges is only guessed at. Recently at our District Conference no one could report for a local preacher who was absent, for no one knew what charge he

was of. I assumed the responsibility and asked for the passage of his character, and when I saw him he was not a member of my charge. But he is now. I have found within this charge a great number of people who thought themselves members of the Church, but whose names were not enrolled, and one family claims to have given their certificates to the pastor fourteen years ago, but their names have never been on the rolls. Last year we found the same conditions existing in another charge, and before that we found other conditions of the same nature. At least two Church conferences a year should be held and the inquiry made into the rolls as required by the Discipline. I find also that I can prepare myself for usefulness with my people by compiling a brief statistical table of the entire membership, giving each name on roll, the location of residence, number of visits, amounts paid to the salary, collections and Advocate subscriptions:

GRAVEL HILL, HARD LUCK MISSION.

No.	Member	Res.	Visits	Sal	Col.	N. Advo.	T. Advo.	Remarks
1	John Smith.....	4w	111	\$ 2.00	\$1.00		\$2.00	Renter Orphan Steward L. D.
2	Mary Jones.....	1s	11					
3	Wm. Johnston.....	GH	1111	10.00	5.00	\$2.00	2.00	
4	Jas. Thompson.....	2h		8.00	3.00		X	

By reference to the roll I can tell that John Smith lives four miles west of Gravel Hill Church house; that he has been visited three times; that he paid to the pastor's salary \$2 and to the conference collections \$1; that he is a subscriber to the Texas Advocate and has paid his subscription; that he is a renter, and therefore liable to move, and deserves to be seen after early that I may keep track of him. Mary Jones is an orphan girl living one mile south of Gravel Hill; had two visits, and deserves the more attention because of her being an orphan. Wm. Johnston keeps the country store at Gravel Hill; had four visits, paid \$10 to salary, \$5 to the collections, subscribes for both the Nashville and Texas Advocates, and has paid his subscription. Jas. Thompson lives two miles north of Gravel Hill; was not visited last year, paid \$8 to salary, \$3 to collections, is a subscriber to the Texas Advocate and has not paid his subscription. So I must start this year by visiting Jas. Thompson, getting his Advocate subscription and locating those who have moved or will move.

Then if I should move the work is

not thrown away. It puts the new pastor where he can take this list as you have made it out and left it in his hands, knowing that he can count on those who have been faithful in the past and visit those who have been neglected and see who have had the most attention, so that he can work as though he had been there before. But you say that "this would require too much time." Our time all belongs to the Church. One day will compile this table for any ordinary charge, and it will save a month's work if the charge should change hands. In the column for remarks list L. P., S. S. Supt., Stewards, Lay Leader, Miss. Com., L. D., L. E., etc., this is a little work and a big help. I know that our pastors' books give all this information, but it is so scattered that I would not have one. Concentration is what we need. I build my own pastors' book and make all this showing in a page that fits the vest pocket. A vest pocket edition can be made on an ordinary typewriter, and if you have none you can borrow the use of one from a friend

J. O. GORE.

SAN ANTONIO FEMALE COLLEGE.

The College had its opening exercises for the twenty-first year Wednesday, September 9. The auditorium was filled with students, friends and alumnae.

The program was rendered by seven members of the alumnae, and the address was delivered by Dr. John C. Granbery, Professor of Sociology in Southwestern University.

The program was highly enjoyed and the address was pronounced to be one of the very best ever heard at the College. I hoped to send it to the Advocate, but people keep Dr. Granbery so busy lecturing "and so forth," that he has not had time to put it in writing. He brought out great applause when he paid a special compliment to a S. A. F. C. graduate who attended Southwestern last year. The attendance of students the first day was normal and each day since the opening has added to the number.

We have a strong faculty and an active, responsive body of students.

We are proud of the record our girls make at the State University and at Southwestern and will continue to send such worthy students to them.

The program was as follows:

1. Pipe Organ—Mrs. Bruhl, Rockport.
2. Piano—Miss Weeks, San Angelo.
3. Vocal—Mrs. Monkhouse, City.
4. Reading—Miss Davis, City.
5. Violin—Miss Cain, City.
6. Vocal—Mrs. Marshall, City.
7. Piano—Miss Longmaid, City.
8. Piano—Mrs. Bruhl.

Address—Dr. Granbery.

REMARKS OF J. C. GRANBERY AT THE OPENING EXERCISES OF SAN ANTONIO FEMALE COLLEGE, SESSION 1914-15, SEPTEMBER 9, 1914.

(Published upon the request of Dr. J. E. Harrison.)

I have been wondering whether it would be considered an unpardonable offense against the proprieties and conventionalities of the occasion if, omitting the customary polished and finished oration, of which I fear I would be incapable, I should talk in a simple, practical way to you pupils out of my own school experience and observation in regard to your problems and work. Accordingly, ignoring the dignified array of divinity on the platform at my rear, and looking and talking over the heads of this learned faculty and these brilliant alumnae on the front seats, I am going to address you students from the standpoint of a student. For I have had a brief experience as a teacher and a much larger time in school as a learner. I envy you. Were it not for financial considerations I would like

to be in your place and recite instead of teach. I lie not when I say that I would enjoy going over the whole college course, preferring some subjects to others, to be sure, but omitting none. Especially would I delight in the Latin classics. For, to be perfectly frank with you, I did not pursue my college studies very zealously. I wanted to get through respectably, but my intellectual awakening came later.

And just here is the thought I would impress. It is almost impossible for a speaker or writer on education today to avoid a discussion of the relative claims and merits of the classics and of the scientific and so-called practical studies, but I do not propose to enter upon that controversy at the present time. I want to show how all of our studies, classical and scientific, may be related to our actual life. We do well what we are interested in. The small boy has an aversion for work as such, but reveals almost inexhaustible resources of energy and ingenuity when he is interested, that is, in play or in actually making or accomplishing something. I firmly believe that several years of my early life were lost in school—that the same thing could have been accomplished in much less time.

You see that I am old-fashioned enough still to believe that the principal business of the student is to study. Important as may be athletics and social functions, the studies should hold the central place. There is reason to believe that San Antonio Female College stands for this ideal. The students come to us at Southwestern thoroughly prepared. It happened that last session I was in charge of another department in addition to my own, and I had in my classes several hundred students. The best student, boy or girl, so far as I could judge, was one of your graduates of the year before. For a number of years I have taught the Bible in school, and the ignorance often displayed by students is both pitiable and ludicrous. But there are shining exceptions. In a class in education the author of the text-book had referred to the experience of the Apostle Paul before and after his conversion as illustrating "apperception," and I asked the young lady just mentioned to develop the thought. Without hesitation, in a remarkable way she showed a mastery of the external facts and the psychological factors in the life and experience of St. Paul. I observe with pleasure that you have regular courses in the Bible; for familiarity with it is not only essential to the understanding of literature, but is assumed even by editorial writers of our daily papers. Some of the studies in your curriculum are so directly practical that it is not necessary to show their relation to life; such as your business courses, your School of Domestic Science, your aesthetic studies—music, expression, art, a fine exhibition of which the alumnae have furnished us this morning. Other

studies may be in no less profound a sense related to life, but not so obviously practical. Yet it is not difficult to see how mathematics and the sciences may be directly related to life. Chemistry has something to do with cooking, for example. Think how history and civics ought to be of absorbing interest today! Unless it be in New England or in my old State of Virginia, I know of no city in the United States of such valuable historical interest as San Antonio. What did we know of the Philippines before the war with Spain? That was almost before your day, but now we learn that in the Austro-Hungarian empire there is a province called Galicia and a city named Lemberg; we learn about Liege and Louvain, in Belgium and Verdun in France. This is the best way in which to study geography and history. To understand contemporary Europe we must know about the events lying some years back. Almost every attempt to estimate the fighting now taking place in France makes comparison with the Franco-Prussian war of 1870-71.

I observe that you study Latin, Greek, German, Spanish and French. When asked a question by your teacher, which is easier to say, "I don't know," or "Ich weiss nicht," "Je ne sais pas," "No se?" Meeting your French teacher by saying: "Bon jour. Comment vous portez vous ce matin?" Or why do you not say to your roommate: "Guten morgen. Wie verfinden sie sich heute morgen?" Here in San Antonio you have abundance of opportunity of saying to your Mexican friends: "Buenos dias. Como esta usted?" And when you eat in a Greek restaurant down town, why do you not say to the waiter: "Kal enteras. Pos echeti?" Do not imagine for a minute that Greek is a dead language.

SOUTHWESTERN UNIVERSITY

Session 1914-1915 Opens September 29, 1914.

INTO THE MIDST OF THE TALK OF WAR abroad and financial depression at home comes now the sound of the public school bell and the call of college to the older student. All over the State schools are opening with large attendance; this is indicative of the growing realization of the supreme importance of uninterrupted attendance upon school by the boy or girl of college age. In the commercial world things are rapidly adjusting themselves and will soon be normal. At worst this period of financial depression can be only temporary and must be followed by a period of greatly increased prosperity. Parents are urged not to allow a temporary financial stringency to cause them to deny that greatest of all gifts which the parent can give the child—the opportunity to secure an education. No one can foretell the effect of the loss of one term or even one month; it may be a vastly greater loss than can be measured in terms of dollars and cents. An education may be seriously crippled by a temporary withdrawal, a future permanently biased by the loss of a year.

WHILE SOUTHWESTERN UNIVERSITY is in no sense a cheap school its supreme purpose is to offer the best advantages of Christian Education at the lowest possible cost to its patrons. The location of the school, a beautiful and healthful little college town, is a great asset. The high cost of living which today prevails in the average American city is largely avoided. Wholesome table board and excellent rooms in dormitory or private home may be secured at a surprisingly modest figure. The temptations and demands made by a city on the pocket-book of the average young man of college years are conspicuously absent. Simple living and better study are the result.

THE AMBITIOUS BOY OR GIRL of limited means is invited to write to the Registrar for help. There is an especial dormitory for girls which is conducted on the co-operative plan and makes possible a great reduction in the expense of attending school. Numerous private families in the city have opened the doors of their homes to deserving young men who are allowed to do the household chores in return for board and room.

WHILE THIS ADVERTISEMENT is written with the especial hope that it may prevent the withdrawal of some student who might lose heart or whose parents might fail to see the great importance of every day of school work it is, too, a very earnest appeal in behalf of the student whose education may now be at stake. It is urged that registration be prompt. Fortunately for many the opening is somewhat late.

Remember the date is **September 29th.**
Entrance Examinations September 25, 26.
GEORGETOWN, TEXAS.

written and spoken word, the idiom is fixed. You want now to read the latest news about the European war and an interpretation of it. Here in San Antonio there is a daily paper published in German, the "Freie Presse Fur Texas." By reading that you keep up daily with the news, study contemporary history and geography, learn the German standpoint, and work in the German language. Now the weakness of human nature is such that although we know that we ought to read our Bible every day, we easily grow careless. Why not read the Bible in the foreign language you are studying? The English has already too often worn smooth, and new insight will come from another form of expression. A Testament will cost not more than ten cents and the complete Bible twenty cents.

But in conclusion I exhort you to study not hard so much as faithfully and regularly. Keep your bodies in good condition so that you will not be cross and listless. Breathe a plenty of this clear San Antonio ozone, taking deep breaths before breakfast every morning. Don't be babyish and sensitive, and snobbish, identifying yourself too much with one set, and getting your feelings hurt on the smallest provocation. And my wish for you all, teachers and students, is that this may prove the best school year in the honorable history of San Antonio Female College and the richest and best in the life of every one of you.

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A SUMMER IN THE MOUNTAINS. LAKE JUNALUSKA, N. C.

To a person coming from the heat and glare of the July days of summer in Texas to this charming mountain section, the change is indeed refreshing and acceptable.

We left our home in Dallas (my husband and myself, in company with our long-time friend, Mrs. R. C. Ayers, and her daughter, Elizabeth) by way of the Cotton Belt Railroad, making but one change, that at Memphis, Tennessee, where we had a delay of an hour, going on from there over the Southern Railroad to our destination, Waynesville, North Carolina, which we reached on the afternoon of the second day, after spending two nights and days on the trip.

The General Conference of our Southern Methodism, which was held in Asheville four years ago—1910—was one noted for advance movements in many respects, one of the most important being the organization of the Southern Assembly, which organization was to be "the incorporated expression of the Laymen's Movement for a great Christian summer resort."

ers. The artificial lake is known as Lake Junaluska, thus named for an old Indian chief who was once a leader among the Indians of a reservation which has been located for over fifty years in an adjoining county. This lake is the crowning point of beauty for the assembly grounds, tall mountains covered with the rich green foliage of majestic trees from base to summit, forming an encircling background, and fertile valleys stretching away in lovely vistas, all forming a picture of rare attraction upon which the eye delights to linger; and over all is the soft, cool atmosphere of the mountains bringing refreshment to the beholder.

The conferences which were arranged for the assembly at Lake Junaluska for this summer, of 1914, were so varied and comprehensive as to meet the needs of the religious and social activities of the Church. The secretaries of the different boards of our Church seemingly made every effort to give those who attended these conferences the best talent available in their respective lines.

The Southern Assembly, which is yet comparatively in its infancy, has an outlook for usefulness and blessing which the coming years of its history may develop into one of the strongest enterprises of Southern Methodism, and for this development one and all should pray and labor.

MRS. FLORENCE E. HOWELL, Waynesville, N. C., Sept. 1, 1914.

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APPRECIATION OF DR. JAMES CAMPBELL.

At its recent session the District Conference of Weatherford District, Central Texas Conference, adopted the following resolutions:

"Whereas, with the closing of this conference year our presiding elder will have finished a quadrennium on the Weatherford District; and

Whereas, by law of our Church Dr. James Campbell, who has occupied this responsible position must be sent to another field of labor; therefore

Resolved, By the members of the Weatherford District Conference, that in James Campbell we have found a man pure in life and seeking to follow in the footsteps of the Master, and that he is one who loves the Church and delights in her service.

Be it further resolved, That in parting from Dr. Campbell we assure him of our love and respect and commend him to those whom he shall serve in future as "one who loves his fellow men."

J. HALL BOWMAN, E. HIGHTOWER, WM. J. MORPHIS.

GOOD ROADS PROBLEM.

The Farmers & Merchants State Bank, of Ballinger, is sending out to the farmers of its business territory a suggested solution of the good roads problem which merits the thoughtful consideration of business men everywhere, especially as it provides at the same time for a more profitable crop marketing system and a prevention of the loss of soil fertility.

"We congratulate our farmers on having the largest, heaviest and best matured feed crop in the history of our country. It is yours and wisdom says get the most possible out of it.

"Have you ever figured on what it costs you to market your farm products? Using Government estimates and applying them in the most conservative manner, the cost of hauling the Runnels County feed crop from the farm to the shipping point this year totals more than \$75,000.

"It is admitted by all that the most effective and economic way of marketing any bulky feed is through livestock. The stomachs of the hog, calf and steer are self-propelling factories for converting the raw materials (maize, kafir, fetetera, sorghum, sudan and other feeds) into the finished goods (pork, mutton, veal, beef and other products), ready for the use of the consumer, for which there is a lucrative market and a strong demand.

"Another commendable feature of these factories is that they need so little attention. When permitted, they will do their own harvesting, restoring to the soil its fertility, and when their product is ready for the market they will furnish their own transportation to the shipping point.

"Have you forgotten the immense benefits from last winter's pasturage of growing grain, and have you stopped to consider that the waste on our stubble and stalk fields properly utilized as pasture for livestock would more than pay our freight bill?

"A prominent Kansas farmer says: 'There is no such thing as permanent, prosperous dry farming except it be based on livestock.' You know our country; then build on a dependable foundation. Let our slogan be 'ship Runnels County feed via hoof.'

The utilization of Texas crops, so far as possible, in feeding livestock, and marketing them in the form of meat and dairy products will make Texas one of the richest sections in the world; their sale in the form of field crops must inevitably result in continuing to give away our prosperity to the States that do use them in livestock production.

That the Texas bankers are very much alive to the situation as to the 1914 cotton crop and are planning to do everything necessary to care for it is evidenced by the activity of Joe Hirsch, of the Corpus Christi National Bank, and chairman of the Agricultural Committee of the Texas Bankers' Association. Mr. Hirsch has assured the farmers of Nueces County that his bank will help them to hold their cotton for a good price if it is properly stored and insured by advancing funds on their warehouse receipts.

Mr. Hirsch believes it would be a good plan

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for the Texas Bankers' Association, through its Agricultural Committee, to get into touch with the Agricultural Committees of the Bankers' Association in other Southern States with a view to formulating a general plan for curtailing the cotton acreage next year.

"If this war lasts four to six months and the European mills should then resume," says Mr. Hirsch, "from the best sources of information obtainable it would take a long time to catch up with our present production, and in the meantime next season's crop would be upon us. I believe the bankers of the South can perform a great service if by united effort they can succeed in curtailing the cotton acreage of the South one-third or one-fourth

next year. This is a stupendous task, yet I believe it can be accomplished by a united effort on the part of the bankers, merchants and farmers, and I further believe that this can be done by our method of county organization. I believe we could, by a united effort, get a committee of business men in every county of every State in the South; which could obtain a complete list of all the farmers in their counties, with the amount planted this year to cotton, and that by a concentrated effort and the assistance of the commercial organizations, we could bring such pressure to bear that we could get a majority of the farmers to agree—to absolutely pledge themselves—to such reduction."

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Session 1914-1915 opens September 29, 1914.

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A faculty composed of men of accurate scholarship, evangelical spirit and proved efficiency and power as preachers has been organized.

Every facility will be provided for the adequate instruction of the young ministers of the Church. Scholarships are now available for worthy men who need such assistance; and the Bureau of Self-Help will be at the service of students desiring to pay part of their expenses by outside work.

For further information address,

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Atlanta, Georgia

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G. C. RANKIN, D.D., Editor

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BACK NUMBERS—Subscriptions may be taken at any time, but we cannot undertake to furnish back numbers. We will do so when desired, if possible, but as a rule subscriptions must date from current issue.

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

CHANGE OF ADDRESS.

Prompt notice should be sent us by the subscriber of any change of address either of postoffice or street address. This important matter should not be left to the postmaster, pastor, or anyone else. It will cost the subscriber only a postal card or a two-cent stamp to send the notice, and much loss of time be saved. A subscriber who fails to notify us is responsible for the loss incurred in sending the paper on to the old address. This rule applies also to the subscriber who does not notify us at expiration if he wishes paper discontinued.

OUR ANNUAL CONFERENCES.

Table listing annual conferences: Bishop R. G. Waterhouse, German Mission, San Antonio, Oct. 1; Bishop H. C. Morrison, New Mexico, Pecos, Texas, Oct. 14; Bishop J. H. McCoy, West Texas, Austin, Oct. 21; Central Texas, Hillsboro, Nov. 11; Texas, Bay City, Nov. 18; North Texas, Demson, Dec. 2; Northwest Texas, Sweetwater, Dec. 9.

JOINT BOARD OF PUBLICATION.

The Joint Board of Publication of the Texas Christian Advocate will meet in Dallas, Tuesday, October 6, 1914, at 10 a. m. T. S. ARMSTRONG, Pres.

Rev. W. H. Hughes, "Uncle Buck," who started the controversy on the status of infants and regeneration, claims the right to close that discussion, and under the terms of controversy he is entitled to this right. So, in this issue he has the closing word. We have a number of articles that have come in since we deemed it best to discontinue, but we will not print anything else on the subject for the present. The whole ground has been traversed time and again by these different writers, and the general readers want a change.

Rev. R. A. Burroughs, Agent for the Orphans' Home, was present at the meeting of the elders and addressed them on the importance of urging the sacred claims of this worthy institution. We have no interest of the Church that more strongly appeals to the public sentiment of the Church than the Orphans' Home. Its business is to take care of the helpless wards of the Church, and whose heart is not touched at the thought of these little children? No one can afford to forget the orphans, even in these straitened times. Prether Burroughs is devoting his time, his talent and his energy to this work and let us all give to him our earnest co-operation.

Just a Few Things Here and There Our Church News

In a private note from Brother C. H. Morris, of Winnsboro, he tells us of a summer outing at Colorado Springs and Manitou. The one thing in his letter of more than private interest is an account he gave of a meeting held by the Texas visitors and attended by a large number of people. Hon. L. S. Schluter, of Jefferson, presided, and in his address about Texas and what we are doing in this State, he spoke most encouragingly of Southern Methodist University. He told of what a splendid institution we are building and what it means for the Church and for the State, and the support it is receiving. He told of its relation to the Church and the inability of any man or set of men ever to alienate it from our ownership and control. In other words, even away off in Colorado, the University received, through these Texans and especially through the President of this Texas meeting, a large advertisement. In fact, all over the great Northwest Southern Methodist University is becoming well known.

"Uncle Buck" Hughes has had quite a round with the "boys" on the question of the new birth. He is now beyond his four score years and his life has been devoted to a study of the fundamental principles of Methodist theology. He is very familiar with the standards and Wesley's teachings have made up the staple of his views on all these questions. The Bible is his chief text book. And while some of the brethren may regard him a trifle antiquated in some of his views, nevertheless, throughout all this section of Texas he is regarded as good authority on the doctrines of grace. No sinner will ever go astray in seeking an experimental acquaintance with Christ if he will follow "Uncle Buck's" teaching on that subject. He was brought up when men mourned on account of sin and when deep agony was the experience of the mourner's bench; and when a penitent came through back in those days, he knew he had found something worth while. Uncle Buck can not get away from that sort of religion. And when you come to think about it he is right along with Wesley and the fathers.

VIRGINIA VOTES FOR PROHIBITION.

For several years the State of Virginia has been trying to get the question of State-wide Prohibition before the voters of that State; and at the last session of the Legislature the friends of the cause finally succeeded in prevailing upon the body to give the people an opportunity to express themselves at the ballot box for or against the saloon. For several months the campaign has been going on with great heat and fervor. The Antis put up the best fight possible, and gave it out at the close of the campaign that they would win. But the vote was taken last Tuesday, the 22d, and the State went for Prohibition by between thirty and forty thousand majority. The law will go into effect about one year hence and then Virginia, the "Mother of Presidents," will quit the saloon business. Good for Virginia. On with the battle!

PERSONALS

Rev. W. H. Terry of Big Spring, made us a pleasant visit recently. He has a small empire all to himself out there and he rules over it with wisdom and success.

Rev. S. H. C. Burgin, D. D., the wide-awake presiding elder of the San Antonio District is a warm friend of the Advocate and we appreciated his recent visit to this office.

