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OFFICIAL ORGAN OF ALL THE TEXAS AND NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

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Number 8

The Advocate as a Prime Factor In Our Work

IT is the consensus of opinion upon the part of both the ministry and the laity of the Church that the Advocate is indispensable to the progress and development of Methodist enterprises in Texas. From the very beginning until the present moment the Advocate has given unqualified co-operation to every movement looking to the promotion of the Church throughout this entire section of our work. It has gone hand in hand with the faithful preacher and rendered him valuable service in all his plans and undertakings; it has gone into the homes of the people, supplied them with information concerning the needs of every field and stimulated them to larger loyalty and devotion to our cause; and it has given to them incentives for greater interests in the tasks to be accomplished.

That the Advocate is loved and greatly esteemed by its wide constituency is seen in the fact that year by year it has grown in popular favor until it is recognized as the mouthpiece of the Church to the people. They look to its columns for instruction and inspiration and it never disappoints them. Every week it greets them with the best bill of fare that it is capable of preparing for and serving to them. We can say that no conference organ in the Connection stands higher in the appreciation of its readers than the Texas Christian Advocate. And the best of all is, the Advocate belongs to Texas Methodism and delights to be recognized as their servant. It never fails to do their bidding.

Bishop McCoy is a capable judge when it comes to the value of the Advocate as a prime factor in our work. He, himself, has been an editor and he knows from experience what it takes to make a good paper and the ends to be accomplished by such a medium. When he was out here the other week he did not hesitate to give his hearty endorsement to the Advocate as an indispensable part of our Church equipment. Among other things he said:

"The time has come when no great Church enterprise can hope to succeed without the aid of the Church paper—when every interest of the Church shows quickening or languishing largely by the measure of the circulation of the Church paper. The fine unity of spirit and purpose that characterizes Texas Methodism may be credited in no small degree to the Texas Christian Advocate. The moral and religious tone of the entire State has been raised by its fearless advocacy of righteousness and godliness.

"Already the circulation of the Texas Christian Advocate is large as compared with that of other Church papers; it is

not so large as measured by its great constituency. It should have a mailing list of 50,000. Circulating a Church paper is like fertilizing a field. It is a small expenditure that yields an enormous return. It is to be hoped that every pastor and presiding elder in Texas will think on these things."

These are wise words fitly spoken and they present the Church paper in its true light. They show what a General Superintendent of the Church thinks of the importance of giving to all the people just such a paper as the Texas Christian Advocate is producing week after week. And we are sure that our preachers will appreciate, with us, the earnest statements of our Bishop McCoy.

It is not often that the Advocate ever steps aside to call upon the brethren through its columns to stimulate their interest in the circulation of the paper. It does this for the most part through the mails by private appeal directly to the preachers. And under no circumstances does the Advocate ever fling out distress signals. It never has any occasion for this. But at this time and just prior to the meeting of our conferences, we want to exhort the brethren through the editorial page to strive to do something extra

for the Advocate this fall. Under the circumstances it needs your especial co-operation at the present time. Money matters are strenuous and revenue from advertising sources is limited and being curtailed more and more each year; and the paper is coming to depend more than at any time in its history, upon the subscription list for its support. Every subscriber counts.

And as the conferences approach, we want to urge our preachers, who are our only agents, and upon whom we depend, to look closely after the collections so as to be able to make a good showing in our settlements with them at these approaching sessions. It is our purpose to keep the Advocate up to its high standard of worthiness and merit, both in its subject matter and mechanical make-up, and even to make other improvements as the years go by, and in order to do this we will need every dollar due us. We pay the highest price for skilled labor and we use the best raw material, and all these things cost a great deal. Let us then cooperate on as large a scale as possible and the Advocate will make itself even a larger factor in the success of our work throughout the State. Let the brethren, then, lay the claims of the Advocate very urgently upon the consciences of our people, both from their pulpits and in their pastoral work, and the results will more than meet expectation at the approaching conferences.

How to Reach the Masses And Interest Them

HOW to reach the masses and interest them in the work of the Church is one of the efforts of today among aggressive Christian people. It is true that thousands of people never go to Church, but this has always been true. There has never been a time when the great masses attended Church service. This age and generation are no exception. All along the history of the Church the struggle has been to engage the attention of the multitudes and open their eyes to the needs of humanity. And it is very probable that out of this has come a larger Church attendance today than ever before.

But we are not dealing in comparisons. We have facilities for extending the Gospel today that our fathers did not dream of. We have grown in methods, in numbers, in wealth and in influence, and the results of our effort ought to show more largely in our favor. Today the ear of the world is open to the Gospel. The truth that we preach stands out as a true and a tried demonstration. It is no longer an experiment. Its triumphs are all round us. And these facts ought to bring the multiplied

thousands of hungry souls under the influence of the preached Word.

Maybe we are restricting our efforts too much to Church edifices. The Master left the synagogue and went to the seaside, the mountain and the field and proclaimed his truth, and the multitudes heard him gladly. They even pressed upon him and he scarcely had time for secret prayer. He went to the people and they heard him with deep concern. There are many people in every community who do not care to enter the church edifice. This ought not to be; but it is true and every city and town pastor understands it. Have we done enough for such people when we have built them church houses and sent to them a preacher?

England did not lack for preachers when John Wesley appeared upon the scene as an evangelist. There were church houses everywhere and their ministers were supported by public taxation. Yet the great masses never thought of darkening the doors of these open places of worship. John Wesley did not restrict his preaching to the church house. He went out upon the commons where struggling men were touching elbows and competing for existence. It was not long

until his preaching was attracting and moving the great throngs of the English people—the poor and the needy people. He had no complaint about the masses and the Gospel. He solved that problem successfully. Sometimes when we pass the great parks and see the multitudes lounging round them, or see them flocking Sunday afternoon and evening to the Sunday picture show, we think that a return to the methods of Wesley might not be out of place.

The Gospel has not lost its power or efficiency. It contains the same elements today that it did in Wesley's day and in Christ's day. It was the power of God unto salvation then and it is the power of God unto salvation now. The needs of the multitude are the same also. Sin never changes and human nature remains the same. And whenever the preacher voices the need and the heart hunger of the famishing throngs he will always command their attention. This is the essence of the Gospel. It meets the needs of humanity. It has a panacea for their woes and for their aspirations. It stimulates in them deep desires and laudable ambitions. It bids them look toward the sunrise.

It is not the fault of the gospel if it does not appeal to humanity. But it may be the fault of our methods and of our efforts. It is well, then, for us to look around us and discover the cause of whatever failure we may be making. We are not croaking, we are not indulging in the gloomy side of things. We are only trying to bring ourselves to the point at which we can become more efficient in our efforts and in our methods of reaching and saving the people. Every church service in every community ought to be crowded with people anxious to seek and find the Savior. There is no dearth of people. They are all round us. Yes, we are doing well, but let's do a great deal better in presenting Christ to the dying multitudes.

Do not fret and pine because the clouds hang somber and dark just above your head, shutting out the light of the stars and the moon. Keep in mind the fact that the darkest hour is just before the dawning. After a few short hours have passed, the sun in his brilliancy and glory will break over the horizon and the clouds and the darkness will disappear. God is above and over all.

Had it been best for human character and life God could have made health catching instead of disease, and he could have made happiness the rule of life instead of misery and despair. But human life is so organized that disease and sorrow have their part to play as factors in its development and perfection. Hence it is not infrequent that we find the most beautiful specimens of devotions and consecration in the chamber of affliction and the brightest exhibitions of character along the banks of the Jordan of death.

The Ascent Of Man -- III

By Rev. O. T. Rogers.

The Advocate of September 3, was fine. I was especially pleased with the timely sermon on "Regeneration," by Bro. Rabe. It is the only adequate exegesis of that vital theme seen by this writer for a weary while. He is no evolutionist. The eyes of J. D. Barbee also are open. His wise words on "Biblical Vivisection" and his commendation, Mr. Editor, of your warning touching the critics, brought a warm "Amen," no doubt, from many who are not speaking out.

While the spiritually-minded, today are lamenting the growing dearth of the spirit of prayer among the Churches, the many do not yet realize its secret—evolution. As Dr. Drupe in his "Intellectual Development of Europe" puts it, "The individual is the epitome of the Nations and the race." Every Nation has its Age of Faith, corresponding to the ignorance and credulity of childhood—its Age of Reason corresponding to manhood, when the errors and superstitions of childhood are put away—and then follows the decay of old age and death. So of the race. This is evolution. So the immaturity of the near past, when the German master philosopher cries, "A child may pray, but a man wills, becomes the Christian leadership of today.

This is evolution indeed. Can we receive it? Faith in a prayer-hearing and a prayer-answering God is but another name for the credulity of ignorant childhood!

Can we endure it? Buddha said, "Fray not," but his followers could not bear that saying. None pray so much or in so many ways. We are somehow reminded of one who said, "except ye be converted and become as a little child ye cannot enter into the kingdom of heaven." Can we give up praying?

The Doctrine of Sin Lost.

We are still looking into the depths of our loss. Necessarily, with the doctrine of a gradual ascent of man accepted, the Bible doctrine of his temptation and fall, of a personal, tempting devil, of man's guilt and danger, all must go. In "The Faith of an Evolutionist," by T. A. Pain, M. A., M. D., we are informed that "The primitive innocence of Eden is a picture of the happy childhood of the race before a moral sense was developed. It never seemed to note before the make-up of that word—devil-oped." "The forbidden fruit represents the restriction by means of which the moral character is worked. We then see how disobedience of law brought with it the sense of sin and shame." * * * "The happy, innocent insouciance of an unmoral nature was changed into the painful consciousness of being immoral. It is spoken of as a fall. It is really a rise."

There it is in black and white. Now the good doctor doesn't tell us what these "restrictions" are, nor how they came. We do not "see" how he got his "law," having no knowledge of God, nor how that "law" secured its sanctions of authority. But Dr. Pain goes on to argue that "sin" is "a necessary step in the onward progress," and tries to make St. Paul argue the same. And illustrated by Hawthorne's Donatello, who commits a great crime and his remorse with inward gnawings, awakens his soul, "developing a thousand high capabilities, moral and intellectual, which we should never have dreamed of seeking in the Donatello whom we knew." * * * Sin has educated Donatello and elevated him. Is sin, then, which we deem such a blackness in the universe—is it, like sorrow, mere an element of human education, through which we struggle to a higher and purer state than we could otherwise have attained?

Such is the "Faith of an Evolutionist" on this vital theme. Of course, the question above is merely a rhetorical one—not intended to express a doubt. Mrs. Eddy put it: "Sin is an error of mortal mind. Really there is no sin, no evil. Whatever is, is right. Sin and evil are but undiscovered good." May God save us from a generation of such teaching.

Divinity of Christ Lost.

It is easy to see the effect of this theory on the doctrine of the Atonement. Christ is no longer "The Lamb of God, bearing away the sin of the world," for man is not a sinner in any real sense—not guilty and lost. His errors and failures call only for compassion and help, not wrath. He is but an erring child doing his best to struggle up through his essential darkness toward the light. And Christ is that Light embodied—the climax of evolution, at least for this age—a new and higher type of man, in whom the

spiritual dominates entirely. He will still be called the "Son of God" and "Son" will still be spelled with a capital letter, but one need not be over-keen of observation to note that he is "Son"—that he is "Divine," only in a larger sense than we all are sons—all divine. In other words, just as man was a son of God by that far-off, improved ape, so Jesus Christ was Son of God in his birth of Mary. May God who sees how my whole soul shudders at and loathes the thought, forgive blasphemy of expressing it. Of course, from this viewpoint, the critic sees no necessity for the immaculate conception and even so great a writer and theologian as Dr. P. T. Forsyth, hesitates not to announce it—together with miracles and prophecy and even the resurrection—as unessential to the Christian faith. What, then, in the name of our suffering Lord, is left to us? Well, I bethink me—"Eddyism" is left us, and Unitarianism may still stand, and Universalism is, doubtless, our most legible hope. Is that why we are now singing:

"Oh Love that will not let me go!"

No wonder Dr. Palm, quoted above, acknowledged that he "approaches this central doctrine of Christianity with diffidence." However, he states it clearly and well from the evolutionary standpoint. The death of Christ "set forth a new aspect of the suffering and sacrifice seen everywhere in nature. * * * This constitutes a new moral ideal. The world's hero was one who wins in the struggle at the expense of others. Now this is reversed. The Christian hero is he who lays down his life in the struggle. * * * It is the moral spectacle and the moral influence of this self-sacrificing love which is to save the world."

This is Unitarianism, at the most—

THE PREACHER AND CHURCH FINANCE.

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

The Church is a human as well as a divine institution. While it is of God it is also of man. The Church of Christ was founded on Peter's declaration of faith, and is defined by the Methodist Discipline as composed of "a company of faithful men." The mystical body of Christ is represented by a body of believers.

The Church does business in the world and has to do with things that are temporal and finite. While her spiritual life is fed from the springs beyond the clouds, her visible organization is maintained the same as all other institutions. At Pentecost the same disciples upon whom rested the lambent flame and who spake with turning speech as the Holy Spirit gave them utterance, feasted together in the daily ministrations, from a common fund made possible by the selling of "their lands and houses." Paul's ministry was the medium of communication between the spiritual and temporal kingdoms and in his argument for the support of the ministry he said: "If we have sown unto you spiritual things, is it a great thing of we shall reap your carnal things?" The New Testament Scriptures are full of the Gospel of Money as well as the doctrine of salvation by faith.

Financing the kingdom is indispensable to the success of the Church. In the mobilization of great armies first of importance and of deep concern is the organization of the commissary department. Soldiers that fight in the ditches and charge batteries must have daily rations. Gold as well as guns will determine this colossal war in Europe and settle the destiny of the Nations involved in the awful conflict.

The militant Church advances and is a conquering force when funds are adequate to support her armies of ministers and missionaries; to garrison the land with churches, parsonages, orphan homes, hospitals and colleges; to print "war bulletins" in the form of Church periodicals and to maintain a base for evangelistic and missionary operations at home and abroad. A full treasury means both expansion and development of the Church's every interest while short collections are invariably followed by retrenchment and arrested growth.

The chief financiers of the Methodist Church are her traveling preachers. From the beginning they have been the recognized leaders of our Zion upon whom rested the responsibility of administration. Church history and General Conference legislation have largely revolved around them and their work. The key man

the best surviving product of Pelagianism. But is not this shallow view of the Atonement, making Christ merely one of the martyrs, the very doctrine not unfrequently appearing in our Methodist literature and heard in our Methodist pulpit today?

But, in conclusion, if we must give up the essential life of our Lord, the sacrificial merit of his blood, the reality and evidential value of miracles, even the crowning one of the resurrection and allow that the Book we have reverently called "God's Word," is man's work after all—full of myths and mistakes, contradictions and confusion, containing a revelation from God indeed, but not a final one, inspired, in a sense, truly, but inspired only as the sacred Vedas of India, the Koran of Arabia or the Iliad of Homer, all of which is clearly seen in the writings of our scientific evolutionists, surely it were useless to continue this examination further. The cloven foot is sufficiently clear. These men claim to be the highest product of Christianity today. What, then, will tomorrow bring us?

Shall this diabolism which denies the devil and our Lord together, while posing as the newest and highest truth, be taught to our children? This is the supreme question of the hour. We must not, like the ostrich, hide our heads in the sand. We must face it. We must answer it. Can we do it? Is Protestantism strong enough to meet the issue? Catholicism were far better than Unitarianism or Universalism. As I see it, the hope of Protestantism is the Methodist Church and the hope of the Methodist Church is her Episcopacy. The poison has already penetrated deeply. Strong medicine is badly needed. Can our Bishops find a remedy? Will they have courage to administer it? And will our system stand the shock? If not our mission is well-nigh done. Wealth and numbers can not save us—will but hasten our doom, for ethics and morality are but pale moonbeams on a cold, dead world.

of our peculiar system is the pastor. His official title is "preacher-in-charge," and as such he is the head of every department of the local Church and a privileged member of all boards and committees. If the Church prospers he gets the credit and if there is failure anywhere the blame is laid on his step. The Discipline assigns to him no less than twenty-eight duties, any one of a number of these would require his entire time. Paul said, "This one thing I do." The modern Methodist preacher can truthfully say, "These many things I do." He is an all-round man and must measure up as a good preacher, faithful pastor, fine mixer, hard student, great general, representative citizen, and is entrusted with the affairs of the Church as though he were the cashier of a bank or the president of a railroad company.

There is a difference of opinion as to the average Methodist preacher's ability to manage finances. Some hold that he is a financier of first magnitude while others that he has no business sense whatever. The correct opinion, perhaps, is the golden medium between these extreme views. The average Methodist preacher is a success in handling the funds of the Church in a scale in keeping with his opportunity and experience. With him it is a question of how far a dollar will go, rather than the sending out of a dollar to make ten more dollars. In his family, especially, rigid economy is enforced that he and his may keep up appearances and do the work of the Church. In handling money men the Methodist preacher is timid and in projecting great financial enterprises he has the vision but is lacking in resources and sometimes judgment because of lack of experience.

What are the marks of the preacher who is a success as a Church financier?

1. He is a man of affairs and takes care of his own business. He lives within his income and his paper is worth one hundred cents on the dollar.

2. He has the ability and tact for handling men of means. Often the indirect method is the most direct method. As a rule a straightforward business presentation of a matter will command respect and bring results.

3. A successful Church financier thinks out his plans and then is swift and bold in bringing things to pass. Mixes brains and muscle in doing business for the Church of God.

4. The man who succeeds with Church finances knows and appreciates the value of promptness; prompt to act, prompt to keep an engagement, prompt to take up paper when due. "Do it now" is the quick step of business and the keynote of victory. "Not slothful in business,

fervent in spirit, serving the Lord." 5. The successful Church financier uses modern business methods. Up-to-date enterprises are not hatched in last year's bird's nests. Nothing succeeds like success and successful plans and methods of business men are worthy of adoption in the work of the Church. After all it is the man behind the gun who does the shooting.

The preacher in charge, together with the presiding elder, grapples with at least four different kinds of Church finances, viz: "Conference collections," "local enterprises," "special interests" and his "ministerial support." He is held responsible as nobody else for the raising of the "commercial claims." As he regards his conference standing he must be able to say: "Good year, Bishop; collections in full." It is presumed that every preacher can raise money as well as call penitents. The average preacher omni-buses the connectional claims and in taking the collection, public or private, unconsciously appeals to Church pride. We are handicapped in having too many little assessments. Great causes such as missions and Christian education are put on a par with items of less importance and suffer by the per cent basis. The better plan would be to group kindred items under about three great divisions such as missions, Christian education and ministerial support, and present these separately on their own merits at different periods during the year. At these times the whole machinery of the Church could be brought to bear in disseminating knowledge and developing the grace of liberality on the cause under consideration.

As a rule the pastor is the soul and inspiration of "local Church enterprises." He creates sentiment for a new church or parsonage and projects the movement by taking a public collection. On his nomination the Quarterly Conference appoints a building committee and his presence and counsel put life and determination into the meetings. By his unflagging zeal funds are raised and the work pushed to final completion. There are few buildings throughout Southern Methodism where God's cause is housed that are not monuments of traveling Methodist preachers. In the round of appointments preachers both leave and find Church debts. In time these debts are liquidated and the Church goes forward.

Another item which the preacher in charge is constantly facing is the "special interest" represented by the connectional man. Here it is not a question so much of responsibility as one of co-operation. The college agent, orphan home manager and general secretary, each feeling that his is the most important interest of the Church, expects to be invited to occupy the pulpit and be allowed to present his cause and usually take a "collection." Sometimes these visitors are a little embarrassing to the pastor and their requests a test of his Church loyalty. At the time he may have important matters of his own pending, or has been waiting for a favorable opportunity to bring them forward. Then—tell it not in Gath—there may be a preacher in charge, who at heart unconsciously is a Congregationalist, and who sees the whole Church in his own pastoral charge. It is never convenient for such a man to have an outside interest presented in his charge. On the other hand the Church has so many "connectional men" in the field, representing "special interests," the poor, perplexed pastor wonders if he will ever have time and opportunity to carry on his regular work. It is to be hoped that these brethren can adjust their matters without any General Conference legislation as to metes and bounds of propriety and responsibility.

My plan, as a pastor, has always been not to let the latchstring hang on the outside, but to keep the door wide open and propped back to any and all Southern Methodism's duly accredited representatives. Their interest is my interest and we are the servants of the same great Church.

In addition to bearing the financial burdens of the Church traveling Methodist preachers are embraced and handicapped with their own finances. With the exception of leading Churches the increase of pastor's salaries has not kept pace with the advanced cost of living. The rank and file of our ministry are receiving no more than a bare support, while great numbers of them are annually falling behind or supplementing their salaries from outside sources. They are in a strait betwixt two; on one side the Church demands all of their time and energy, leaving no time to make a living; on the other hand, as heads of families, they were men before they were preachers. Without money to buy new books, to educate their

children, and in a word, to do for themselves and their families as other men, the question is, What is duty? Year by year the situation grows more serious as year by year the prices of living go skyward.