Rev. W. W. Watts, the "beloved" of the Bonham District, did not fail the other day to pay his respects to this office. The brethren up that way give him credit for being a good elder.

We had the pleasure last Sunday of listening to a good sermon from Rev. New Harris, of Trinity Church, this city. He is closing out a successful quadrennium with this delightful charge.

Rev. J. D. May, of the Leesville charge, West Texas Conference, knows how to do things, even when times are strenuous. All his finances,

It is well to have visions and dreams and plans. No man can succeed as leader without them. Visions bring the future to you and give you an insight into things yet to come. Dreams show your deep interest in work that is progressive and needful. Plans put certain enterprises in the way of execution. But there is a possibility of a man having too many visions and experiencing too many dreams. Particularly when he interprets these visions and dreams as the unmistakable voice of God. Visions are not always clear and infallible, and sometimes dreams are vanishing shadows. And now and then too many plans burden the machinery of the Church with handicaps and clog the wheels of Zion. We are inclined to the belief that there is a tendency to substitute visions and plans for vital godliness, and in some instances our machinery is becoming a bit top-heavy. Now and then we imagine that we see signs of wabbling as the ark of the covenant is moved from place to place. Some machinery in the work of the Church is all right, but too much is rather cumbersome. Suppose that we give to the machinery now in operation larger lubrication and greater experimentation before we adopt further improvements invented by visions and dreams.

We always sympathize with a progressive man. The man who stands still never accomplishes anything. He becomes stagnant and the moss soon grows on his back. He is greatly alarmed at every note that indicates progress. He sees ruin to the Church and to the State every time anything new is proposed. But there are two extremes. A man may become so progressive that he will run away with the wagon, break the harness and smash everything in sight. We want to avoid too much fogysm on the one hand and too much progress on the other. We want to be progressive enough to avoid stagnation, but we do not want to be so progressive as to outrun the practical and the useful. The real man lives abreast of his generation and sometimes he is just a bit in advance. But he never becomes visionary or fanatical to a hurtful degree. He is safe and sound in his progressive ideas.

including support of the ministry and benevolent collections, are all full and he is ready for conference. The work of such a man is worthy of note.

We had a pleasant visit last week from Professor E. C. Brodie, teacher of English in the High School at Sherman. His people live in Hereford and they are devoted and loyal Methodists. And so is he.

Rev. Walter Douglass, of St. John's Church, this city, has done a fine work. When he went there last fall, those people were worshipping in an underground basement; but now they are in one of the most substantial Church auditoriums in that part of the city. It is a brick structure, modern and attractive.

Rev. J. B. McCarley, of the Northwest Texas Conference, was a pleasant visitor this week. He had to resign his pastorate at Matador early in the year, because of the illness of Mrs. McCarley, and his home is now at Paducah. He is one of the most capable men in that Conference.

Rev. W. J. Johnson, of First Church, Beaumont, has been under pressure for the past several days. After making a hurried visit to the bedside of his aged father in Mississippi, who was seriously injured in an accident; he hastened back home, only to find that his good wife's brother, Colonel Richardson, of San Antonio, had just died. His father is improving, we are glad to say.

We regret to learn of the serious illness of the venerable mother of Rev. E. W. Solomon, of the Beaumont District. She lives in Alabama, and is far advanced in life, but ripe for the kingdom of heaven. She has lived to a good purpose, and whether she abides longer with us or goes hence, it is well with her. But a mother's affliction always touches a tender chord in our hearts.

The Editor will be with Rev. J. M. Sweeton and his people at their dedication exercises at Ladonia the first Sunday in next month, and with Rev. R. P. Buck and his congregation in a similar service at Bells Chapel the first Sunday in November.

A branch office of the Pacific Methodist Advocate, San Francisco, has been opened in Los Angeles. Mr. E. B. Moore, one of the leading laymen of the Los Angeles Conference, is in charge of this branch office.

The Home Department of the Woman's Missionary Society of our Church reports receipts of \$31,946 to the end of the second quarter of the fiscal year. This total compares with \$27,498 to the same date last year.

Referring to Bishop Mouzon's Presidency over the Montana Conference, the Pacific Methodist Advocate says: "He captured the brethren with his talks in opening the Conference sessions and his great preaching."

Dr. John M. Moore, Secretary of the Board of Missions of the Methodist Episcopal Church, South, for the home field, preached the opening sermon for Hendrix College, at Conway, Ark.

Dr. Daniel Steele, "whom all American Methodism has for years deeply loved and revered," died on September 2. He was born October 5, 1824, and was graduated from Wesleyan University in 1848. He was a fine scholar and contributed much to the periodicals of his Church.

Bishop Hendrix will preside over the sixth Annual Medical Missionary Conference to be held in Battle Creek, Mich., November 17-20. Two hundred missionaries from the home and foreign field are expected to attend the Conference.

Rev. Arthur Mather, D. D., has been elected Assistant Editor of the St. Louis Christian Advocate. Dr. Woods and Dr. Mather make an excellent newspaper team; they pull well together and they move as rapidly as "safety first" will warrant.

The Kentucky Conference paid this year on assessments for benevolent causes \$29,797, or eighty-eight per cent of the total assessments. The Covington District, Dr. J. O. A. Vaught, presiding elder, made the best showing, having paid ninety-seven per cent of its assessment; and the Lexington District, Dr. J. R. Deering, presiding elder, paid ninety-six per cent. These two presiding elders are among the veterans of their Conference, Dr. Vaught having been in the work for forty-four years and Dr. Deering for fifty-one years.

In the midst of reports of presiding elders and preachers, Bishop Kilgo asked a number of questions like these: Are your people religious? Do you have dancers in the choir? Are your stewards godly men? Do you have conversions? While asking and commenting upon these questions, there was the stillness of death pervading the audience. Bishop Kilgo makes no uncertain sound when speaking on these things. Never in our recollection do we remember of a Bishop making such strong statements on the matter of worldliness.—Central Methodist Advocate.

Fruit of Missionary Toil. The latest statistics of evangelical Church membership in the Republic of China gives 470,000. The Churches are served by 546 ordained Chinese pastors and 5364 unordained workers. There are also 4712 Chinese Christian school teachers, 1789 Bible women and 496 native assistants in the hospitals. Chinese Christians contributed last year \$220,000 for Christian work. There are 85,241 Chinese boys and girls in the primary and day schools of the Christian Church, and 31,384 students in the intermediate high schools and colleges maintained by the evangelical Church. The hospitals number 235, with 200 dispensaries. The patients treated last year totaled 1,322,802.

Rev. John A. Kern, D. D., for several years in charge of a chair in the Theological Department of Vanderbilt University, has resigned that position and accepted a position in Randolph-Macon College. We are not surprised at this, for we hardly see any place for a Southern Methodist preacher in the Theological or any other department in Vanderbilt University.

Dr. Henry S. Pritchett, of the Carnegie Foundation Fund, has written a letter to the Nashville Advocate explaining Mr. Carnegie's relation to the Vanderbilt question. But his explanation does not explain and Dr.

Ivey, the editor, put the question, just as it is, before the Church. Mr. Carnegie's gift of one million had its effect upon the fortunes of Vanderbilt, and the action that alienated the institution from the Church.

Rev. John T. Whiteman, of Baltimore, is now in his ninetieth year, but he is active and alert and preaches now and then with great acceptability for his brother pastors. He is a scholarly man, not only full of years, but of goodness of heart and strength of mind. He has served the Church well and is held in high esteem by the Baltimore Methodists where he makes his home.

Dr. James Cannon, Jr., D. D., of Virginia, the well known minister and editor, has made a brilliant fight for State-wide Prohibition in that State. He is one of our strong and dominant men, brainy and fearless; and in him the liquor forces recognize a foe man worthy of their steel. The election came off last Tuesday and the result will be generally known by the time we go to press.

The day of prayer for universal peace proclaimed by President Woodrow Wilson is October 4th, and it ought to be observed from one end of our land to the other. God is accessible to the prayers of his children, and while the Nations of Europe are shocked with the sound of battle, let all American Christians appeal to the throne of heaven for a cessation of the hostilities.

Bishop Candler, in giving out a statement of the sort of teaching to be had in the new Theological School in Atlanta, says: "You may be sure that I will insist upon a spirit of evangelism prevailing in our School of Theology." Those who know the Bishop will understand what he means by this statement. He is sound to the bottom when it comes to the great principles of theology.

Bishop John C. Kilgo has been spending some time in Virginia giving all possible encouragement to the Prohibition movement in that State. He is a power before the common people, and his speeches have electrified that old Commonwealth. The liquor people, feeling the effect of his blows, sent to North Carolina to get data about the failure of Prohibition in the old North State, but their effort only caused a deluge of information as to its efficiency to turn itself loose in Virginia.

The New York Advocate and other Northern papers are discussing pro and con the effort of their Church to establish an expensive Church plant in Atlanta, right in the heart of Southern Methodism. Some of them favor it and others of them see in it an unbrotherly act. In the meantime one of our nearby Quarterly Conferences has appealed the case to the Joint Commission of the two Church bodies. There we will get a final hearing and then we will know whether there is anything in fraternity or not.

FOURTEEN YEARS OF TWENTIETH CENTURY.

H. G. H.

Not quite fourteen years of the twentieth have passed.

These years of the twentieth century will always be noted in history for the finest and costliest piece of engineering work done by man in the interest of the world's commerce.

The past few weeks of this month records the one hundredth anniversary of the greatest battle, as to numbers of men and results in modern times—Waterloo.

During these fourteen years wireless telegraphy has been discovered and perfected to its present marvelous achievements.

In the same period the telephone system has passed from a few simple tests to such proportions that all we need is a pole and wire on the hills of Mars to invite its inhabitants to attend the Panama Exposition.

These fourteen years are the years of the dreadnaughts, a terror to the small craft of all the oceans. Less than a dozen years ago was commenced the construction of a deadly cannon that makes modern warfare little else than slaughter, and a "holy terror" to the mightiest armies.

In former times it required even fast-sailing vessels twenty-nine days to pass from the Atlantic around Cape Horn to the deep waters of the Pa-

effic. In the past six weeks vessels commenced passing from the Atlantic through the Panama Canal to the deep waters of the Pacific in eight and one-half hours.

In less than the past fourteen years airships have been invented and now men sail above the clouds and drop tons of destructive bombs upon the heads of women and children.

During the past few years battleships have been constructed that travel with great speed under the water, rise up suddenly against a great ship, blowing it into a thousand pieces and send hundreds of passengers to the bottom.

During the past few years fifty-story high skyscrapers are being built in American cities, and the highest story is reached as easily as you trip up a flight of twelve steps.

In the last three years the Chinese Empire has become a republic, a country that was an empire or kingdom of large proportions five hundred years before Christ.

And during the past two months the twentieth century has commenced the most destructive war ever recorded in human history.

BISHOP McCOY IN SAN ANTONIO.

Sunday, September 20, was the day chosen by this eminent servant of the Church for his visit to this old and interesting city. He arrived on the Friday night previous and was royally entertained where he could receive callers and be in touch with our business men as well as the preachers.

Dr. S. H. C. Burgin, our presiding elder, had previously rallied his men and arranged for a banquet in honor of Bishop McCoy, as well as Dr. C. M. Bishop, of Southwestern University. Our elder is nothing if he is not a hustler in every sense of the word. At this spread, where something over sixty men sat around the long table, Dr. Burgin was toastmaster and general host. Well did the Bishop say that he would have to appoint a successor to Burgin, but he would have a hard time filling his place.

Bishop McCoy spoke wisely and eloquently about the responsibility of the Church at a time like this, laying special emphasis on the work of education. He spoke in no uncertain sounds in favor of our schools, but in particular he laid upon the hearts of those present the duty of all to rally to the support of Southwestern University in her present campaign for buildings and endowment.

Dr. C. M. Bishop was the next speaker. Of course, his subject was the college to which he is giving his life. His address was masterly. The applause that broke forth, especially from the large number of old students, showed the love that burns in the hearts of the old boys for the old school. Dr. Bishop was followed by Dr. J. C. Granbery, who covered himself with glory.

The meeting was thrown open and a few of the old "boys" were called out; such as Allan Ragsdale and Judge J. L. Brown. Suffice to say they put a delightfully personal touch to it all by their reference to old days.

Bishop McCoy visited the Churches of the city, as well as the San Antonio Female College under the presidency of Dr. J. E. Harrison. He was greatly impressed with our unique city and with the great properties owned by the Church in San Antonio. The brethren took advantage of the Bishop's presence to have "private" talks with him, possibly about the European war or some other impending conflict.

Sunday was a great day among us. Bishop McCoy preached at eleven o'clock in our beautiful Laurel Heights Church, while Dr. Bishop spoke to the Travis Park people at the same hour. In the evening the order was reversed. Having to preach to the South Heights congregation in the morning, I heard neither of the sermons, but the reports are that they were great. At night the Bishop faced a great audience and the people of old Travis Park sang as they know how to sing. The Bishop read the Fifty-first Psalm and then waded into sin and salvation with a power and freshness that was inspiring. He gave us a great treat and wound up by calling penitents. Dr. Burgin exhorted (just think of a preacher exhorting after a Bishop's sermon) and three came forward. Two joined the Church by letter and a third on profession of faith. It was a blessed hour.

Texas Methodism is safe in the hands of Bishop McCoy. We do not imagine that any "gang" is going to "run" him. We never saw a more brotherly man—it's hard to keep from slapping him on the shoulder—but he is holding the reins. His visit has been a great blessing to our city, and we will be glad when he comes again.

FRANK S. ONDERDONK, San Antonio, Texas.

THE PRESIDING ELDERS' CONFERENCE.

The usefulness of a presiding elders' conference has not yet been demonstrated. It is an expensive luxury to begin with. But if it accomplishes enough good to be worth while the expense can be met. It is also a dangerous organization. The easy assumption of leadership in all Church enterprises is well calculated to create a caste spirit. The presiding elder is a very important functionary of the Church; without him episcopal oversight of so numerous a body is impossible. But that very fact increases the danger of the organization. The trend of the age is more and more against ecclesiastical domination. The plan of federation adopted by our late General Conference and now awaiting the action of the M. E. Church, and the M. P. Church contemplates a vast increase of lay leadership. I believe that this is right. Since the Church has so many important enterprises depending on the layman's purse, it is obvious that he who furnishes the means to carry on the work should be in the councils of those who project it. When a class of clerical functionaries undertake the formulation and direction of the policies of the Church, they are beyond their prerogatives. They mistake when they imagine themselves to be the leaders of such movements of the Church. The men on the several boards (who are not presiding elders) are as truly the leaders of the Church as the elders themselves. In fact, they formulate our policies and lead in their execution. Doubtless they would soon resent the attempt of any other class to dictate to them. The delegations from Texas to the late General Conference, with one exception, were not led by presiding elders. I think that was wise, not because of their temporary relations, but because of the personnel of the men. Conferences generally make good selections, and the last one was no exception to the rule. How absurd for a convention of presiding elders to say, "We are the leaders of Texas Methodism." Their leadership is in execution and not specially in framing policies. In that they have no more authority than others.

It has been remarked that in Texas every move has been inaugurated in the same conference, and that in order to even and symmetrical development, other conferences have been under undue pressure. It is remarkable that this complaint was made by the presiding elders of the conference which has had the first say. But I would much rather have a matter thrashed out by a conference board consisting of preachers and laymen than by the band of ecclesiastics who, for the moment, are in authority. I have never known an Annual Conference adopt a measure without consideration because another conference had done so. It is well known that a combination of all the presiding elders in a conference can put almost any measure through the body. How fearful would be the results if a combination of all in the State should agree to define and enforce their plans throughout the State. I know they are honest. So possibly was Philip the Second. But for one, I am not willing to entrust them with such power.

A presiding elders' conference, planning for greater efficiency in carrying out the evangelistic work of the Church, is a magnificent spectacle. But when one sees connectional officers haunting their assembly rooms and holding caucuses in regard to their several specialties, it is time to ask the reason for it. We are loaded with machinery now. For my part, I have all I can do. It occurs to me that we would do much better if we would better use the machines we have than create new ones that we know not of. If the presiding elders' conference is to be held for the promotion of personal piety and efficiency in the propagation of the gospel and the development of our resources, then I will be glad to continue it, but if it proposes another ecclesiastical organization for the direct or indirect control of the policies of the Church, then I'll be sorry.

Let us never forget that an act of goodness is of itself an act of happiness. No reward coming after the event can compare with the sweet reward that went with it.—Maurice Maeterlinck.

Never mind whereabouts your work is. Never mind whether it be visible or not. Never mind whether your name is associated with it. You may never see the issues of your toils. You are working for eternity. If you cannot see results in the hot working day, the cool evening hours are drawing near, when you may rest from your labors and then they may follow you. So do your duty, and trust God to give the seed that you sow "a body as it hath pleased him."—Alexander Maclaren.

Our Good Fortune And Sacred Duty

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

These are hard times. These are fearfully hard times. These are the hardest times that ever were! These times are so hard that everybody in Texas is talking about them. Why are they so hard? The big war gets the credit or the discredit for it all.

There were hard times in Job's day. Job lost as much as the Belgians, but he never lost heart. Speaking of the Belgians—they must be having fully as hard times as the Texans. They made good crops, but not only could not get sale for their cotton, but they lost everything they made. The Texans have not lost any crops, not even by droughts, but really have the best crops that they have ever had. The trouble in Texas is due to the fact that cotton is worth only ten cents. Of course it once sold for six cents, but that was before there were so many fine things to buy. Really, when it comes to hard times the people who have most cause to complain are not in the United States. The Belgians come first, and then come the people of France, Austria, Germany, Russia, England, Japan and Turkey and several others before the United States. The solemn truth is the Nation and the people in all the world that are in the best condition financially, commercially, industrially, socially, educationally, religiously will be found in this glorious country of the United States of America. Who will deny it? Then, let us give thanks and rejoice without murmur or complaint. "Count your blessings, one by one," and "hard times" will seem a delusion.

What I am concerned about is, which will the Texas Methodists think about and talk about most when the preachers are "bleeding" in the "tug of war" for the "Conference Collections," the hard times or their innumerable blessings? Some one will say "there is no money." What has become of the money? The war did not get it. The banks haven't it, according to their statements. No one has destroyed it. Where is it? Somebody has it, or rather a large number of somebodies have it. Will they give it when the preachers ask for it for these important interests? I will not believe that they will decline to do so in these trying days of Church life.

Some one may ask: "Will any one suffer if we fail to raise the Conference Collections?" Let us see. Will the superannuated preachers, the widows and orphan children of the preachers, who get little enough any year to support them, suffer if they fail to get their little appropriations? Surely that assessment should be paid in full. There is the assessment for the Orphanage: what would happen if these fatherless and motherless children were denied food and raiment? That assessment must be paid. There is the assessment for home and conference missions. That money goes to the support of the poorest paid men in the ministry who are serving hard missions in the needy sections of the conference and the Church. Some of them now have to do some manual labor to supplement their support as ministers. Who would think of allowing that assessment going unpaid? Then there is the assessment for foreign missions. These missionaries are giving their lives to the work in far off lands. They have been sent out by the Church as its representatives. They can not remain unless their meager salaries are sent them from home from month to month. The Board of Missions has no money except what the people give. Its work is simply that of transmitting the gifts of the people to the missionaries. Shall we withdraw the missionaries or will the people continue their support? Surely the people will respond strongly that there shall be no withdrawal. What will our schools do if their support is lessened? Shall our church building be stopped? Yes, many persons and interests will suffer if the "collections" are not raised as usual.

The cotton situation has probably made some preachers pessimistic over the collections, but with the unusually good crops in almost the entire State it does seem that even the temporary money stringency would not prevent full collections if the matter is taken in hand by every pastor right now. Some preachers always bring up their "collections" in full wherever they are, or whatever the conditions may be. They never get panicky nor even suggest the possibility of failure. They inspire confidence by their optimism, their untiring diligence, their persistent endeavors. At such times as these they glean closely, early and late. They arouse their people to a sense of obligation by their enthusiasm and serious appeals. They press the claims kindly but firmly and continually. They repeat what Admiral Nelson said in his great crisis: "England expects every man to do his duty." That is what they are saying in Europe today. This is the time for the every member canvass and the every member payment. If the Church can rely upon every member to do his duty, full collections are assured. Diligence, industry and wholesome confidence on the part of the pastor will arouse the people to their responsibility.

With our country enjoying peace and plenty and the good will of all peoples and nations we should acknowledge with deep and sincere gratitude our good fortune and our thankofferings alone should be sufficient to cover the assessments for every cause on every charge. Of all years this should be the easiest for raising the benevolences. It will be so if the pastors, missionary committees and stewards begin now and keep at it until the end. We have time enough to bring out in full every charge. May no man cry hard times, or be affected by such a cry, but with thanksgiving let us bring our offerings into the Lord's storehouse. As Secretary of Home Missions I make this appeal, and as President of my Conference Board of Missions I urge the importance of full collections.

COLUMBIA'S PEACE PRAYER

I am keeper of the treasure—God protect the sacred trust. Teach me, in this hour of peril, to be calm and meek and just. Thou hast kindled here a beacon that shall guide mankind aright—While the world is plunged in chaos, Prince of Peace, preserve the Light.

I am keeper of the treasure—all that human hand hath wrought, All the heart-throbs of the ages that have crystallized in thought, All the blessed benefactions Thou hast vouchsafed unto man—Let me keep them pure, unswayed, until peace shall reign again.

I am keeper of the peace-act—if in battle that should burn, In the final throes of conflict whither might the nations turn For a friendly hand to lead them to disarmament and peace? Guide my sons to walk in wisdom in portentous days like these.

May our brothers o'er the seas reverse this refuge in the West—Neither touch nor tempt our eagles in the fratricidal quest; May our own sons leash their strength, although provoked and unarid, And with prayerful, watchful waiting bide the time for friendly aid.

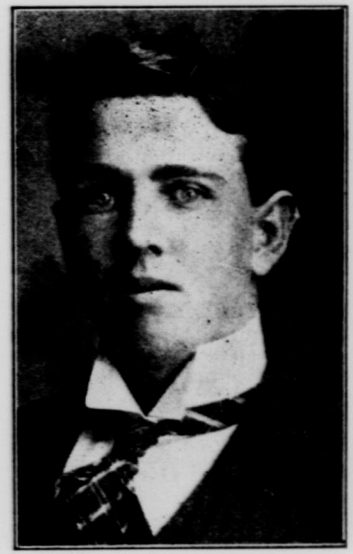
The best blood of every nation floweth strong within my veins, I have mothered every people, from the mountains, from the plains, I have welded them together, wreathed with liberty their brow, 'Neath the Stars and Bars they flourish, they are all Americans now.