In recent years conditions have arisen involving the salaries of preachers that materially affect our Methodism. The movement of population has been from the country to the towns and cities and westward. In places Methodist families have moved out of the community and new families moved in "that knew not Joseph" until the country Church, once the stronghold of Methodism, has gone down until it has been abandoned or is on a missionary basis. Our Methodist people still living in the country demand Sunday preaching at 11 a. m. This has resulted in four appointments with an occasional way-side service on Sunday afternoon. The big circuit with week-day preaching is a thing of the past. Circuit riders no more than station preachers can live on the salaries the fathers received. Such is the high cost of living, and today demands the average Methodist preacher must get at least \$500 with a parsonage. The Church will not allow him to supplement his salary by teaching a school, farming or running a store. He must be a man of one work. This carries an obligation on the part of the Church to afford him and his family a decent living. It, therefore, devolves upon the presiding elder, in planning a circuit for the Bishop and his Cabinet, to find four strong country Churches, each receiving a Sunday, which, together, will pay the pastor \$500 plus the presiding elder's per cent. With the changed and constantly changing conditions the tendency has been—yea, it is history—to set back the fences and draw in the line. In some sections in Texas as well as the older States, Southern Methodism is in the midst of a retrograde movement. Territory she once occupied has been lost and is now held by other denominations. Aggressive evangelists, and occupying new territory is possible only by the appropriations of mission boards. In some places our Church no longer presses into regions beyond and extends her border by enlarging the boundaries of circuits to include new appointments. High-priced living and the obligation of the Church to afford a living support of traveling preachers has brought her advancing, conquering forces to a standstill and in some places to fight on the defensive.

The practical, burning question of the hour is what can be done to provide a better support for our preachers.

First, let presiding elders do like Paul and ring a clear note on the support of the ministry and deal faithfully with Boards of Stewards whose duty it is to assess and collect salaries.

Second, let pastors make full proof of their ministry not only in the pulpit but in house to house visitation. Stewards testify that it is easy to collect for a good pastor.

Third, let preachers who have grievances, real or imaginary, cease their attacks upon the presiding eldership. The more they talk and complain the more they discount and cripple the Church's one officer whose duty it is to see after the support of pastors. These faultfinders are the barnacles that weigh down our good ship of Methodism. The Church is strong financially and otherwise as her membership is strong and influential. The leaders of the Methodist Episcopal Church, South, are the Bishops and presiding elders, the elders being representative of the Bishop. Hold up the hands of the presiding elder and you will do much towards holding up living salaries of the preachers.

Fourth, let Bishops in their annual message to the Church, in their addresses before Annual Conferences and in newspaper articles follow the example of their Lord who publicly taught that the "laborer is worthy of his hire and the workman of his meat." Their deliverances on this important matter will set to vibrating a responsive chord and result in untold good. They are the Church's great leaders and due attention is given to their words.

Fifth, let some of our ready writers prepare literature discussing the pastor's support in its various phases.

Sixth, let the stewards profit by the example of a goodly number of their more wide-awake and progressive brethren, who, in appreciation of the times and their pastor's services, have assessed liberal salaries and are earnestly using the best plans and methods for collecting the same.

Seventh, let laymen, through the Laymen's Missionary Movement and by special committees, wage a relentless campaign for the better support of their pastors.

Concerning the collections this fall

the prospect is anything but assuring. With all Europe in the death-grip of an unthinkable war, and the consequent financial flurry in the United States, there is at this time practically no market for our Texas cotton. Unless the money situation changes for the better there is a strong probability that pastors will go to conference with their salaries unpaid and a heavy shortage on the conference collections. What can be done to meet the crisis and reduce misfortune to the minimum? It is suggested:

Third, let both "wide-awake" and heads and steady nerves, giving out notes of confidence and encouragement. God lives and our Church survived the trying days of the Civil War.

Second, presiding elders should sound the bugle call for an aggressive fall campaign, rallying all the forces in their districts to pay 100 cents on the dollar. Our people respond to leadership and can be depended upon in emergencies.

Third, let both "wide-awake" and "slow-coach" pastors begin early "to round to" for conference. The impossible is made possible when sure enough men throw themselves in the breach.

Fourth, missionary committees have a fine opportunity to justify the wisdom of the Church in their appointment by making good. Let it be written in the acts as well as in the discipline that they do assist the pastors in raising the connectal claims.

Fifth, the Boards of Stewards should begin now and have weekly meetings and never let up until the pastor is paid in full, and by way of good Methodist measure send to conference in a new suit of clothes.

UNPARDONABLE SINS.

By Dr. J. A. Landis, Oklahoma City.

In Matt. xii 31, we read about sins against the Holy Ghost that are not pardonable, neither in this world nor in the world to come. The question then comes to us, how can and what makes a sin unpardonable, for we read in Ezek. xxxiii and 11. The Lord says, "Say unto them as I live saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." In this he is admonished to turn, and if so admonished he surely has the privilege and the ability to turn, and if he turn from his wickedness he has the promise that he shall live. All through his word God has promised to forgive our sins if we repent and turn away from our evil ways. Then there must be a reason why God cannot or will not pardon a sin against Him or his law, and that reason lies in the fact that we do not repent and turn from the sin committed.

If there be a sin that God could not pardon or forgive under any condition, then the work that Christ came to perform was a partial failure to say the least of it, for he came to save all who will come to him from the least to the greatest, for he says whosoever will may come and that must mean me and it must mean you, gentle reader. Then our wills must have something to do with our turning; then if the office of the Holy Spirit in the world is to warn people of their sins, and admonish them to leave them off—turn away from them and we treat that warning and admonition with contempt and refuse to heed its kind offices to us and go on as if no warning had been given, neither repenting nor turning from the evil of which we have been warned, then it is impossible for God to pardon and forgive that sin—let it be what it may. God is not going to, nor can he force pardon and forgiveness upon any one, that is not in accordance with his plan of salvation and human redemption.

Then it must not be some particular sin that is unpardonable, but the conditions connected with the sin that makes it so for no sin can be pardoned until we on our part comply with the conditions, and that is repentance toward God and a turning away from the sin and then comes in faith, etc., and any and all sin when we do repent of and turn from with an honest confession to God is sure of forgiveness, for God has promised. In this same chapter of Ezekiel God has put all the responsibility upon the sinner's actions. Ezek. xxxiii 19. "But if the wicked turn from his wickedness and do that which is lawful and right, he shall live thereby." God is willing, able and ready to pardon all who come to him complying with the conditions, and he has opened up the way whereby we may and can come to him if we will. But the devil is as a roaring lion roaring about seeking how much evil he can put into the lives of men; he is not satisfied with being the means of dragging down individuals, but invading poor humanity in all the walks of life, but actually invaded our legislative bodies

and so changed and worked our laws that the rules and regulations as taught by our Christ are no longer those that he laid down for our rule of action by his teaching for what was right and what was wrong. His rules are now set aside, and man's under the influence of Satan have set up laws and rules to govern humanity in their stead, have been substituted for our rule of action, so that now we have man's laws instead of the teachings of Christ, thus under present conditions it is almost impossible for some to turn away from circumstances under which the present day finds many who are drawn away by lust and selfish ambition in which the devil has entangled them. So that now he has them as captives and led at his will. For example, look at our divorce laws, that our legislatures have handed down to us and have been approved by our Governors, so loose that our judges are empowered to nullify the teachings of our Savior, and by their actions say to poor weak humanity that Christ did not mean for his teachings to be the rule of action for all time to come; when he was asked by the Pharisees what he considered right and proper as to the writing of divorcements. They wished to get him crossed with the teachings of Moses, for they looked upon the teachings of Moses as supreme and if they could get him crossed with Moses they could ruin his influence. So we have in Matthew, "But I say unto you that whosoever shall put away his wife saving for the cause fornication causeth her to commit adultery and whosoever shall marry her that is divorced committeth adultery." See he drives them to the results that grow out of divorces as being of greater importance than the writings of divorces. Then the Pharisees came to him again tempting him in Matt. xix, 3 to 9, and saying unto him, "Is it lawful for a man to put away his wife for any cause," and he answered and said unto them, "Have ye not read that he that made them at the beginning made them male and female and said for this cause shall a man leave father and mother and shall cleave to his wife and they twain shall be one flesh; wherefore are they no more twain (that is two) but one flesh; what therefore God had joined together let not man put asunder." Then they say unto him, "Why did Moses command or recommend to give a writing of divorcement; and to put her away." He said unto them, "Moses because of the hardness of your hearts suffered you to put away your wife, but from the beginning it was not so; and I say unto you whosoever shall put away his wife except for fornication and shall marry another committeth adultery and whosoever marrieth her which is put away doth commit adultery." Without answering their question direct he tells them what the consequences and results will be growing out of their action; then in Mark x, 2 to 9, the same question asked and answers given. Then in Luke xvi and 18, whosoever putteth away his wife and marrieth another committeth adultery and whosoever marrieth her that is put away from her husband committeth adultery. We notice how often Christ repeats certain words and phrases. "Whosoever they twain shall be one flesh." And then when asked can they for any cause, he drives them back and holds them to only one cause and only its results and effects and what it may lead to; never referring to what the innocent or injured party may do; but goes right after the guilty ones and forbids that any man should interfere with the plan which God put into force and effect at the beginning. This is strong language, but Christ said it and I am not responsible for it and he gave it out for our good, and any other way will only result in degradation and ruin to the human family, not only in this life but the life to come. Also read what is said in first Cor. vij, 10-11, "and unto the married I command yet not I but the Lord. Let not the wife depart from her husband, but and if she depart let her remain unmarried or be reconciled to her husband." Let it be understood that in Christ's teachings that which speaks of the wife also applies to the husband. Only one standard for right and wrong. And let me say it right here that if women would raise the standard for men as high as men do for the women much of divorces would be done away and not be needed. Morality would take a higher stand. If Moses gave them this rule because of the hardness of their hearts, may not the same condition be applied to the hardness and sinfulness of the hearts the people of this day and generation who now clamor for such loose laws as are being enacted and put into our statutes to direct and govern our judges. Thus opening the doors to a loose state of morals to suit the evil condition and tendency of our day and generation and the people so inclined are rushing headlong into divorces and adulterous

lives as though Christ had never uttered a word as to its results and consequences.

Not only is adultery legalized, but perjury is flaunted in face of the court and even God himself, when men and women swore before God and witnesses that they would live after God's Holy Ordinance leaving all others and cleaving to each other so long as both should live and have been pronounced one by God's ordained minister or magistrate (both ordained under the laws of the land), then go and wilfully violate same; have they not just as much perjured themselves as going into court before a judge and sworn to tell the truth and wilfully swore a lie? Our laws have made it possible for men and women to marry and live together as one, then separate at pleasure, enter into married relation with others as they may wish or opportunity offer; separate again and so on, making and breaking sacred vows and obligations before God and man. Thus they go on with perjury upon their lips and lives and adultery in their hearts and lives until death overtakes them, thus living and thus setting the teachings of God's word aside, defying God and high heaven, and invoking the wrath of God, living in sin in the light of revealed truth, with no remorse of conscience claiming to be living under the law, they see no violation of God's law or if seeing, go on defying same. In no condition to seek pardon, no inclination to turn away from their sin, living yet dead in sin and go down at last to where all adulterers collect and revel. Ecclesiastes viii, 11. "Because sentence against an evil work is not executed speedily therefore the heart of the sons of men is fully set in them to do evil." These conditions bring about the unpardonable state into which humanity is now plunging headlong into eternity.

READING FOR THE DOG DAYS.

The meeting was held at White's Cross Roads on the Crawford Circuit in Alabama, back in the seventies. As the result of the same we had as applicants for immersion two men and two women. It was a very dry time and the committee utterly failed to find water three feet deep, which gave trouble. The best they could do was a stagnant pool just above a long bridge across Ouchie Creek. Of course the attendance was large indeed. Like a wedding, an occasion of that sort never catches a community napping. As respectful and interested spectators the bridge was literally covered with young people.

As the water was shallow and the mud deep, I took the ladies in first, and while it was not by any means a clean job, yet they got out all O. K. and one man after the same fashion. The last man was not only tall and heavy, but was a crippled soldier, carrying a Federal bullet in his left limb and as is always the case he was looking after his lameness. When the time came to trust the preacher as the others had done, he staggered and came squarely against my head, and as I was not faced in that direction Philip and the eunuch came down together, and it has been an open question ever since as to which fell the hardest and sank in the muddy water the deepest. Fortunately I was near enough the bank, by the vigorous use of my left arm to recover in time to save him from a distressing struggle. Of course the old class-leaders smiled audibly and as for the young people on the bridge, they broke out of all bounds and went off holding their ribs—reporting to all the people "Graham has gone to the Baptists; I saw him go under," very much to the dismay of friends at a distance.

W. W. GRAHAM.
Clarksville, Texas, August 21, 1914.

HEAVEN.

By C. C. Reynolds.

Why do we talk of the hereafter? What causes us to think of a better world up above? Probably some of us think of heaven as a place for the good folks who die here and likewise regard hell as the receptacle for bad people who leave this world. But strictly speaking, heaven is where God and the holy angels dwell; and where God and his angels dwelt before this world was made, and after this world shall have been dissolved and ended forever, heaven shall still remain. Therefore, I can not agree with the common writer or teacher who represents heaven as being a big city or an endless lot of sunny cloud-billows on which to sit and play silvery harps eternally. I think heaven is a condition, an eternal condition, without beginning and without end. It can not be merely a place or sphere, for place or sphere is only for convenience in the world of matter or nature, and when place passes away time ends, and when

time passes away forever, place or sphere passes away forever.

A thousand years are as one day, and one day as a thousand years, with God. God can touch this old terrestrial ball we call earth, and he can blow out the light of the planet we call the sun, and he can paralyze the laws of gravitation and rotation, and this world or universe of material things would dissolve into invisibility forever. I do not say that it would pass away into nothingness, for that were impossible, as all force is indestructible and there is nothing lost. Just what would remain of man and of matter after dissolution would be essentially spiritual, and in God's own dwelling or the eternal condition.

Most people have an idea that eternity means always, or with reference to unending time. Eternity is more than everlasting, for eternity was before the sun was formed to give us measured portions of duration, and after the sun shall have gone out eternity shall be. Now, get the real and true idea; God being spirit, and all heavenly beings being spiritual, there is no need for nights in which to sleep nor for clouds to give moisture to earth to produce vegetation. We need time and seasons and changes in this material world because our souls are incarnated with and surrounded in matter. We toil through the day, and we must have rest, and God intended for us to rest as well as toil, for he made changes and seasons purely with relation to time and to nature, and the intelligent mind can readily perceive that even as all nature goes to sleep in the wintertime, even so must mortal man rest at night. But no rest is needed in heaven, for a spirit can not tire; can not be fatigued and made to have rheumatism and palsy from long-continued service. Consequently, there is no need for changes and variation of seasons, etc. It is all one blissful, never-ending condition of love and life.

Now, I have not said that there is not duration after this life. Duration and eternity mean one and the same thing, while time—our days and weeks and months and years—are but measured portions of eternity or duration. Get the idea? Now, if it were possible for us to exist in this natural condition or incarnation and let God still the rotation of the planets and stop the workings of the natural laws, we would never, never die, for the flesh could not decay nor the bones atrophy. But even as the natural laws force death or dissolution upon us, so is the proof that it is all only for this present life that we have time. Time is not duration, no more than a picture is person. Just so is eternity all the more real and positive. Our breaking our old family clock does not put the sun out. Neither will God check duration when he shall extinguish the sun. I refer to the sun often because God has arranged the sun as the principal planet and about it are attracted all the other planets, and as these planets revolve once, each, toward the sun, it constitutes a day, and for each circumference it, one year. Hence, we have to reckon duration by the laws of rotation with reference to the sun.

Mothers, fathers, you will not be old in heaven. Just as your dear spirits get younger and tender and sweeter and ripier as the days come on thicker, even so will eternity reveal your real selves, and there will be no tired-out bodies nor weary minds, but one ever-running experience of joy and sunshine.

Oh! How we love to think of God and the angels and of our departed earthly loved ones! Heaven! What does it matter how poor we live here or how long or how brief we stay here if our souls be ripe for eternity and those sunny places we expect to behold forever! God made man essentially a religious or spiritual being first, and carnal secondarily. For this reason, we mix and mingle our voices and faces and our hearts—children with adults and youth with all, together the happy, innocent children's spirits striking responsive chords in the bosoms of the hoary headed saints ripened for heaven, and the youth's expectant, hopeful, earnest manner and attitude reciprocating the older ones prayerful admonitions and words of assurance. All receiving good, for association instills hope in a despairing life, plucks out vanity from a misdirected life, and above all, makes akin the spirits of all, which all the better freshens and enlivens our spirits for acceptable, Christian life. Children's happy and innocent countenances, flowers and aged saints seem to betoken to this world something of what heaven is like! He who loves flowers, children and aged people dearly, cannot be unfriendly toward the good creator. To know God in spirit is to fall in love

greatly with all flowers, all children, all mankind! So we shall love and live in heaven!

Did you ever pause to reflect that a rose represents one of God's thoughts? If, then, God has so beautified this world for us who are mortal, how exceedingly beautiful must heaven be! I believe there will be roses in heaven, though of course not the kind we have, which perish, but flowers which never decay and are in bloom ever and evermore! Probably God uses the wee infants, who die here and leave us so soon, to serve as his happy butterflies and humming birds to inhabit these flower gardens! Reckon, mother, you won't find little Edith or Lucy sipping the blissful nectar of heaven's honeysuckles? And God will place you, dear mama, as keeper or overseer of that garden, and you will live forever and bask in the sunshine of God's love and live upon the riches of his grace to full enjoyment which knows no expression!

I think of heaven when I look into a child's countenance. Jesus said, "Of such is the Kingdom of Heaven." Heaven must be happily inhabited, and God must be a happy being or he wouldn't love so well to make us happy or to have the children with him forever!

O, children, we, your natural mamas and papas, get impatient sometimes and frown at you, but the good Lord never frowns on you, but loves you graciously all the time, everywhere, and everywhen, and the better you mind mama and papa here the more he loves you and the more you will enjoy heaven when you get there!

Children, you sometimes get sick here and feel badly, but you will never get sick when you get to heaven. Sometimes you cry here, but you will never shed a tear in heaven. You will laugh light-heartedly and innocently and happily, and you can see flowers all the time and you will have good people with you all the time, and you will never get lonely nor afraid or nervous, but the loving smiles of Jesus will reassure you and your happiness will be complete and never-ending. Let us all be good and go to heaven.

GOD CARES FOR HIS MISSIONARIES.

Walter R. Lambuth.

Prayer is power. God's power is available, and it is through intercessory prayer that the Church may unlock the resources and forces of the unseen world. In a marvelous manner we have been guided in the establishment of our Congo Mission at Wembo Niama. We had not been on the concession one week with our six missionaries—Brothers Mumpower, Bush, Stockwell and their wives—before a leopard, which had been prowling about the premises, sprang upon the back of one of our sentinels during the night and wounded him in twenty places. The man recovered under Dr. Mumpower's care. We had been sleeping by open windows and within twelve feet of the spot. At the breakfast table next morning, as we lifted our voices in prayer and praise, we thanked God for special preservation and for the many Christian friends in the United States, Brazil, and in Africa itself, who had pledged their daily prayers in our behalf.

Now comes a letter from Brother J. A. Stockwell in which he speaks of the destruction of the house in which the three missionary families had spent the time between our arrival at Wembo Niama in February and the date of their moving into the temporary houses which they had put up on the concession. Within three weeks from the removal of the last family a terrific storm came which might have ended their lives. So once more we would express our profound gratitude to Almighty God for the mercies and protection vouchsafed this heroic little missionary band standing out there in the heart of the Dark Continent. I know that my request will not be made in vain when I ask that renewed intercession be made in their behalf during this terrible war in Europe, which has crippled Belgium and, as far as we know at this writing, has cut off all means of supply both to Wembo Niama and to the Presbyterian missionaries who have been so kind to us. Let them be included as well in these prayers. The following is an extract from an interesting letter just received from Brother Stockwell who was recovering from a severe attack of fever. May his precious life be preserved:

"The house in which we lived when first coming to Wembo Niama was destroyed by a storm a short time ago, only three weeks after the last family moved out of it. It was of native construction and the shape was such as to give the wind the best possible hold, being built in what would have been

Notes from The Field

Meridian.