These my sons shall keep the culture of the Old World and the New, Free from taint of war and famine—Lord, so lead us that they do—Keep in motion all the spindles, and the garnering of grain, That the land of countless blessings succor may the lands of plain.

Thou, Oh, Lord, who seest the hearts of men and all the struggling horde, Thou who knowest where injustice draws the keen, avenging sword, Waken thou the battling hosts to see that war is darkest crime; Spare the Nation born of Nations for the noblest task of time.

I am keeper of the treasure—in my hands, Lord, let it be, That the Nation born of Nations thus may serve humanity—An oasis in the desert whence new life shall come again To the famishing, the stricken—God of Peace, hear us, Amen.

—Jens K. Grondahl.



REV. L. N. LIPSCOMB, Bomarton, Texas, Northwest Texas Conference.

Brother Lipscomb is the latest addition to the Twenty Club. Brother Lipscomb is an active worker for every department of the Church and appreciates the value of the Advocate in the homes of his people. He says: "I thank God for the Advocate. I shall have as my slogan in subscriptions for the Advocate, 'On with the Battle.'"

Please have the Texas Christian Advocate sent to the School of Theology, Atlanta, Ga. We want the students here to be thoroughly Methodists and we want them, therefore, to read the Texas Christian Advocate. W. A. CANDLER.

The Advocate is getting better all the time; it is the best in the Connection and the bunch at the head of it are the ones that have "did the work" THOS. R. MOREHEAD, Troup, Texas.

Presiding elders of the Northwest Texas Conference proudly asserted that all Church claims will be paid in full throughout that conference this year; even the Advocate accounts. It is going to put both preachers and people on their mettle to make good this promise, but we believe they will do it. When such good reports as those last fall are brought up under such adverse conditions, we know that they will not forget Zion when the Lord blesses them with prosperity.

APPRECIATED.

I have read the Texas Christian Advocate since April, 1870. I will not be without it. It is good, and very good. The Presiding Elders' Number is informing. The beloved speak from the field of the field. An accurate knowledge of the Church can be obtained from their reports. Then comes the "Art Number." Who is the artist? It matters not. He is truly dyspeptic who can view that page and never "crack a smile." Every fellow is at his best. If Bishop McCoy does not make a presiding elder of some one next December in Denison, how can we excuse him overlooking the candidate in fawn skin vest. Of course, the beloveds can grin and endure while we field-hands "laugh and grow fat." D. F. FULLER.

A CARD.

Dear Brethren and Friends: When we were passing through that sad hour, when our hearts were torn with grief, you did not fail in your efforts to help. Your words of sympathy and friendship were a real comfort to us and we shall ever feel closer to you because you remembered us. You will kindly accept this method of expressing to you our appreciation for your many messages that came while we were struggling beneath the cloud that swept over us without a moment's warning. While we feel that our hearts can never be healed on earth, all will be made right in heaven. Our son was a noble Christian boy and we feel that we shall some happy time meet where railroad accidents shall never come, and blighted hopes shall not be known. M. K. FRED and WIFE, Hondo, Texas.

One may catch the fairest picture that the sunlight can draw upon the most perfect film, but the negative must be taken to the dark room to be developed. Only in the dark room of trouble, sorrow or hardship can the best in human character be drawn out and become capable of making its imprint upon the world.—Selected.

Epworth League Department

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Mission Study Rally Day, Sept. 27

WHY SHOULD I STUDY MISSIONS?

"Lift up your eyes and look on the fields," we hear Him say. "I am come that ye might have life and might have it more abundantly." was not spoken just to the people within the sound of His voice. We can little sympathize with the great purpose of our Lord's coming, with his agony in Gethsemane; we can little understand his life on earth or enter into the fullest friendship with him unless we catch just a little of his world vision and enter with him as best we can into his passion for the saving of a lost world. Nineteen hundred years and more have passed, and all through these years he has come to his people, and here and there one has caught his vision and gone forth to make it true. In China, in Japan, in Korea, in Turkey, in Burma and in darkest Africa "the kingdom is coming, and the story is marvellously fascinating. The story is told in a series of books arranged for mission study. Do you ask why we study these books?

So long have we had in this country the elevating influences of Christianity that we take things for granted and never stop to think what our great and powerful nation would be without Christianity. But when we look over into China and find the ideals of Christianity leading a nation out of medieval darkness into the light of modern civilization and developing splendid Christian statesmen, and when we see the blackest hearts of heathendom washed and made clean by the blood of our Christ, we realize his wonderful power to lift and save individuals, communities and nations. And our minds come back home to realize that in our own Christian America Christ's only handicap is that his people do not make of themselves vessels through which his power can be made manifest in our Churches.

Mission study teaches us what to pray for. We can then enter into the life of the missionary and pray for his definite needs; we learn to sympathize with the native Christians in their endeavor to be faithful Christians in a heathen environment, and we pray for them as we would not otherwise.

We don't know the need. We have never stopped to think that there are still 600,000,000 people in the world who have never heard the name of Jesus; that there are hundreds of opportunities, open doors, that we might enter if we had the money; thousands—yes, thousands—lying daily with no saving knowledge of Jesus Christ; hundreds of young men and women ready to give their lives to missionary service if someone will give the money to send them. What a challenge mission study brings us to give freely of our money to help evangelize the world!

And mission study will be the initial step in the lives of some of us into a life in which we shall enter fully into the fellowship of the Master and be a co-worker with him in the fields that are "white unto the harvest." God has many ways of calling his workmen; mission study is one of them.—Extracts from Arthur C. Tippens in the Epworth Era.

EXCHANGES.

We wish to acknowledge the many splendid exchanges which are coming to our desk. They are fine from all standpoints and very helpful in keeping in touch with the work of other States and other League editors. Especially mention should be given "El Evangelista Cubano," the official organ of the Cuban Mission of the Methodist Episcopal Church, South. This is a Spanish-English publication and has the subject matter printed in both languages. The number for August 1 is an educational number and bears the pictures of some of the schools and the workers who are doing the great work of our Church in Cuba. Candler College graces the front sheet and Brothers Bardwell, Elkins, Clements and Miss Markey and our own Miss Margaret Webster smile at us from its pages. Miss Webster is an Ennis, Texas, girl and was assigned to the Irene Toland School after having completed her course at the Training School last year. Our Epworth League work has been too intimately associated with the Cuba work for us soon to forget it.

Someone has kindly sent us a copy of the Journal of the Seventh Annual Conference of the North Alabama Conference Epworth League. It is beautifully gotten up on good paper and is a credit to so splendid an organization. The cover is printed in gold on white paper and bears our League flower, the violet, printed in its natural colors. The printed matter contains the conference theme, "Recreation for Culture," a list of the State



MISS NORWOOD WYNN
Eclalah Woman for Mexicans in Texas.

The above picture will be recognized as that of Miss Norwood Wynn, a well known returned missionary from Mexico. Temporarily Miss Wynn has been working for the American Bible Society, her salary for two months having been supplied by our pastor at Corsicana, Rev. J. W. Fort.

Her work has been directed by the Society amongst the Mexicans of Texas, especially at El Paso, where last spring she did a great work distributing Spanish Gospels amongst the Mexican Federal prisoners. And now we come to the purpose of our story.

The society wants to continue Miss Wynn in this work for Mexicans in Texas, but funds are lacking. Already the general financial depression has caused a cut of ten per cent in our appropriation for the home field. Miss Wynn can return to her teaching, but God has used her so powerfully in evangelizing the Mexicans in circulating God's word amongst them that she should continue.

Grace Epworth League of Dallas is Miss Wynn's home League, and under the direction of Miss Capers, those Grace Leaguers have done a remarkable thing—they pledged \$25 per month for the year to keep Miss Wynn in the field for Mexicans in Texas.

It is a challenge to all who desire the salvation of the "stranger within our gates." For Christ's sake, let some other Texas League, or some good man or woman take a share of Miss Wynn's support and thereby a share in the work she will do for Mexicans in Texas. Will you do it?
J. J. MORGAN,
Agency Secretary for American Bible Society,
1815 1/2 Main St., Dallas.

Officers, the program and minutes of the conference, and is splendidly illustrated with pictures of the officers and those prominent on the program. The program carries three names which are synonyms for inspiration—Bishop McCoy, J. Marvin Culbreth and Mrs. Maud B. Little.

The Baraca Bulletin of the First Methodist Church, Houston, is a splendid 8-page publication, containing news of all departments of the Church. In the list of announcements is the following: "Friday, August 7, 8 p. m. Business meeting of the League. Debate: Resolved, That a Junior Church should be organized in connection with our Church work."

We are grateful for the cordial welcome extended us into the ranks of the League editors by the editor of the League page in the Western Methodist, Mr. Waring Sherwood. Mr. Sherwood makes a splendid showing, having one feature of which few League pages can boast, that of reports from Indian Leagues written in the Indian language.

NEW OFFICERS AT WHITEWRIGHT.

President, Fritz Bryant; Superintendent First Department, Grady May; Superintendent Second Department, Helen May Parker; Superintendent Third Department, Mrs. H. C. Willis; Superintendent Fourth Department, Miss Sue Stephens; Treasurer, Miss Jessie Sue Stephens; Secretary, Miss Virginia Gillett; Era Agent, Sue King.

RESOLUTIONS—REV. NEAL W. TURNER.

We could not let the tragic death of our former pastor and co-worker, Neal W. Turner, and son, Herman, pass without this expression of our love and sympathy for Sister Turner and other bereaved ones:

Resolved 1. That his life and work with us was a great help and benediction.

Resolved 2. That while we know God doeth all things well, we realize that the Church has sustained a great loss, and pray God's richest blessings on his loved ones.

Resolved 3. That a copy of these resolutions be spread on our minutes, one each be sent Valley Mills Tribune, Texas Christian Advocate and Sister Turner.

MRS. W. L. TIBBS,
MRS. J. C. JARRETT,
MRS. W. E. BUCHANAN,
Committee Woman's Mission Society, Valley Mills, Texas.

THE SUNDAY SCHOOL

REV. E. HIGHTOWER, Editor, Weatherford, Texas.
All communications for this department should be sent to above address.

NEWS AND NOTES.

Mr. W. E. Hawkins, Field Secretary of the Texas Conference Sunday School Board, writes: "For the last ninety days I have spent most of my time among the circuits of East Texas." This leads us to remark that we never have known a Sunday School field worker, whether in our own or some other Church, that avoided the rural work. We have once or twice heard the suggestion that such workers confined themselves to the railroads and larger towns, but we feel sure that any person who will follow Hawkins or Rector around will soon get over the impression that they neglect the rural work or that they are not active.

Hillsdale College, Michigan, has introduced a major course in religious education. The purpose is to give a course that will be useful to workers in Churches, Sunday Schools and the Y. M. C. A.

The Methodists of Cleveland, Ohio, now have a director of religious education. Rev. Ernest A. Miller gives all his time to that work.

Rev. Wallace A. Misser has been appointed superintendent of Sunday School work in Fankien Province, China. He is the first Sunday School missionary that has been sent from America to China.

The State Teachers' Association of Colorado is working with the State Sunday School Association to establish a plan for high school credits for Bible study. The Teachers' Association is insisting that work done in the Sunday Schools be on a level with that done by the high school of the State. This demand will result in good to both schools.

The University of Kansas has established a department of Child Welfare. Prof. Wm. A. Keever is in charge. It is hoped that this movement will be promptly taken up by other schools.

The Brooklyn Sunday School Union recently addressed a letter to parents of Sunday School scholars on the subject of safe-guarding the youth against public immorality. It urges the co-operation of parents, pastors and teachers in this laudable undertaking and makes valuable suggestions to each.

The State of North Dakota is beginning to restore the Bible to its rightful place in the public schools. A "Syllabus of the Bible" is offered to the youth of the State as one of the studies to be pursued by all who so desire. The work is not done in the classroom, but at home, and may be directed by parent, pastor or Sunday School teacher. But the examination is conducted in school and is as rigid as any other examination. In this work the Sunday Schools and pastors of North Dakota are giving assistance, which the public school authorities gladly accept. The Sunday School Association of Fargo is doing much good by calling attention to this movement and it is creating much interest in other States besides North Dakota.

The Teacher Training Department of the New York Sunday School Association, of which Prof. G. A. Coe is chairman, is conducting a special course for Sunday School workers in connection with Columbia University and Union Theological Seminary. The course consists of five series of six lectures each. In addition to the lectures are five "coaching classes" meeting weekly in Churches centrally located for the various districts. The topic is, "How to Teach a Sunday School Class." The enrollment of each coaching class is from fifteen to twenty, and each pupil is supposed to teach a training class in his own school. In addition to all this, Union Theological Seminary conducts a training class at a regular teaching hour. Good results might be reached by a similar plan in the cities of our own section.

The University aids the Churches in its vicinity to more efficient service by offering short courses on Sunday School work given one evening a week for six weeks.

In Wilmington, Delaware, a building has been dedicated for the purpose of a Citizens' School for New Americans. Paid teachers conduct a night school, and on Sundays the school meets for Bible study and for religious services conducted by the pastor. The aim is to give foreigners instruction in the English language and in American civic, social and religious ideals. This commendable enterprise is under the direction of the Board of Home Missions of the United Presbyterian Church.

Dr. Frank McElfresh, Educational Secretary of the International Sunday School Association, estimates that not fewer than fifty of our cities have teacher training groups organized on the city institute plan.

In Montreal four co-operating Theological Schools—Methodist, Anglican, Presbyterian and Congregational—have started a course of institute lectures on Sunday School work. Two lectures are given each Tuesday evening, one on the principles of teaching and the other on New Testament topics. Following each lecture opportunity is given for discus-

sion of practical questions connected with Sunday School work.

Rev. Hugh M. Harris, director of religious education in Wesley Memorial Church, Atlanta, Georgia, last January conducted a week's institute for the city with classes and conferences. He was so fortunate as to have the assistance of Prof. Henry F. Cope, Secretary of the Religious Education Association of America.

All twelve of the junior colleges in Missouri are furnishing Bible instruction, and several of them also give mission study courses and more or less training in religious pedagogy.

EDUCATION DEFINED.

Education is any effort to assist an immature human being toward social development and efficiency. But we can not rest on this definition unless we are willing to say that the proper goal of life is simply social adjustment and efficiency, and nothing more. Certainly education can not accept anything less as its end than the highest destiny man is capable of. Therefore, any satisfactory answer to the question, "What is education?" must include in its answer to the question, "What is the highest destiny of man?" If we believe that complete self-realization requires not only human society, but also fellowship with God, then it follows that education for us is to assist immature human beings toward complete self-realization in and through fellowship with both their fellows and God. It aims at social adjustment, but holds that complete society includes God and man.—George Albert Coe.

GOD AS AN EDUCATOR.

If God is the supreme educator of the race he is for the same reason the supreme educator of each child. This aspect of the educational problem has been almost entirely overlooked, even by religious teachers. Education has been persistently thought of as something done for the child by his elders, while the possibility that it may consist still more in something wrought within the child by the Divine Spirit has been scarcely dreamed of. It will therefore be worth while to connect the thought of God as the great Educator of the race with the humble, every-day effort of parent or teacher to bring up a child in the way that he should go.—George Albert Coe.

PLAY AND RELIGIOUS EDUCATION.

The relation of play to religious education demands a specific word. Just as the gap between the school and play is being filled up, so the home and the Church should now at last awake to the divine significance of the play instinct and make use of it for the purpose of developing the spiritual nature. The opposition between religion and the play instinct is not real but only fancied, just as that between play and schooling in general. Through our ignorance we have put asunder that which God hath joined together. Here is the secret of much of our lack of power with young people. We teach children to think of their most free and spontaneous activities, their plays, as having no affinities with religion, and then we wonder why religion does not seem more attractive to them as they grow toward maturity. We mask the joy and freedom of religion by our long faces, our perfunctory devotion, our whispers and reticences, and then we find it strange that young people are so inordinately fond of worldly pleasures. Unless we discover the unity of play with education in religion as well as with so-called secular education, we shall never secure control of the whole child or the whole youth for Christ.

The practical problem is, in part, to extend the Christian spirit through all the games of childhood and youth and the play spirit through the instrumentalities of religious education, so that the whole life shall be lived as in the sight of God and in friendship with Christ. If the thought of God or of Christ chills the joy of games and plays, that merely proves that we have misinterpreted the divine to children. The child who cannot perfectly unbend in the presence of his earthly father or elder brother is a witness against such father or brother. There is imperfectly revealed fatherhood, and imperfectly revealed brotherhood. The fact that we have so misrepresented the Heavenly Father and great Elder Brother of us all shows how slow of heart we have been, how slightly we have grasped the principles of the incarnation. God in Christ means God in childhood as well as in manhood; God in childhood's plays therefore as truly as in manhood's work and worship. In fact the freedom of play is a normal element in life and a normal attitude toward life in adults as well as children.

Holding this view we should strive, not to make children like playless adults, but to make adults like playful children. Through-out education the playful attitude of mind should be preserved as far as possible. After all, is it not right jolly to learn things, to have an occupation, to do something worth while? Is it not fun to do right? True, there are unavoidable crosses; there is weakness where we would have strength; there is waiting when we wish to act; action when we wish to rest; there are deprivation and sorrow, and always the demand for self-sacrifice. Yet Je-

sus made no mistake when he called the yoke easy and the burden light, and Paul was right when he called the law of Christ a law of liberty. Why, then, are we so sober in our daily occupations, so unable to relax into the child state of mind? Because we think too meanly of our life; because of our narrow self-consciousness; because the larger self is denied a chance for full utterance. If we would enter into the fullness of life we must become as little children, and we must remain so. Applying the principle to education of children we should strive to prevent even the semblance of a break between the playground, the family altar and the Church.

This will necessitate such supervision of children's plays as will make Christ the Master of the playground—the master, not the spy or the oppressor; the promoter, not the opponent of the play. What a shame that he has been presented to the children as a mere restraint, a mere "don't," a negation, whereas he is come that children may have their own life and that they may have it abundantly. That means play, with its fun, its noise, its contests. The more of Christ there is in play, the more fun there is; for the things that Christ forbids, which center in undue self-love, are the very things that destroy play, while the very things that he commends, which center in social or group activities, are the very things that keep play going at its highest. This does not mean that Christ would have goody-goody boys and girls. Boisterousness, struggle, conquest, the taking of risks and the facing of danger—all these are at some time proper and truly Christian. The essential question is never, Does the child fulfill the law of love? but, rather, is he advancing toward a mature realization and fulfillment of it?

The normal way for children to make this advance is to live out their childish selves in association with one another. They are to live, but they are also to live together. Their contests, even their quarrels, are of value. Quarrels among children are not to be interpreted as signs of a fall from virtue, but rather as thorns with which the child pricks himself in his efforts to pluck the rose of normal social existence. Childhood quarrels provide one with a set of experiences that enable him to keep from quarrelling in after life. Thus an act which in an adult is bad is not necessarily so in a child. Christ comes to children's quarrels, not to condemn them, but so to illuminate them as to make them self-rebuking and self-annihilating. The same may be said of children's anger. It is a stage of undeveloped life. Anger must be experienced before character can become rugged. He who knows not anger knows not how to fight the wrong. So also of childhood, greed and self-assertiveness. These impulses, if allowed to grow without check, become in time an evil character. But they should develop into strength of personality, power of resistance, power to do and win in worthy causes. To make Christ master of the playground, then, means such wise and subtle supervision of play as helps childhood impulses gradually to interpret themselves through their own expression into Christian philosophy and life.
GEORGE ALBERT COE.

HOW THEY STAND.

Says the Nashville Christian Advocate:
"In Alabama there is one Protestant church building to every 248 people; in Virginia, one to every 299; in Georgia, one to every 259; in North Carolina, one to every 254; in Tennessee, one to every 273; in South Carolina, one to every 267; in Texas, one to every 400."

Envy is the proof of discontentment and unhappiness. The satisfied soul is a stranger to it.

SICK DOCTOR

Proper Food Put Him Right.

The food experience of a physician in his own case when worn and weak from sickness and when needing nourishment the worst way, is valuable:

"An attack of grip, so severe it came near making an end of me, left my stomach in such condition I could not retain any ordinary food. I knew of course that I must have food nourishment or I could never recover.

"I began to take four teaspoonfuls of Grape-Nuts and cream three times a day and for 2 weeks this was almost my only food. It tasted so delicious that I enjoyed it immensely and my stomach handled it perfectly. I was quickly built back to normal health and strength.

"Grape-Nuts is of great value as food to sustain life during serious attacks in which the stomach is so deranged it cannot digest and assimilate other foods.

"I am convinced that were Grape-Nuts more widely used by physicians it would save many lives that are otherwise lost from lack of nourishment." Name given by Postum Co., Battle Creek, Mich.

The most perfect food in the world. Trial of Grape-Nuts and cream 10 days proves. "There's a Reason." Look in pkgs. for the little book, "The Road to Wellville."

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

Woman's Department

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

THE DEACONESS CONFERENCE.

Thirty-odd deaconesses gathered at Lake Junaluska, North Carolina, for their biennial conference. It was an occasion they will soon forget, and bonds of friendship and fellowship in the Master's work were formed which will last for all time. It was most interesting to hear discussion of methods and accounts of experiment and success.

Miss Willia Francis, who was consecrated deaconess at the last session of the Woman's Missionary Council, at last account was desperately ill of typhoid fever. We trust that ere this she is recovering.

THIRD QUARTER.

Remember this is the last month of the third quarter. Are your dues and pledges paid up? The mission work depends upon your liberality. Let us all see to it that the full three-fourths of our money is sent in at the end of this quarter, and then let us give a thank offering and praise Him for letting us escape the horrors of war and revolution.

MARY ELIZABETH INN, SAN FRANCISCO.

The Mary Elizabeth Inn, the beautiful new home which has been planned, built and furnished by Mrs. L. H. Glide for our girls who go from their own homes to toil in the great busy city of San Francisco is full. It was opened June 15, and before August only two rooms were unoccupied.

WOMEN IN INDUSTRY.

There are 428,267 women and girls over fifteen years of age engaged in textile factories. Of these, 190,000 women and girls work in cotton mills in the United States. There are 252,432 engaged in making clothes, 80,000 in laundries, 90,619 in tobacco factories and 88,628 in canneries. The census of 1910 gives 8,075,722 women and girls over ten years of age as employed in some gainful pursuit. Of this number 637,086 are girls.