In the Advocate of September 17 there appeared a short report of the opening of Meridian College, and a promise of a home coming write-up soon. I'm taking advantage of the President and sending in this note. The home-coming did not bring back all the old students, but it brought a large number of them, and the day they were here was full of entertainment—games, speeches, etc. The football game was most interesting, and the present team still rejoices over the victory gained. In the evening speeches were made by representation of former classes, and others. Thus the day closed, a day of interest, a day long to be remembered. The opening sermon for the college was preached by the President, Rev. G. E. Winfield, and he did himself such credit as to deserve special mention in the Advocate. Taking out his personality, the outline may not impress others as it should, but his message was great and those who heard it are still speaking of it. His text was John 2:25: "He needed not that any should testify of man, for he knew what was in man." Subject: "Power of Personality." 1. Personality defined, using Webster's definition, and giving the evolution of the term as (a) a large powerful body, (b) spiritual function became the essential content of notion, and now an individual man in his typical completeness as uniting a human body to a tree and rational soul. 2. The will is the measure of personality, showing God's estimate of will in hinging destiny of race on man's free moral agency. Here the speaker showed the will subject to education and discussed the means of education. 3. The mistake of psychologists who teach that the reasoning function is the mainspring to action. Willing is choosing and acting. The affections control the will. A number of illustrations were here used showing influence of love upon will, and hinged the argument upon statement of Jesus, "Men love darkness rather than light, because their deeds were evil." And very forcefully did the speaker show that "loving wrong, makes action wrong." Jesus teaches that human heart is the seat of good and evil. 4. Therefore the need of training the affections of men. Teach young people right attitude to Bible and holy things. 5. Power of personality is shown in lives of men. And here he preached his climax as he illustrated his great truth by Wesley, Gladstone, Bryan and Jesus. The reason they did great things and were great leaders was because they had great hearts and they let their affections control the will. Brethren, Winfield preached! So much for the college and Winfield. My letter is already too long, but I want to add just this: Last Sunday we received thirty young men and women into the Church, making a total of ninety-four I have received into the Church this year. Work generally is in fine condition, and we hope to come to conference with everything "in full." Bishop.—S. R. Knowles.

Berclair Circuit.

Berclair is just large enough to have its name on the map; you will find it out from Beville on the G. H. & S. A.—but we are to report "something doing" even here. Our faithful and efficient pastor, Rev. A. E. Potts, who lives here, preaches at Couch, Charco, Narramanna Colony, Shant and Pettus, and as one of his stewards I accompanied him to the fourth Quarterly Conference at Couch. We found the Church in a flourishing condition and they expect to pay up in full, despite the prevailing hard times. In the unavoidable absence of our beloved presiding elder, Rev. Groeclose, Brother E. Y. S. Hubbard conducted the business sessions and preached like a Bishop. His sermon Sunday night at Charco on Unholy was especially great. We found a hospitable and faithful people in love with their pastor. We hope the conference will see fit to send him back, as we believe he is the right man in the right place. Good meetings have been the rule on the work, the ones at Couch and Charco deserving special mention. Brother Goddard, our District Evangelist, held the Couch meeting at which many accessions and conversions took place. We have thought Berclair the leading place on the circuit, but since my trip she will have to hustle to maintain her position of honor. While the revival here resulted in fifteen conversions there is large material yet outside of the Church. We are striving to put our pretty new church free of debt, and the W. M. S. are paying for the new seats. The Sunday School, under the leadership of our excellent superintendent, W. B. Hancock, is flourishing. We hope to have better times to report later on. The Lord is with us.—A. A. Renold.

De Leon Circuit.

We are profoundly grateful for the blessings that have been ours this year on De Leon Circuit. It is needless to say that we serve one of the best people in Central Texas Conference, for "By their fruits ye shall know them." They have erected, during the present conference year, one of the best parsonages to be found in the district. They have stood by their pastor both in temporal and spiritual things. We have had a real revival at each point of the circuit. Have had seventy-five conversions up-to-date on the work—seventy-seven additions and have baptized fifteen babies. We have four live Sunday Schools, each with one or more organized classes, which are doing excellent work. The pastor was ably assisted in the revivals by Rev. W. C. Hilburn, of De Leon Station;

Rev. J. L. Spear, of Winters, and Rev. C. V. Williams, of May. These men are all alive in the work and a power in God's hands for the salvation of souls. Their preaching is both forceful and logical. Brother U. S. Sherrill, a young local preacher, of Rising Star, led in the song service for us and endeared himself to the hearts of the people everywhere by his faithful and efficient help. We were further assisted by local help—Rev. W. J. Morton, Rev. A. F. Nabors, H. B. Holdridge, Mrs. Abbie Atlee and many others from all points over the work, to whom we are much indebted for valiant services rendered. You will find the Advocate in almost every Methodist home on our work. We trust to go to conference in November with a full report.—J. D. Smoot, P. C.

Bells.

Almost ten months of the conference year are over, and I am going to try to give the readers of the Advocate some idea of the work that has been accomplished in our Master's name. First, we have succeeded in re-establishing a Sunday School at Virginia Point. Several years had elapsed since they had one. We placed Brother A. P. Templeton at the helm, but ill health compelled him to retire from the work, and Brother Tom Price now holds the reins. It is in fine condition at the present. Second, we have had three fine meetings, netting us almost fifty accessions and 122 conversions and reclamations. Our first meeting was a union one at Everheart and Canaan, resulting in some sixty-five conversions and reclamations. Between thirty and forty united with the two Churches. Rev. B. Wrenn Webb, pastor of the Grace Presbyterian Church of Sherman, did the preaching. The Lord was in the service from the beginning, and we had a great meeting. Too much praise could not be given Brother Webb for his hard work, strong preaching and brotherly leadership of the service. It was a union meeting in every respect. On account of the rain our next meeting, which was held at Virginia Point, lasted only eight days. We had between forty and fifty conversions and reclamations and twenty-four additions to our Church. Our next meeting and last one was held at Bells, resulting in twelve conversions and reclamations and nine additions to the Church. Sixteen days, seven at Virginia Point and nine at Bells. Rev. E. A. Maness, pastor of Trinity M. E. Church, South, Denison, did the preaching, and right well did he do it. True to the best traditions of Methodism, Maness believes that God honors above all things the preaching of his Word. He uses no revival tactics. He has no revival clap-trap. Maness is a preacher. He never compromises. He denounces sin in high and low and God honors his work. The pulpit is his throne. The great outstanding doctrines of the Scriptures are his themes—sin, repentance, prayer, faith, heaven and hell, the judgment. It was refreshing to work with a man who still preaches the Gospel and depends upon it to reach men and the mighty harvest that was reaped in those sixteen days bear testimony to its widespread reception. The Lord has been good to us this year, and we praise him for his goodness. Now for the last stretch, then conference.—Frank M. Richardson.

Richardson Circuit.

We have recently closed out the third revival on the Richardson charge this year. Our meeting at Richardson was held in June in co-operation with the Presbyterians, and resulted in great good to the entire community. Our Church received five additions, which we consider our reasonable share, in view of the fact that there are in our town of 400 inhabitants six different Protestant Churches. The first week in September marked the close of a great meeting at Murphy, which resulted in twelve professions and reclamations and thirteen additions to the Church. We also baptized five children. God was with us and "we built the wall, for the people had a mind to work." An eight-day meeting at Fanny Harrington Chapel resulted in ten conversions, thirteen additions and the baptism of two children. The entire membership here has been stirred to

more active work. The outlook for the future of our Church here is the very brightest, because of the number of young people being influenced for God. May the Lord enable us to get a clearer vision of the opportunities lying out before Methodism at this point. Brother C. B. Golsen, of Wylie, rendered us great help in the meeting at Murphy, preaching the first week on the cardinal doctrines of Methodism. Brother D. E. Fuller, of Carrollton, led our forces at Harrington Chapel, and endeared himself to all our people there. We are now pulling for conference, and are praying that our year may be a successful one in the name of our Lord.—Gay F. Jones, P. C.

Rogers.

That pounding! What would we do if it were not for the good done, they still keep their eyes on the pastor's family and watch after their needs and comfort. Like Docas they never grow weary of their work, and like the other women it can be said of them "she hath done what she could." It was just the other day, in the midst of these very hard times, that they remembered the pastor's family might be needing something to eat and they gathered up back loads of the very essential things that were needed most and sent them to the parsonage. Of course the goods were received in the spirit of appreciation because of their value, but especially because of the token of kindness. To complete the pounding Brother E. T. Cahill, of Alvarado sent us a bushel of very fine pears which we very much appreciate. May the good Lord graciously bless all who contributed to this happy occasion, and may the pastor and family prove at least in some sense and measure a blessing to all. Our Church here is in better condition now than it has been in since I have been here, except the finances, and we all know the cause of that. We have some good people who love the Church and are doing the best they can.—M. W. Rogers.

Eliaville.

When you hear about folks up this way you may count on them as O. K. It has been a fine year with us. Our meetings closed with success, having about twenty conversions and an increase of about thirty in membership. One most excellent at Murray. Brother J. W. Watson, of the Northwest Texas Conference, who is just across the line from us, did the preaching. He is a young preacher, but my! when he preaches you know you have been somewhere, and he always shows he has been with God talking to him. We witnessed conviction of sin, prodigals returning home, angels ministering and yet they were just Methodist meetings with seasoned help from Baptists, Presbyterians and Progressives. Infants and adults have been baptized and many good gifts to the boy preacher—yes, so many good things until the hardships are most forgotten. We could relate some distressing stories in regard to unoccupied territory, but will not. We expect to say, "Everything in full." The glory is not ours.—Marcus M. Chunn.

Cedar Hill.

Last Thursday night, to my astonishment, a large congregation gathered at the church, as I thought, for prayer meeting. One of the brethren told me that the program was that I should take a back seat and they would manage the service. In a few minutes Brother O. Duke Carrell was conducting the service. The meeting was spiritual and so helpful, after adjourning at the Church. The large crowd literally stormed the parsonage and had their own way until they saw fit to leave. Then wife and I looked over the seeming wreck and found many good things too numerous to mention here. Some cash and checks came along for good measure. We can use the cash, and I think in time consume the groceries. We take this method of thanking all who came or contributed. You may report that Cedar Hill is still on the map.—J. T. Bludworth.

Douglasville.

We have closed our revival campaign for this season. We began at Union Chapel with Brother Hendrick, of Queen City Charge, preaching. This was a good meeting. Brother Hendrick is a most excellent young man and a fine preacher. His sermons are evangelical and are well delivered. We had ten additions at Union. Our third Quarterly Conference closed this meeting with "our beloved" O. T. Hotchkiss doing some of the best preaching

of his life. He is not only a good preacher but a good singer and one of the best presiding elders in Texas Methodism. While the presiding elder and pastor were closing out at Union Chapel, Brothers O. F. Zimmermann, of Kosse Station, and Hendrick, of Queen City, opened up at Douglasville. This was a good meeting. Zimmermann knows the lick it is done with. He just steals his way into the hearts of folks. He isn't loud-mouthed in his preaching—just reasons it out with them—and the results were good. He's a mighty good preacher and if you ever need "help," you needn't overlook Zimmermann. We had several conversions and reclamations and eight additions to the Church here. I have taken in some "new ground" this year. At Midway Schoolhouse, four miles east of Douglasville, I held a revival under an arbor. The folks were anxious for a meeting and everybody got busy, and something happened. Here we had thirty-five conversions and forty-eight additions to a new class we organized. We also secured a nice plot on which to build and the foundation of the house was laid "before the war" broke out in Europe, but that unhappy episode so chilled the financial blood in our veins that it "stopped right thar, till them fool furniners git a lickin'," as some one expressed it. But we are on the ground and are ready to build as soon as this grip on money matters is loosened. Our next meeting was at Cedar Grove. This was a very fine revival. Brother J. T. Hooks, of Linden, was with us two days and did some good preaching. We find him a very brotherly man and a good preacher. The pastor did the rest of the preaching after Hooks left. Here we had seven additions to the Church and the people were revived very much. Last, we went to O'Farrell. Brother E. D. Watson, of Atlanta, did the preaching. Watson is a deep preacher, too deep for some folks to appreciate. He is of the old Wesley type of preacher. Nothing new-fangled about him. No wonder Jesse Lee said "he got things out of that text that even 'I' did not know was in it," referring to a sermon he preached at the Missionary Institute. He's a deep digger, and a most sweet-spirited fellow. This was a good meeting. We had four additions here. This is an old, closely worked circuit. Hope to round out in full. Pray for us.—D. A. Williams, P. C.

Red Oak.

We have finished our rounds of protracted meetings for the year. Our first meeting was at Ray, where I had with me to lead in the song service J. M. Edmonson, of Venus, Texas. Here we had a hard fight for righteousness. The Lord blessed our labors together and we had several conversions. Our next meeting was at Boyce, where we only held three or four days. Rev. S. A. Ashburn, of Italy, was with us and did some fine preaching, but the time was unfavorable and we closed after a few days, with two additions. Our meeting at Dixon resulted in several conversions. My son, Rev. C. C. Hightower, of Moody, helped us at Red Oak and did some effective preaching. In this meeting about fifteen were converted. Our greatest meeting was at Chapel Hill, where Rev. W. H. Keener, of Aquilla, did the preaching. Keener did some fine work. He is a good preacher and a good revivalist. It was a great joy for us to sit under his ministry. His preaching was with power. The meeting resulted in over fifty conversions and over forty additions to the Church. If you want a real revival, get Keener to hold your meeting. We held a three days meeting here and organized a Church with over twenty-five members. We are rounding up for conference and expect to bring up a good report.—I. E. Hightower, P. C.

Naples and Omaha.

We have just closed two very successful revivals at the above places. We had something over a hundred conversions and reclamations at Naples, ranging from the age of 82 down to those who had just reached the age of accountability. But the great majority were grown people. Evangelist H. R. DeLays, assisted by his singer, E. W. Paffenberger, conducted the meeting. This was their second visit to Naples. Their first visit meant a great deal to the town, but I believe their second visit has meant more. DeLays cries aloud and spares not. He does not depend on the sensational but strikes straight from the shoulder and gives telling blows. I believe a large per cent of his work will abide. We had thirty-six additions to the Methodist

Church, and the Baptists received about a dozen. All in all it was a great meeting. Our meeting at Omaha was a co-operative meeting, the Methodists and Baptists uniting their forces. W. J. Epting, a Baptist preacher of Whiteswright, Texas, did the preaching, and Walter Vickers of Omaha led the singing. The meeting made a deep impression upon the town. Epting did some fine preaching; fact is, he preached like a Methodist preacher. Many people were converted and the Christians were drawn closer together. Some thirty-seven united themselves to the two Churches. It was good to be there and enjoy the fellowship of God's people. We are hoping for a full report at conference, though finances are depressed a little at present. This is a fine people to serve and we shall be more than pleased if the Bishop sees fit to send us back.—R. C. Anderson.

Munger Place, Dallas.

We have just closed one of the finest revival meetings held by any of the old organized Churches of Dallas, and yet our Church is scarcely eight months old! Dr. Wallace M. Crutchfield, of Ozona, Texas, did the preaching and our people have not ceased to talk about his splendid sermons yet. It was a real treat to have him, and an intellectual feast to listen to his strong, virile sermons. Our Church being new and this being the first revival I speak with pardonable pride when I say that we had a wonderful meeting. As a result of the two weeks' work we received forty-three into the Church. We have a membership now of about 250. We have a Sunday School enrollment of about 165, and one of the strongest Woman's Missionary Societies in the city. Our finances are up in splendid shape, in spite of the fact that we have had many demands made upon us. By the close of next year, Munger Place Church will be self-sustaining. More than \$15,000 has been expended in the purchase of three lots in Munger Place and the erection of the temporary Church building which will be later transformed into the permanent parsonage. We are serving the most loyal people in all the world. As a mark of the real character of our people we mention with just pride the old Methodist pounding they gave the preacher's family a few weeks ago. We have the most promising field in all of Dallas Methodism, and earnestly solicit the prayers of our brethren. God has been good to us. We have accomplished little—our people have made it all possible, and with the close of our revival we look forward to greater things.—Lawrence L. Cohen, Jr., Pastor.

Duffau.

After having closed my round of protracted meetings I will report. I began at Plainview July 17. Here I was assisted by Brothers Ben and Alex Jones, of the Congregational Methodist Church. Here we had a good revival and fifteen conversions and one addition. Next I began at Salem on July 26. Here I was assisted by Bros. R. M. Craft, W. P. Anderson, local preachers, and E. G. Thomas, local preacher of De Leon. These brethren did us good preaching and we had a good revival. Several reclaimed. Next we began at Eden Chapel on August 2. Here I had to help me Brothers George Smith, my local preacher, and E. G. Thomas and Brother Will Childress, preacher in charge at Munday, Texas. These brethren did good services and we had a good revival and six conversions and two additions to our Church. Next we began at Pleasant Hill on August 7. Here I had Brothers Craft and Thomas to help me. They did some very good preaching and we had a good revival and one conversion, and I think we would have had a great meeting, but it rained us out at this place. Next we began at Skippers Chapel. But we were rained out again. Next we began at Duffau on August 21. Here I was assisted by the following brethren: Brother George McAnally, preacher in charge at Toyah, Texas, and my son, E. W. Morton, preacher in charge at San Jose, New Mexico, and J. L. Oliver, of Huckabay, Texas, and J. H. Childress, of Oden Chapel. This work and all these brethren did the very best of services and we had a great revival among all the people and we had fifteen conversions and eight additions, with more to follow. McAnally, Morton and Oliver did very fine preaching. My people say it was the very best and Brother Childress did the best work in leading the choir I have ever seen. His services were the very best. Next I began again at Skippers Chapel on September 5 with Brothers Oliver and Craft to help me. Here we did not have much meeting. The people were so busy and indifferent we could not do much. The Duffau Circuit is a very large work and hard to serve and I feel like I had done but little, but have tried to do my best and I won't to thank all the brethren for their help that they rendered me.—J. E. Morton, P. C.

Emory Circuit.

After two years of very pleasant work at Emory I was again read out for the same place again. With a light heart and buoyant spirit I returned to my work with a determination to make 1914 the best of the three, and to that end I have labored, and as I am closing the year I feel that in many ways it has been. When I reached my work from conference my Official Board was called together and by prayerful meditation the pastor's salary was increased something like \$150. The usual pounding came in on time and great was the time we had, for among the substantial things were many of the luxuries that, generally speaking, Methodist preachers are not accustomed to. As the days passed and Sunday followed Sunday some folk gave their hearts to God and their names to the Methodist Church for membership. Two



SCENE FROM THE REVIVAL AT McCALLEY, TEXAS.

The above cut represents the congregation during a revival service at McCalley. They are standing in front of the building just after one of the day services. The meeting was conducted by Rev. J. D. Kursell, who gave fine assistance to the pastor, Rev. C. G. Shutt. The two preachers are standing just to the left in the picture, and the second row represents more than thirty converts who came into the membership as the result of the meeting.

came the revival season. We have had some of the best meetings in the history of my ministry. Rev. Calhoun, of Tyler, helped in the meetings at Point, Wesley and Emory. Great was the demonstration of power upon the people. In all we have had one hundred and three additions to the Church this year, with some ten or twelve to come by certificate. The Tyler District Conference convened with the Church in Emory the first day of September, with the largest attendance in many years, or perhaps ever, and from the beginning to the ending the services were attended with great religious fervor and power. The year is drawing to the finish and as we close our books for conference we are expecting to have a report that is complete, with every dollar paid. Our slogan that we heralded the conference year in with a revival in every Church and every dollar paid, and, thank God, the meetings have been almost unanimous, and the collections will come if we preachers and committeemen will hustle. Let's hustle. Emory and Point are gradually coming to the front and ere long they will be at the front, where they rightfully belong. Hurrah for our presiding elder, for he is in fine shape and bringing things to pass down in this part of the district! Long may he live to bless the world with his godly influence. The Advocate is being read some—about fifty copies on this work. Our people are a good people and appreciate our humble services.—W. H. EDWARDS, P. C.

Hamilton Circuit.

Perhaps some of the readers of the Advocate think that we are dead over on the Hamilton Circuit, but not so. When we arrived here we found that we had a man's job, so we have been busy all the year. We have had good revivals on the entire circuit. Brother and Sister Adams helped us in our meeting at Luml and the Lord wonderfully blessed us with forty conversions and twenty-six accessions to the Church. Brother Adams is an able revivalist who doesn't hesitate to preach the true Gospel, matters not what the cost. Sisters Adams is also fine help in a revival and our people are very much in love with them. Brother Barcus Knowles, of Meridian Station, helped us at Liberty. Brother Knowles is another one of those true men of God whom he can use to promote his kingdom on earth. He brings the simple Gospel message in such a powerful way that men can not but be touched and led to Christ. In spite of the fact that it rained every day we had a great meeting with twenty-eight conversions and seven accessions to the Church. The success of the meeting was largely due to the faithful work of the Church, a number of whom came and camped. The Lord never fails to bless those who are faithful. Then Brother Adams came back to us and helped in the meeting at Ireland. Here we had a great meeting with eighteen conversions and a wonderful revival in the Church. We will give a little outline of what has been done on the work this year. We have had ninety conversions with forty-nine accessions to the Church. Have three Sunday Schools, all doing good work. We have organized two missionary societies with thirty-six members. Have all our conference collection subscribed. Raised \$250 for incidentals. Have bought two lots at Ireland to build a church on, which we hope to have under construction soon. We have made 500 pastoral visits, preached 80 times, traveled in our buggy about 2500 miles and have put off our conference course with the exception of one book. We serve the finest people we know. They have certainly been faithful, loyal and encouraging during the entire year. They pounded us soon after we landed here, and that was only a beginning of the good things we have received. Our motto is everything in full by November 11. Pray for us.—Chas. B. Diltz.