AMONG OUR DEACONESSSES AND MISSIONARIES.

Because of developments at the new Wesley House of Montgomery, Miss Maybelle Marshall has been retained there, and Miss Berta Thomas is located at Louisville, Ky. Miss Helen Burr has resigned from the Avondale Wesley House, Birmingham, Ala., for family reasons, and she is substituted by Miss Edith Brittingham. Miss Sadie Davis, who has worked with us at Vashiti and Virginia Johnson for so many years, has had refreshing and study for a year at Scarritt; and she comes back to us for work at the Wesley House at Orangeburg, S. C.

Our new deaconesses and city missionaries start their life in September, as all of them will be at their posts by that time. Let special prayer for these new workers be made at the September meetings.

SOCIAL SERVICE.

Myself, my husband, my child, my home! Surely a selfish thought! But not so in face of the question, "Do you know yourself, home and family and can you help others until right conditions exist in your own home and home?" In our fourth department we have studied the child at home, at school, at play, woman in industry, woman in home land, in foreign lands, etc., etc. This we ought to study but have we not left the studying of our very own undone. Do we know our own little boy and girl, our own older son and daughter? Do they know from our lips, as parents, anything about themselves, the story of their lives, the sacredness of their bodies, and how that "Temple of the Living God, which temple ye are," should be kept from being defiled. These are questions, in the face of our present appalling social conditions, which every earnest Christian father and mother should be asking themselves. As a remedy for the "social evil," the "proper instruction of school children in the knowledge and thought concerning matters of sex," has been suggested. That is good, but not the very best way. Every parent should covet this privilege before the child enters the public school. This knowledge should be lovingly, tenderly and reverently given by the parents. We need help in this delicate, this difficult, this to many an impossible task.

As Christian women we should not wait for our public school teachers to feel and meet this need of our children and our homes. If your auxiliary has not received report blanks and literature for the Fourth Department, write me at once. I need your help to get a complete mailing list.

MRS. J. B. SMITH.
Supt. S. S. and Local Work, Northwest Texas Conference, W. H. M. Peacock, Texas.

ABILENE DISTRICT CONFERENCE WOMAN'S MISSIONARY SOCIETIES.

The Woman's Missionary Societies of the Abilene District held their annual meeting in Baird, Texas, September 8 and 9, 1914. The ladies of the Local Missionary Society had put forth considerable effort to make this occasion one to be remembered, so the incoming guests were met at the trains and escorted to their several homes, the weather was well-nigh perfect and quite a number of delegates were present, not so many as we had hoped would attend, but those who came were here on business for their King, and the meeting was one continued round of intellectual and spiritual delights.

Mrs. Nat G. Rollins, of Aspermont, the Conference Corresponding Secretary, was the only visitor outside of the district, but she is an host within herself, as an instructor, entertainer and spiritual leader. Mrs. Rollins has few equals and no superiors. Her address on Tuesday night about the Missionary Problems at Home and Abroad was indeed a great address and easily places her in the front rank as a missionary advocate in this country.

All the work of the conference from the welcome address by Mrs. Ross to the consecration service, where, upon our knees around the altar we prayed and sang the final benediction, was up to the high water mark, and all who missed this conference missed one of the most delightful occasions of the year. The success of the meeting was due, mainly, to the untiring efforts, Christian grace and womanly charm of Mrs. Harris, our very efficient President, whose leadership was indeed a blessing to all who attended the conference.

We closed the meeting with unclouded faith in God with a greater determination than we have ever had to spread our Lord's kingdom over all the earth.

MRS. A. W. WADDILL, Sec.

HOME DEPARTMENT HOLDS MEETING.

The Home Department of the German Methodist Church held a very enjoyable social meeting at the church Friday afternoon from 5 until 6 o'clock. Rev. E. F. Schuessler in an interesting talk explained the work of the Home Department and gave some valuable advice concerning the furthering of the work. After the meeting delicious refreshments were served.

BEAUMONT DISTRICT CONFERENCE, W. M. SOCIETY.

The Beaumont District Conference of the Woman's Missionary Society, M. E. Church, South, met at Orange, Texas, September 9, with Mrs. Geo. Call, our Conference Corresponding Secretary, in the chair.

Rev. Whitehurst led the devotional service after which a solo by Mrs. Channing with violin and piano accompaniment was enjoyed. Mrs. Call gave a very instructive talk on the duties of delegates, after which delegates were enrolled from Beaumont, First Church; Beaumont, Nazarene; Beaumont, Robert Ave.; Nederland, Port Arthur, China, Dayton, Orange and Kountze.

The second day's session was opened by our Conference President, Mrs. McKnight. Mrs. Call read a paper on the "Price of Power." Mrs. Whitehurst, Second Vice-President of our Conference, gave a very interesting report of the young people's work.

Mrs. W. W. Dies, District Secretary, reported an increase in all departments. The Auxiliary reports were splendid, all doing good work.

Beaumont District has assumed Miss Charlie Holland's Scholarship in Scarritt, and this young lady will be ready to go to the foreign field next year.

Plans were given for a circulating library in the district.

Mrs. McKnight's institute work was especially good and every one present was greatly benefited by her interesting and very instructive way of presenting each phase of the work. The social features consisted of a reception given at the church on Wednesday night and an automobile ride over the city Thursday afternoon which was appreciated and enjoyed by the delegates.

Miss Gussie Allen, City Missionary at Beaumont, led the closing devotional service and the meeting was adjourned with a prayer by Mrs. Ford, of Orange.

MRS. W. B. SIMMONS,
Recording Secretary.

ATTENTION, JACKSONVILLE DISTRICT, TEXAS CONFERENCE.

Your district meeting will be held October 6 and 7. Opening services Tuesday, 2:30 p. m., at Troup. Our charming President and Home Department Secretary, Mesdames O. L. McKnight and J. M. Spivey, respectively, will grace this occasion with their presence. I'm very sorry ill health will prevent my attendance, but I trust a large number of delegates will be present. So much is learned at these district meetings. Knowledge is power and we must not remain in ignorance of our work. It grows so fast it is necessary that we hear from headquarters often.

MRS. J. C. LACY,
Pub. Supt., Texas Conference.

ATTENTION, DISTRICT SECRETARIES.

This is the way to do—advertise everything readable and at the same time necessary information.

Let the folks know where and when your district meetings are to be held and give out the good programs ahead, so that some study will be given and you can intelligently give an opinion at the meeting when called upon. Some of my dear Publicity Superintendents

already sent in their reports. Please get them all in before the last of the month so I may send mine to Mrs. Steele at once after the first. We are going to have a glorious report this time.

MRS. J. C. LACY,
Pub. Supt. of Texas Conference.

COLLEGIO AMERICANO, PORTO ALEGRE, BRAZIL.

Miss Lamb's report for the last quarter says: "We have nine more enrolled than at this time last year and have had to refuse several pupils. Our house is too small for boarders, but we have fourteen. Two of them have just entered the class of candidates for Church membership. All are interested in our African mission; they are happy over the news that Bishop Lambuth is still "our Bishop," as they say: "Nosso bispo."

PITTSBURG DISTRICT.

The district meeting of the Woman's Missionary Society of the Pittsburgh District will be held in DeKalb, October 12-14. A full attendance is desired.

All ministers of the district are cordially invited to attend. Meeting will open Monday evening, the 12th, and close at noon, Wednesday, 14th.

MRS. R. E. DOLMAN,
District Secretary.

WOMAN'S MISSIONARY SOCIETY

The Woman's Missionary Society held the September business meeting at the residence of Mrs. J. P. Buchanan, Friday at 4 p. m.

Much interest was manifested in the district meeting, which will convene in Brenham, September 21-22. This is a delegated body from the Auxiliaries in the counties of Washington, Lee, Burleson, Austin, Waller, Fort Bend, Wharton, Matagorda, part of Milam. The following committees have been named to execute the local affairs connected with the occasion:

Homes and Reception—Mesdames Pier, Carlisle, Cox, Miss Ahrenbeck.

Music—Mrs. McAdam, Miss Edna Buck. Church Decoration, etc.—Mesdames Ahrenbeck, Harlan and Rial.

Auto Ride—Mesdames Wiebusch, T. A. Low, Jr., Tottenham, Hoffman and McGrew. Address of Welcome—Mrs. J. W. Tottenham.

Delegate from Brenham Home Department—Mrs. J. C. Harris.

Delegate from Foreign Department—Mrs. N. E. Dever.

The members tarried till a late hour enjoying the social features of the meeting.

Elaborate refreshments were served, as is usual when the president calls the society to meet at 412 Sycamore Street.

MRS. C. F. SMITH,
Publicity Superintendent.

ATTENTION, GEORGETOWN DISTRICT!

Since my announcement to you last week I find Mrs. C. S. Belford can now serve as your District Secretary. She thought several weeks ago it would be impossible for her to do so, but she feels now, as the district so much needs a secretary that she will continue to fill the office, although she has many other pressing duties and thus, as it ever is, the busy mother is the one who finds time for this great work. Please send your reports to Mrs. C. S. Belford, Georgetown, Texas, not later than October 15.

MRS. J. H. STEWART.

MRS. W. H. JOHNSON IN GALVESTON.

Mrs. W. H. Johnson, the founder and benefactor of the Virginia K. Johnson Home, has been resting in Galveston for a few weeks. While "resting" she has been making herself useful. She has made helpful addresses at the meetings of the missionary societies. She occupied the pulpit at the First Methodist Church Sunday morning, September 13. She told the story of the founding and maintaining of this home to a large and appreciative audience. The pastor gave her the right-of-way for the hour. She took an offering for the Home and it is hoped that she secured liberal donations. The press of the city has been very kind in its notices of her and her work. The Bulletin of the First Methodist Church had the following:

The Virginia K. Johnson Home.

Our Church is honored today by the presence of Mrs. W. H. Johnson, the founder and benefactor of the Virginia K. Johnson Home in Dallas. It would be a long but beautiful story to tell of her self-sacrificing devotion to this enterprise. God has blessed her in this work and Texas has the distinction of having one of the largest and best Homes of this kind in the world. Space would forbid telling of one out of every hundred cases where unfortunate girls have come to this home and begun life anew. One of the efficient missionaries of a certain Church was once an inmate of this Home. If some kind souls did not open the "doors of hope" how could the lost girl ever get a chance to reform? It is not the purpose of The Bulletin to indulge in any fulsome eulogy, but suffice it to say that Mrs. Johnson is one of the most Christlike characters that graces the State of Texas.

In the midst of the multitudinous claims that are clamoring for help, let us not forget this most altruistic and Christlike institution. Mrs. Johnson's presence will be a blessing and a benediction to any congregation. She is putting her life into this work with a passion that commends itself to all good people. No pastor need hesitate to open his pulpit to her. The money our congregations invest in this Home will not impoverish them nor will her collections militate against other worthy collections.

O. E. GODDARD.

WHAT JESUS DID NOT DO.

The history of a great man may largely be written in negatives—in terms of what he was not, and of what he did not do. It is so with regard to the Galilean Rabbi, who was more than man. Jesus Christ did not found an ecclesiastical hierarchy, much less an imperial

ADVOCATE MACHINE

Is a New Model Drop Head Automatic Lift. Its the very latest creation in Sewing Machines and is sold on a guarantee of the factory, backed up by that of ours. You are thus doubly secure in your purchase—you take no risk. The Advocate Machine is related to cheapness only in price.

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THE PASSING DAY

One or the other of the great fighting armies must finally yield, but which one? Like two beasts with horns locked stand the armies of the allies and the Germans. For two weeks the movement of the Germans might have been likened unto the ebb and flow of the tides. They have advanced a little and then fallen back, but their retreat has been covered by the allies so closely that the twenty miles gap that separated them from the "big front" gate at Paris has expanded until nearly five times that distance intervenes between the Kaiser's army and the goal. The positions of advantage purchased by the Germans at such great cost of human lives have been lost to them and the allies are now in most part in full possession. It is too early to venture a prediction as to the outcome of the great battle that is on. Millions of men are engaged in mortal combat. In the meantime Russia has not been idle. She has been mixing it with the Austrians and advices from Petrograd indicate a series of victories over her now almost "tired out" adversary. Italy has not yet entered the arena of activities, but it is likely she will be forced to do so. She can not maintain a position of neutrality much longer. The word from England is not comforting. She has suffered the loss of three cruisers sent to the bottom of the North Sea by German submarines. The cruisers were of the type now almost obsolete, but they were of the North Sea Fleet and were of need to the British navy at that base. The events of the next week may show some decisive action along the blood-stained front. Who will win?

One day last week a number of summer visitors were standing on the pier of the Oak Shore Club near Rockport, Texas, among them being Miss Katharine Doran, of Dallas, and Mrs. Percy Smith and her little daughter, Louise. Suddenly the little child fell headlong into the water. Mrs. Smith, with a mother's instinct, though she could not swim, jumped in after the child. Some both mother and child were in distress, and Miss Doran, said to be one of the most expert swimmers on the coast, leaped to the rescue. She brought both to land quickly and was none the worse for her efforts. Miss Doran, it was related, first turned her attention to the child, and then made for the mother, whom she supported until persons on the pier could lift her out of the water. Miss Doran is a daughter of William Doran, formerly one of the city commissioners. The heroism of Miss Doran is to be brought to the attention of the Carnegie Hero Commission.

Rates and items of taxation of the emergency revenue "war tax" bill were agreed upon by the Democratic members of the House Ways and Means Committee. Except for the rates on beer, wines and gasoline, the bill closely follows the "special tax" and "stamp tax" of 1908. Representative Underwood estimates that \$105,000,000 will be raised annually by the measure. It is provided, however, that the taxes imposed under the "stamp tax" section shall be operative only until December 31, 1915.

Arthur Nelson and Neil Ankerstorf, farmers, were killed by lightning on a farm near Avoca, Texas, last Friday. They had stepped into a barn to get out of a rain storm, when the building was struck.

The report is that the Constitutionalists Government will turn the operation of the National Railway of Mexico over to the company after a shareholders' meeting to be held October 7. This information has served to allay the fear of American bondholders. Bondholders now have notified the department they will await the outcome of this meeting before making representations concerning the recent taking over of the lines by the Constitutionalists. Mr. Silliman reported that the Carranza officials explained the action as an "emergency of war." The Mexican Government owns fifty-one per cent of the railway stock. The Constitutionalists will elect new directors at the proposed meeting.

"Talk of peace was started by the people of the United States," said Count Von Bernstorff, the German Ambassador to the United States. "Its continuance after the answer sent by the German Government, through Ambassador Gerard, depends upon the attitude of the allies. As long as they talk of crushing and dismembering Germany there is absolutely no possibility of peace. I am quoting Premier Asquith and other Englishmen. I have no idea that Germany could be crushed or dismembered. No lasting peace would be possible if a square inch of Germany territory was given up. That applies to the colonies of Germany, as well as the German Empire itself. It is perfectly clear that if any territory was taken, Germany would again arm to the teeth."

The National American Woman Suffrage Association has officially joined the "Buy-a-Bale" movement. Dr. Anna Shaw, president of the association, who is campaigning in North Dakota, wired Mrs. Stanley McCormick, of Chicago, the treasurer, to invest in fourteen bales of cotton for the "Anna Howard Shaw fund" amounting to \$200. The fund will be divided among fourteen State associations, the president of each being authorized to buy a bale of cotton.

General Funston has been ordered to get his forces in readiness to leave Vera Cruz by October 1, or shortly thereafter. It has not been fully determined whether these forces will be stopped at Galveston for a short rest before being sent to their former stations, or whether the transports will be ordered to the nearest point of landing to the home stations. There is a general feeling of optimism in administrative circles regarding Mexican affairs, and that the election results of October 1 will leave the Re-

public in a fair way to mend its broken fortunes. Until the new conditions can be firmly established, the feeling is that the border should not be unprotected. Towns along the Texas border where troops have been stationed were considerably exercised over reports that the soldiers were to be immediately withdrawn, and they have been flooding their congressmen with telegrams in protest.

Postal clerks no longer will be required to look in the city directory and supply addresses of persons to whom post cards are sent and from which such street address has been omitted, according to a ruling received from the Postoffice Department at Dallas postoffice. The tendency to send out such mail is principally on the part of large business houses, the instructions say. Much of this advertising mail, bearing simply the name of the addressee and the city. Hereafter it will go into the general delivery boxes.

In a wreck of a "Queen and Crescent" train, near Livingston, Ala., last Thursday, ten persons were killed and about thirty seriously injured.

The United States Government has sent a formal note to Great Britain inquiring if the recent interview attributed to Sir Lionel Carden, British Minister to Mexico, criticizing President Wilson for withdrawing American forces from Vera Cruz, was accurate in any part. An indication of the displeasure of the American Government of the incident is understood to have been conveyed in the note. High officials do not explain what is expected to be the outcome of the representations, but it would occasion no surprise here if a complete repudiation of whatever views of Sir Lionel may have expressed would be issued by the British Foreign Office. Diplomats also consider it possible that Sir Lionel may not be accredited to Brazil, his new post, because of the incident. The American Government more than once has had occasion to intimate to the British Foreign Office that Sir Lionel Carden was thwarting the Mexican policy of the American Government. He was virtually forced to leave Mexico by Gen. Carranza, the diplomatic intervention of the United States alone preventing the Constitutionalist chief from abruptly handing passports to the British envoy.

The second special session of the thirty-third Legislature convened Wednesday. The call was for the purpose of enacting a law creating the Bank of Texas and to consider and act upon such other matters as may be presented by the Governor. It is doubtful that the real work on the bank bill can be begun before Monday. The fact that the Governor included the provision "to act on other matters" would indicate that he will submit additional subjects for legislation before adjournment.

Early reports from the State-wide prohibition election in Virginia on Tuesday indicate the State has gone dry by a majority of more than 20,000. Richmond gave 1282 for prohibition and 6011 against.

Mmanuel Madero, a brother of the late President Francisco Madero, of Mexico, purchased a carload of farm implements in Dallas last week. Mr. Madero has been a shipper of cattle and sheep to the Fort Worth stock market for nearly two years and has been doing the most of his trading in North Texas. Practically all of his ranch supplies have been bought in Fort Worth and shipped to his holdings in Mexico. Since the last revolution, in which his brother was killed, the Madero estate has been unsettled, but now that the followers of Francisco Madero are again in control the remaining members of the family have started anew to rebuild the properties they control.

Deposits in the Dallas Postal Savings Bank have increased from \$131,150 to \$169,883 during the last sixty days, according to figures made public by Postmaster B. M. Burcher. This is an increase of \$38,733, or about ten per cent, and establishes a record in the amount of deposits. The number of depositors also exceeds all previous records, there being 1642 individual accounts. The maximum deposit allowed at one time is \$500 and the maximum which one depositor may have at one time is \$500. The average deposit is a little more than \$100 at the present time. After a patron has deposited \$500 he is entitled to buy bonds bearing two and one-half per cent interest. The Government pays two per cent on the savings deposits.

Sorghum, over twelve feet high grown by J. B. Nisbit, near Keller, in Tarrant County, Texas, was exhibited in Fort Worth last week. This variety of sorghum is the saccharine, used for making the sorghum sirup of commerce. Mr. Nisbit has over two acres and the sample brought in is only a fair sample of the entire field. It measures twelve feet two inches from the lowest joint to the seed head, inclusive.

The dead body of Gustave Tietze, aged sixty-seven years, a retired business man of Galveston, was found floating in the Gulf of Mexico three-quarters of a mile from shore one day last week. It was his custom to go in swimming nearly every day, and it is presumed his drowning was due to cramps. He earned distinction as a writer of poetry in German under the pen name of August Belle.

The command of the North Atlantic fleet has been turned over to Rear Admiral Frank F. Fletcher by Rear Admiral Chas. J. Badger. Admiral Badger becomes a member of the general board of the navy at Washington, of which Admiral Dewey is president.

Representative Garner, the Texas member of the Ways and Means Committee, will offer an amendment before the committee providing for a tax on incomes, and that beginning July 1, next year, when the income tax would be collectable, the proposed stamp tax be repealed.

All parts of the country were represented at the annual convention of the National League of Third and Fourth Class Postmasters held in Baltimore last week. Texas was honored by the election of Samuel G. Reid, postmaster at Oglesby, to the position of treasurer. Resolutions of praise for the efficient manner in which Postmaster General Burleson conducts the postal affairs of the country were adopted.

The Trinity River Navigation Company steamer Commodore Duncan quietly slipped into port at Dallas last Saturday and docked at Pier No. 1, foot of Commerce Street. Among the passengers were Hon. Wm. M. Holland, Mayor of Dallas; Gen. M. M. Crane, John W. Philip, J. R. Babcock, J. J. Simmons, W. R. Boyd and Commodore

Duncan, for whom the boat is named. The manifest of the Duncan showed among other freight, twenty bales of cotton consigned to the Interstate Warehouse Company of Dallas. Capt. Gray reports the actual running time of the boat from Houston to Dallas as seven and one-half days. This included the run down Buffalo Bayou or the Houston ship channel to Galveston Bay and across the bay to the mouth of the Trinity. According to Capt. Gray large plantation owners and timber men along the lower stretches of the river welcome the running of the boat and promise enough shipping to keep the boat busy all the time. Cotton, cord wood and lumber will probably be the chief items handled by the boat.

Unless the European war should present new tangles Congress will probably adjourn October 15, after a continuous session of eighteen months. The river and harbor bill, the war revenue bill and the Ferris bill to provide for a national system of public land lease will probably be disposed of this week. Trust legislation is about concluded. The trade commission bill awaits the President's signature, who is delaying signing it until the Clayton anti-trust bill also reaches him. The disputed point of the measure to be determined concerns the amendment by Senator Reed to give the courts authority, when corporations are convicted, to appoint receivers and sell property of corporations to persons who would restore competitive conditions.

There's going to be a bargain sale, the magnitude of which has never before been equaled in the history of the world. It will be one week in October throughout the land. The idea is original with Miss Genevieve Clark, daughter of Speaker Champ Clark. Appealing to the patriotism of American women, she has put under way a campaign to popularize cotton goods. She suggested that in every department store in the United States a grant sale be held for one week in next month. By this means, she believes, the financial stringency now confronting the South by reason of its closed European cotton markets, will be relieved.

British, French and Belgian diplomats are agreed that "war must continue" until German militarism is wiped out. They declare there is no chance for either a truce or peace negotiations. On the latter, President Wilson entertained a similar view. While it was hinted in administration circles that there was a possibility of effecting a truce, nevertheless the suggestion was rejected.