McCaulley.

Our revival meeting here closed September 22. It was quite a religious awakening to this town. Thirty-five professions and thirty additions to the Church on profession of faith. Eight children baptized. Rev. J. D. Kussell, of Dallas, did the preaching. Penitents came weeping to the altar and got religion in the old-time way. Kussell can preach the old-time hell all right.—C. G. Shutt.

THE VIRGINIA K. JOHNSON HOME.

What sympathetic heart does not throb with anguish at the sight of a deserted infant "crying in the night, with no language but a cry"? Who but an ingrate would refuse it the shelter of a home and the tender care its helplessness implores? Not less, but, if possible, more to be pitied and protected is the young deserted girl who never having known the loving caresses of a true mother, or heard her warning voice, has been ensnared by the enticements of a fiendish man. If the fall of an unsuspecting orphan elicits our deepest sympathy, what must be the emotions of a Christian heart at the sight of young mothers, 13 and 14 years of age, with no name to give their illegitimate offspring? While they cry for dolls to adorn their play houses a human being is born unto them? How awful are the tragedies that have been wrought in the earth by the emissaries of Satan! For victims like these the Virginia K. Johnson Home, in Oak Cliff, Texas, was founded, and during the twenty-one years of its existence nearly 2000 girls have been rescued, sheltered and trained for service within its walls. Besides these the life line has been thrown out to their offspring, numbering 875, who have been adopted by Christian families to be reared as sons and daughters. The Home is a monument to her through whose tireless efforts the funds for its establishment have been secured. The plant is

valued at more than \$100,000, on which there is still a debt of \$10,000. Mrs. Johnson is appealing to all the Methodist ministers in Texas to preach a sermon on Purity and take a special collection to cancel the debt. Could those who are thus urged to co-operate with her realize the heaviness of the burden "Saint Virginia" is trying to carry, and the urgent necessity of freeing the institution from debt, surely none would refuse to take a small part in lifting a heavy burden. Let all our ministers say, "It shall be done," and it can be done in a day! LELIA ROBERTS, Bonham, Texas.

PEACE! PURITY!

October 4 the World's Holy Day. Since President Woodrow Wilson has called on our Nation to keep October 4 as a day of prayer for world-wide peace, what could be more acceptable to our Heavenly Father than that we add to our prayers a plea for purity and make a sacrificial offering to the Virginia K. Johnson Home, an institution that stands for purity, peace and righteousness. We pray that every follower of the Prince of Peace of all denominations will, with their prayers, take an offering, on this Holy Day, to help cancel the \$10,000 indebtedness on this House of Mercy. MRS. W. H. JOHNSON.

TYLER DISTRICT CONFERENCE.

Having seen no report of the session of the Tyler District Conference which convened in Emory August 31, I drop the Advocate just a few lines.

We organized for business the afternoon of August 31 and continued to noon of Sept. 3. It was the best attended District Conference I ever saw. Every one of the twenty-two pastors were present, nearly all the local preachers, and a very large per cent of the lay delegates. We had well nigh 100 members who answered roll call some time during the conference.

The debates and addresses were of a high order, and never one word that could leave anything but a pleasant memory. We had a large delegation of visitors. Rev. J. T. McClure, of S. M. U.; Rev. C. T. Talley, of S. W. U.; Rev. A. A. Kidd, of A. C. I.; Rev. Aston, of Wesley College; Rev. Jesse Lee, President of the Conference Board of Church Extension; Rev. Dunn, of the Anti-Saloon League, addressed the conference.

Besides these we had Rev. I. S. Ashburn, of the North Texas Conference; Rev. Sam Allen, of Winfield, Pittsburg District, and Rev. W. F. Smith, of Trinity Church, Houston. There may have been others.

Seven men were licensed to preach, and recognition of orders asked, and restoration of orders also asked for the Texas Conference. The lay delegates to the Annual Conference were:

- JUDGE W. S. RHODES,
- H. G. MOREHEAD,
- REV. AB TERRY,
- T. J. POSEY.

Judge J. W. Fitzgerald was elected District Lay Leader.

Many other things were done.

J. T. SMITH.

KENTUCKY CONFERENCE NOTES.

There seems universal agreement that the recent session of the Kentucky Conference, September 2-7, was, in point of attendance and general enjoyment, one of the best in recent years. The ready and swift moving auto brought in an unusually large number of laity and visitors, especially for the Sunday services.

Wilmore, the chosen seat of this session, is a town of Methodist parentage and production. A little over twenty years ago the Lord inspired Rev. John Wesley Hughes (a delegate to the late General Conference) to go to Jessamine County and found a Methodist School, in which "heart-felt religion," according to New Testament teachings, would be given special prominence and emphasis. "Along holiness lines," is the way he would put it. "Kentucky Holiness School" was the chosen name for the new-born child of his heart and head. Soon he reconsidered and changed it to "Asbury College," in honor of Bishop Francis Asbury. There was then just one house in the neighborhood, now there is a beautiful and fast growing town of 1500 inhabitants and Asbury College, the biggest and chief thing about the place, is responsible for it all. Of course it is a town with a record and reputation for morality and religious activities—no saloons, no police, no jail or lock-up. It isn't even incorporated.

It was near here, at Masterson's, a private house, where the Kentucky Conference was organized by Bishop Asbury in 1790, with a membership of six preachers. At that conference Bethel Academy, the first Methodist School in the West, was projected. It wasn't a success and did not last long.

Bishop Kilgo again won all hearts as presiding officer and brotherly official. So far as changes were concerned the preachers fared much better than two years ago when a record "shaking up" was given them. Then about two out of three were changed. At this conference there were comparatively few changes, except where the time-limit expired. Perhaps it was in deference to the evident growing sentiment against too frequent removals.

Three promising young ministers from this conference will enter the theological department of the new Southern Methodist University at Atlanta this fall. It has become the custom in recent years to secure some evangelistic preacher to conduct special services at out District and Annual Conferences. This time, the preacher secured was Rev. R. T. Cruse, a minister of the M. E. Church in

SOUTHWESTERN UNIVERSITY'S Building and Endowment Campaign

Some of the Reasons Why the Methodists of Texas Should Endow Southwestern University

First, I will say that all men who have sheepskins covered with Latin phrases are not educated. The motive in education is the first consideration, and if the motive be wrong the whole scheme will be of the same character. Some believe that education is intended to give relief from toil and real hard work. Some think that education is intended for mental culture and is a sort of superior caste that is seclusive. The true sort is to fit one for service. A college cap and gown may cover a batch of conceit or may adorn a character that is humble and yet full of power.

Emerson said, "I count it sufficient reason for the phenomenon that we call the world that God should educate the human soul." Herbert Spencer defines education "to prepare one for complete living." Adam Smith said, "Education is that completeness of body and soul living in the largest sphere." Knowledge is not complete neither is life full until one learns the meaning of the word servant.

A bright mind and a wicked spirit make the most dangerous man, for the one aids the other in deeds of evil. Voltaire was as brilliant as John Wesley with this difference, Wesley was the servant of his generation, serving with high purpose and a pure heart, while the other was a wicked spirit, aided by a brilliant, trained mind. Education is the greatest asset of any nation, for mind and not money is power. Henry Bessemer discovered in his laboratory the process of eradicating carbon from iron to a certain degree, and then fusing all into one mass so that it would have strength and malleability, and by this raised the price of pig iron from \$3 to \$30 per ton. The Indians of the Klondike used gold nuggets at the doors of their cabins not knowing its value. The negroes of South Africa had for their charm witch bag diamonds worth many thousands of dollars, but to the ignorant savage these gems had no value. Certainly the intelligent farmer can make two blades of grass grow where only one grew. We contend that education must be of the best sort and that is to say that Christian influences are the best. Our values are not in stocks and gold, but in men, strong men, good men,

men who can and will serve. No place needs trained servants more than the Church of God. We must have education in our religion as well as religion in our education.

He lives longest who lives best. John Harvard lived but one year after reaching the shores of America, but he lived long enough to write his name high on the tablet of fame, for he left the great college that bears his name. Martin Ruter had but a few months in which to hurry in founding the first Methodist college in Texas, but he planted the seed that brought such bounteous harvest. "What was your greatest scientific work?" was asked Dr. Howe, and he said, "Laura Bridgman." "What was your greatest discovery?" was asked Sir H. Davy, and he said, "Michael Faraday." Wilbur Fisk was pastor of a Church located in a small seacoast town and often went down to the docks where the fishermen came with their catch. One day he saw a boy mending his father's nets, and on entering into conversation with him found him to be bright and full of ambition. Mr. Fisk helped the boy in his college career. That boy became Isaac Rich, the great Boston merchant who gave more than two millions of dollars to further education. "The Master said, 'Take and give for me and thee.' If making men, real men, strong men, men of genuine worth be the motive, Southwestern University has first claim on Texas, for a long line of worthy sons and charming daughters have had their lives enriched at her fountains. There is something in history that age alone with true service can give an institution. Forty-one years ago Dr. Mood opened the first session of Southwestern University with a fervent prayer that God would give his seal to the work that needed to be done. That prayer has been answered. God has given his seal, and we of this generation have resting upon us a great responsibility.

Three hundred thousand dollars is all too small, and yet it will save the day. I hope that our rich men will come to see that it means a great deal more to put money in men than it does to put it in banks where moth and rust corrupt, not only the money, but the men as well. Don't wait for death to break your hold on your gold, but have for your happy experience

the joy of seeing your money go into character.

I expect to economize as to dress and luxuries and all things pertaining to self ease or indulgence. I made a rule more than twenty years ago to spend more each year for books than for any other staple, and I have lived up to it. God save us from trying to economize with his kingdom! Shall we call for some great rich man from abroad to help us. I say, No! Let us care for our own mother institution. R. W. ADAMS, Huntsville, Texas.

FROM WEST TEXAS CONFERENCE.

It gives me pleasure to endorse the campaign now in progress for the further endowment of Southwestern University. This noble institution has brought Texas Methodism under permanent obligation by its great and far-reaching service. The thousands of old students and alumni, among them hundreds of preachers, missionaries and men prominent in public life, bear eloquent testimony to the efficiency and wholesome influence of the Southwestern.

A school with such traditions, history and ideals has a right to the continued respect, confidence and support of an ever-increasing constituency.

Texas Methodism must fortify at Southwestern University as well as elsewhere if we are to face the future with a fair promise of success. To this end, every loyal Methodist in Texas should do his part. I am yours fraternally. S. H. C. BIRGIN, San Antonio, Texas.

FROM NORTHWEST TEXAS CONFERENCE.

"We of the Panhandle West look with much pleasure upon the insistent work of Southwestern University to forge ahead, and with the stimulus of new buildings and greater endowment her future is assured. Southwestern is absolutely indispensable in the greater day of Texas Methodism. We expect to loyally support and lovingly cherish everything pertaining to the future and the past of dear old Southwestern." O. P. KIKER, P. E. Plainview District, Northwest Texas Conference.

Maryland; Rev. H. C. Morrison, D. D., now President of Asbury College, was chosen for like service at the recent session of the West Virginia Conference. The Conference Cashier System, adopted by the Kentucky Conference several years ago, brings satisfactory results. By noon of the second day the cashier had his report ready for submission. It showed a deficit of about 12 per cent in the aggregate for benevolence, owing doubtless to a shortage in the crops of this and last year from protracted drought.

Dr. E. G. B. Mann and Rev. W. A. Swift continue as editors of the Central Methodist Advocate. I doubt if there is a busier presiding elder and all round worker in the Connection who accomplished more the past year than Dr. Mann. Here it is in part: A presiding elder over a district of eighteen or twenty charges he attended closely and most efficiently to all the demands of his district—holding quarterly meetings, dedicating churches, etc., and as evangelist worker held a dozen or so protracted meetings in Kentucky and elsewhere in which hundreds were converted. He preached more than 400 sermons during the conference year, and all this in addition to his work as editor and business manager of the Central Methodist Advocate. As a delegate he gave three weeks' work to the late General Conference. If you have a Texas preacher who can beat that record try him out! Give us a cut of his "phis" in the Advocate.

Just now various counties of corn-crackerdom are in the red hot throes of local option contests. Never before were the liquor forces and their allies so well organized and so well healed financially in the struggle to retain saloon and legalized booze selling.

But the dries are not idle, though evidently lacking in organization and needed funds to prosecute such a campaign. George R. Stuart has been heard, so has Mrs. Armour, "the Georgia Cyclone," and ex-Governor Hanly, of Indiana, and others of

National fame. On Sunday afternoon in Lexington Prof. Samuel Dickey and C. A. Windle met in joint debate. From press reports the fur flew and both sides claim the victory. The wets, however, "flew the coop" when Dickey arose to make his rejoinder and close the discussion, while the dries listened attentively and respectfully to Windle's speech. Perhaps Dickey's prohibition shrapnel was too much for them. Evangelist M. F. Ham, well-known in Texas, is leading the forces at Paris, and until the contests end at the polls there will be much speaking, preaching, praying, singing and marching throughout Kentucky in the great effort to make this as near as possible a saloonless State.

There are now ninety dry counties and parts of others are without saloons. But contemplating the great power and resources of the wet forces, backed as they are by the National Liquor Dealers' Association with unlimited funds, I am not so sanguine of success in some of these contests as some who just now are so vociferously singing

"Glory, hallelujah! Kentucky's going dry!"

As in Texas, we have a large foreign element and the negroes and floating riff-raff to overcome before final victory can be achieved. E. B. LANCASTER, Cynthia, Ky.

SCARRITT BIBLE AND TRAINING SCHOOL

Once more our homing pigeons are beneath the roof of their dear "Scarritt" home, and the walls again echo to their songs of praise and prayers of thanksgiving and love. Here, they say, more than anywhere else on earth, comes the sweet influence of perfect love and peace, and our students always return "home" with renewed zeal, though not always with renewed physical strength, for many of these fine, consecrated young women devote their summers to extra work in various ways in order to meet personal expenses during the

school term. As this two years' course is necessarily a very strenuous one they sorely need the summer's complete rest which only a very few are financially able to take. To this fact is sometimes due the breakdowns which occur on the fields within a few years. O for a rest home, where these chosen ones could "renew their strength" for the arduous tasks ahead of them! We are so often moved to this exclamation when some of the workers come to us in the summer wane, wasted and with nerves all out of harmony—"sweet bells jangled out of tune"—yet bravely striving to think they can soon return to their "loved employ." It is one of the most pathetic facts of the mission work that some of our missionaries remain abroad until their homes are vacant, their dear ones gone, and when their health gives way, the leave of absence comes and they turn their faces to their native land with a sickening dread instead of a joyous home-coming. At such times "Scarritt" seems the only home to them, and they never fail to find welcome and love, but our abilities are limited and we feel the great need of some financial basis for caring properly for these exhausted ones. Is it not our duty, as a Church, to provide for those who have given their best years to His service? Many are young women of fine business ability who could command good salaries when they started in, but having once turned their backs on the world they can not cope with it again, and when their need comes, the small amounts apportioned to them can not obtain a truly restful vacation for them. There is an ideal spot not far from this school which seems the exact location for this desired Rest Home, and if we could find a man like the founder of Scarritt to purchase and endow it we could conserve the strength and energy of our trained workers, and care for those whose best days are over. Help us pray that such a consummation may be reached, such a beautiful vision become real.

Our opening exercises on the 11th of Sep- (Continued on Page 16)

GOD CARES FOR HIS MISSIONARIES.

(Continued from Page 3)
three rooms in a row, but the middle room lacked one outer wall. It opened on to the porch on the side the storm came from, with a tight wall on the other side which let the wind get in under the roof and literally tear it all to pieces.

We have begun to experiment with brick making, and hope to be able to build our permanent houses of that material as, even if it costs more, they would last so much longer, it would be cheaper in the end. The greatest difficulty is that we shall have to use clay for mortar as there is no chance to get anything better here.

One of the most noticeable things in Africa is the silence. None of the thousand and one things that make noise in a civilized land are here, and nature takes things very quietly. The birds, as a rule, make no noise; African dogs do not bark and the only thing that makes a noise at all is the people.

Another thing is the lack of old people. We do not know the age of any of the natives, as that is something they know nothing about, but I have seen very few gray heads in the Congo Belge.

But the worst and most appalling thing of all is the condition of the women of this Batelela country. If it is true, as I have often read, that a people cannot rise above its womanhood, then this people must do a great deal of climbing before they can take their place among respectable people.

Now that our experience with the leopard is far enough in the past for us to look at it calmly, I will try to tell you about it. We had been told

that we were going into a leopard country, but did not pay much attention to it and when we first arrived, did as is the custom here, set two of the natives to act as sentinels. They built a fire only twelve feet from our front porch, but it died down and some time during the night the sentinels went to sleep; a leopard jumped on the back of one, wounding him in a number of places and tearing his coat into shreds. Why he was not carried off we could not understand, as the animal was a large one, judging from his tracks. Of course, we were all up and about with our guns as soon as possible, but too late to do any good.

THE SCARCITY OF PREACHERS AND WHY.

This is a question we hear discussed almost every day, and many are the answers given. In the first place there has been a great rush to the cities, and the changes that have taken place among the rural population have almost entirely abolished the old family altar. I believe a majority of the pastors who serve country churches will bear witness to the truth of the statement when I say that comparatively few families have family prayer, and not many even ask the pastor to have prayer when he visits the homes.

But every young man now knows that there is absolutely no occasion for one to endure all the sufferings and privations which the pioneer ministers experienced. Yet there are some things almost as bad. Now the preacher who never served a poor circuit, or the preacher who fortunately dropped into a good city charge with a good salary, (I know a city charge has very difficult problems), enjoys a month's vacation, and besides is furnished the wherewith to enjoy such vacation, receives a check the first of every month for his "support," has a board of business men for his stewards, I want to say he does not know what I am talking about.

The writer once had a Board of Stewards (and they were good men) who met without ever making any inquiry at all concerning the needs of the preacher and his family, fixed his "support," then advised him of their action and the amount set for his "support," then added, "We know you cannot live on it but we thought it was the best we could do," then concluded by saying, "Guess you can get along some way." And we did. We suffered. You may say what you will, but these are the real causes of a decline in the ministry. And this is the reason so many drop out of the ministry. Every congregation now wants the best. And every pastor should have that "support" that is necessary for him and his family to live on comfortably, equal to the very best in his congregation. No man can do his work and do his best when he is pressed and unable to meet his obligations.

Nothing is more mortifying to a preacher than to be in debt, unable to meet his obligations, and at the same time the Church behind with her obligation to the pastor. We have preached "Endure hardness," and "Let him deny himself" until our people are satisfied to let us practice what we preach. Considering the equipment that is now essential to success, and the demands made upon the ministry, let there be no limit to the "support." No one puts money to a better use than the average minister. But some will say, "We have better than we deserve." That may be true, and in a sense is true, but that is no argument at all. It is not a question of rewards and merits, it is a question of the promotion of the kingdom, and the ability of the Church to take care of the kingdom and the ministry. I know we are not in the ministry to make money, but we should be provided with sufficient funds to meet our needs, and be able to give our time to the affairs of the Church. There are some things which could be easily remedied at our Annual Conferences. And it would help do

Nation-Wide Prayer for Peace, October 4
A Call to the Churches of America

In connection with the President's request that Sunday, October 4th, be observed as a day of prayer for the restoration of peace in Europe, a committee representing more than fifty foreign missionary societies of North America have issued an address to the American Churches. We summarize below the substance of this address, and request that it be read in each of our Churches at the beginning of the prayer service on October 4th.

The personnel of the committee, made up as it is of the most prominent missionary leaders of the Continent, including John R. Mott and our own Bishop Lambuth, will lend great weight to the address, which briefly is as follows:

While Americans are exempt from the horrors of war, we are painfully conscious of its effects upon our entire national life. It is impossible for half the population of the globe to be involved in such a conflict without profoundly affecting the whole race. Among the many deplorable results, not the least is the fact that whole nations are in danger of misinterpreting Christianity. We, therefore, venture to suggest the following considerations for your thought and prayer:

Strict neutrality should be observed, and Christian people should earnestly endeavor to develop such a public sentiment as will make future wars impossible.

The Churches should make clear the distinction between the teachings of Christ and some of the characteristics of modern civilization. A more persistent effort should be put forth to make the spirit of Jesus effective in national as well individual relationships.

Our missionary work should be maintained at its full strength. The prevailing conditions which make missionary work difficult make it the more necessary. Some financial embarrassment is inevitable, but it is not serious enough to justify us in neglecting this our paramount privilege and obligation. No concession should be made to the spirit of retreat. On the contrary the very difficulties which confront us should make the Church the more determined to go forward.

We, therefore, earnestly hope that Sunday, October 4th, will be observed as a day of special prayer in every church and Christian home, that daily meetings for intercession be held during the week preceding or following, that union meetings be held on Sunday afternoon or evening, and that prayers include the following subjects:

That the mind of Christ may prevail, and speedily bring about a just and lasting peace.