Officials of the United States Treasury department will make a statement regarding the department's efforts in asserting the use to which banks are putting the emergency currency already issued, but indicated that the situation will be covered in a treasury statement within a day or two. Recently telegrams went to all national banks in Southern States, making inquiry as to cotton loans and interest charges, with a view, it is said, of ascertaining the character of business being pursued in the emergency. Many replies have already reached the department.

Many prominent Dallas business men are wrought up over statements made by Senator Burton, of Ohio, in his filibuster against the river and harbor bill. They were amazed to learn of a threatened congressional investigation of Texas' alleged activity toward the passage of the bill, which contains many Texas items. Senator Pomerene, of Ohio, it was stated, may also ask for an investigation. The two senators claim to have letters from a Cleveland firm which says it has been warned to help withdraw the opposition to the bill or all of its Texas business would be stopped. This firm sells dredge buckets and other material of that kind. Secretary J. R. Babcock, of the Chamber of Commerce, said: "I don't believe the Cleveland firm has any letters to that effect. Why, there is not a supply of those materials, and besides they are let by Government contract to Eastern firms. The statement that Texans are threatening to boycott any firm in an effort to get the bill passed, I think, is absurd."

The "flying squadron" of prominent prohibition workers will spend two days in Oklahoma City this month. All the members in the city are co-operating in arranging for the event.

President Wilson is quoted as saying that he is "earnestly and prayerfully" trying to do what he can for peace in Europe. To this end he was anxious that newspapers avoid printing stories that would put the Administration in either a false or foolish light. He declared "it is understood" that the President plans a world congress. Such stories, he said, may operate to break down his efforts for peace. The President was particularly solicitous that newspapers print only such stories as were based on accurate information, and on ideas that are at least tenable.

Throughout the British Isles, enlistment continues unabated and a noteworthy feature is the high standard of the recruits. Students and young professional men are conspicuous in every squad seen upon the London streets. "It's a long way to Tipperary" now has become a fixed classic in this war such in its history as there'll be a hot time in the old town tonight," swept through the American army in Cuba during the Spanish-American war. Even the German prisoners interned in England have caught the fever and may be heard singing it as well as they can.

One hundred and twenty-one depositors of the defunct Texarkana Trust Co. filed suit against stockholders of that institution for claims aggregating \$15,000. It is alleged the stockholders paid dividends on stock not paid for in cash, and by agreement they became responsible for depositors or losses sustained in the trust company's failure last year.

Deposits amounting to \$48,000,000 were in the 9653 postal savings banks of the country on August 31 last, according to a preliminary examination of reports to the postoffice department. The increase in August was the largest since the system was inaugurated, amounting to about \$4,200,000. New York City with deposits totalling \$5,366,544 leads all other offices. This office with an increase of \$926,842 in August also made the largest gain for the month. The average daily receipts in New York were about \$50,000.

President Wilson declined to receive Horace L. Brandt, of Chicago, who went to Washington to present messages from several German-American organizations protesting against charges of atrocities made by the Belgian Commission against the German army. The President took the position that he had already refused to permit natives of other belligerent countries living in the United States to discuss the war with him

and that the messages of the German-Americans were not of the same nature as those brought by the Belgian commissioners. He planned to write a letter to Mr. Brandt, explaining that his recent statement on neutrality addressed to the American people should apply equally to all living in this country.

The Black Diamond liner Lingan last week rammed and sank the Canadian Government steamer Montgomery during a fog at Beauport banks, a mile below Crane Island in the St. Lawrence River, twenty-six miles from Quebec. Fourteen persons, members of the Montgomery's crew and of families of two Houghton keepers about the Montgomery lost their lives.

James E. Sullivan, noted throughout the world as an authority on amateur track and field athletics, died in New York last week from the effects of an operation, at the age of fifty-four years. His greatest athletic fame came in connection with the Olympic games held in Europe beginning in 1906. He was appointed special American Olympic commissioner at the Athens, London and Stockholm meets by Presidents Roosevelt and Taft.

President Wilson has notified the world that the United States at this time cannot pass judgment on or take any part in controversies between the warring European nations over alleged violations of the rules of civilized warfare and humanity. He said settlement of these questions would have to wait until the end of the war, which he prayed might be soon. The President announced the American Government's position, first in an address to the commission sent by the King of Belgium to protest against alleged atrocities committed by the German army. Later he sent a cablegram along similar lines to the Emperor of Germany, replying to the Emperor's protest that the allies were using dum dum bullets.

The three-masted schooner Francis H. Leggett, 1606 tons register, is reported to have gone down sixty miles south of Columbia River. Her crew of nearly twenty and thirty-seven passengers were lost. The information of the Leggett's loss was received by wireless at Portland, Oregon, from a Japanese cruiser.

Chief Justice Thomas J. Brown, of Texas, in an address at Dallas last week advocated the establishing of a dual Supreme Court composed of six justices to care for and relieve the overcrowded docket of the Texas Supreme Court. The dual court, according to Judge Brown, should act separately, except where there is a division of opinion in either section and then the dissenting member of the court may have the right to ask the opinion of the entire court. In cases where the entire court would then disagree Judge Brown suggested the court or the Governor might be empowered to name a seventh justice to break the deadlock. This remedy was accepted by a majority of the 100 Dallas lawyers who attended the meeting as perhaps the most feasible plan to solve the difficulties that now confront the Supreme Court.

War isn't a picnic, but a picnic—a continuous picnic—according to a Chicagoan who has just returned to the "Windy City" from abroad. "Every man is trying to go on this picnic, and also every woman," said Mr. Benesev. "A German girl, who was refused as Red Cross nurse, took her life by throwing herself into a stream. Society women in London go out on the streets and accept every man they meet to enlist in the war for their King. When a man's reply is unfavorable to enlistment the women stick a white feather in his hat. There is a great deal of commotion on the streets; for, of course, every man objects to the brand of a coward."

Col. Theodore Roosevelt, addressing a State-wide meeting of Progressives in Wichita, Kans., last Saturday, elucidated his position on important subjects. He discussed the relations of capital and labor at some length, pointing to the Colorado labor troubles as illustrating the failure of national and State governments to enact and enforce effective laws, and pointed to the New York, New Haven and Hartford Railroad scandal as an example of capital gone wrong in the absence of proper governmental control. Business, he asserted, is entitled to its profits, and we must learn to accept the principle of combinations of capital as of the highest economic value. But this acceptance, he insisted, must carry with it a fair share of the profit to the employe.

At a continuation of the September 1 meeting of creditors of the Southern States Cotton Corporation before Referee in Bankruptcy Eugene Marshall, in Dallas, the report of Receiver S. W. King was approved and other matters heard. Creditors were represented by attorneys only at the meeting. J. C. Jones, trustee in bankruptcy, reported on several matters, including the sale of assets.

October 3 will mark the sailing of a steamer from Galveston with the first cargo of cotton to the far East through the Panama Canal. Announcement of plans for the initial cargo from Galveston to Japan was made by H. L. Ziegler, ocean freight broker, representing large interior Japanese exporters. The cargo of cotton will consist of 12,000 bales, now being assembled, and it is certain, according to Mr. Ziegler, that the shipment will be ready to go on the date announced—October 3. Four steamships, Mr. Ziegler announced, have also been booked by him to follow the Penrith Castle to Japan, the loadings to be made during the months of October and December.

The emergency tax bill designed to raise \$105,000,000 war tax as finally drafted, and now before Congress, contemplate the levying of a tax on most everything that can possibly be considered a luxury. It also puts a tax on all kinds of insurance policies, picture shows, theaters, pawnbrokers, commercial bankers, telephone and telegraph tolls, Federal, State, county, town and municipal bonds, sleeping car berths, etc. The war tax is effective immediately upon passage of the bill except that the stamp provisions will not become operative until November 1.

The revised bill having for its purpose the relief of the cotton growers, introduced by Representative Henry, of Texas, contemplates making loans to farmers of Government money through State and national banks. The measure was worked out by him and delegates from the National Farmers' Union, and while the direct loaning of money to the farmers is the chief feature, the bill places a value of ten cents a pound upon this year's crop. In addressing the

House Committee on Banking and Currency, Mr. Henry said the ten cent feature was tentative, and that the producer would be satisfied if he could obtain as much as \$30 a bale for his cotton. This statement was concurred in by other members of the delegation of forty appointed to attend the hearing. The new Henry bill provides that the Government shall issue \$500,000,000 in treasury notes to be deposited in national and State banks situated in cotton States. When a producer of cotton or owner of the land upon which the cotton was produced presents to the bank a bill of sale on cotton in the bank shall loan a part of the special deposit at the rate of ten cents a pound for middling grade, at the rate of three per cent per annum. Title to the cotton is vested in the bank, as custodian, with direction to provide insurance and warehousing, the cost of which shall be met by the bank and held out when the staple is sold, the bank receiving an interest rate of six per cent.

A few hours before Mrs. Wilson died she told the President she could "go away happily" if she knew the alley slums would be wiped out. Wood was sent to the capitol and the House district committee promptly reported a bill carrying a large appropriation to clear the slums. The House did not pass the measure as reported because of constitutional objections. The Senate, however, passed an old act providing for abolition of the slums. The House accepted this as a substitute, acceptable to the White House, last week. Congress passed the bill that was so much desired by Mrs. Wilson and it has been signed by the President.

A Nation-wide movement to raise funds for the relief of Polish war sufferers has been started at Chicago. A million Poles, it is said, are now engaged on the battlefields of Europe. John F. Smolarek, leader of the "The helplessness of the Poles should awaken sympathy here in America," said the Polish leader. "Unlike the English, the French or the German soldiers, they are not fighting a common foe of another race. They are fighting their own brothers. The Serbian boy dies fighting for the honor of England; the German boy to add glory to the escutcheon of Hohenzollern, but the Polish boy dies because they have forced upon him the uniform of his oppressor and his enemy. The Polish boys in Russia uniform have no quarrel with the Polish boys who bear the colors of Germany and Austria, yet they are mowing each other down by the thousands."

More than 250 Protestant clergymen are bearing arms in the French army, according to a statement issued by S. Karl Taylor, secretary of the Board of Foreign Missions of the Methodist Episcopal Church. Nearly all of the German Methodist ministers, engaged in missionary and religious work in South Germany, also have been called to the colors, he states.

Net income of the operations of the railroads of Texas decreased \$6,301,222 or 24.90 per cent for the twelve months ending June 30, 1914, as compared with the twelve months of the previous year, according to a comparative statement of operating revenue and operating expenses and income from operations, made public by the railroad commission. This statement shows the total operating revenue of the railroads for the year ending June 30, 1914, to be \$108,304,150, which is a decrease of \$7,218,245 or 6.25 per cent from the previous twelve months; operating expenses, \$99,178,511, which is a decrease of \$107,023 or 1.02 per cent. Freight revenue decreased \$6,556,980 or 8.21 per cent, and passenger revenue decreased \$65,171 or 10.28 per cent.

The President has issued orders for the evacuation of Vera Cruz, American soldiers and marines under General Funston, who have held Mexico's principal seaport since it was seized by the fleet April 21 last, will embark for home as soon as the transports can go after them, and shortly afterward all of the war fleet except a few light draft vessels will be withdrawn.

That men have been shot down in the streets of Paris for refusing to salute the French flag is the most startling assertion made in a letter from Madame Onativia de Boyedon in Paris to her brother, Frank B. Knight, of Dallas. Madame Boyedon, who has often visited in Dallas, wrote that the situation of herself and of other Americans in Paris is very grave. Madame Onativia de Boyedon, who was formerly Miss Grace C. Knight, of Austin, has lived in Paris for twenty-one years. Her letter told of suffering on every hand and said that even those with drafts and orders for money could not secure cash in Paris. In a cablegram, she added the information that her chateau, fourteen miles out of Paris, had been razed in preparation for the expected siege and that she had joined the Red Cross and expected to go to the front. In her letter she said that she herself had witnessed people shot down in the streets of Paris for refusing to salute the French flag when commanded to do so.

The Controller of the Currency sent telegrams last week to all National banks in Texas asking for data concerning loans on cotton and the movement of the staple. One purpose of the inquiry is to develop to what extent there is a market, and another to ascertain what the prevailing maximum interest charges are. Complaints have been coming to the members of Congress from all sections of the cotton belt complaining about high rates of interest. The Federal Reserve Board began consideration of eligibles for class "C" directorships of the twelve reserve banks, but reached no definite conclusions. Before the board are more than 200 names, out of which thirty-six men are to be chosen. In view of the length of time it may take to select the class "C" directors, it is possible that the board will be unable to open the reserve banks on October 1, as indicated by Secretary McAdoo.

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NOTES FROM THE FIELD.

(Continued from Page 5)

We had good help at several places on the work. Some very fine meetings. We finished up all our meetings by the fourth Sunday in August, so the first Sunday in September we went to a schoolhouse and started a meeting and ran until Friday night. We had forty conversions and thirty reclamations. Organized a Methodist Church with thirty-seven members. Seventeen joined the Baptist Church, making a total of fifty-four joined as results of the meeting, with several more to follow. Yes, we heard the old-time shout again and heard them testify, saying they had burned up their forty-two outfit and rotten literature in their homes. We have had 110 conversions and 107 additions to the Church this year. We want to make it 125 by conference, and we say to God be all the glory. We still have peas to eat, war or no war. Though times look a little hard, and with a nice raise over last year's assessment, the work has paid pastor and elder about seventy per cent of the assessment. We are doing our best on the conference collections. Hope to be at Bay City with a clean sheet in every respect.—W. M. Bass.

Lexington Mission.

We began our revival meetings July 4, starting at Porter's Chapel. This was a great meeting. We did the preaching for two or three days, after which we secured the help of Rev. Chas. U. McLarty, who came to us in time of need and did the rest of the preaching. Brother McLarty is one of those preachers that can adjust himself to any congregation and meet their individual needs. He preached nineteen sermons, and we received nineteen into our Church as a result. This almost doubled our membership at that place. Our next meeting was at "Salty." Here we had the help of Rev. E. G. Cooke, of Rockdale. Brother Cooke is truly a good preacher, and never fails to declare the whole counsel of God. At this meeting we had eleven conversions and reclamations and four additions to the Church. This meeting was in progress during the election, which hindered it in many ways, but God saved some in spite of all the obstructions that came in the way. After the close of this meeting we started another one at Center Point. We only had one week that we could give to this place, and the rain stopped us two days, so we could not do much in that short time, but we believe that much good will come out of our efforts. Our fourth meeting was at Pleasant Hill. This is our strongest Church on the work, and a better people never lived than some at this place. Rev. D. S. Burke (one of their former pastors) was with us and did the preaching for five days. The power of God was with him and he gave us the old story of the cross in its simplicity, which reached the hearts of men, brought back the backslider and saved the sinner. He was called home before the meeting closed to conduct a funeral for some of his people. As a result of the meeting the Church was revived, backsliders reclaimed, sinners converted and four additions to the Methodist Church, with some to go to other Churches. Our last was a union meeting with the Baptists, Presbyterians and Christians. At Tanglewood Rev. T. C. Johnson, a Presbyterian minister, did the preaching, and did it well. He is perfectly fair with all Churches, and I can recommend him to any one who wishes a man to hold a good union meeting. Results: Twenty-two conversions. All joined the Church. Baptist, eleven; Methodist, six; Presbyterian, five. To God be all the glory.—H. B. Daily, P. C., Aug. 26.

Jacksonville Circuit.

As there has been no hearing from Jacksonville Circuit at all this year, I will write a few lines. Will say, first, that this scribble, after spending a very strenuous year at Alba last year, was read out to that charge for another year. As soon as conference was over we began planning and working for a great year. The indications were quite flattering. The Board of Stewards held meetings and laid plans which pointed to handsome raise in the salary. I had made arrangement with Rev. D. L. Coale to hold a meeting in Alba, which he has just done, resulting in a great revival and uplift to the town, as was written up in last week's Advocate. But about six weeks after the conference, by mutual agreement between the presiding elders and pastors involved, Rev. J. R. Ritchie and I were exchanged, he going to Alba and I coming to Jacksonville Circuit. Since I spent the years 1900 and 1901 in school in the A. C. I. at Jacksonville and owing to the fact that I own a little home here and lived here the two years 1911 and 1912, and owing to the further fact that I have two grown daughters that I was very anxious to put back in our school here, the exchange was quite agreeable to myself and family. So after being away from this town a little over a year we landed back in Jacksonville on the 16th of January and took charge of Jacksonville Circuit—rather they took charge of us. As some of my first preaching was done on this work when in school here, the first meeting I ever held was at Providence, and I helped Brother Burke in a meeting at Antioch a few years ago, and two of my churches were on Frankston circuit three years ago when I was pastor on that work. In fact I organized one of them. I was by no means a stranger to many of the people in the bounds of this work. I had preached at every church in the charge. Bro. Ritchie had spent one very successful year on this work and was deservedly popular with the people. They

all speak of him in the best of terms. But notwithstanding his popularity, I was never more cordially received in my life. His splendid year's work made it possible for me to have a good year. The Scripture says: "One sower and another reaper. I have sent you to reap that whercon you have bestowed no labor: others have labored, and ye have entered into their labor." I came and entered into Brother Ritchie's labors and have had a splendid year. With the help of the Lord and the good people I have held all my meetings myself, except at Ironton, where Brother Elrod was with me two days and rendered splendid service. We have not had a large gathering of members into the Church, but our meetings have resulted, in the main, in a good revival in the Church, with a few very promising new members received. The Church as a whole is in a good, healthy condition spiritually. Some of the best, most loyal Methodists on earth are found on this charge. They believe in the Church, they have faith in God and they stand by their pastor. The pastor that would not be proud of them would be hard to please. I have never seen a station that had a more businesslike way of handling its finances and making its reports to the Quarterly Conference than this Board of Stewards have. I am sorry to report, however, that our conference assessments are very much in arrears. This is due in part to the fact that I came on the work late and for that reason failed to collect a good part of them in the early part of the year. Furthermore, with the same amount of salary, the conference assessments against this charge, including the district parsonage assessment, is \$100 more than the assessments against the Alba charge. Now with the financial depression that is on us the way is exceedingly dark. By the help of the Lord I am going to do the best I can. May the Heavenly Father guide us all and bring us safely to Bay City with good reports and bright faces to sing that good old conference hymn: "And Are We yet Alive, and See Each Other's Face?"—J. C. Huddleston.

Goree Circuit.

We closed our series of revivals for Goree Circuit last Sunday night, September 13. We have had about sixty professions and forty accessions to our Church. We were assisted at Heiner by Rev. O. P. Clark, of Albany Station, who did some good faithful preaching and earnest work. We had a good meeting, a number of professions and accessions. Our next meeting was held between Ronton, on the Goree charge, and Grasshopper, on the Weinert charge. Rev. V. H. Trammell, of Weinert Circuit, and I held our meeting for the two places together. Rev. C. B. Meador did the preaching and he did it well. It was an old-time revival, as was prayed for by many of our people. The power of God came down in answer to prayer. Old-time conviction came to the hearts of the unsaved and they were made to fall at the mourners' bench, and during some services, all over the arbor, and cry for mercy and pardon and were converted and shouted his praise. Indeed it was a great meeting for the length of time. Only about one week about forty professions and several joined the two Churches. Several infants baptized. Our next meeting was held at Hood, where our son, Rev. H. B. Watts, of Amarillo, assisted and did some good, earnest, faithful work and good preaching. The people were very busy and we did not have the great visible results that we had expected, but it was in many respects a good meeting. We received ten in the Church on profession of faith. Our next and last meeting was held at Goree which lasted about twelve days. It was in many respects a great meeting. Rev. F. L. Hutchinson, the lawyer evangelist of Snyder, did the preaching. He is good help. He did some of the most earnest, searching preaching that I have heard in any meeting. He is simply fine in a meeting. He is a very spiritual, faithful man of God. We all love him and want him again in our meeting next year. We had about twenty-two professions and reclamations. We had a great meeting in the Church, where we most needed it. We had many difficulties to overcome in and out of the Church, many of which are now out of the way and Goree charge is on rising ground. Every appointment is in better condition now. We are expecting to wind out well on the charge and come to conference with a full report. We see no reason why we should not have a fine financial report. Our crops are simply fine in this part of the country. We are expecting Goree to be made a station right soon. We have a fine little town and a splendid class of people here. They are able and I think will soon see that they ought to have the full time of a preacher. We all love Dr. Rankin and the dear, old Advocate, the best paper published.—J. H. Watts, P. C.

Nash and Redwater Charges.

My trip the last week-end carried me to Nash charge for Saturday and Sunday morning and Redwater for Sunday night and Monday. At Nash I found Brother Hall very much worn from his summer campaign, having just closed a three weeks' meeting last week, but he was rejoicing over the great success achieved in those meetings. He has had more than 150 conversions and 136 additions to our Church, and has one or two meetings yet to hold. In one community, where sin and wickedness have had almost undisputed sway, where boot-legging, drinking, crap-shooting and dancing were going on almost all of the time, he held a meeting that revolutionized the community. There were many professions and 104 additions to our Church, and quite a number to other Churches. Several preachers will come out of that meeting. A church costing \$2500 has been built this year at Nash, and one

that was commenced last year at another point on that charge has been finished. The salaries and collections are woefully behind, but if money matters loosen up the end of the year will see much bettered conditions. The Redwater charge still wears the scars of the terrible cyclone that visited it in May, and Brother McCrary has worked under very trying circumstances, with two of his churches wrecked and parsonage badly damaged, and his people such losers in the storm, that they have been able to do hardly enough for them to keep them from real suffering; yet he and his family have been brave, and have stayed with their work through it all. Our preachers who have been more fortunate could do no more worthy thing than to send me a few dollars to help them in this time of great need. I held the last conference for them Monday morning. The reports were extremely short, but with improved conditions in business circles much will be done in the next eight weeks. The strain has been terrible on him and his family, but they are hopeful and devoted to the work. We have not been able to rebuild our churches for lack of funds, and our inability to collect the tornado insurance, and that leads me to say, let our people be very careful as to the company in which they insure. Beware of reciprocal companies.—O. T. Hotchkiss, P. E.

Hewitt and Spring Valley.

Our annual revival campaign for this charge closed the first Sunday night of this month (September) at South Bosque, where we had, by odds, the best meeting that was ever held in that section by any denomination. The meeting lasted only eight days, but they were days of strenuous work, preceded by a thorough organization as was possible under the peculiar circumstances prevailing there. At this date of Christian propaganda in Texas none but those familiar with the place can appreciate the difficulties encountered. In matters of thrift, honesty and education this community is not far behind the best rural communities in the State; and yet, singularly enough, "isms" opposed to evangelical Christianity have for years dominated the sentiment of the masses in spite of the fact that through the years our Church and the Missionary Baptists have maintained a work there, and that a few faithful men and women in each body have been letting their lights shine. Not all the "hard cases" were converted.—(Continued on Page 16)

CHURCH DEDICATION.