That all who are ministering to the physical and spiritual needs of the soldiers—Chaplains, physicians and nurses—be given needed grace and strength.

That the war may not retard the progress of the Kingdom but that it may be overruled to its extension.

That our people may interpret the present opportunity in terms of spiritual obligation and privilege, to the end that this greatest war of the world may be made the occasion of a great world-wide revival of religion.

That we humbly confess our own sins and seek a fuller understanding of the divine purpose for our national and social life.

That the growing and beautiful international and interdenominational Christian fellowship may not be broken.

That the blessing of God may rest upon the President of the United States and the Secretary of State in this time of special responsibility.

That the spirit of Christ may more thoroughly pervade the life of nations that national jealousies may be abated, that pagan and selfish elements in our civilizations may be eliminated, that all men shall realize that they are brothers, and that we may confidently look forward to the time when the kingdoms of this world shall become the kingdom of our Lord.

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away with the idea of rating men according to the "support" they have been receiving. If it takes fifteen hundred dollars to support one man, and another can live just as comfortably on one thousand, when there is no difference in ability, it is a gross injustice to the man who requires fifteen hundred dollars to be sent to the place that pays one thousand dollars. But the humble preacher who mentions these things either stirs up a hornet's nest or else is treated with silent contempt and is considered a calamity howler.

- (1) The divinity of Christ.
(2) The integrity of the Scriptures.
(3) The fall of man.
(4) The blood of atonement.
(5) The virgin birth.
(6) The resurrection of Christ.
(7) The new birth.
(8) The prophecies.
(9) The miracles.

The article in question seems to confine the discussion to the attacks made from within and not from without. This reply will do the same. First, as to the divinity of Christ. Under the old theology the virgin birth and the resurrection of Christ in the body were emphasized as conclusive proofs of divinity. Under the new theology the perfect principles laid down for our guidance in this life "with authority" are deemed a more conclusive evidence of divinity.

You are at perfect liberty to look up the record of the writer since I entered the ministry seven years ago, if you think I am sore or sour. My first two years were spent on a charge with eight appointments. This is my first year on a full station, which is about the third best in the district. From a certain source I expect criticism, but the reasons stated above cannot be set aside. I believe a vast majority of the preachers will heartily agree with the writer. C. M. MYERS.

THE NEW THEOLOGY.
By C. W. Webb.

The article of Rev. O. T. Rogers in last week's issue of the Christian Advocate deals with a subject of vital interest to every Christian. He says: "Every fortress we hold worth fighting for, is being assaulted with such forces and with a bold and persistent fury as nothing in history can parallel." If this is true, no sadder comment on present-day conditions could have been made. Let us not pass this sweeping charge, however, without going into the details of the indictment and deciding for ourselves

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Boy Scouts. News Boys.
Trinity University vs. Baylor College, Football.
SECOND DAY—OCTOBER 18.
Sacred Concert Day. Labor Day.
THIRD DAY—OCTOBER 19.
Press Day. Good Roads Day. Automobile Day.
Farmers' National Congress.
FOURTH DAY—OCTOBER 20.
Confederate Veterans' Day. Dallas University Day.
DALLAS DAY.
I. O. O. F. Association, Dallas and Rockwall Counties.
FIFTH DAY—OCTOBER 21.
Itasca Day.
SIXTH DAY—OCTOBER 22.
Poultrymen's Day. Dairymen's Day.
SEVENTH DAY—OCTOBER 23.
Kidd-Key Day. Texas-Georgia Day.
EIGHTH DAY—OCTOBER 24.
Traveling Men's Day. Red Roosters of Houston.
Boys' and Girls' Club Day. Sacred Harp Society.
University of Texas. Beachey.
NINTH DAY—OCTOBER 25.
United Spanish War Veterans. Beachey.
TENTH DAY—OCTOBER 26.
G. A. R. and Woman's Relief Corps. Motion Picture Day.
ELEVENTH DAY—OCTOBER 27.
Advertising Men's Day. Motion Picture Day.
Texas-Ohio Day. Texas Window Trimmer Ass'n.
TWELFTH DAY—OCTOBER 28.
Texas Equal Suffrage Ass'n. Hardware and Implement Day.
THIRTEENTH DAY—OCTOBER 29.
Volunteer Firemen's Day.
FIFTEENTH DAY—OCTOBER 31.
A. & M. College vs. Louisiana State University, Football.
College of Industrial Arts.
Tyler, East Texas, and Tyler College.

Christ himself did not refer to the virgin birth and his reference to the resurrection was to connect his life in the flesh to his life eternal in the hearts of men and in the bosom of the Father. The question is, Does a man deny the divinity of Christ when he cannot accept as the highest evidence of that divinity the fact of the virgin birth or the resurrection of the body? In Churchill's great novel, "The Inside of the Cup," we find discussed two types of men. Eldon Parr believed in the divinity of Christ because of the virgin birth and the resurrection of the body, and Horace Bentley because of Christ's principles having expression in his attitude and service. Compare the fruits of these men. These, of course, were extremes and we find many exceptions to both rules. It seems to me, however, that the tree shall be known by its fruits and the sole test of a man's conception of the divinity of Christ should rest upon his interpretation of that divinity in terms of actual life. It seems to me a step forward for men to recognize in themselves the Christ type which carries with it the Christ spirit.

Is an attack really being made upon the Scriptures? Conscience is the medium of interpretation. The Scriptures represent the highest expression of the living God through the lives and hearts of men and women of every age who have sought most earnestly to know and express his will. Does it give the Scripture moral vital power for a man to believe in the direct expression of God through the Scriptures, or to believe in the higher, holier medium of man's mind and soul? As for me, I find a wholesome satisfaction in going with conscience to the shrine of those who have lived nearest God in the past and kneeling with them in the mutual study of the Master of life. God has two ways of expressing his will to man. One is through the hearts and lives of other men and women. The Holy Scriptures largely represent the voice of God to the ages of the past. The principles of the Master are universal and as such belong to all ages, past and future. The universality of these principles must be determined through the medium of the conscience.

The fall of man. We are taught in the New Testament that a thing is wrong and a sin only because it is known to be wrong and a sin. All men fall when they knowingly commit sin. Men do not fall and have not fallen in the past until they knowingly commit sin.

The atonement grew out of Jewish sacrifice. If by accepting the atonement one is to understand that God necessitates sacrifice in order to purge and purify, then to that extent the atonement of the Son is one final type doing away with and removing the necessity for ritualistic custom of sacrificial atonement as practiced by the Jews.

Two of the gospels give the fact of the virgin birth and two do not. Jesus himself did not stress this fact as an evidence of his divinity.

The resurrection of Christ is the basis for the hope of the resurrection in the hearts of men. Many hold that this does not mean the resurrection of the actual body. The resurrection of the body was adhered to by the early Christians, but many are coming to feel that the Spirit which is the Christ in man will be resurrected as was the Father Spirit in Christ himself, but that the body must go back to and remain as dust. The new birth of the future must mean that high and holy resolve to change from the sinful purposes of life and begin as a "little child."

Men are realizing today, as never before, that the great Jewish prophets who raise their voices against wrong were within, but not the mouth-piece of the orthodox Church of the time. They condemned the evils of the Church and of the State alike, and were tireless advocates of those fundamental principles of human conduct of which Jesus Christ was the perfect example.

Jesus never emphasized miracles. He only used the miracle when everything else had failed. Anything is a miracle that is not understood. To the extent that a miracle would reach the people with whom he had to deal, after all other things had failed, he used it.

God, in his infinite wisdom, has dealt generously with his people. At first he gave his message to a limited few and with it gave to them those peculiar characteristics of life and nationality that prepared the soil for his Son. To this restricted circle he gave not an eternal, universal message, but only so much of the final universal message as his people were able to understand. This message was given to the few and by them to the multitudes.

The coming of the Son ushers in a new era in the history of man. Old things were swept away and new

things were created. Conscience came into its own and men, for the first time, realized their sovereignty and their individual responsibility direct to God. In establishing this God gave his first universal message to man. This message was the living Christ. In it we find united all the Nations of the earth. We find in it the solution to our earthly problems as well as the problems of the hereafter. In it we find vitalized those great principles having complete expression in what is generally understood as the Fatherhood of God and the brotherhood of man.

It is true as the brother suggested, that many of us are becoming inspired with this new strength of this new day and of this new life. As this inspiration grows and its faith develops we are prone to rely less and less upon the orthodox conception of God's dealing with man. We know that "he doeth all things well," and that we are his instruments as was the Christ in enlarging and developing his life.

I have no fight to make against the belief of any man, but am only contending here for that element of those withing the Church who are out of harmony with the old theology, but who see in the new the dawning of a new day.

Elgin, Texas

POINTS ABOUT CURRENT EVENTS.

H. G. H.

To understand the principles and policies upon which the European war is being waged the young people must read up in ancient and modern history.

History, too, that includes Asiatic and North Central and South American territorial acquisition.

History that touches social prejudice and antagonism.

History that includes the pride of blood and the essentials of civilization.

The rules of peace and order are not applicable in war.

War is inhumanity—disorder and mad inhumanity.

Hence, many of the rules adopted at the peaceable court of the Hague are of no force in war.

That court is not composed of soldiers, warriors, fighters.

The rule of war is to smite your enemy hip and thigh, destroy him, sink his ships, capture his guns and powder, and place him in such position that he can no longer fight you. Hence seeming cruelty of war.

Non-combatants are expected to get out of the way.

The neutral president of the United States cannot umpire and enforce the war rules of the Court of the Hague.

The people of Europe are mad—no thinking of peace—don't want peace.

France and Germany have been rivals for a century.

Japan's entrance into the conflict bodes no good to the United States.

One fine thing: The women of Europe and America are throwing themselves into the great tasks of humanity in homes, hospitals, on the battlefields, with the sick, wounded and dying—angels of mercy amid the mad, warring elements.

WHY?

In the September issue of the Antidote, under the title, "Why Catholics Oppose Nathan," "Rev. J. A. Campbell, publisher and managing editor," attempts a reply to my "Catholics Will Boycott Exposition," recently published in the Texas Christian Advocate.

It was wide of the mark and wholly unnecessary for Mr. Campbell to go into the "why" of the "boycott." I understood that and stated it succinctly when I said, "What Catholics can not control they will destroy," which statement Mr. Campbell fully justifies in his "reply." But it was incumbent upon Mr. Campbell, priest and representative of a Church whose proud boast it is that she is the only Church founded by the Lord Jesus Christ, to reconcile the spirit of the "boycott" with the spirit of him whom they claim for their founder. And, since he claims that Mr. Nathan, as mayor of Rome, persecuted their Church and reviled their religion, this reconciliation was all the more necessary, because the Church itself teaches that "sufferings that come upon us" ought to be received "as graces of God."

Instead of making that reconciliation, Mr. Campbell substitutes the Methodist Church for the Catholic Church and presumes to say what Methodists would have done under the circumstances, which, boiled down, means that they would have done exactly as the Catholics did. Maybe so, but it happens to be a question not of what Methodists would have done, but of what Catholics did do.

here with reference to what Methodists would do under persecution is boldly stated in another article copied from Boston Truth (Catholic), written by Joseph Smith in regard to "The Menace," and excerpt from which I quote:

"* * * And so I marvel why the 16,000,000 Roman Catholics submit to this weekly outrage on and insult to all they believe to be holy and sacred by that Georgia gang of blackguards. I can't find any excuse for their timidity, or whatever it is. The Methodists or Baptists would have invaded the White House long ago and scared ten years' growth out of the President and Postmaster General, and have stopped that insult to the decency and religion of the country."

In several letters received by me recently, from Catholics the same thought is put forward.

Now, since Mr. Campbell presumes to say what Methodists would do, let him give something tangible upon which to base such a conclusion. Where, in all the history of the Church, did a Methodist mob ever "invade" anybody's house, suppress free speech, boycott business, or persecute any man, no matter what hostility he manifested toward the Church? Let him now speak or forever hold his peace.

But since Mr. Campbell prefers the "why" to the "how," I will put some more "whys" up to him.

1. In the July number of The Antidote the following appears:

"Wanted: Names of Catholics and bigots in your locality that we may communicate with them. Send a telephone or city directory. Mark an X against the names of Catholics."

I notice my subscription is marked up to March, 1915. As Catholic, or bigot? Why?

2. In printing my article Mr. Campbell inserted, "Written for the Texas Christian Advocate, Dallas, Texas," which I had written with my own hand at the top of the copy sent out, but omitted the first paragraph of my article, which gave credit to The Liberator, published by the Redemptorist Fathers at Oconomowoc, Wisconsin, for the quotation that followed.

Why was that paragraph omitted? Was it by accident or on purpose? Was Mr. Campbell unwilling for his people and readers to know where it got that? And did he hope to make the Texas Christian Advocate carry that as an expression from me? Mr. Campbell was under no obligation to print that article. I sent it to him merely because I had quoted him and wished him to know it, so that he might defend himself if he cared to do so. But since he undertook to copy it, the obligation rested upon him to treat me fairly, just as I had him.

3. Mr. Campbell says in one place: "Let us suppose this mayor of Rome (Nathan) would claim that the walls of the Methodist Church in Rome, Italy, belong to the municipality and taking possession of them would allow posters representing half nude women, etc., would Mr. Brooks endorse the stand taken by such a mayor, or rather would not our Secretary of State be requested to put a stop to the malice of such a boor?"

I hold no brief for the defense of Mr. Nathan. If he is guilty of the persecution and vulgar expressions of atheism of which he is charged, I would not endorse his conduct. I only have Mr. Campbell's word for it that he is guilty of that. Let that pass. But let Mr. Campbell remember that if the Church is suffering at the hands of infidelity in Italy, she has herself largely to blame for it. For centuries she has had the domination there, but instead of lifting the people up in the name of Christ she has crushed them in ignorance and spiritual blindness; and the few who have struggled out into intellectual light have done so in spite of the Church and consequently have a one-sided development. No wonder they protest against the Church!

The right to protest through the constituted authorities, the right of petition and the right to be heard in one's own defense are all fundamental rights, and no one would pretend to blame the Catholic Church for employing these; but in the articles I noted there was nothing said about any request to our Secretary of State, nor any willingness expressed to leave the matter to diplomacy and to be subject to the decision of "the higher powers" There was the announcement of a "boycott" and a bold declaration that the day had passed when Catholics in America could be insulted with impunity. And this petition was justified by a proverb, "He who laughs last, laughs best."

Did Mr. Nathan presume to control the walls of the Church in Rome? That is bad for the Church of Rome. But did not Plus X seek to put his hand on an American citizen. Pres-

Full Collections -- Encouraging Reports

The appeal of the Board of Missions for full collections is meeting with encouraging response. We have received hundreds of orders for the leaflet and collection envelope. These orders have outrun our supply, and we are keeping three presses busy. They have run up to an aggregate of a hundred thousand, and are still coming in by every mail.

This indicates that our pastors are alive to the situation and that they are going to lead their people to meet the need of the hour. Many presiding elders are preparing to make full collections the burden of their fourth round. We have no fear but that the people will respond; the Church is loyal at heart and will rally to the call of duty strongly sounded. We are greatly encouraged at the response. Let others fall into line and lead on to victory. The hour of difficulty is the opportunity of a real courage and devotion, and our people will not be found wanting.

THE BOARD OF MISSIONS, NASHVILLE, TENNESSEE

ident Roosevelt, and prevent his making an address in the Methodist Church in Rome? Mr. Campbell, it seems to make all the difference in the world whose ox is gored.

But "why" should Catholics object to the cheap advertising on the walls of their churches, when women in tights and gaudy apparel present Joan of Arc as the opening performance of Ringling Brothers' show, purely as an advertisement of the Catholic Church, and the stage, picture show and everything else under heaven that can be brought into requisition for the vulgar display of their religion? If Catholics do not have enough regard for their Church to keep her out of the dust, how can they expect others to honor her? There is but one answer, "What Catholics can not control they will destroy."

As a parting promise Mr. Campbell says, "We will take care of other assertions of Mr. Brooks, in time." Let us hope that he will not wait until eternity to do so. I suggest, though, that he take care of the first installment before trying another.

CHAS. L. BROOKS.

Muskogee, Ok.

STATE FAIR OF TEXAS.

Lincoln Beachey, the intrepid wizard of the air, the man who outflies the birds, the world's most daring aviator, is coming to the State Fair of Texas, and will give his thrilling performances on Saturday, October 24, October 25 and two days later, dates to be arranged.

Beachey will give three flights daily, including his startling loop loop. After flying to a height of 3000 feet he then makes a vertical drop of 1500 feet at a speed of over 200 miles an hour.

W. H. Stratton, secretary of the State Fair, who saw this daring young aviator at the Minnesota State Fair this year, was astonished at his performances and immediately

closed contracts for his coming to the State Fair of Texas.

Wonderful are the things this little aviator does. Flying high in the air, then upside down and will often loop the loop several times before he attempts other startling acts in the air. Thousands and thousands of people who have seen Beachey simply go wild over his daring and nerve while executing his wonderful aerial flights.

Hon. B. M. Burgher, postmaster of Dallas, has arranged with Secretary Stratton for an exhibit of the parcel post system at the State Fair. A large space has been donated to the parcel post exhibit in the ER's Aisle, which has always been known as the Government Exhibit. Postmaster Burgher and his assistants will have charge of the exhibit. Ways and methods of handling parcel post packages of various kinds and styles will be shown.

"No virtue is safe that is not enthusiastic." Half-hearted virtue is a misnomer. A man who is moderately honest is not apt to win success in the marts of the world. A man who is indifferently moral is not the man you want to associate with. Let your virtues be decisive virtues. Show some enthusiasm in being virtuous. But let your virtue have vigor rather than vanity. Exchange.

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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 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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All remittances should be made by draft, postal money order or express money order, or by registered letter. Money forwarded in any other way is at the sender's risk. Make all money orders, drafts, etc., payable to BLAYLOCK PUB. CO., Dallas, Texas.

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, 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.

Bishop H. C. Morrison. Oct. 14
New Mexico, Pecos, Texas
Bishop J. H. McCoy. Oct. 21
West Texas, Austin
Central Texas, Hillsboro Nov. 11
Texas, Bay City Nov. 18
North Texas, Denison 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.

A MERITED COMPLIMENT.

Rev. B. W. Dodson, the "beloved" of the Sweetwater District, recently made a visit to his old stamping ground--Sulphur Springs--and as a result the Sulphur Springs Gazette has the following to say about his presence in that community:

Rev. Warren Dodson, presiding elder of the Sweetwater District, preached at the Methodist Church last Sunday night. His sermon was a gem of oratory and forceful, compelling illustrations, stressing that Christ "draws all men unto him." His congregation was deeply moved by his eloquence and pathos and many pronounced his sermon the best thing they had heard in years.

Rev. Dodson delivered his famous lecture, "Aladdin's Lamp," to a crowded house at the Baptist Church Monday night and our people were treated to another intellectual feast.

Rev. Dodson is a cousin of ex-County Superintendent J. R. Dodson, of Saltillo; County Tax Collector-elect T. C. Dodson, and John Dodson, of this city, and was here on a visit to them.

He is a man of brilliant mind and finished education, and is unquestionably doing a great work in the "Master's vineyard."

The Gazette editor enjoyed his sermon and lecture very much, and we herewith extend him a standing invitation to visit Sulphur Springs as often as his duties will permit.

No power can make a man do wrong without his own consent. Sinners are all consenters.

Just a Few Things Here and There

First Church, Houston, under the pastorate of Rev. Casper Wright, is one of the most aggressive forces in our Methodist work, not only in Houston, but in all South Texas. It has a magnificent equipment and stands there in that throbbing and business-like city, like a mighty fortress and it thoroughly commands the downtown situation. It is constantly making progress. Its membership grows, its efficiency increases and its influence widens. It has in its membership scores of the best type of citizenship and they know how to bring things to pass. It is just such a Church as is needed in a great bustling center like Houston. With that sort of a strong hold in the downtown section of that city, Methodism will not only stand by its own, but go forward to larger achievements.

Dr. Bizzell, late of the School of Industrial Arts at Denton, has been elected president of the A. & M. College, and he has signified his acceptance of the same. This is the best stroke of enterprise in behalf of this institution that has fallen to it for many years. Dr. Bizzell is one of our most accomplished educators, a man of fine business acumen, possessed of a high order of character and ability and eminently suited to a position of this sort. We doubt not but that he will take that school out of its political entanglements and put it strictly upon a business basis. It needs to be made in reality as well as in name a school of agriculture and mechanics--what its name implies, and we are sure that Dr. Bizzell will proceed to give to the State just that sort of a school. Now, let the Legislature do its duty by this institution, and let the petty politician henceforth keep his meddling hand and mouth out of it and give to the A. & M. an opportunity to accomplish its true mission.

REV. L. G. GRIMES GONE HOME.

Rev. L. G. Grimes, one of the most faithful and devout local preachers the Church ever had, died last Monday while on a visit to his daughter in Oklahoma, and his brother, Rev. J. A. Grimes, of Wister, Oklahoma, passed through with his remains Tuesday to attend his burial at Copernicus Cove Wednesday.