The Methodist Church at Ladonia will be dedicated by Dr. G. C. Rankin on the first Sunday in October. All former pastors and their wives are cordially invited to be present. J. M. SWEETON, Pastor.

Our church at Bells Chapel, Honey Grove Circuit, will be dedicated Sunday morning, November 1st, Rev. G. C. Rankin preaching the dedicatory sermon. All former pastors and friends who have moved from the neighborhood since the enterprise was projected are invited to be present and enjoy the occasion with us. Come and we will have a great time. R. P. BUCK, Pastor.

WEST TEXAS CONFERENCE.

All that will be necessary this year to settle with the Statistical Secretary will be to show him your "roll of honor" certificate issued by Judge Walsh. Last year we required the original receipts as per conference rule. This year bring your "honor roll certificate" only. If you fail to get one, bring your receipts. J. H. GROSECLOSE.

NEW MEXICO CONFERENCE.

To those expecting to attend the New Mexico Conference, at Pecos, Texas, October 14: We will be able to furnish entertainment for all pastors, including those transferring coming to take work in the conference, all lay delegates, and the delegates and officers of the Woman's Missionary Conference, with the Connectional officers of the General Church and the women's work and representatives of our own educational institutions, etc. All who are not regular members of the conference or supplies, with those coming from outside the conference, had better notify the pastor of their intended coming. It will be much better for all concerned if you will plan to reach Pecos on a day train. Fraternally, J. F. HEDGPETH, Pastor.

A VERY IMPORTANT MATTER

The preachers of the North Texas Conference who desire to make application to the Church Extension Board at the ensuing Annual Conference for help on churches and parsonages will please read this carefully, and act accordingly. Our Secretary has had trouble and has been unnecessarily blamed for not getting in his reports to the General Board, and for not having money sent to applicants as early as they expected it. This has been caused mainly because the board in kindness to careless applicants has made conditional grants, and the applicant has delayed fulfilling the conditions, and thus deranged the orderly report of the Secretary. The following rules in making applications should be strictly observed: (1) Be sure to fill out all the blanks. The omission of one name will sometimes vitiate the application and defeat its purpose. (2) See that the County Clerk certifies to the insertion of the "Trust Clause" and affixes the seal of his office to the document. (3) Write plainly in ink and be careful about making figures. (4) Send in application at least six weeks before conference. Send application to the Secretary, Rev. J. H. Griffin, Clarksville, Texas, as he alone is in possession of blanks and has full charge of all correspondence of the board. (5) Let the applicant see to it that his own charge pays the assessment for Church Extension in full. That fact itself will have much weight with the board in considering his claim. (6) This means you; do it now. Fraternally, J. W. HILL, Pres. B. of C. Extension, N. T. Conference. M. E. Church, South.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders. In figuring cost 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—Something new, fastest sellers and quickest repeaters on earth. Permanent, profitable business. Good for \$50 to \$75 a week. Address, AMERICAN PRODUCTS CO., 522 Third Street, Cincinnati, Ohio.

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

GARTSIDE'S IRON RUST SOAP CO., 4054 Lancaster Ave., Philadelphia, Pa. Gartside's 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. House-to-house agents and store salesmen wanted. The original, 25c a tube. Beware of infringements and the penalty for making, selling and using an infringed article.

BUSINESS OPPORTUNITIES

FREE FOR SIX MONTHS—My special offer to introduce my magazine, "Investing for Profit." It is worth \$10 a copy to anyone who has been getting poorer while the rich grow 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 \$2200. Write now and I'll send it six months free. H. L. BARBER, 435, 28 W. Jackson Blvd., Chicago.

SPECTACLES.

"Test your own eyes." free. We furnish Test Free. And furnish you spectacles at nearly wholesale prices. Send card for full information and test today. Reference, American Exchange Nat'l Bank. DRS. MIDDLEBROOK, Desk 7, Sta. A, Western Heights, Dallas, Texas.

EVANGELIST.

WHAT pastor needs an evangelist with a large tent for meetings after October 1? No new tangled theology, but the old doctrines stressed and spirit regenerations sought. References furnished. EVANGELIST, B. L. AYERS, Crockett, Texas.

EVANGELISTIC SINGER.

Now adjusting October and November dates. If you want efficient helper for your fall meeting, write me. Best references. Address GEO. P. BLEDSOE, Gilmer, Texas.

TO THE PREACHERS OF THE WEST TEXAS CONFERENCE

The Annual Conference report blanks have been revised. You can not use the blanks you used last year. It will be impossible to make up the tables for the Journal from the old blanks. We will not attempt to do it. Write Smith & Lamar, at Dallas, and get the new ones. Then follow explanations on cover and you will have no trouble. Please do not report anything under the blanks headed, "For—", except Educational Extension, Orphanage, and Rescue Home. Please report these in this order. It seems unimportant to do this, but if you had them to record you would see that it made a great deal more work. One final word: Get your reports in early. One preacher sent his report, last year, Friday afternoon. Most of the blanks had been closed up. We opened some of them at great expense of time and labor. Because his reports were not printed in full he wrote me an abusive letter. The men who do this work deny themselves all the privileges of the conference room. Then to be abused for any omission that you cause is hardly in good form. J. H. GROSECLOSE, Statistical Secretary.

CENTRAL TEXAS CONFERENCE MISSION SPECIAL.

To the Pastors and Lay Leaders of the Central Texas Conference: We call your attention to the Mission Special of \$10,500 to be used in building a church on Kong Hong in Soochow. This special has been endorsed by the district leaders, by the Board of Missions and by the Annual Conference itself. It is very important that this necessary matter be placed before every congregation on its own merits. We hereby earnestly appeal to every pastor in the Central Texas Conference to cooperate with and assist the Church leader and see to it that this cause is presented before the meeting of the Annual Conference. We ask that a cash subscription be taken for it. We plead for this to be done regardless of the amount you get. Be sure that our people know about it; that they understand the need of it, and that they be urged to contribute to it. Wherever it has been presented the people gladly give. It is a good subject for a Sunday morning service. It would be a good thing and help in the regular collections if we could get every member to pay some amount to this. We plead for active cooperation. Send amounts collected to W. Erskine Williams, treasurer, Fort Worth, or bring the money to him at conference. W. H. MATTHEWS, President Board of Missions, Central Texas Conference. W. ERSKINE WILLIAMS, Conference Leader.

A great many of the very people who condemn the three apostles for going to sleep in the garden of Gethsemane allow themselves to sleep any even years of exceedingly splendid religious privileges.

FOR SALE

470 acres of land, first-class improvements, joins city of Georgetown. For information, address, THOS. DECKROW, P. O. Box 183, Georgetown, Texas.

HELP WANTED.

THOUSANDS U. S. Government life jobs now open to men and women. \$65 to \$150 month. No lay-offs. Common education sufficient. Pull unnecessary. Write immediately for full list of positions and free sample examination questions. FRANKLIN INSTITUTE, Dept. L102, Rochester, N. Y.

MISCELLANEOUS.

ANY INTELLIGENT PERSON may earn steady income corresponding for newspapers. No experience required. PRESS CORRESPONDENCE BUREAU, Washington, D. C. Caldwell's Sanitarium, McKinney, Texas, for treatment of internal and external cancers. Come or write for book of information.

POSITION WANTED.

EXPERIENCED lady wants position as stenographer. Good references given. Work for moderate salary. Address, X. Y. Z., San Augustine, Texas.

POST CARDS.

25 XMAS, New Year and Greeting Post Cards, 10c. Try us and be satisfied. GERMAN-AMERICAN POST CARD CO., Dept. C 2, Burlington, Ia.

RAILWAY MAIL CLERKS.

RAILWAY mail clerks commence \$75 month. 2000 appointments yearly. Sample examination questions free. FRANKLIN INSTITUTE, Dept. L102, Rochester, N. Y.

SEEDS AND PLANTS.

PLAINVIEW NURSERY has the largest and best stock they have ever had propagated from varieties that have been tested and do the best, perfectly free from any disease. We make a specialty in propagating varieties that seldom get killed by frost. Prize winning maize and Sudan grass for sale. Prices on application. Agents wanted to sell on commission. PLAINVIEW NURSERY, Plainview, Tex.

DENTIST WANTED.

A good Dentist, A METHODIST MAN, who will attend church on Sunday, a good opening in one of the best towns in New Mexico. Plenty of people and plenty of money. For particulars write J. J. GOLDEN, Gallup, New Mexico.

RESOLUTIONS—I. F. BETTS.

Whereas, the Quarterly Conference for Franklin Station, Texas Conference, is now assembled for the last session of this conference year; and Whereas, this will be the last meeting of our Quarterly Conference to be presided over by our beloved presiding elder, Rev. I. F. Betts, the present conference year being the last of his quadrennium as presiding elder of this, the Marlin District; and Whereas, the members of this Quarterly Conference are fully conscious of the fact, through the untiring zeal, the consecrated energy and the splendid executive ability of Brother Betts, who has so wisely planned and so faithfully wrought to this end, his administration has set a new pace for the progress and development of Methodism and the cause of our Master in this district, the effect of which we have very sensibly felt in our local Church; now, therefore, be it Resolved by this Quarterly Conference, That in the sense of this body it is fitting that we give expression to our profound gratitude to our beloved over-steward for the invaluable services that he has rendered to our Church and to the district at large; and, further, that in now reluctantly and respectfully, as we do, severing our official connection and relationship with him, we extend to him the sincere assurance of our grateful appreciation of his assistance that our heartiest good wishes and prayers will follow him into whatever field he may be called to labor for the Master in the future. W. C. CRANE, Secretary.

MARRIED.

SIMPSON-DAMRON—At the home of the bride's parents, J. W. Damron and wife, Mr. George Simpson and Miss Ottilie Damron, Sunday, August 13, 1914, Rev. W. T. Jones officiating.

STRICKLAND-PHILLIPS—At the home of the writer, near Martin's Mill, Van Zandt County, Texas, September 20, 1914, at 3:30 p. m., Mr. L. B. Strickland and Miss Lotie Phillips, Rev. Frank Everitt officiating.

A MEDITATION.

In the open live will I. Nothing doing on the sky; All things wrong in human eyes Would offend the Great All-wise. Would I'd always taken care Record to keep clean and square, All of life would then have been; Good for self and fellow men. Past of lust and worldly views "Suffice for will of Gentiles," His will, henceforth, be my aim, Recognizing love's full claim. All the past under the blood, Love my nature now doth flood; Life, by grace, I'll round up well, Make it end in heav'n, not hell. JOHN E. GREEN.

Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 175 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.

YARBROUGH.—Sister J. H. Yarbrough (nee Marten) was born in Alabama in 1832, and came to Texas with her parents in 1846 and settled in Cherokee County, near old Larrisso at the age of fourteen. She was married to J. R. Yarbrough at the age of twenty-six and moved to Smith County, Texas, near Bullard. They had five children born to them. This was a happy family. She loved her Advocate next to her Bible. After the death of her husband she lived with her son, Nat. Aunt Sue, as she was called over the county, was a wife and mother true and faithful to the end. She loved her Church and God's people. Her useful life was closed at the end of 82 years. The M. E. Church, South, has lost a member but heaven has gained one. She says: "Dear children, come this way," and go where parting will be no more. Our mother was both the morning and evening star of our life, her eyes were the first to rise and the last to go down on us. Can her love be supplied? No, a thousand times no. Her smiles made sunshine in our lives. One of the saddest words that ever came to our ears was this: "Mother is gone." She leaves one brother, one sister and three children behind her. Good-bye, mamma, but not forever. Her Nephew, G. P. PARKS.

RICKETTS.—With deepest regret to his host of friends and grief and sorrow to his many kindred that on April 30, 1914, we chronicled the death of Knox Ricketts, in the prime of life and noble manhood he was suddenly stricken with heart failure, physician attended him, gave him relief, he fell asleep and when home folks went to his room to administer to his wants the angel of death had called for him while he slept. No bar, nor wall, nor lock can stay death's coming, yet no gold can buy him off a single day. Yet those who want him most can not persuade his coming. 'Twas grief to his loved ones to know not one of them was with him to watch the last spark of life take its departure from his pain-racked body. But God was there. Mr. Ricketts was born in Bell County, Texas, in 1858; never married; gave his young manhood in caring for his afflicted mother, who preceded him to the better land some years ago. His father died while in service for his country in the Civil War. Both parents were consistent Methodists. Mr. Ricketts was not a Church member, but a believer in religion and gave of his means to the cause, baptized when an infant, lived a model life as a boy and when manhood came he won the love and friendship of all who knew him—was called "the peace-maker of his neighborhood"; was a consistent member of Odd Fellows and was buried by that order, and we feel that when we enter the golden gates of heaven we'll find Knox there. Written by, TWO WHO LOVED HIM.

COCKE.—Martha Walker Cocke (nee Putts) was born March 29, 1849, in Alabama; was married to R. H. Cocke, Sr., December 30, 1869; moved to Texas in 1870 and settled in Denton County where she lived until 1890; then moving to Collingsworth County and resided there until called to the higher life. Sister Cocke professed religion and joined the Methodist Church in 1870; she never doubted her conversion; to her God was real. She possessed one of those charming dispositions that made every one she met feel that the world had been made new. Her interest in the Master's Kingdom was constantly expressed, and his Church was always uppermost in her heart. But her charming grace was the love she bore in her home, and no mother was ever more tenderly revered; if the sting of death could be banished by love and tenderness, her death was sweet. Faithful as a wife, devoted as a mother, kind as a neighbor and true as a friend, she will be missed by all. Truly one of earth's greatest is gone. The mystery is not why God took her when needed most, but how could he do without her so long. She was a great sufferer, but never complained. She always had a smile for every one. She realized the end was near, but expressed no fear—her trust was firm to the end. May the Christ, so precious to her, comfort her aged companion and guide the children to that land where funeral trains are unknown. Her pastor, A. L. BOWMAN.

BENNETT.—George H. Bennett was born February 5, 1890, in Limestone County, Texas. He had been attending a meeting at Childress and went forward several times for prayer. The last time he told the preacher he felt the Lord had saved him. He went home, took sick and soon died. Neither father, mother, sisters nor brothers were present, but angels were there to accompany him to the good world. George had been in bad health for several years and had been away from home near Greenville, Texas, only a short time. He has gone where there is no sickness. L. L. NAUGLE.

SCOTT.—August 31, 1908, was a happy day in Emmett Scott's home by the advent of a beautiful, sweet flower, Margaret Ann Scott, in the city of Dallas, Texas. She grew to be a bright, lovely little girl. She loved to go to Sunday School and was always singing, "Jesus Wants Me for a Sunbeam." She was loved by all the neighbors, but she was only permitted to stay a short time. She, with her sister, Clara, was burned to death August 5, 1914, when her father's house was consumed. The father being away from home at the time the mother was badly burned in trying to rescue the children from the flames. Hence she could not attend the funeral. The entire community was deeply moved with sympathy for the family. D. M. CLOWER.

SCOTT.—Clara Gertrude Scott was born May 20, 1901; died August 5, 1914, in Dallas, Texas. She joined the Church at 9 years of age and was a consistent little Christian. In school she was loved for her willingness and implicit obedience. She was talented beyond the ordinary. At home she was a bright, happy sunbeam—a great joy to the family. At the brigade for the young people she was ever ready to testify as to her love for God and to offer a prayer for the success of the society and the missionaries. At Sunday School she was always cheerful and obedient, doing whatsoever her hands found to do so willingly. An abiding influence for good will go out from the life of this precious child. "And we know that all things work together for good to them that love God, to them who are called according to his purpose." MRS. MILTON RAGSDALE, Dallas, Texas.

SCOTT.—In loving memory of Clara Gertrude Scott, who was born May 20, 1901, and died August 5, 1914. In a far country where nature nourishes a simple, trustful people one is told this legend of long ago. It will have credence so long as we believe that in the divine order of the universe, the Master has some special need and purpose for every one of his creatures. In a tiny village bordering upon a vast and pathless desert, through which travelers can find their way only by the patient, faithful guidance of the stars, there once dwelt among her people a maid so fair to look upon, so sweet and gentle of manner, so gifted in mind and skilled in seemly arts, yet withal so modest and steadfast that she became the pride and joy of family, teachers, friends—in sooth of the whole village. Just as the maid was beginning to wonder how best she might serve the Master's will in helping her beloved people there came one day from out the blue vault of heaven a wonderful radiance that enveloped the maid so protectively yet so fully as to remove her completely from the joys and sorrows of those who loved her. Thereat all the village wept aloud; and at night, while the people wailed and beat their outspread palms upon the desert sands, clear and reassuringly a voice spoke to them saying: "Lament not, my people. Neither weep nor wail more; for the precious things that I give thee are not for a little season, but for all time." Looking up in wonder, they saw the maid no longer, but in her place a beautiful new star, which drew a broad path of light across the white sands of the desert and shone with a glory so soft and luminous that the people followed the white path without marveling that they did so. Anon they came upon a spring of bright, pure water, always a blessing in that land of drought. There they made a shrine in memory of the maid, calling it the "Well of the Precious Star," and even to this day travelers in that strange land are led by the radiant star to find living water in the weary desert. MARY C. SPEARS.

JORDAN.—Mrs. Kate Jordan, whose maiden name was Richert, was born at Tetting, near Metz, France, March 2, 1844. With her parents she came to America in 1854, three months being consumed in crossing the Atlantic Ocean. Locating at Hernando, Mississippi, she spent several years in school, and here during her young womanhood she experienced the trying ordeal of the Civil War. September 16, 1866, she was married to T. S. Jordan, at Coldwater, Mississippi. To this union seven children were born, four of whom survive. In 1878, with her husband and children, she removed to Texas, where she spent the remainder of her life, departing this life at Arlington, Texas, February 19, 1914. She became a member of the Methodist Church in early life and ever lived a faithful and consistent Christian. And may her consecrated life inspire those of us left behind to higher and nobler living, beckoning us onward to that purer and better life where there is no more parting, heartaches or disappointments. W. M. L.

PIPKIN.—Cyntha Maud Pipkin was born in Nevada County, Arkansas, June 11, 1890, and departed this life September 4, 1914, at an early hour. She had been a constant sufferer for a year, being confined to her bed seven months of the last twelve she lived. Maud was converted and joined the Methodist Church when but a child and she was faithful to God and the Church all her days. She was as a fragrant flower in the home. Mother and Brother Henry were watching over her when she left us. Without a struggle she smiled them an adieu and crossed the last river to be with her Savior whom she loved so much. In the last days of her illness she often shouted, though her voice had failed her, yet in the whisper you could hear her praising God and see her clap her little feeble hands together. She was next to the youngest child of W. B. and Mattie A. Pipkin. She left mother, father, one sister and

"THOMAS" GRAIN DRILLS. With 14-in. single disc makes a broad seed bed and scatters the seeds in a row nearly two inches wide, insuring more and better stalks and less danger from rust or firing. Vastly better than other drills which deposit the seeds in a V-shaped furrow. WRITE US ABOUT DRILLS. We have both Single and Double Disc Drills, Open Furrow Drills, Alfalfa Drills, Lime and Fertilizer Sowers. ALL SIZES AND STYLES; ALSO S HOE AND S DISC DRILLS. B. F. Avery & Sons Plow Co. DALLAS, TEXAS. ASK FOR A COPY OF OUR FARM YEAR BOOK.

seven brothers and a host of friends to mourn their loss. Mother says she was the most patient being she ever met. She only desired to live to cheer and comfort father and mother in their declining days and to work for her Lord. Why she left us so sad and lonely, weeping on the banks of the river of death, I do not understand. In our quiet moments we often hear the kindly voice that has so often and long been a sunlight in our home. We are praying, "Thy will be done," for we know she has been released from her suffering and is resting in the paradise of God, and that she is supremely happy. There she awaits the coming of father and mother, brother and sister to whom she was so devoted in their life. Farewell, sister, but not forever, for we are determined to meet you in that city whose builder and maker is God. Parents, loved ones and friends, let us be patient and work for our Lord, for there will be a day dawn after awhile that will never be shadowed by death and "good-byes" will be forever wiped from our vocabulary. Her funeral service was held by her pastor, Brother Humphries. HER BROTHER.

CRUMPLER.—Morris Holley Crumpler, son of W. A. and Myrtle Crumpler, was born June 4, 1910, and died July 9, 1914. It was with sadness that we mention the death of our dear little friend Morris Holley Crumpler. He was a very bright little fellow. Oh, it was such a shock to Brother and Sister Crumpler, who are devoted members of the Methodist Episcopal Church, South, at old Maple Springs Church. It is needless to say it was a great grief to the parents, relations and friends when we had to lay away in the cold ground this bright little boy, but sufficient to say being the Christians they are they will doubtless cast all their care and sorrow on Him who can care for them. We are glad, therefore, to say it is not so sad after all to lay the remains to rest in the Maple Springs Cemetery, since little Morris has only gone to be with Him who is the children's friend and who said, "Suffer the little children to come unto me." Written by little Morris' pastor, J. H. WESTMORELAND.

McINNIS.—Elizabeth McInnis (nee Baugh) was born in Tuscaloosa County, Alabama, October 22, 1840, and died at her home in Brown County, July 20, 1914. She, with her parents, came to Kaufman County, Texas, in 1845; moved to Brown County in 1858. Was twice married. To M. M. Cox, who was killed by the Indians June 18, 1860. Left a widow with three children. Married to S. P. McInnis November 17, 1868, with whom she lived until she was called to her reward. Six of the seven children by her last marriage live to mourn the loss of a mother. She became a member of the Methodist Church early in life and lived a consistent member until her death. With long life did her Heavenly Father satisfy her. She had a passionate devotion for her husband, for her children and for her home, which was surrounded by everything to make a country home attractive. To the bereaved family I extend my most heartfelt sympathy. May God's richest blessings rest upon you. C. V. WILLIAMS, May, Texas.