Brother Grimes was born in Maury County, Tennessee, September 16, 1846. He was converted under the ministry of Rev. W. P. Warren at Mount Zion Church September 16, 1869, and became a member of the Church immediately. He was licensed to preach October 8, 1868, under Rev. J. F. Hughes, presiding elder. He was ordained a deacon by Bishop Doggett at Nashville October 29, 1872, and an elder by Bishop Keener at Columbia October 7, 1876. He was never a member of conference, but devoted his life to work in the local ranks. But he in reality did the work of an itinerant preacher as a supply nearly the whole of his ministerial life. He came to Texas not long after his ordination as elder and served for many years in the Gatesville District as a supply. He only ceased to travel as pastor after his health failed him two years ago. He was a deeply spiritual man and every charge he served experienced a deep revival work. Scores were converted under his preaching and added to the Church. He was well known to the pastors of the Central Conference and universally loved. He was an eminently useful man in a quiet sphere and when he entered the gates of his home on high there were many to greet him and give to him the glad hand. No man served his day and generation more faithfully than this devout man of God.

A SUNDAY AT KEY MEMORIAL.

Key Memorial Church, Sherman, is coming to the front. While Rev. J. R. Atchley was pastor of this Church he threw off his coat, rolled up his sleeves, and asked his people to follow him, and the result is they have one of the handsomest cement block church buildings in the conference for a congregation of their ability. It cost something like \$15,000, and it is beautiful and commodious. It has all the appliances for modern Church and Sunday School work. The auditorium is one of the best, and its acoustics are well-nigh perfect. Of course Brother Atchley was not able

to pay off all the indebtedness of the church. When Rev. T. M. Kirk came to the charge he did his part to forward the enterprise, and his work abides. He left a wholesome evangelical spirit in the congregation. And now Rev. R. B. Moreland has his hand on the situation and the work is still going forward. The Church has a fine location and is in splendid repair. It is a thing of beauty and the people have taken on a new lease of life in their interest in the Church. Sunday morning the auditorium was well filled, and we had a delightful service. It was religious and responsive. They are good people to preach to. They listen and appreciate and manifest interest. At present they have about six hundred members and they have something over three hundred in Sunday School. The membership is made up largely of laboring people, and such people make up the backbone of any community. There is a sincerity and a spiritual air about their worship that make it refreshing. They gave me a generous welcome. The Advocate had quite a list there at the beginning of the year, and since Brother Moreland began his work he has added nearly forty new names to the list. So I was no stranger to them. Brother Moreland is popular with his people and very active in looking after the affairs of his charge. I dined with him and his good family. He has four fine boys and they are a credit to any parsonage. One of them is preparing for the ministry, and they are all Church workers. I enjoyed the day with that parsonage home and those Key Memorial people.

Some one has sent us two copies of two editions of the "Iredell Record," in which there appear two communications from Peter Radford--one on the "Rural Preacher," and the other on "The Church as Social Center," and in these communications he seeks to show what a wonderful factor the rural preacher is in building up the moral and religious weal of the community; and how important the rural Church is as a social center. He taxes his limited ingenuity to find good things to say about the preachers and the Church. He even lolls out his tongue and slobbers over them. What Peter Radford may now have to say about the ministry and the Church in the way of commendation will fall like icicles on all of us as we recall his fearful denunciation of us as a lot of political preachers and monte-banks during the late political campaign. He had better reserve his whinperings for the crowd he ran with during that campaign and keep his mouth off the preachers and the Church. They have no sort of respect for his sycophantic whinneys. Let him and Lewis stay by their gang and let us alone.

Even old Kentucky is coming into the dry column as fast as her counties can vote on the question. The last Legislature gave the State a county unit law and the other day twelve counties voted on local option and nine of them adopted it. The wet counties are being cut down to a narrow margin and it will not be long until the Southern States and the border States vote whiskey out of their business. Texas will not be behind them in the final show down. When we get at this question separate and apart from factional politics, we will show the barrooms a thing or two. The saloon has had its day and it is doomed. It is only living on a few borrowed months. On with the battle!

to pay off all the indebtedness of the church. When Rev. T. M. Kirk came to the charge he did his part to forward the enterprise, and his work abides. He left a wholesome evangelical spirit in the congregation. And now Rev. R. B. Moreland has his hand on the situation and the work is still going forward. The Church has a fine location and is in splendid repair. It is a thing of beauty and the people have taken on a new lease of life in their interest in the Church. Sunday morning the auditorium was well filled, and we had a delightful service. It was religious and responsive. They are good people to preach to. They listen and appreciate and manifest interest. At present they have about six hundred members and they have something over three hundred in Sunday School. The membership is made up largely of laboring people, and such people make up the backbone of any community. There is a sincerity and a spiritual air about their worship that make it refreshing. They gave me a generous welcome. The Advocate had quite a list there at the beginning of the year, and since Brother Moreland began his work he has added nearly forty new names to the list. So I was no stranger to them. Brother Moreland is popular with his people and very active in looking after the affairs of his charge. I dined with him and his good family. He has four fine boys and they are a credit to any parsonage. One of them is preparing for the ministry, and they are all Church workers. I enjoyed the day with that parsonage home and those Key Memorial people.

NORTH TEXAS FEMALE COLLEGE OPENING.

We spent last Saturday night at the North Texas Female College, some ten days after the fall opening. We were surprised at the crowd of young ladies in attendance. We had feared that the financial depression would reduce the student body, but not so. Some three hundred girls have already matriculated and both the commodious dining rooms were full to the brim. It looked just like old times at "Kidd-Key." But had not the war across the waters disturb things we apprehend that Mrs. Key would have had to go on the outside to find room for her students. She may

have it to do yet, for they are coming in on most every train.

She had added to her literary faculty and made it stronger and more efficient; and her music faculty is the best and completest in all this part of the country. It comprises seventeen members, and among them are some of the most distinguished musicians in America. Mrs. Key has spared neither time nor money in making her conservatory the best this side of the Mississippi and equal to the best beyond the Mississippi. Such is its reputation and efficiency, last year it matriculated five hundred and one students. It will reach that and maybe go beyond it this year. Mrs. Key knows how to meet the public demand in matters of this sort. And she is vigorous and up-to-date in her efforts and methods to give Texas the best in her line.

The Bishop is looking well. He goes out some, but spends the most of his time in the quietude of his home. His influence over the student body of the school and throughout the community is as sweet and exhilarating as the perfume of flowers. We called on that old veteran, Rev. J. M. Binkley, and found him reasonably well. He has been feeble for some months, but holds his own. He is the same cheerful and delightful man of other years, deeply interested in the Church and he appreciates the visits of his brethren. Rev. Knox Porter is back from his vacation, filled with new life for the round-up of the year. He is one of the most efficient and popular preachers and pastors they have ever had at Travis Street Church. G. C. R.

OPENING OF TEXAS WOMAN COLLEGE.

The Texas Woman's College at Fort Worth and successor to Polytechnic College, is now in full blast. It opened under most favorable auspices last week. Dr. H. A. Reaz, that man of indomitable industry and wonderful resources, is in charge. Rev. Comer Woodward is associated with him as dean of the institution. They and their co-workers have done good work in the field and the results were apparent at the opening. We have never seen a more attractive class of young women than those who face us on this opening day. In addition a great throng of people took part in the opening services. The occasion was a most interesting one.

Dr. John R. Nelson read the Scripture lesson and Dr. John A. Rice led the opening prayer. The entire congregation joined in singing "America," and it was sung with the spirit and the understanding also. Judge Ocie Speer made an address of local greeting, as a member of the Board of Trustees. The city of Fort Worth was represented by Mayor Robert F. Milam and his address was felicitous and entertaining. Dr. F. P. Culver, pastor, extended a word of welcome to the young ladies. This writer spoke for the Church at large. Bishop McCoy and a few others on the program were not able to be present, and Dr. Roach, J. W. Robbins and Dr. Boyd took their places. Also George Mulkey added much to the occasion by happy remarks. But Dr. J. W. Hill swept the audience by one of his inimitable off-hand speeches and captured the whole hall. Interspersing these addresses were renditions by members of the faculty, including Miss Hardy, teacher of elocution; Carl Venth, teacher of violin; Andrew Hemphill, teacher of vocal music, and Yves Nat, the famous pianist. He is quite a young man, but said to be one of the most brilliant performers in America. He rendered one piece at the close and we have never seen an audience more completely captivated by a piano performance.

Dr. Boaz and his co-workers are greatly gratified at the success of the opening. The faculty is one of the best that could be furnished and the College is an A grade institution. The old-new school starts off with every indication of success. Young ladies are there from all over the State and they are still arriving and matriculating. All the College accommodations are about full and the homes of the people will be brought into requisition to meet the demands. At the present time there are 194 matriculates and the number is steadily increasing. We congratulate the Texas Woman's College upon its wonderful beginning and its inspiring outlook. G. C. R.

The Religious Telescope says a good thing in these words: "You can never make your home life sweet by pouring into it daily some carefully distilled potions of whining and complaining. No more can you make your religious experience pleasant and inspiring by picking out and hashing up, stately, the shortcomings and inconsistencies of other Church members."

Our Church News

Our College of Bishops will hold their fall meeting at Charleston, W. Va., October 30 to November 2. The spring meeting is in May.

The Methodist Episcopal congregation at Warner, Okla., recently united in a body with the Southern Methodist Church.

It is announced that Bishop Kilgo will remove his residence from Durham to Charlotte, North Carolina. The Charlotte people are building him a \$10,000 home.

Dr. Joe Jacobs, a Presbyterian minister of Atlanta, Ga., has presented to Bishop Candler a set of Jewish Encyclopedias, and also the famous Jewish painting, "Christ the Healer." They are gifts to the University.

Dr. William L. Dudley died suddenly on a train near Chicago. Since 1895 he has been Dean of the Medical Department, Vanderbilt University.

The health of Dr. H. M. Hamill, the superintendent of the Sunday School Training Work of the M. E. Church, South, has not been robust for some months, and he has lately been recuperating at Tate Springs, Tenn.

The merchants of Tokyo, Japan, are reported to have subscribed \$35,000 for the entertainment of the World's Sunday School Convention, which will meet in that city in October, 1916.

Dr. John A. Kern, for a long time connected with Vanderbilt, has severed his connection therewith and gone to Randolph-Macon. He is widely known as an author and we are glad he remains within our fold.

It is stated that the Southern Methodist Church will within the next few months spend \$20,000 in Tampa, Fla., in strengthening its missionary equipment in that city. The plans in contemplation embrace a new building for our Italian Mission in Ybor City.

Bishop E. R. Hendrix is in excellent health and fine form and is certainly adding to his great reputation by his kindly manner in directing the work of the Missouri conferences and his eloquence and force as a speaker.--St. Louis Advocate.

Dr. Wightman Reid has just returned from Korea, where he has been a medical missionary for some years. After a visit among California relations he will go East to take further medical studies. He is a son of our own Dr. C. F. Reid, head of the Laymen's Movement, and for a long time a missionary in the Far East.

Bishop Hendrix recently held our Denver Conference, which met in Trinidad, Colorado. He spoke to a great audience on the war situation in Europe. Bishop Hendrix ought to know. He ran the gauntlet of the war zone, crossed the ocean in an unlighted liner, made his way through the icebergs near Greenland--and reached home from the Hague Peace Conference.

Bishop Candler will preach Sunday, Monday and Tuesday at the 148th anniversary services of John Street Methodist Church, New York, beginning October 25th. The Methodists of that city will have the opportunity of hearing about the best preaching that Southern Methodism can furnish, and that is saying they will have about as good as world-wide Methodism can give.

Rev. Geo. S. Sexton, an old-timer in North Texas, now pastor of our First Church, Shreveport, La., says: "Our work is progressing very well here. We have had 200 accessions to our membership thus far. All the benevolences of the Church have been provided for by subscriptions, and we have \$2000 over as 'a special' for missions. We hope to make a satisfactory report to the approaching Annual Conference." This is indeed a fine showing.

Dr. J. W. Lee is closing out his third term of four years each at St. John's Church, St. Louis, and will go up to his Conference session with a good report, financially and otherwise. He says, "Money is easy to get," and his record of Church and parsonage building seems to prove it true with him. He is a standing illustration that men who know books are not always men who know nothing else. He has written twelve

PURE RICH BLOOD PREVENTS DISEASE

Bad blood is responsible for more ailments than anything else. It causes catarrh, dyspepsia, rheumatism, weak, tired, languid feelings and worse troubles. Hood's Sarsaparilla has been wonderfully successful in purifying and enriching the blood, removing serofula and other humors, and building up the whole system. Take it—give it to all the family so as to avoid illness. Get it today.

books since he entered the ministry and few of our Southern Methodist pastors have built as many parsonages and churches as he has.

Bishop Candler, Chancellor of the new university, has announced in the Wesleyan Christian Advocate, that Emory College will be the college department of the new university, sustaining the same relation that Harvard College does to Harvard University. Emory College has an able faculty, is well equipped with apparatus, libraries, etc., its plant and endowment are together worth \$700,000, and it has a history to be proud of. It is in easy reach of Atlanta by convenient railway schedules.

Dr. W. D. Bradfield, Commissioner of the Southern Methodist University, Dallas, Texas, was given a cordial reception by the Missouri Conference and given ample time for a statement of his mission before the Board of Education and the Conference. The Board of Education reported as follows: "This committee recommends the action proposed by Dr. W. D. Bradfield, as far as our Conference is concerned, which is that the Missouri Conference become one of the patronizing conferences and elect a man to its Board of Control. We recommend J. C. Handy for election to the Board of Control." Dr. Handy is one of the most scholarly men in the Conference, with broad educational ideals.

PERSONALS

Rev. R. A. Clements, our pastor at Colorado, was a pleasant visitor this week.

Rev. C. E. Lamb, of Clarksville, was a pleasant visitor to this office last week. He is one of our lovable supernuaries who looks out upon life with a glad heart and a cheerful eye.

We had a pleasant visit from Rev. E. A. Smith this week. He was called here to the funeral of Mrs. Senter, wife of Senator Senter. He and Brother Smith are half brothers.

Rev. J. T. Bloodworth has been in Oklahoma on a visit and while there engaged in a good revival service at Caddo. The local paper speaks in complimentary terms of his preaching and of his brotherly spirit.

A very lively young gentleman by the name of John Virgil Davis has made his appearance at the parsonage at Campbell, and he has been accorded a most cordial welcome. Long may he flourish.

We note with sorrow the death of Brother C. E. Stewart, of Richmond, Texas. He was one of our truest and most devoted laymen, and his departure will leave a wide gap in our Church at that point.

Rev. and Mrs. Lee Sanders, of Nevada, have issued invitations to the marriage of their daughter, Miss Annie Lee, to Mr. Presley Clyde Funk, Jr., and the happy event will be consummated October 8, 1914.

Rev. and Mrs. J. D. Kerrens, of this city, were pleasant visitors to this office the past week. Brother Kerrens is a useful local preacher and an evangelist. He has recently been with Brother Shutt and his people at McCaulley, and a fine meeting was the result.

Mrs. E. G. Senter, wife of Senator Senter, of Oak Cliff, and a member of First Church, this city, died last Tuesday morning. She was a devoutly religious woman and her death, after a long illness, was triumphant and happy. She leaves a husband, four children and a large circle of relatives and friends to mourn her departure.

Rev. and Mrs. J. T. Griswold, of Childress, have issued invitations to the marriage of their daughter, Miss

Josie Mae, to Mr. Ovid Burn Hundley, and the beautiful event will materialize October 14, 1914. The young couple will be at home after October 25 at Chloride, Ariz. The Advocate wishes them all the happiness that their hearts can retain.

Rev. and Mrs. John E. Green, of Houston, were in the city this week on their way home from meetings in the Bonham District, and they made the Advocate a pleasant visit. They also visited the University. Brother Green is our field agent in the Texas Conference.

Dr. John A. Rice, of First Church, Fort Worth, has been transferred to the St. Louis Conference and stationed at St. John's Church, St. Louis. He came to the Central Conference four years ago and has given a quadrennium of strenuous service to First Church. He has not yet determined at what date he will leave for his new charge. Dr. Rice is one of our strongest and most scholarly preachers and we wish for him the largest success in his new field of labor.

Rev. E. P. Newsome, member of the Texas Conference and army chaplain for some time, writes us a private note, and among other things says: "Please change the Advocate from my present address to Washington City, as I am going there for a surgical operation. I will be there indefinitely and want to keep up with things in Texas." May Brother Newsome speedily find relief from his trouble is our prayer.

SOME MORE THINGS TO THINK ABOUT.

By Rev. G. H. Collins.

As financiers and promoters of foundations for educational and philanthropic purposes in certain quarters have declared through the public press that institutions of learning controlled "by a single denomination rarely means religious development, but rarely always means that both education and religion are subordinate to the interests of the particular organization which is in control." And then, with a degree of arrogance they declare that they "believe with Matthew Arnold." Confronted with such a candid confession from the enemies of Christian education, it behooves the people who believe with God, to take some serious thought of the task, the responsibility and the opposition which are involved in the teaching and training that God has committed to their hands.

No man will dispute the fact that he who stands by the Church which God "purchased with his own blood" stands with God, and that the present-day preacher must be a man called by God to stand in the Church and declare a divine revelation to his race, and that an atonement for the human race has been wrought out in the person of Jesus Christ.

The task of the preacher when viewed from the divine side, is to the thoughtful, sincere mind almost overwhelming; it impresses the mind with the need of a mental equipment, a spiritual endowment and a physical strength that must come through an institution that is under the absolute control of men "filled with the Holy Ghost."

To the preacher is committed the work of an ambassador between God and man. He must take care of God's interests in this world, and adjudicate them in righteousness, to all the conditions of society, shades of human thought and the varied peculiarities of mankind. He must also take care of man's interests and adjudicate them in righteousness to society, both on earth and in heaven, and in harmony with the divine law as expressed in the atonement of Jesus Christ.

The preacher is under obligation to acquaint himself thoroughly with all the duties of the divine government, so as to rightly administer the law to the human race in their complex state of thought, social conditions and national life. In the same manner he must acquaint himself with the human race, so as to rightly present their needs to the divine law and government. To this end he must know to what extent the divine favor will be extended to the free agency of man, and how far human effort and personality can and must go to find favor with God.

The preacher must also keep vivid before the minds of those to whom he ministers the place that the life, the death and the resurrection, the ascension and the intercession of Jesus Christ must hold in their mind, heart and life. Also the effect that the atonement of Jesus will produce in their conduct through all the varied conditions of social activities. He must also keep his people in remembrance of the relation of the

Holy Spirit to God, the Father, and to God, the Son, and of his continued place in the redemption and salvation of the human family. He must make clear to the mind of his people that it is through the Holy Ghost that the conditions of blessedness are met, that they may take hold of God by faith and be saved through grace and be "kept by the power of God through faith unto final salvation." He must also keep fresh in the minds of the people the part that their repentance faith, consecration and deeds of benevolence have in their acceptance with God, also the part that justification, regeneration, the witness of the Spirit and sanctification have in their experience of mind, heart and life.

The preacher must state to his people in unqualified language their relation under the divine law of redemption and salvation; to the Church, its ordinances and its means of grace; in like manner he must warm their affections toward a brotherhood under the creatorship of God, the redemption in Christ and life-giving presence of the Holy Spirit.

A task embracing such momentous interests of both God and man, requires an institution of learning and training for the preachers, the parents and the citizens' mind, heart and life, that has for its Chancellor a greater in thought and personality than Matthew Arnold. It must have him who "was in the beginning with God, for verily he took not on him the nature of angels, but he took on him the seed of Abraham and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father full of grace and truth."

An institution projected and maintained for the teaching and training of the ministry of the Church, the parenthood of the home, and the dignity and purity of citizenship must be equipped with a faculty who have a very vivid conception of all the principles declared by the "Teacher sent from God."

God shall hold the Church as an organization of his people responsible for the education and training of their children, under the penalty of their souls and for a faithful performance of the task. Hence the Church must see to it, that in the faculty of her institutions of learning there is no quibbling or unsettled statement of the facts involved in the incarnation, the death and resurrection of Jesus Christ. The divine commission to the Church must not be shirked, neglected or excused from a clear unmistakable and positive statement regarding the divine personality of Jesus, the completeness of his atonement and the universality of his offer of salvation, and the eternal fact "that no prophecy of the scripture is of any private interpretation, for the prophecy came not in old time by the will of man, but holy men of God spoke as they were moved by the Holy Ghost."

There have always been those who have sought to turn the Church and her institutions "from the holy commandments delivered unto them," by offers of gold and by the "cunning craftiness of men, whereby they lie in wait to deceive."

Happy the Church which has an institution of learning and training that strives to declare the whole counsel of God and is sufficient unto the things whereunto it is called.

THE MORAL HISTORY OF THE HUMAN RACE.

By Rev. J. R. Atchley.

So much has been said about the moral state of the unaccountable child, that perhaps nothing more is necessary at this time. Anyway, I am going to ask your indulgence while I give a very brief outline of my conclusions on the subject at the head of this piece.

A. The curtain raised at three points in the moral history of the human race where the individual was not responsible.

I. At the generation of the whole race in Adam. "Very good."

II. At the degeneration of the whole race (in Adam's fall)—"By one man sin entered into the world, and death by sin."

III. At the regeneration of the whole race in Christ—"By the righteousness of one the free gift came upon all men unto justification of life."

B. The curtain raised at these points in the moral history of the human race, where the individual is responsible.

I. At the point of responsibility. When the child comes consciously face to face with right and wrong—Christ and sin.

"Except ye be converted, and become as little children (not better), ye shall not enter into the kingdom of heaven." Faith in Christ at the point of individual responsibility, perpetuates the benefits of the atonement. Lack of faith at this point

plunges us into sin. This is degeneration by our own sin.

II. At the point of regeneration through faith in Christ, after degeneration by our own sin. "Except a man be born again he cannot see the Kingdom of God."

III. At the points of degeneration through our backslidings, and regenerations through faith in Christ, possibly many times before death. "Seventy times seven."

What effect does this (the Bible theory as I see it) theory have on the doctrines of depravity and regeneration?

I. It does away with the doctrine of depravity and the necessity of the "new birth" in the unaccountable child.

II. It makes the depravity of the adult due to his own sin instead of Adam's. If Adam's willful sin resulted in depravity, so will ours. The same cause will produce the same effect.

III. The necessity of adult regeneration remains the same. It is still true that, "Except a man be born again he cannot see the Kingdom of God."

WESTERN CIVILIZATION.

H. G. H.

A young writer says the overrunning of Germany will destroy Western civilization.

Western civilization claims to be Christian civilization.

The claim is well founded, for it is based on law written by the Almighty more than four thousand years ago.

It has reached a bloom and fruitage on the North American Continent almost beyond the vision of the ancient seers.

Underneath it is the Rock of Ages. It will take more than the overrunning of an European monarch—a half dozen European monarchs—to touch the foundations of Western civilization.

The truth and order and law upon which it rests gave splendor to Jewish theocracy thousands of years before the birth of the present European monarchies.

It gave to the world priests, poets, prophets, song, music and a literature that has outlived criticism and the scoffs of infidelity.

Nations have whirled their little rounds and been lost in the mists, but Christian civilization is the basis of our strength and prosperity.

The seeds of it were brought to this great Western Continent by the Franciscan Monks; by the Spaniards, who overthrew idolatry in Mexico and settled Florida; by the French, who occupied Louisiana and founded New Orleans; by the English under James Oglethorpe in Georgia; by Lord Raleigh on Roanoke Island; by the English at Jamestown in the Virginia Colony; by the old and stern English Puritans who crossed the ocean in the Mayflower and landed at Plymouth Rock.

Western civilization has fought battles, declared a people free and independent, written constitutions and established governments.

It has reared statesmen, orators, ministers, and in this magnificent republican domain has flowered into a Democracy that is the hope and admiration of the world.

SIGNS OF A BACKSLIDDEN CONDITION.

* When a person writes to the *
* Church paper and says, "Please *
* discontinue my subscription to *
* your paper," without a scintilla *
* of explanation, we have found *
* out it is one of the surest signs *
* of a backslidden heart. When *
* people love the secular papers *
* and other things of the world *
* more than they do the things of *
* God it is evident that they have *
* lost out with God. We venture *
* to say that nine-tenths of all such *
* letters have back of them lives *
* that can not be depended on *
* much, at home nor abroad, for *
* the Kingdom of God. Having met *
* frequently with such parties we *
* always feel a tinge of sadness *
* when we open a letter and read *
* such a sentence as the one refer- *
* red to above. The Church paper *
* comes first with a wide-awake *
* Christian, one who loves God *
* and the cause of Christ as he *
* should. The real joy of salvation *
* is usually gone when people give *
* up the Church. A dead limb on *
* a tree is a sure sign that the *
* heart is rotten, and you may be *
* sure that people who are not *
* alive to the things of the Church *
* have a defective heart.—Central *
* Methodist Advocate. *

A SURE PLAN.

I want to assure you I am not going to forget the Advocate. I have had my conference collections in the hands of the treasurer for some time, and therefore I am free to look after other interests of the Church, the Advocate being among them.

LEWIS McVEA
Martindale, Texas.

HAMLIN 100 PER CENT.

Rev. S. C. Vaughan, a superannuated preacher, who lives in my town and is on my Board of Stewards, will send you this week five new subscribers for the Advocate, all stewards of my charge. So please put Hamlin Station on your 100 Per Cent list. Will do my best to look after the interest of the Advocate.

J. H. HAMBLIN, P. C.

I am doing the very best I can for the Advocate and will continue until the end, for it is making itself felt in and out of the State. If all our people would read the Advocate they would be better informed and the Church better supported.

L. CHRISTIAN.
Call, Texas.

A NEWSY APPRECIATION.

Well, as the controversy on the state of the child has closed, please allow me to say hurrah for Uncle Buck and the old Methodist standards? We have also read Gulliver on "Just One Thing After Another," and note especially what he says about the good things to eat at Nettleton, and hope his toe-nails are still intact and that he will be able, as usual, to bring up a full report this winter when the conference meets in Denison. Yes, we have also read in the Advocate James Campbell on "How to Better Provide for our Supernuaries," and can think of no one better qualified to write on the subject than he. Now that he is growing old, and with long years in the service, and nearing the time when he must retire and become dependent upon the Church for his support, yea, and we endorse all he says; but who will say a word for the supply who for from fifteen to thirty years have gone through cold and heat, wet and dry, sick or well, on hard scramble missions and circuits on from \$200 to \$500 a year, organized and worked up good circuits and stations for the other fellow, and now that there are no more such appointments to serve he must retire, and, like Brother Campbell, he, too, must get old, and most of them have a wife and some children who must be provided for or sadly neglected. But some will say he was a local preacher; he didn't have to go. But God called him to preach the Gospel, and like one of old, he felt "woe is me if I preach not the Gospel;" and the world says: "God has no respect of persons."

Old Denison is still growing morally, religiously and temporally. Manes and Egger are making a pull for full reports at conference, and the conference is beginning to be the topic of conversation, and all Denison are looking forward to a great time when the Bishop comes. And, brethren, let us make it the greatest time Denison ever had religiously. Let every preacher and laymen boost for God and his Church while in Denison and not hold up when ye go back to your new charge and your homes.

God bless the old Texas Christian Advocate and all the forces connected with it.
J. M. HOLT.

GOD WITH US.

God is with us, can we say?
Is he with us every day?
Can we feel his presence now,
As we at his footstool bow?
And while here before his throne,
Can we trust him as our own?
Can we now, this very hour,
Trust him as a saving power?
He is worthy of our trust,
Won't repel us with a thrust:
While we to his service cling,
He will to us comfort bring.
Come then, Lord, and be our stay
All along life's rugged way:
By thy all-sufficient grace
Grant us help in every place.
When we near the gaping tomb,
Wilt thou drive away all gloom?
And when we shall cross the bar,
Wilt thou be our guiding star?
Then at last before thy throne,
Wilt thou claim us as thy own?
Housed then in thy fold of rest,
We shall be forever blest.
W. J. WILSON.
San Saba, Texas.
Find your task and then perform it.
Nothing else concerns you more.

Epworth League Department

EULA P TURNER Editor
917 N. Marsalis Ave., Station A,
Dallas, Texas.

STATE OFFICERS.
President—Rev. T. F. Sessions, Corpus Christi.
Vice-President—J. A. Rogers, Dallas.
Secretary-Treasurer—J. W. Pitman, Corpus Christi.
Dean of the Encampment—Rev. Glenn Flinn, Bryan.
Junior Superintendent—Miss Pearl Wallace, 209 E. Tenth St., Dallas.
Superintendent Girls of Epworth—Miss Ollie Ferguson, Corpus Christi.
Superintendent Knights of Ezelah—J. Richard Spann, San Marcos.
Chairman Ruby Kendrick Memorial Fund—Gus W. Thomasson, 5115 Victor St., Dallas.

Kind words of welcome have been received from Miss A. Stanley Hall, League editor of the North Carolina Advocate, and Mrs. Maud B. Little, League editor of the Florida Christian Advocate. We begin to feel that there is a bond of sympathy existing among League editors of which we have been unaware in the past.

A STATEMENT.

At the close of our second encampment a few things were generally understood among our people incident to the future of our encampment and its work:

1. It was understood that the citizens of Corpus Christi were interested in our making Epworth a permanent institution here and that certain efforts would be made to make such a thing possible.
2. It was further understood that the Sunday Schools, the Woman's Work, the Laymen's Work—and any other auxiliary so desiring—would unite on equal terms with the League in maintaining the encampment and carrying out the great work of the Church.
3. And it was also understood that the Annual Conferences this fall would be asked to take over the Epworth property, convert it into a general assembly for the whole Church in Texas, and give to it under their management such financial assistance as needed for its success.

The Present Status.

On account of the depression in money matters, caused by the war in Europe, the citizens of Corpus were forced to ask for more time to make definite their proposition. This was gladly given, because it is understood by all that Corpus people want Epworth to remain where it is, and the Epworthians first and foremost want to stay. And if we can pull our present plans through Corpus and Epworth will be joined in such bonds as will never be put asunder.

On the 9th and 10th your writer spent a pleasant, and I think, profitable season in Dallas. Several things happened. First, I went over hurriedly the situation with Bishop McCoy. He looked with favor, and expressed his approval of the movement, and made request that I be heard "among the elders." Bishop McCoy is the president of our General League Board. He is a man who sees things in the large, and it is known that what our Bishop champions does not suffer for lack of supporters.

In the next place we were given a brief hearing before the elders. Because of so many things pressing for attention I did not learn what the elders thought of the proposition. But our elders are safe, sane men and will heartily support every movement for good. I am confident of their support at the coming conferences.

A third matter had some attention at the Dallas meeting. We had a majority of the League Cabinet there, and the president "called a meeting of his Cabinet." Brothers Flinn, dean; Rogers, vice-president; Misses Turner and Wallace, editor and junior superintendent; Brother Hightower, the Sunday School man, and Thomasson, the ever-wise and faithful, sat in the council. We talked over a number of matters looking towards next year's encampment. Brother Hightower was authorized to employ Miss Kilpatrick for the next session. Brother Flinn was appointed to line up the women's and laymen's forces. Miss Wallace will shape the boys' and girls' work, etc.

The time for holding the encampment was tentatively fixed for the last week in July and the first week in August.

So the Status Now

you readily see is "watchful waiting." This watchful waiting for the money conditions to clear up, the conferences to be held, and the merging plans to materialize give us the time and opportunity for mobilizing the greatest Methodist army ever seen in Texas. With this army we will move on Epworth-by-the-Sea in 1915, which movement should mean a new epoch in all our Church work for God and Texas.

On to Epworth our slogan.

T. F. SESSIONS.

THE AFRICA SPECIAL AND THE TEXAS LEAGUERS.

When at its meeting late in May the Board of Missions committed to the Epworth League the raising of the budget of \$8000 for the support of the Congo Mission and allowed an additional sum of \$8000 for re-

enforcements and advance work to be raised by the Epworth Leaguers, there was sufficient need of stressing the importance of this work. No other appropriation for the maintenance of the Congo Mission was made, and no other need has been made, as the quality of the Epworth League had been fully tested in a number of great missionary enterprises. The most conspicuous service of the Epworth League has been rendered in the line of missionary enterprise and the most vitalizing influence on the League itself has come from its missionary enterprises and achievements, the story of which would be too long to recite just now.

But the outbreak of the war in Europe has made all the Boards of Missions in this country gravely consider whether the collections and special gifts that might have been expected may not be greatly reduced, thus forcing a crisis in the advance operations of the Church in foreign fields. Of course the missionary work of the European Churches will be fearfully retarded. Great Britain is the strongest center of evangelization in Europe and Germany comes second. The retrenchments that will probably be forced upon the Missionary Societies of the great nations now flying at each other's throats will certainly constitute a call upon our peace-favored land to do more than ever. I wish I could enable all our Epworthians to see how grave a responsibility devolves upon them for the support of the great foreign missionary work of their Church. I am sure they will respond with the splendid liberality that is characteristic of them, if they but appreciate the need. While the accounts of awful battles are engaging them let them think also of the one great conquest that the kingdom of God is fighting for and of their part in supplying the sinews of war.

At the summer conferences of the Epworth League about \$13,000 was pledged by the several larger League organizations for the Africa Special. We shall need at least \$3000 more in order to do our part—our assigned part. I expect the Texas Leagues can pledge the \$3000 still not provided for. Of course this must not interfere with the Ruby Kendrick Memorial Fund—a peculiar and sacred charge of the North Texas Conference Epworth League. But there are five other Annual Conferences in Texas exclusive of the Mexican Missions. They do not participate in the Ruby Kendrick fund, and it is to them that I would appeal for prompt pledges on the Africa Special, our Connectional Epworth League missionary obligation. This is the time of most urgent need and most brilliant opportunity. It would involve no greater undertaking for each of the four English-speaking conferences to pledge \$1000 and the German Mission Conference \$300 than many of the pledges that have been made in the southern and eastern sections of the Church. Now is the time to surpass the former works, the Korea and the Cuba achievements. Already the Epworth League is past due another foreign mission.

It is a disadvantage that the several Annual Conferences have not their special Epworth League organizations. It is very desirable in the judgment of the General Secretary that they should be so organized; but that is not the special purpose of this appeal. Unable to gain access to the conferences collectively, we shall have to depend upon appeals through the Advocate and other mediums for pledges by the chapters. May we not ask that each chapter in Texas except the North Texas, have a meeting of the council for the consideration of their part in the Africa Special and as soon thereafter as possible lay the matter before the chapter and let a pledge be made and provided for? Notice of the amount pledged should be sent to Dr. E. H. Rawlings, 810 Broadway, Nashville, Tenn. The money should be remitted, if possible, quarterly to J. D. Hamilton, Treasurer of the Board of Missions, 810 Broadway, Nashville, Tenn. But it need not be paid before September 1, 1915.

FITZGERALD S. PARKER,
General Secretary.

Nashville, Tenn.

"THE FUTURE OF EPWORTH."

In the Advocate of September 10 there appeared an article by Gus W. Thomasson under the above subject. By all means we should hold on to Epworth-by-the-Sea, and where there is a will there is a way.

The plan mentioned by Mr. Thomasson, viz: that Corpus Christi raise \$10,000 and the Leaguers raise \$20,000 is a good one, and there are several ways in which "we Leaguers" can raise this amount, one of which is as follows:

There are approximately twenty-five thousand Leaguers in the State of Texas, most of whom will spend at least \$10 a year for "various luxuries," such as operas, picture shows, etc. Now listen, Leaguer friend, if each of us will pay the small sum of only \$5 toward the indebtedness of Epworth we can wipe out this debt, and not miss the small amount which each of us have paid, and put "some money" in the treasury. By this plan we can improve the grounds and buildings, then Epworth would be a much more attractive place.

I am sure that all who have ever had the pleasure of attending one of the Encampments at Epworth will respond willingly and promptly to the above, and those of you who

have never enjoyed Epworth have missed one of the greatest blessings of your life, and now is a good time to redeem yourself and resolve "that I will be there next year."

Let's rally to the call, Leaguers. If we give up Epworth-by-the-Sea we will never have a place that we can call "ours," and if we do give it up and get something else it will not be better than what we have, so why not hold on to this beautiful "home?" Again, if we give up Epworth, it will be one of the hardest blows which could befall us. We should not let it go, and by all means we must not let it go when we can hold it so easily and with such little effort.

All true Leaguers now have a chance to do a great deed.
C. E. CARTER,
Dallas, Texas.

TERRELL EPWORTH LEAGUE.

Our League has about thirty active members. We did good work last year and paid \$50 toward the Ruby Kendrick Memorial Fund, subscribing a like amount to be paid this year. However, we expect to increase our subscription some and try for the Model Degree, which means we will donate an average of \$2.50 per month to the fund. We will have public installation of the officers on the first Sunday evening in September and the League will have a special service instead of the regular preaching service.

WADE FLEETWOOD,
First Vice-President.

ALAMO LEAGUE, SAN ANTONIO.

The Epworth League of Alamo Methodist Church at San Antonio, Texas, held the annual election of officers in the League room of the church Tuesday evening, September 15, at 8 o'clock.

The following officers were elected: President, Mr. Wm. L. Marsh; vice-president, Dr. T. W. Robertson; treasurer, Miss Ethel Wright; secretary, Miss Mae Franklin; corresponding secretary, Miss Edna Wright. As according to the new constitution adopted by the General Conference, the remaining officers are to be appointed by the president.

The League is to have charge of the music for the revival meeting, which will be held at the church, beginning Sunday, September 13, at 8 o'clock.

SUPERINTENDENTS OF THE FOURTH DEPARTMENT OF THE NORTH TEXAS CONFERENCE.

Sunday, the 27th, has been set apart by the Board of Missions as Mission Study Rally Day. I am praying that you may not

treat this call with indifference. Let this be the day of days in the North Texas Conference. Remember your rally meeting is a failure and your League is not thoroughly alive unless the outcome of your rally is a mission study class. From these classes will come our special workers. Let's pray that "sixty thousand Southern Methodists" will study missions by text-books this year. I am praying that God will give to the North Texas Conference many new messengers to go across the waters to be examples to the heathen and to instruct them how to live the Christian life.

I am anxious to hear from every local missionary superintendent in our conference. I want to help you and you will help me by writing.
MRS. J. B. GREER,
Conference Missionary Superintendent
Greenville, Texas.

MCKINNEY EPWORTH LEAGUE.

Sunday afternoon, August 30, 1914, our Senior Epworth League at Wilcox Street Church was reorganized with twenty-two members, the members being Leaguers promoted from the Junior League, and an additional number who were not in League work, because of there being no chapter at this Church. The first Sunday afternoon in September the installation service was held at 4 o'clock. Deep interest in the various lines of activity was manifested by the newly elected officers and members. Officers for the year 1914-15 are: President, Wesley Keen; first vice-president, Jimmie Odle; second vice-president, Cleo Heaslett; third vice-president, Kathleen Hamilton; fourth vice-president, Vernice Jones; secretary, Curt's Keen; treasurer, Frank Wolford; Era Agent, William Jones; librarian, Celesta Jones; organist, Bettie Holloman. CURTIS KEEN, Secretary.

CALVERT EPWORTH LEAGUE.

The following officers were elected for another year: President, Jas. W. Lee; vice-president, Miss Ruth Foster; secretary, Miss Jennie Siddall; treasurer, Lewis Whatley; corresponding secretary, Thomas B. Lee.

Acting in accordance with the new constitution, the president made the following appointments: First superintendent, Miss Josie Foster; second superintendent, Miss Mabelle Wilson; third superintendent, Miss Ruth Foster; fourth superintendent, Miss Della Siddall; Era Agent, Miss Minnie Evans; reporter, Miss Mamie Keeling; organist, Mrs. J. D. F. Houck.

JAS. W. LEE, President.

THE SUNDAY SCHOOL

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

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

NEWS AND NOTES.

Winfield Sunday School, in the Texas Conference, is fortunate in having for its superintendent that wide-awake young banker, Mr. E. Fisk. From the way Mr. Fisk writes we judge that he is what some people call a "live wire." He is calling for help.

A new course in Bible study to be used in college is being issued by several denominational publishing houses. The course is the work of a joint committee representing the Christian Student's Movement of the United States and Canada, and the Sunday School Council of Evangelical Denominations. This course has been approved by twenty-eight denominations.

In the Christian Advocate (Nashville) of September 18 Mr. Takeshi Ukai has a strong article on "Christianity in Japan." Among other encouraging items he says: "On February 28, 1912, a great and significant banquet was held in the Seiyoken Hotel, Ueno, Tokyo, nearly four hundred educators being present. The most important and peculiarly interesting incident of this banquet was the free confession of some of the foremost educators of the empire, such as Dr. Tetsijiro Inouye, Dean of the College of Literature in the Imperial University, and Dr. Jugo Sugiura, now chief tutor of the crown prince, in reference to the utter powerlessness of mere mental education in effecting strengthening the moral life of the people because they had been leading advocates of mental education as the only adequate means and almighty power of elevating the people into the higher plains of intelligence and moral life. A still more important and significant thing was the manifestation of their earnest desire to work hand in hand with religious leaders for the betterment of the moral life of the people, because they had been taking their stand so strongly against Christianity for many years past. In fact, during the past twenty-five years some of the bitterest enemies of Christianity in the empire have been found among the educators, and the change in the attitude of men like Drs. Inouye and Sugiura has certainly had a telling effect upon a large number of educators in changing their attitude toward Christianity."