OTTINGER.—Margaret E. Hill was the oldest daughter born to Rev. J. M. Hill, of the Holston Conference, Methodist Episcopal Church, South. She was born in Jefferson County, Tennessee, on May 24, 1845. She was married to Luther Ottinger on August 22, 1869, and came to Texas in the year 1873. She died September 7, 1914. Sister Ottinger professed saving faith in Jesus Christ and joined the Methodist Episcopal Church, South, on May 7, 1865. She was a faithful follower of Jesus Christ and a loyal Methodist for more than forty-nine years. She was one of the charter members of the Church at Cherokee and many were her labors of love for the Church and earnest were her words to those who needed encouragement in the way of righteousness. God honored her in this service to him, as many now are able to testify. She rejoiced at every step of progress made by the Church she loved. She died as she lived, strong in faith and trust in Jesus Christ. She was not afraid to die. She told each of the children good-bye and bidding them meet her in heaven she fell asleep. She leaves to mourn their loss two sisters, seven brothers, five daughters, and eight grandchildren. The husband and one daughter preceded her to the home beyond. Sister Ottinger will be missed in the home where her counsels and influences have meant so much to

the children. She will be missed in the community where she played her part well. She will be missed in the Church of which she has been so long a faithful member. The funeral services were conducted from the church by her pastor, assisted by Rev. C. A. Lehmsberg, President of Cherokee Junior College, in the presence of a large audience of sorrowing and bereaved friends. Her remains were tenderly laid to rest by the side of her husband in the Hanna Cemetery, there to await the summons from on high. GEO. L. KEEVER, Pastor.

HILL.—I write this in memory of my dear father, mother and only sister, all of whom, within one month and six days' time, were called from this world to mansions above, where "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain," thus leaving me alone. No, not alone, for He has said, "I will never leave thee nor forsake thee."

L. L. Hill was born in Alabama. Was in the Civil War, in Company A. Freeman's Battalion of Alabama Infantry. When a young man he came to Texas. On December 19, 1872, he was united in marriage to Tennessee Helen Wright. To them were born four children, two of whom died when quite small. On March 3, 1914, at the age of 75, L. L. Hill died suddenly of apoplexy. He left us no "last words," for he was taken without any warning, but I know how he lived, and have the assurance that when I, too, am summoned to the heavenly home I will find him among the blest, around the great White Throne.

On April 9, 1914, my dear mother caught fire and was fatally burned, dying within three hours of the accident. Her last words were, "Mattie, I'll not be with you long. There'll soon be a happy reunion," and I could see the heavenly glow upon her face as she spoke. She was born January 20, 1845, and lived a consistent Christian life.

My dear sister, Mary A. Hill, born July 2, 1855, died within twenty-five minutes after our precious mother had responded to the summons, "Child, come home." She sacrificed her own life in an endeavor to save our dear mother's. She knelt on her poor burned knees in ardent prayer to our kind Father above. Could I submit to all this? Yes, the Lord's will be done, not mine. "He giveth power to the faint; and to them that have no might he increaseth strength."

Our family of four had been living in San Antonio for a little more than a year, coming here from Henderson, Texas. All three of the departed ones were members of the Alamo Methodist Church, at San Antonio, Texas, having been transferred from Church Hill Church, Rusk County. "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." Weeks passed and all was dark to me; I didn't understand it, neither do I yet understand it, but I have left it all with the Lord, and it is through his tender mercy that I write this, for he hath cared for me all the way through—and "Sometime with tearless eyes we'll see; yes, there, up there, we'll understand." I feel that I can lean on and have Christ's example to follow, as the loved ones who have gone on before have done. His word is my guide, my lamp, my life. My loss is heaven's gain. MATTIE J. HILL, 215 Gunter Bldg., San Antonio, Tex.

These memoirs were written by a broken-hearted daughter and sister, whose hold on God in the tragic hours and whose complete surrender to his will in passing through the lonely months since is a benediction to the Church. Her patience in this solitary way through the testing of God and herself has made her a marvelous light to all that are in the house. If you would know what the Father is to a broken spirit that leans on him alone, look into the face and life of Miss Mattie Hill, of Alamo Methodist Church, of San Antonio. A. NOBLE JAMES, P. C.

ALEXANDER.—Mrs. Hattie Mae Alexander (nee Johnson) was born February 27, 1883; married April 8, 1906, to Mr. W. J. Alexander. To this union were born two sets of twins. On December 2, 1907, William Grady and Hazel Mae were born. Both died the following year. The other set of twins were born August 18, 1914. They boy died at birth. The mother died August 25, leaving the sweet little girl. It is hoped that this child will be spared to brighten and comfort the father's life. Sister Alexander has

been a great sufferer. For years she has hardly known what it was to be free from pain. She had to undergo two painful operations. But she bore her sufferings heroically. Hers was a beautiful and helpful life. For more than twenty years she was a devoted worker in the Methodist Church. She will be missed in the family of God here on earth, but her redeemed spirit will watch in anxious waiting over there for the home-coming of all those in whom she was interested here. May the blessings of the Father comfort the bereaved ones. She cannot come back to you, but you can go to her. T. E. BOWMAN, Venus, Texas.

STRYKER.—Brother Tom C. Stryker was born October 2, 1843; was married to Miss Addie Owen, March 6, 1870; was converted and joined the Methodist Episcopal Church, South, in 1872, and died July 24, 1914. He was the father of nine children, five of whom survive him to mourn his departure. Brother Stryker was one of those calm, steady characters that are always a blessing to their communities and to their Church. Though a layman, yet many and varied places of responsibility were his and he was always found faithful however difficult the situation might be. His Christian life was above reproach—consistent, calm and serene. Those who have known him longest pay his life high tribute by saying that they have never known a better man. During the last years of his life he was broken in health, but however feeble the body, the spirit still yearned to be of service to his Lord, as he often spoke as if it were a cross to him that he could do no more for him. His departure was calm and happy. The same faith characterized his death that had made his life. Truly, a father in Israel is gone from among us. F. O. WADDILL.

GRIFFITH.—Sister Carolina Elizabeth Griffith, daughter of Joseph and Julia McDowell, was born in Coweta County, Georgia, September 10, 1844. In 1855 her parents moved to Texas and located in the eastern portion of Hopkins County. At the age of 14 Sister Griffith professed religion and joined the Methodist Episcopal Church, South. She has since lived a faithful, consistent Christian life. She was married to Jesse T. Griffith, Rev. J. N. Hamell officiating, February 28, 1866. To them were born seven sons and two daughters. Seven of these have grown to maturity and have become honored citizens. For many years Sister Griffith had been a constant sufferer. The patient endurance of her intense sufferings gave to her friends an example of faith and Christian fortitude well worthy of their emulation. But her suffering time is passed. On July 22, 1914, God sent the death angel to call her from earth to heaven. She leaves six sons, a daughter, two brothers and many other relatives and friends to mourn her departure. She has gone to spend a blissful eternity in that land where sickness, sorrow, pain and death can never come. There she is constantly praising God, while, with beckoning hands, she is calling her loved ones to that haven of eternal rest. May there be no member of the family fail to join her in that happy reunion around the throne of God. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." W. D. WHEELER.

APPENDICITIS. According to Cabot's statistics of cases with pain on the right side above the navel there were 781 studies (OF WHICH GALL-STONES AND INFECTION OF THE GALL-BLADDER FURNISHED 648, Appendicitis 70, Cancer of the Liver 25, Kidney Stone 25). Thus it may be seen how mistaken the popular notion and in what great majority of cases abdominal pains and pains in the right side are due to liver-gall causes rather than Appendicitis. In fact one in every ten persons has Gallstones and to them are due very much of the apparent Appendicitis trouble for which an operation is the very fashionable ordeal of modern civilization. Gallstone or Appendicitis operations should be undertaken with great caution as the necessity is much less urgent, the danger is much greater, the mortality much higher and the consequences much more doubtful than most people imagine. Our little LIVER-GALL Book will give you a lot of information and tell you fully of a remedy you can take at home, known as GALL-TONE, which innumerable sufferers claim has saved them great expense and suffering, avoided dangerous operations and saved their lives. This booklet will be sent free for the asking. Address Gallstone Remedy Co., Dept. 914, 219 S. Dearborn St., Chicago, Ill.

NEW MEXICO

Albuquerque District—Fourth Round. Tucuman, Sept. 26, 27. Albuquerque, Oct. 3, 4. GEO. H. GIVAN, P. E.

El Paso District—Fourth Round. Alamogordo, Sept. 26, 27. Clint, Oct. 3, 4. El Paso, Oct. 3, 4, 5. Trinity, Oct. 6. Alta Vista, Oct. 10, 11. Highland Park, Oct. 11, 12. J. B. COCHRAN, P. E.

Pecos Valley District—Fourth Round. Odessa, Sept. 26, 27. Pecos, Sept. 27, 28. Toyah Valley, Oct. 3, 4. Lovington, Oct. 8, 9. J. H. MESSER, P. E.

WEST TEXAS

Austin District—Fourth Round. LaGrange and Winchester, Sept. 26, 27. West Point, at Muldoon, Sept. 28. Elgin, Sept. 29. Webberville, at Haynie's, Oct. 3, 4. Bastrop, Oct. 7. Ward Memorial, Oct. 9. University Church, Oct. 12. First Church, Oct. 19. V. A. GODFREY, P. E.

Beeville District—Fourth Round. Sept. 26, 3 p. m., Pharr. Sept. 27, 28, Mission. Sept. 29, 10 a. m., McAllen. Sept. 29, 8 p. m., Mercedes. Sept. 29, 8 p. m., Harlingen. Oct. 1, 8 a. m., Calallen at Calallen. Oct. 2, 4 p. m., Bishop. Oct. 2, 8 p. m., Kingsville. Oct. 3, 4, 11 a. m., Riviera. Oct. 4, 8 p. m., Holstons. Oct. 5, 8 p. m., Sinton. Oct. 6, 10 a. m., Skidmore, at Skidmore. Oct. 10, 11, Mathis at Mathis. Oct. 11, 8 p. m., Palfurrias. Oct. 12, 10 a. m., Alice. Oct. 12, 8 p. m., Corpus Christi. Oct. 14, 8 p. m., Floresville. Oct. 15, 3 p. m., Karnes City. Oct. 15, 8 p. m., J. H. GROSECLOSE, P. E.

Cuero District—Fourth Round. El Campo, Sept. 26, 27. Cuero, 8 p. m., Tuesday, Sept. 29. Yoakum, 8 p. m., Wednesday, Sept. 30. Smiley, at Smiley, Oct. 3, 4. Nixon, Oct. 4, 5. Pandora, at Caddo and Pandora, Oct. 10, 11. Stockdale, at Stockdale, 2 p. m., Oct. 12. Laverna, at Parita, Wednesday, Oct. 14. Runge, Oct. 17, 18. JOHN M. ALEXANDER, P. E.

Lampasas District—Fourth Round. Fredonia, at Bethel, Sept. 26, 27. Mason, at Mason, Sept. 27, 28. Jonesboro, at Round Mountain, Oct. 3, 4. Marble Falls, Oct. 4, 5. Lamp City, at Lamp City, Oct. 8. Willow City, at Willow City, Oct. 10, 11. Lometa, at Stanley Chapel, Oct. 17, 18. Lampasas, Oct. 14, and 18. J. W. COWAN, P. E.

San Angelo District—Fourth Round. Edith, Cir., Sept. 26, 27, a. m. Sterling City, Sept. 27, p. m. Water Valley, Oct. 3, 4, a. m. Chalkbourn Street, Oct. 4, p. m. Midland, Oct. 10, 11, a. m. Garden City, Oct. 11, p. m. Ozona, Oct. 14. Paint Rock, Oct. 17. San Angelo, First Church, Oct. 18. F. B. BUCHANAN, P. E.

San Antonio District—Fourth Round. San Antonio, Cir., at Salado, Sept. 27. Government Hill, Sept. 27. Alamo, Sept. 30. Fowlerton, at Fowlerton, Oct. 4. Laurel Heights, Oct. 11. Prospect Hill, Oct. 11. West End, Oct. 18. Englewood, Oct. 18. C. H. C. DUNN, P. E.

San Marcos District—Fourth Round. Luling, Sept. 26, 27. Seguin, Sept. 27, 28. Manchaca, Sept. 30. San Marcos, Oct. 1. Blanco, Oct. 3, 4. Staples, Oct. 7. Dripping Springs, Oct. 10, 11. THOMAS GREGORY, P. E.

Uvalde District—Fourth Round. Batesville, Sept. 27. Pearsall, Oct. 4. Sabinal, Oct. 7, Wednesday. Utopia, Oct. 11, a. m. Uvalde, Oct. 11, p. m. Hewitt, at Spring Valley, Oct. 24, 25. Lorena, at Lorena, Oct. 25, 26. West, Nov. 1. Elm Street, Nov. 1, 7:30 p. m. W. B. ANDREWS, P. E.

CENTRAL TEXAS

Brownwood District—Fourth Round. Winchell, at Salt Branch, Sept. 26, 27. Norton, at Norton, Oct. 3, 4. Wingsate, at Mize, Oct. 4, 5. Novice, at Crews, Oct. 10. Winters, Oct. 11, 12. Brownwood, at Chapel Hill, Oct. 14. Coleman, at Grosvenor, Oct. 15. Goldbusk, at Goldbusk, Oct. 17, 18. Indian Creek, at Indian Creek, Oct. 21. Mesinger, Oct. 24, 25. Ballinger, at Talpa, Oct. 25, 26. Santa Anna, Oct. 31, Nov. 1. Coleman, Nov. 1, 2. Blanket, at Blanket, Nov. 4. Brownwood, Nov. 7, 8. J. H. STEWART, P. E.

Cisco District—Fourth Round. Wayland, at Acker, Sept. 26, 27. Carbon, at C., Oct. 3, 4. Sipe Springs, at S., Oct. 10, 11. Seranton, at S., Oct. 17, 18. Pioneer, at P., Oct. 18, 19. Romney, at Barnes Ch., Oct. 24, 25. Desdemona, at Chaney, 11 a. m., Oct. 28. Strawn, at S., Oct. 31, Nov. 1. Cisco, Nov. 6-8. Cisco, at Central, Nov. 7, 8. C. E. LINDSEY, P. E.

Cleburne District—Fourth Round. Barnesville, at Barnesville, Sept. 26, 27. Grandview, Sept. 27, 28. Lillian, at Lillian, Oct. 3, 4. Cresson, at Acton, Oct. 10, 11. Godley, at Concord, Oct. 17, 18. Glen Rose, at Glen Rose, Oct. 19. Glen Rose, at White Church, Oct. 19. Main Street, Cleburne, Oct. 20. Anglin Street, Cleburne, Oct. 21. Brazos Avenue, Cleburne, Oct. 22. Granbury, at Fairview, Oct. 24, 25. Granbury, Oct. 25, 26.

Joshua, at Joshua, Oct. 31, Nov. 1. Burleson, at Everman, Nov. 1, 2. W. W. MOSS, P. E.

Corsicana District—Fourth Round. (Revised) Big Hill and Odds, at B. H., Sept. 26, 27. Thornton and Steele Creek, at T., Sept. 27, 28. Cedar Island, Oct. 2, at 8 p. m. Hornhill, at Forest Glade, Oct. 3, 4. Groesbeck, Oct. 4, 5. Mexia, Oct. 6. Purdon, at Purdon, Oct. 10, 11. Richland, Oct. 13. Harmony, at H., Oct. 17, 18. Dawson, Oct. 18, 19. Chatfield, at Roane, Oct. 24, 25. Corsicana, 11th Ave., Oct. 25, at 8 p. m. Blooming Grove, Oct. 26. Emmet, at McCord, Oct. 27. Frost, Oct. 27, at 8 p. m. Corsicana, First Church, Nov. 1 and 3. Corsicana, 11th Ave., Nov. 4, at 8 p. m. Rice, Nov. 5, at 8 p. m. Wortham and Richland, at W., Nov. 7, 8. E. A. SMITH, P. E.

Dublin District—Fourth Round. Harbin and Greens Creek, at H., at 11, Sept. 26, 27. Huckabay, at H., Oct. 3, 4. Bunyan, at Lingleville, Oct. 4, 5. De Leon Cir., at New Hope, 11 a. m., Oct. 7. Iredell, at I., Oct. 10, 11. Hico, Oct. 11, 12. Duffau, at D., Oct. 17, 18. Carlton, at Fairview, Oct. 24, 25. Proctor, at Edna Hill, Oct. 24, 25. Bluffdale, at B., Oct. 31, Nov. 1. Tolar, at T., Nov. 1, 2. S. J. VAUGHAN, P. E.

Fort Worth District—Fourth Round. Diamond Hill and Harwells Chapel, at Diamond Hill, Sept. 26, 27. Handley and Sagamore, at Sagamore, Sept. 27, 8 p. m.; Sept. 30, 8 p. m. Arlington, Oct. 4, 8 p. m., and Oct. 7, 8 p. m. McKinley Ave., Oct. 4, 8 p. m., and Oct. 5, 8 p. m. Brooklyn Heights, at Haslett, Oct. 10, 11. Highland Park and Hemphill Heights, at Hemphill Heights, Oct. 11, 8 p. m. Kennedale, at Cole Springs, Oct. 17, 18. First Church, Oct. 18, 11 a. m. Smithfield, at Smithfield, Oct. 24, 25. Grapevine, at Grapevine, Oct. 25, 26. Missouri Ave., Nov. 1, 11 a. m. Central Church, Nov. 1, 8 p. m. Polytechnic, Nov. 8, 11 a. m. Weatherford, Nov. 8, 8 p. m. JOHN R. NELSON, P. E.

Gatesville District—Fourth Round. Crawford, at Crawford, Sept. 26, 27. McGregor, Sept. 27, 28. Gatesville, Cir., at W. C., Sept. 30. Moody, Oct. 3, 4. Nolanville, at Nolanville, Oct. 9. Copperas Cove, at C., Oct. 10, 11. Kilken, Oct. 11, 12. K. Beech, Cir., at Baena Vista, Oct. 12. Evans, at Beech House, Oct. 14. Hamilton, Cir., at H., Oct. 17. Hamilton, Oct. 18, 19. Fair and Lanham, at Lanham, Oct. 20. Jonesboro, at Jonesboro, Oct. 24, 25. Oglesby, at Oglesby, Oct. 31, Nov. 1. Meridian, at Grapevine, Nov. 4. M. K. LITTLE, P. E.

Georgetown District—Fourth Round. Thrall, at Lawrence Chapel, Sept. 26, 27. Rogers, Oct. 3, 4. Temple, First Church, Oct. 4, 5. Midway, at New Hope, Oct. 10, 11. Troy and Penitentiary, at Troy, Oct. 11, 12. Georgetown, Oct. 14, 25. Hutto, at Hutto, Oct. 17, 18. Taylor, Oct. 18, 19. Florence, at Florence, Oct. 24, 25. Jarrell, at Jarrell, Oct. 25, 26. Holland, at Holland, Oct. 31, Nov. 1. Weir and Jonah, at Weir, Nov. 1, 2. F. S. ARMSTRONG, P. E.

Hillsboro District—Fourth Round. Penelope, at Birome, Sept. 26, 27. Malone, at M., Oct. 4. Hubbard, at H., Oct. 11. Kirk, at K., Oct. 15. Abbott, at A., Oct. 17, 18. Itasca, at I., Oct. 21. Hixon, at Bethel, Oct. 24, 25. Peoria, at Peoria, Oct. 25, 26. Lovelace, at Lovelace, Oct. 28, 11 a. m. Hillsboro, at H., Oct. 29, p. m. Line Street, at L. S., Oct. 30, p. m. Whitney, at W., Nov. 1. HORACE BISHOP, P. E.

Waco District—Fourth Round. China, at China, Sept. 26, 27. Morrow Street, Sept. 27, 7:30 p. m. Riesel, at Riesel, Oct. 3, 4. Mart, Oct. 4, 7:30 p. m. Austin Ave., Oct. 8. Bosqueville, at B., Oct. 10, 11. Clay Street, Oct. 11, 7:30 p. m. Braceville and Eddy, at E., Oct. 17, 18. Fifth Street, Oct. 18, 7:30 p. m. Hewitt, at Spring Valley, Oct. 24, 25. Lorena, at Lorena, Oct. 25, 26. West, Nov. 1. Elm Street, Nov. 1, 7:30 p. m. W. B. ANDREWS, P. E.

Waxahachie District—Fourth Round. Bardwell, at Bird, Sept. 26, 27. Forrester, at Forrester, Oct. 3, 4. Britton, at Britton, Oct. 10, 11. Mansfield, Oct. 11, 12. Ovilla, at Sardis, Oct. 17, 18. Midlothian, Oct. 18, 19. M. Ford, at Hamlett, Oct. 24, 25. Italy, Oct. 25, 26. Maypearl, at Maypearl, Nov. 1, 2. Bethel, Nov. 7, 8. Waxahachie, Nov. 8, 9. J. A. WHITEHURST, P. E.

Weatherford District—Fourth Round. Santo, at Santo, Sept. 26, 27. White, at Bethesda, Oct. 3, 4. Weatherford, at Greenwood, Oct. 10, 11. Aledo, at Chappel Hill, Oct. 14. Grator, at Oran, Oct. 17, 18. Azle, at Azle, Oct. 21. Mineral Wells, at M. W., Oct. 25, 26. Couts Memorial, at C. M., Nov. 1, 2. First Church, at C. M., Nov. 11. JAS. CAMPBELL, P. E.

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Weatherford District—Fourth Round. Santo, at Santo, Sept. 26, 27. White, at Bethesda, Oct. 3, 4. Weatherford, at Greenwood, Oct. 10, 11. Aledo, at Chappel Hill, Oct. 14. Grator, at Oran, Oct. 17, 18. Azle, at Azle, Oct. 21. Mineral Wells, at M. W., Oct. 25, 26. Couts Memorial, at C. M., Nov. 1, 2. First Church, at C. M., Nov. 11. JAS. CAMPBELL, P. E.

NORTHWEST TEXAS

Amarillo District—Fourth Round. Hereford, Sept. 26, 27. Panhandle, Oct. 3, 4. Channing, Oct. 24, 25. Willard, Oct. 24, 25. Canyon City, Oct. 26, at 8 p. m. Dumas, Oct. 31, Nov. 1. Stratford, Nov. 1, 2. Harford, Nov. 3, at 11 a. m. Ochiltree, Nov. 7, 8. Higgins, Nov. 14, 15. Glazier, Nov. 16, 17. Amarillo Mission, Nov. 21, 22. Umberger, at Day S. H., Nov. 29. Licensing Committee will meet in Amarillo, Oct. 27, at Polk Street Church, 10 a. m. Let

all applicants for license or recommendation take notice. Let the stewards make a strong pull to pay salary in full. I hope the stewards will assist the pastors to get full collections. J. W. Mayne is appointed auditor for the district. J. T. HICKS, P. E.

Plainview District—Fourth Round. Hale Center, Oct. 3, 4. Kress, Oct. 10, 11. Tulia, Oct. 11, 12. Lorenzo, Oct. 17, 18. Abernathy, Oct. 18, 19. Dimmitt, Oct. 24, 25. Crosbyton, Oct. 29. Lubbock, Oct. 31. Littlefield, Nov. 1, 2. Silverton, Nov. 5. Turkey, Nov. 7, 8. Afton, Nov. 14, 15. Matador, Nov. 15, 16. Floydada, Nov. 16. Plainview, Nov. 17. Happy, at Lakeview, Nov. 21, 22. Lockney, at Lockney, Nov. 28, 29. Plainview, at Ellen, Dec. 5, 6. O. P. KIKER, P. E.

Stamford District—Fourth Round. Bonarton, Sept. 26, 27. Haskell, Sept. 27. Haskell, Oct. 3, 4. Haskell, Oct. 10, 11. Munday, Oct. 17, 18. Ward Memorial and Leuders, Oct. 24, 25. Throckmorton, Oct. 30. Throckmorton, Oct. 31, Nov. 1. Woodson, Nov. 1, 2. Ayoca and Bethel, Nov. 7, 8. Westover, Nov. 14, 15. Seymour, Nov. 21, 22. Seymour, Nov. 22, 23. Albany, Nov. 28, 29. J. G. MILLER, P. E.

Trans-Cedar Cir., at Pauline, Nov. 14. Athens Sta., Nov. 15. J. B. TURENTINE, P. E.

Marlin District—Fourth Round. (Corrected) Durango, at D., Sept. 26, 27. Lott, Sept. 27, 28. Travis and Clinton, at T., Oct. 3, 4. Rowland Sta., Cir., and Bohemian, Oct. 4, 5. Marlin, Oct. 11, a. m. Bremond, at B., Oct. 11, p. m. Maysfield, at M., Oct. 17, 18. Cameron, Oct. 18, 19. Davila, at Lebanon, Oct. 24, 25. Gause, at G., Oct. 25, 26. Buckholts, at B., Oct. 26, p. m. Leon, at Liberty, Oct. 29, a. m. Centerville, at Leona, Oct. 30, a. m. Flynn, at F., Nov. 1, a. m. Normangee, Nov. 1, p. m. Jewett, at Oakwood, Nov. 8, a. m. Fairfield, at F., Nov. 8, p. m. Teague, Nov. 9, p. m. Wheelock, Nov. 15. I. F. BETTS, P. E.

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Navasota District—Fourth Round. Augustia, at Energy, Sept. 26, 27. Crockett, at Crockett, Sept. 28. Midway, at Elwood, Oct. 3, 4. Madisonville, Oct. 4, 5. Navasota, Oct. 7. Porter Springs, at Porter Springs, Oct. 9. Grapeland and Lovelady, at Grapeland, Oct. 10, 11. Oakdale, at Dodge, Oct. 11. Anderson, at Anderson, Oct. 14. Walker County, at Union, Oct. 17, 18. Huntsville, Oct. 18. Bryan Sta., Oct. 21. Onalaska, Oct. 24, 25. Cleveland, at Cleveland, Oct. 25. Montgomery, Nov. 1, 2. Brazos County, at Wellborn, Nov. 8, 9. Millican, at Millican, Nov. 9, 10. Conroe, Oct. 12. Cold Springs, at Waverly, Nov. 15, 16. Willis, at Willis, Nov. 16. E. L. SHETTLES, P. E.

Vernon District—Fourth Round. Estelline, Sept. 26, 27. Odell, Oct. 3, 4. Tolbert, Oct. 7, at 11 a. m. Dumont, Oct. 10, at 11 a. m. Paducah, Oct. 11. Lazare, Oct. 12, at 11 a. m. Margaret, Oct. 16, at 11 a. m. Crowell, Oct. 17, 18. Chillicothe, Oct. 18, 19. Kirkland, Oct. 23, at 11 a. m. Tell, Oct. 24, at 11 a. m. Childress, Oct. 25. Childress, Oct. 26, at 11 a. m. Quanah, Oct. 28, at 8:30 p. m. Vernon, Oct. 31, at 2:30 p. m. Vernon, Nov. 1. J. G. PUTMAN, P. E.

Beaumont District—Fourth Round. P. Bolivar and Stonewall, at S., Sept. 27, 11 a. m. Wallisville, at Anahuac, Sept. 28, 11 a. m. Burkeville, at Brookland, Oct. 3, 4. Silsbee, at Silsbee, Oct. 4, 8 p. m. Newton, at Newton, Oct. 10, 11. Orange, Oct. 11, 8 p. m. Nederland, at Nederland, Oct. 17, 18. Port Arthur, Oct. 18, 8 p. m. Call, at Magnolia Springs, Oct. 24, 25. Kirbyville, Oct. 25, 8 p. m. Liberty, at Liberty, Nov. 1, 11 a. m. Dayton, Nov. 1, 8 p. m. Seagrave and China, at China, Nov. 2, 8 p. m. Woodville, at Wolf Creek, Nov. 7, 8. Warren, at Warren, Nov. 8, 8 p. m. Kountze, at Kountze, Nov. 15, 11 a. m. E. W. SOLOMON, P. E.

Brenham District—Fourth Round. Lyons, at L., preaching, 8 p. m., Sept. 20; Quarterly Conference, Oct. 10, at 2:30 p. m. Rockdale, Sept. 26, 27. Thorndale, Sept. 27, 28. Matagorda and Lane City, at M., Oct. 3, 4. Glen Flora, at Glen Flora, Oct. 4, 5. Somerville, Oct. 10, 11. Bellville, at Kenney, Oct. 11; Quarterly Conference, at 10 a. m., Oct. 12. Brookshire and Pittston, at P., Oct. 16, 17. Sealy and San Felipe, Oct. 17, 18, at S. Waller Cir., at New Hope, Oct. 24, 25. Hempstead, Oct. 25, 8 p. m. Wharton, Oct. 31, Nov. 1. Richmond, Nov. 1, 8 p. m. Rosenberg, Nov. 2, at 3 p. m. Lexington, Nov. 7, 8. Lexington, Nov. 8, 9. Giddings, Nov. 9. Chapel Hill, Nov. 11. Brenham, Nov. 13. Bay City, at Gainsmore, Nov. 14, 15. Bay City, Nov. 15. S. W. THOMAS, P. E.

Beaumont District—Fourth Round. P. Bolivar and Stonewall, at S., Sept. 27, 11 a. m. Wallisville, at Anahuac, Sept. 28, 11 a. m. Burkeville, at Brookland, Oct. 3, 4. Silsbee, at Silsbee, Oct. 4, 8 p. m. Newton, at Newton, Oct. 10, 11. Orange, Oct. 11, 8 p. m. Nederland, at Nederland, Oct. 17, 18. Port Arthur, Oct. 18, 8 p. m. Call, at Magnolia Springs, Oct. 24, 25. Kirbyville, Oct. 25, 8 p. m. Liberty, at Liberty, Nov. 1, 11 a. m. Dayton, Nov. 1, 8 p. m. Seagrave and China, at China, Nov. 2, 8 p. m. Woodville, at Wolf Creek, Nov. 7, 8. Warren, at Warren, Nov. 8, 8 p. m. Kountze, at Kountze, Nov. 15, 11 a. m. E. W. SOLOMON, P. E.

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Marlin District—Fourth Round. (Corrected) Durango,

NOTES FROM THE FIELD.

(Continued from Page 13)

verted, but a number, so considered, were, and now it appears safe to say that the sentiment of the community is really Christian. The Baptists, who worked faithfully with us, will get a number of members and our membership is nearly doubled; and but for the stress of the times we would be able to erect a church building, a thing scarcely dreamed of until now. With the blessing of God it seems safe to predict that if the next pastor will carefully cultivate the field, and the two strong points on the charge will foster the work in the true missionary spirit, we will have a strong, self-supporting Church at South Bosque. Rev. J. T. Bloodworth and his son, Lloyd, were the honored leaders in the meeting. Lloyd is a fine singer and a good assistant, while J. T. is a tall, consecrated, brotherly man, equal in the judgment of this writer to any work in the field of an evangelist. My able and beloved co-pastor, C. W. Irvin of Lorena, assisted me at Hewitt. He is a fine preacher, and his work will abide. The meeting was a good one, measured by any true standard. Save for one good sermon by Henry Stanford, our pastor at Frost, the pastor did all the preaching at Spring Valley. We had not the ingathering hoped for, and yet it was pronounced by most of the elder members the best meeting they had had for many years. Of course my work has been "hard hit" in the matter of short crops and low prices, but if the strong will take a little of the load off the weak, our finances will all be up by conference. In this emergency true men will not measure their benevolences by ordinary standards of distribution, but by the stern standard of need, acting in the faith of him who hath said, "Bear ye one another's burdens, and so fulfill the law of Christ." The Advocate is truly a great paper, and matter gathered by its able force is usually true to existing facts. Yet if wilful and deliberate flattery be sin, I fear the cartoonist who sketched certain members of the late Presiding Elders' Conference will have much to answer for, provided he does not properly repent and make adequate and public apology. Let no man ask "Who?" for at this season of the year I should not like to answer such a direct question.—M. A. Turner.

Palestine.

I am now in a revival at Palestine. During the past week we have had more than fifty professions and more than thirty have joined the Methodist Church. The people are shouting the praises of God at the church and in their homes. Yesterday was indeed a great day. The men's meeting in the afternoon was indeed a great time. Strong men surrendered to God and loud shouts of praise went up to him. To God be all glory forever.—Henderson Brown.

OUR NEW CHURCH AT HARMONY.

In any growing country community centers frequently change. Such had taken place with reference to our Church. It had gradually become realized that ours was a border location. On the 14th day of July we called a meeting. After deliberate and brotherly council it was agreed that we move. Arrangement was soon made and contract let. The old building was torn down. On lot by side of parsonage dirt was broken. A concrete foundation with brick piers were built. On that a church is now going up. Of course we are using all old material not damaged, and finishing with new first-class stuff. The roof is modernized and entirely new. It is to receive two coats of paint on outside, and newly papered within. The ladies have selected the paper and the painter is at work. Our contractor is the most painstaking and conscientious workman I have ever known. It is virtually a new house.

Since we have been without a place of worship our good Baptist brethren opened the doors of their church to us. We hold our sessions of Sunday School jointly, each Secretary keeping enrollment and collections respectively. I have had the pleasure of preaching to both congregations. As we have been without a church, they have been without a pastor. We all appreciate the kindness of our Baptist friends, and enjoy their fellowship. By Sunday, or at least by Sunday week, we will be ready to go to keeping house again for ourselves. You that have had experience know something of what it means to try to move a church from an old time honored spot, not to say anything of the adverse financial condition of the present. Opposition, however, to the enterprise has been extremely slight. I believe we have the most loyal and sweetest-spirited people I ever served. When our presiding elder, Brother E. A. Smith, and brethren from other parts of the work come to quarterly meeting, which meets soon, we want to show them what has been done since we last met. We are hoping for better things, and greater progress in the future. Amen!

Z. L. HOWELL, P. C.

Sept. 16, 1914.

BEEVILLE DISTRICT.

The honor roll is growing. The following have paid all collections in full to Conference Treasurer: A. W. Wilson, Beeville; J. H. Clark, Falfurias; R. E. Parker, Gregory; H. M. Ratliff, San Benito; E. A. Hunter, Mission.

What these have done others can do. Several others are just about out. Who will be next.
J. H. GROSECLOSE, P. E.

DODSON-YOUNG DEBATE.

August 18 to 23 Rev. B. W. Dodson, of Saegustwater, and Elder A. W. Young, of Gainesville, held a debate at Mobeetie, Texas.

They discussed the mooted questions between the two Churches. Large congregations greeted them at each discussion and the people were edified.

Elder A. W. Young was courteous, dignified gentlemanly and fair in all his presentations of the questions. No debater could ask for a more courteous and Christian antagonist than is Brother Young. And Brother Dodson? He debated, not to win a victory principally, but to ascertain the truth. He is well posted, spiritual and wondrously fair (too fair) for a debater.

The Methodist people are all satisfied with the way in which Brother Dodson defended the doctrines of Methodism. He grew rapidly in the favor of the people and left here solidly entrenched in the good will of many of the citizens of Mobeetie. Dodson defends the Methodist position ably and well.

Dodson and Young are both courteous, learned Christians and gentlemen without a blemish, and when their debate is over the people have a kindlier and more Christian feeling toward each other. There is no bitterness left behind to sting and rankle.

J. C. CARPENTER, P. C.

SUGGESTION TO THE PREACHERS.

As I am traveling in the East Texas Conference mostly on the circuits now, the matter of salaries for our circuit preachers is getting serious. The farmers have the cotton, but they say, "I can not sell it," and so if they do not sell it by conference the preachers' salary will be lost. I would suggest that each preacher have a bin at the gin and let it be known that he will take his quarterage in seed cotton, and then when he has as much as a bale he can hold if necessary, but he will have his salary. This is about the only way that I can see out for some of them.—W. E. Hawkins.

SUNDAY SCHOOL INTEREST IN DECATUR DISTRICT.

We are having a splendid year among the Sunday Schools within the bounds of Decatur District.

According to Brother Riddle's recent report, there are fifty-one schools in operation at present in the district. Forty of them are pledged to contribute an offering once a month toward the support of a special missionary, Miss Nellie Bennett, Kobe, Janan.

At the District Conference we arranged for four institutes to be held at different points in the district. There was a good program rendered at each of these institutes, and the interests of the Sunday School were greatly advanced.

Our aim was to have Children's Day observed by every school, but some of the country Churches failed; however, several more observed it this year than did last.

Several classes have been organized during the year and where officers and committees are active they are quite successful.

I was appointed Sunday School Secretary for this district the first of the year and have endeavored to keep this great interest of the Church prominently before the people. In this work I have the hearty co-operation of my presiding elder.

We are planning a great, simultaneous Rally Day, to be held some time in the near future. Why not all the districts agree on a certain day and make it conference-wide, as Brother Reedy suggested some time ago?

E. L. SILLIMAN.

Chico, Texas.

"CONFERENCE ON MEXICO."

Such is the title of an article that appeared in the Advocate of the 10th of September. I wish to call attention to some glaring errors into which the writer has fallen:

1. There are not thirty States in Mexico—only twenty-seven. But as the writer makes no mention of the three Territories of the Republic we will let it go at thirty States.

2. "Fifteen of these States have no mission work," asserts the writer. On the contrary, there is not one of the thirty that has not mission work, and that has not had it for years, unless it be the very insignificant Territory of Quintana Roo. In all these States I have personally traveled and in these Protestant Churches labored, save in the State of Guerrero, where the Presbyterians have work; and in Quintana Roo, where I have been, but not conducted services, because I did not stay there long enough; not even over one night. I might at present make exception of Baja, or Lower California. There the Southern Methodists had a mission for years in La Paz, but several years ago this was abandoned.

Last year I spent over four months alone, unaccompanied by anybody, in Lower California selling Bibles. I traveled over the more populous and important parts of the Territory, and sold over 2200 copies of the Word; nearly one copy for every ten of the inhabitants.

3. "In these fifteen States there is a population of about fifteen million." "Half the States and one third the population are yet unreached by any form of mission work." The "one-third the population" amount to "fifteen million;" therefore the whole population would amount to forty-five million souls. Astonishing growth! The last census, four years ago, gave the whole Republic a little the rise of sixteen million population. It has fewer people now than then.

Now, what do you think of that as a representation of facts concerning Mexico and of Protestant missions in Mexico?

I will tell you what I think of it. It is on a par with much that appears in papers, magazines and books about Mexico—"the baseless fabric of a vision."

It can not be that the writer got his or

Southern Methodist University

Making The Investment Pay

Harvest time is on. The spring had its "sowing;" the summer its time of cultivation, and now the fruitage. Later the reckoning, and another year will have gone.

And Annual Conference draws nigh—when each charge and member must make an accurate and faithful report of his stewardship. And the work of each charge and member and institution must go to record with the responsibility of an accurate and happy report.

And what is more natural or more joyous than a great harvest—a great homecoming?

RALLY DAY in the Sunday School—the great Home-coming Day of the congregation—the crowning day of the Harvest Season—is, can and ought to be an annual festival, so full of joy and benediction as to be looked forward to for a whole year.

It has long been admitted that the Sunday School is the most productive agency of the Church—and this in spite of a "leakage" that is the humiliation and shame of the Christian Church. Through God's grace, the people of the Methodist Episcopal Church, South, some years ago, determined to conserve the energies of the Sunday School, and when Southern Methodist University was founded, that opportunity was foreseen, and when Southern Methodist University was recognized by the General Conference as the great center of Christian Education for the Church west of the Mississippi, the action of the Annual Conferences of Texas, New Mexico and Oklahoma, establishing a Department of Religious Education for the Sunday School, was ratified, endorsed and commended—it was the announcement of a New Era.

And this Department is already at work—not only in raising money—that is the least of its enterprises. The chief and only aim of Southern Methodist University is to make Christian men and women, and the Department of Religious Education is the finishing department of the factory. The amount of money invested can only limit the product.

One of the first activities of this Department proposed by the Annual Conferences is the general observance of Rally Day.

The plan is that the schools of Texas, Oklahoma and New Mexico observe a simultaneous Rally Day. And let it be a great occasion! The office of the University has prepared a little report blank and is mailing a copy to each pastor this week, asking for certain facts and figures and news items of each Sunday School, as would be interesting for future generations to know. The University will complete these figures and facts, publish them as they may be interesting, and turn them over to the faculty of Sunday School experts who are to be at the head of the Department as a basis for work. They will see where Texas Sunday Schools stand and can classify them.

Why should we give so much of our aggressive Sunday School work over to the Interdenominational people? They know the value of Rally Day and use it, and hundreds of our Methodist schools are making reports to them, and consequently depending on them for future help. It is time Methodism kept Methodist facts and figures.

Let's have a "highwater" mark of enthusiasm for the whole Church on Rally Day.

The plan works like this: The pastor, superintendent and people will have the greatest day possible and report it on the proper blank, which is credited to the proper district and conference and due publicity given. Immediately after conference all hands will get together and spend a full conference year trying to improve the report for next Rally Day, September or October, 1915. Set a mark and go after results, all schools working hard, and then the following year see not whose is the bigger school but seeing to it that each school develops the largest possible degree—for instance, from one Bible Class grow to three, etc., etc. Note report blank.

The enthusiasm possible under this plan is unlimited, the good incalculable. Why not make it go?

THE DATE. The International people and many Methodists have selected Sunday, September 27, as Rally Day. Good! But some others prefer Sunday, October 4th or 11th. Matters not to this office—only that all records possible ought to be in before Conference.

It will be asked wherein lies the interest of Southern Methodist University in such a great volume of work; to which is answered that the growth of the Church is the aim of the University, and in such effort we believe the Church will take care of the University. It is, of course, expected that every school will do its part for the endowment of this Department and opportunity is given on Rally Day, but whether the University is mentioned or not—by all means let's have "Rally Day." But surely hundreds of young people everywhere looking to the University for training, and with so great an opportunity to do good, no superintendent would intentionally deprive the University of the publicity and the amount that would freely be given, or the school of the record to be filed with the Sunday School Department of S. M. U.

The Department has raised \$26,151.15, about one-fifth of which falls due on Rally Day, and the Annual Conferences have asked that the Rally Day offerings go to the Department, and we are willing to leave it on the hearts and consciences of the people whether they will do their parts and thus make the Department pay dividends.

Let's have a great Rally Day!

Read the report blank. Ask for any information.

All the schools! All together!

ORPHANAGE.

Let all our Methodist people and friends to the orphan children remember that next Saturday, September 26, is Orphans Day. Remember how much we need money. Let all the people help just a little.

Your servant,
R. A. BURROUGHS.

AN OPEN LETTER TO BROTHER BURROUGHS.

My Dear Brother Burroughs: Seeing your call for work day for our Orphanage at Waco, I hasten to endorse your plan and already we have some of our Sunday Schools in the Gatesville District lined up for a cotton-picking on next Saturday, September 26.

I hope every Sunday School in the Gatesville District will observe it, giving the proceeds of the day's work to the \$50,000 building so much needed. If every Sunday School in the State would have a cotton-picking for this purpose next Saturday there would be more than enough cash in hand to put up the building. Brethren, one and all, let's do it. Pastors, plan for it. Get it on the hearts of the children to care for the unfortunate ones.

M. K. LITTLE.

Gatesville, Texas.

her information from that great Sanhedrin of "about seventy" that got together in Cincinnati to sit in judgment upon mission work in Mexico, to pick to pieces and parcel it out with a cruelty of disregard for what God and his people have been doing in Mexico, that hardly finds a parallel in history.

I mean what I say; and what I say I'll make good when the time comes and the way opens for me to do it.

A. H. SUTHERLAND.

A PROBLEM.

The writer of these lines would like to hold a little experience meeting with as many other pastors as he can get to enter into it through the Texas Christian Advocate as to "How we can get the children and young people (and some older ones as well) to remain for Church services on Sunday at 11 o'clock."

This writer has been charging the fault up to himself and supposing that it was because he did not have magnetism enough to draw them that they did not remain to hear him preach. But by listening to some others whom he knows to be men of power and ability tell their experiences in this regard it seems to be a general difficulty with most all our congregations.

I would like to know what methods have been employed successfully to overcome this tendency by those who have had the same difficulty.

Let us hear from a lot of you next week, brethren, through the columns of the Advocate.

R. A. CLEMENTS.

Pastor M. E. C., South, Colorado, Texas.

WANTED—A good position in public schools this fall by a lady of culture, refinement and experience. Address Frank Reedy, Bursar.

WANTED—A dentist; a fine opening in blackland town. Address Frank Reedy, Dallas, Texas.

There are not a few ministers who apparently had rather strive to reform than to regenerate men. Is this not evidence of their own lack of their spirituality? Reformation has to do with things that are outward and visible; regeneration with things that are inward and unseen. The latter work is far more difficult and vastly more important. It is when the preacher sinks self out of sight and lets the Holy Spirit operate through him that it is most successfully accomplished. The bringing of a human soul into vital touch with Christ is the noblest service that man can possibly perform, and when a prophet of the Lord turns aside to any task no matter what it is, he addresses his energies to something less than his highest duty. If by the power of God we can make righteous the individuals of the race, the reformation of society will inevitably follow. Nor will it ever come in any other way. Heaven is what it is because every inhabitant is pure in heart and holy in life.—New Orleans Advocate.