Writing specifically of Sunday School work in Japan, Mr. Ukai says of the visit of Commission Number Four of the World's Sunday School Association a year ago last March: "We held great Sunday School teachers' conferences and public meetings for

them. Then we divided the party of twenty-nine persons into four groups, and each group, with an efficient interpreter and guide, made a visit to a certain number of cities and towns as previously planned. This in about four weeks they visited every city and town of any importance in the country, and everywhere they were received heartily and enthusiastically, not only by the Christian people, but also by governors, mayors, chamber of commerce men, and citizens in general." And yet Pastor Russell, of Millennial Dawn fame, says that Christian missions are a failure.

WEST TEXAS CONFERENCE NOTES.

By A. E. Rector, Field Secretary.

The Leesville Circuit occupied three days and embraced four points—Leesville, Bebe, Wrightsboro and Floyd's Chapel. Rev. J. R. May, the pushing pastor, had planned well and advertised thoroughly. The aggregate attendance, not counting the Sunday morning and night services, numbered about a hundred and fifty. While these schools are not yet well organized, according to modern standards, the pastor has been pressing this point and has secured the addition of several important features. He has magnified Children's Day especially, and will report its observance in all of his schools.

The Sunday School situation on circuits like Brother May's leads me to suggest the great importance of the Workers' Council, regularly held, according to our standard of efficiency. It is the one practical way whereby a pastor can keep in intelligent helpful touch with all the schools of his circuit. This council, consisting of the Sunday School officers and teachers, should meet in circuits monthly, corresponding to the time of the regular preaching appointment, and at an hour when the pastor can attend. Our Sunday School law makes the superintendent the chairman of the meeting, but there is nothing to hinder the frank and full co-operation of the pastor. He should acquaint himself with the details, and by keeping his own notes of the meeting he ought to be able, through counsel and co-operation, to make himself—if not the leading—at least a very important factor in the progress of the school. Then at every monthly visit he ought to attend the session of the Sunday School, help wherever he can; and, if the superintendent is not thoughtful enough to invite him, he should tactfully invite himself to speak briefly whenever he thinks he has something worth saying. According to the legislation of our last General Conference the organization of a Workers' Council in every

Sunday School is no longer optional, but obligatory.

At Kerrville we held meetings on Saturday and Sunday. The pastor, Rev. S. J. Drake, was sick and unable to attend, which naturally worked a disadvantage. Brother J. J. Starkey, the superintendent, was active and faithful in co-operation. While the attendance at the institute meetings was not large, there were several Baptist, Episcopal and Presbyterian workers who attended and added greatly to the interest and profit of the meetings. Our Kerrville school is about average in organization. The Graded Lessons are used in the three lower grades. The superintendent not only has a blackboard, but uses it—something rather exceptional in our conference. For thirty-one consecutive years this Sunday School has observed Children's Day and taken the collection ordered by the Discipline—a notable fact, and worthy of universal imitation.

What about Rally Day? Push, push, push the canvass. Wake up your community and begin the next year's work with a big crowd and big enthusiasm.

What about some bulletins of progress from the various schools? Rouse yourselves, dear pastors and superintendents, and send your Field Secretary some items that will gladden him and encourage others.

OUR LORD'S VIEW OF THE CHILD'S SPIRITUAL DEVELOPMENT.

Jesus makes a distinction between the status of a little child and that of a mature and wilful sinner. The latter must repent and be converted, but children, already possessing the life principle of the kingdom, require spiritual development. Jesus' recorded words do not, it is true, say all this, yet all of it is implied in the circumstances under which he spoke the words that have come down to us. He was speaking to a Jewish audience. Now, as soon as we realize the sense that a Jewish hearer must have found in these words, they become illuminated for us. Every Jewish child, by virtue of his blood, was regarded as under the covenant made with Abraham; he was already a member of the theocratic kingdom. In no sense was he an outsider who had to be brought in. According to the law he was to be taught from infancy the story of Israel, a story in which he belonged from birth, and when he reached the age of thirteen he became, as a matter of course, subject to the whole law. This conception of childhood Jesus here adopts, spiritualizes, and fills with his own good news of the kingdom, not of Israel, but of God. As the Jewish child was within the Abrahamic covenant by virtue of his descent from Abraham, so all children are in the household of God by virtue of the divine grace which Jesus here announces. Normal child development, then, takes place entirely within the kingdom of grace. It consists of a gradual apprehension of the principles of the kingdom, and an increasing participation in the activities and responsibilities thereof. The parables of the growth of the kingdom apply to the individual as well as to the world at large. In both spheres the law is, first the blade, then the ear, then the full corn in the ear.—George Albert Coe.

After the grip, pneumonia or typhoid fever, take Hood's Sarsaparilla—it restores health and strength. (Adv.)

REST.

Rest, weary feet, that slow and halting tread
Life's short, rough path; rest till that
wordless day
When ye, upon the eternal hills of God,
Shall run, with strong, firm step, your joyful way.

Rest where soft shadows lie and grasses wave,
While summer birds sing round thy lowly bed;
Sleep when the snow falls gently on thy grave,
And winter winds sigh hoarsely o'er thy head.
"Blessed the dead who, dying in the Lord,
Rest from their labors." That sweet rest be thine!
Rest in the promise of his gracious word,
Rise in the likeness of the life divine.
—The Churchman.

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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.

HILLSBORO DISTRICT.

The district meeting of the Woman's Missionary Society of the Hillsboro District will meet in Hillsboro with the First Church Tuesday, evening, September 29, and continue through Wednesday. We will expect one or more delegates from each auxiliary. Mrs. Downs and Mrs. Perry will be with us. We hope to have a great meeting.

MRS. W. S. MAYES,
District Secretary.

DECATUR DISTRICT.

The Decatur District, with the co-operation of the Bowie District, promises us a great missionary institute at Alvord, Texas, October 12 to 14. We will have with us Mesdames Smith, Archer, Fulton and Bennett, the conference officers; also a foreign missionary and a deaconess.

Let every auxiliary in the two districts be present. Delegates and visitors will have entertainment furnished them. Those intending coming will please send their names to Mrs. R. L. Hamlett or Mrs. E. S. Yeary, Alvord, Texas, not later than October 5.

MRS. L. L. PUCKETT,
Publicity Superintendent.

CORSICANA DISTRICT.

The Corsicana District meeting of the Woman's Missionary Societies of the Central Texas Conference convened in the Methodist Church at Blooming Grove September 14-15. Mrs. J. S. Callicutt, our worthy District Secretary, whose faithfulness and efficiency can not be surpassed, was untiring in her efforts to see that nothing was left undone that would contribute in any way to the interest and success of the meeting, which was indeed a success in every feature as was the verdict of all present.

Delegates from the different auxiliaries over the district reported splendid progress along all lines. The helpful presence and wise counsel of our own conference and President, Mrs. J. W. Downs, of Ennis, and Miss Truly Richmond, our missionary to Brazil, was an inspiration and a benediction throughout the entire session. Rev. E. A. Smith, our presiding elder; Rev. Henry Stanford, of Frost, and Rev. G. J. Bryan, our gallant host, added much to the success of the occasion.

A beautiful letter of greeting from Mrs. A. C. Johnson, who is much loved in this conference, but who now resides in Des Moines, was read by Mrs. W. L. Holman.

The warm words of welcome with which we were so cordially greeted and graciously extended by the good people of Blooming Grove, made us feel that we were indeed "as welcome as the flowers in May," and inspired in our hearts a feeling of joy and gratitude and it is said that "gratitude is the fairest blossom that springs from the soul; and the heart of man knoweth none more fragrant."

Those who attended from Corsicana were Mrs. J. S. Callicutt, Mrs. W. L. Holman, Mrs. S. M. Roughton, Mrs. N. S. Royal, Rev. E. A. Smith, Miss Tabble Smith and Mrs. E. J. Jeffers.

The program included the following addresses, interspersed with music and recitations:

Welcome Address, Mrs. Cox; Response, Mrs. S. M. Roughton; address, Mrs. J. W. Downs, President Central Texas Mission Society.

Information hour: Encyclopedia, Vol. 1, Miss Truly Richmond; Encyclopedia, Vol. 2, Miss Eugenia Smith; "What Southern Methodist Women Have Accomplished," Mrs. J. C. Sanders, Groesbeck; Talk on Children's Work, Mrs. W. L. Holman; Young People's Work, led by Miss Eveline Berry, Miss Jessie Polk, Miss Daisy McCord; Experience Meeting, "What Do I Propose to Take to My Society from this Conference?" led by Mrs. E. P. Williams, Mexia.

MRS. S. M. ROUGHTON,
Corsicana, Texas.

BUREAU OF SUPPLIES.

The Bureau of Supplies, by action of the Council meeting, will serve both the Foreign and Home Departments of work. All who are

considering sending Christmas boxes to our institutions on the foreign field should first write to Mrs. J. H. Yarbrough, Spartanburg, S. C. Many auxiliaries may want to send something of the kind; but be sure to write first to the superintendent or Secretary of the Foreign Department to know about the needs and to get directions for sending such supplies.

PITTSBURG DISTRICT.

The district meeting of the Woman's Missionary Society, of the Pittsburg District, will meet in DeKalb, Monday, October 12. Every auxiliary is urged to send name of delegate to Mrs. E. J. McKinney, Chairlady.

HOME DEPARTMENT.

NAVASOTA DISTRICT MEETING W. M. S. TEXAS CONFERENCE.

This meeting was held at Trinity, September 3, 4. Mrs. I. N. Parker, president of local auxiliary, led the devotional exercises, after which she delivered an address of welcome that made every one feel very welcome indeed.

Mrs. Margaret M. Buyers, of Navasota, district secretary of the foreign department, took the chair and called the meeting to order. Mrs. W. M. Vinson, of Trinity, was appointed secretary. Five delegates, representing the Conroe, Groveton, Navasota and Trinity Auxiliaries, answered roll call. A cheery and hearty greeting from Mrs. Geo. Call, of Orange, Conference Secretary of the foreign department, was read and enjoyed.

There being a union revival in progress, conference adjourned and attended the morning preaching service in a body. Mrs. W. B. Cline, of Bryan, district secretary of the home department, could not be with us on account of illness.

The delegates' reports show that the work is progressing, interest and enthusiasm increasing and we are praying that in the near future this will be the banner district of the conference.

As chairman of committee on district patronage, Mrs. Buyers reported \$75 sent her and paid to presiding elder since last district meeting, October, 1913.

The committee on extension adopted the report of a similar committee in minutes of annual meeting.

Mrs. O. L. McKnight, Center, Texas Conference, president, arrived at 6:30 Thursday evening from Livingston, where she had been attending the Timpson District meeting. It is needless to say she was given a hearty welcome.

Friday was a full day for us, as we opened our morning session at 9 o'clock.

Mrs. J. W. Spivey, of Marlin, conference corresponding secretary of the home department, sent greetings and messages of love.

Mrs. McKnight was then introduced and made a soulful and helpful address, stressing many things of vital importance to the work. All departments were carefully gone over in the "drills," and our president made our duties so plain and then so easy. I am sure the work of the district will be on a boom the remainder of the year.

The Scarritt scholarship fund was presented. Navasota and Trinity hope to raise \$10 each. Mrs. Cline stated previously that Bryan would give \$5, making a total of \$25.

This was a splendid meeting in every respect. The Trinity ladies were faithful and responsive, and although we had to weave our sessions in and around the revival services, am sure neither suffered, but, instead, each was a help to the other. We thank the ladies for their hospitality, the pastor, Brother H. B. Smith, for his interest, and the business men for the use of their automobiles; also the young ladies and children for assisting in demonstrating work of first and second vice-presidents. After a chain of short prayers and a missionary hymn the meeting adjourned to meet at Conroe in 1915.

MRS. MARGARET M. BUYERS,
Dist. Sec. Foreign Department.
MRS. W. M. VINSON,
Sec. District Meeting.
Navasota, Texas, Sept. 24, 1914.

REPORT! REPORT!! REPORT!!!

Publicity Superintendents of Texas Conference, please hear my cry. You have only a very few days now in which to send in your reports and I beg you don't let my report fall short of last quarter. We must grow. Don't let us die for lack of a little energy. Report to me, all of you, what you've done the past quarter. Let me have an avalanche of letters-reports next week. Burden me with mail!

If the President, Corresponding Secretary, or any member of a society, reads this, have your Superintendent answer at once.

MRS. J. C. LACY,
Pub. Supt. Tex. Conf.

FORT WORTH DISTRICT.

The district meeting of the Woman's Missionary Society, of the Fort Worth District, will be held at Mulkey Memorial, October 7, 8. Let every auxiliary send two delegates. Visitors are cordially invited to attend these services.

Mrs. J. W. Downs, Mrs. J. B. Price, Mrs. R. F. Brown, our conference officers, will be present and take part on the program.

MRS. C. R. PORTER,
District Secretary.

PUBLICITY WORK IN TEXAS CONFERENCE.

Such a fine report of a meeting of the Missionary Society of Timpson is too good to keep all to myself. This society, the Livingston, with Mrs. Wilson at the helm; the Brenham, Gilmer and Marlin Societies, are always wide-awake. O there are a number of others, too, in our conference, doing something all the while.

Right now, while the prohibition question as well as the war are uppermost in our thoughts and hearts this last Timpson program is especially interesting.

Their subject, "Who Is My Neighbor?" brought forth strengthening Scripture selections from Mesdames Phillips, Waldon, King and Mills. The comparison was made between wet Ohio and dry Kansas, which tell the story truly.

They brought out the fact that wise Norway has declared that grain must be used for flour and not for liquor, during this European struggle. Would that our own Republic could enforce such a decree.

MRS. J. C. LACY,
Conf. Pub. Supt.

NORTH TEXAS CONFERENCE.

Auxiliaries Fourth Vice-Presidents of the North Texas Conference, Women's Missionary Society, will please send report for the third quarter to Mrs. P. C. Archer, Farmersville, Texas.

MRS. L. P. SMITH.

SAN MARCOS DISTRICT.

The district meeting of the Woman's Missionary Society of the San Marcos District will meet in San Marcos, Texas, October 8, 1914.

Let every auxiliary, young people's and children's organizations send delegates.

Please send your reports for this quarter. A full attendance is desired.

Send the names of delegates, and when they will arrive to Mrs. W. E. Ferguson, San Marcos, Texas.

Let every auxiliary in the district be represented and go home enthused to have an ideal united society.

MRS. YEB HARLE,
District Secretary.

THE PROPOSAL OF AN OLD SAINT

By Bishop W. A. Candler.

Here is a letter from a pastor, concerning a generous gift of a dear old saint, which I think the whole Church should read. It is a most touching and generous thing which this consecrated mother in Israel proposes.

The letter from her pastor is as follows:

September 16, 1914.
Bishop W. A. Candler, Atlanta, Ga.
My Dear Bishop: You will recall Mrs. ———, mother of Mrs. ———, both of whom were members of the Church at ——— when you were the pastor of that Church. She still lives at the advanced age of 78 years. Her home is here with her daughter, ———. For some time she has been confined to a roller chair, having suffered a partial paralysis. But her physical condition can not suppress her active interest in the Church. She reads with greatest interest everything that concerns it in the dailies; and the Wesleyan Christian Advocate is her delight. Thus she has followed the whole Vanderbilt affair from the beginning until now. Since you, her former pastor, have been made Chancellor of the new University her personal affection as well as Church loyalty has been enlisted. Now out of her reading, her thoughtfulness and her prayer a beautiful idea has been born and she has asked me to write you about it. Her motherly heart wants to found a "Woman's Fund to Aid Young Men;" this is her name for it. She starts it with \$2 and says "They are educating girls; I want to help the boys. Southern women should aid Southern young men who are striving for a Christian education. While I am 78 years old, I have prayed for things to come out right, even in all the trials through which our Church has passed in the Vanderbilt controversy, and I have been and I am still as interested as if I were but 16 years old." Thus she spoke to me when putting the money into my hands for you. Who knows to what this gift may grow? She entrusts it to you, for your use as a nucleus for a fund to aid young men who are striving to get through our new University. She wants you to project any plans along this line that you may consider wise. Her trust in your wisdom is perfect. She is without property and this is a very liberal gift from her. It brings with it a vast wealth of love, of faith, and of prayer.

Yours,

I give to the Church the proposal of this saintly woman. Such a fund as she proposes would help thousands of

young men. A great number of worthy young men wish help from a Loan Fund, although unwilling to accept aid as a gift.

Might not such a loan fund be raised upon the foundation this aged and consecrated woman has laid.

If any good women wish to join her in this plan, I will receive such contributions as may be sent to me and see that every cent is safely kept and sacredly devoted to this object.

Atlanta, Ga., Sept. 22, 1914.

HE KNOWETH BEST.

Ah! what is best—our life of tears and toiling
The weary days whose work will never
Or from it all that silent sleep unbroken
Of perfect peace?

He knoweth best who, in far-seeing wisdom,
A burden on the heart and life hath cast,
That we may work to know how sweet the
coming
Of rest at last.

—Selected.

Whether it is to his credit or not, the devil certainly has a superfluity of persistence.

TEXAS STATE FAIR.

Among Leading Features Will be Woman's Exhibits.

A vast exposition of handiwork from needle art to the highest of scientific farming is the plan and completion of the arrangements for the coming State Fair, which opens at Dallas on Saturday, October 17, and continues to November 1.

The handiwork of women from towns and cities and farms in needle work, fine art, domestic science, painting, culinary arts, etc., in the Ladies' Textile Department will form one of the biggest and most attractive displays at the coming Fair.

Mr. Alex Sanger, director in charge, and Mrs. M. L. Robertson, superintendent, declare that the display in this department this year will be the most brilliant of its kind in the history of the State Fair.

Entry lists already received show that displays of many kinds of needle work from infants' outfits to finest shawls, sofa pillows, embroideries, laces and knitted work will compose one of the best exhibits.

Old ladies' work, decorative work and painting on china, basketry, and Texas school skilled in domestic science, domestic art, wood and metal work, will have exhibits and demonstrations that are expected to prove most interesting.

In addition to the big livestock and agricultural exhibits and industrial displays there will be many feature attractions and contests, while the culinary products for which Texas women are famous will be in generous display, and especially arranged for the inspection of visitors.

Under the auspices of the Home Welfare Division of the University of Texas a State "Better Babies" contest is to be held at the State Fair in the Coliseum. It will begin Tuesday morning, October 20, at 10 o'clock, and continue through to Wednesday, October 28.

All arrangements for this contest is in charge of Miss Jessie P. Rich, Home Welfare Division, University of Texas, Austin, Texas, to whom all applications for entries should be directed.

In connection with the contest there will be an educational exhibit directed to the interest of child welfare, i. e., how to keep the baby well. Pure milk, baby outfits, clothing and laundry, infant feeding, proprietary foods, patent medicines, sanitation and child mortality, toys, games and books.

Lectures will be delivered on subjects pertaining to child welfare and special instructions given to mothers on scientific care of children.

The Fair management has appropriated \$250 for this contest and appropriate prizes will be awarded. The contest is limited to 500 children between the ages of six months and three years.

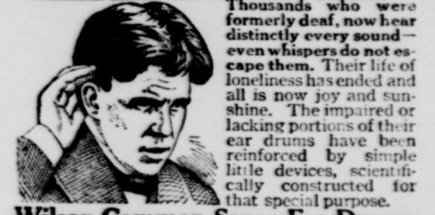
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Nathaniel M. Jones, President.
Frank L. Hart, Asst. Secretary.
Address HENRY P. MAGILL, Secretary and Manager, Insurance Exchange, 175 West Jackson Boulevard, Chicago, Ill.

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THE PASSING DAY

According to reports from the war zone the German right upon which so much reliance had been placed, has been entirely broken and is being pursued by the allies. The great battle has been on for nineteen days and almost from its beginning has recorded an advance of the allied forces and a falling back, frequently in great disorder of the German forces. But the one great fight is yet to come. The climax of the battle that is on. It must be decisive, or else there can be no peace in sight. Fighting of the last few days which took the form of heavy offensive operations has not changed to any marked extent the position of opposing armies in Northern France. Hard blows have been struck by the Germans to be returned by the allies, but the armies remain virtually where they were when the Germans paused in their retirement and entrenched themselves. Some wise ones seem to entertain the belief that the end of the war is near. But the same "wise ones" can offer no better reason for this belief than can the average man. The war will end, but one side or the other, which ever it may be, will have to be whipped to a "frazzle" before it will cry "enough." In the meantime Italy maintains her neutrality and her accredited representative just arrived at Washington is emphatic in the statement that the neutrality will not be broken. But will it? If Italy succeeds on keeping out of the scrap, Germany will have one less to contend with. Of course, the Kaiser hopes to line up the stubborn members of the triple alliance, but if Italy lines up, she will line up with the allies and against the Kaiser.

During this week it is expected that at least a dozen State bonded warehouses will be put in operation and the State according to Com. Commissioner of Insurance and Banking Collier. The applications for State warehouses are being granted in the order in which they were received, and while there are probably 150 applications on file, the machinery of the new law is working smoothly. The commissioner has adopted the policy of giving the most liberal construction possible to the various features of this statute.

Harwood Stacy, a young man of Austin, who is well known throughout Texas, has enlisted in the British Army. He has been assigned to combat duties in England. He was in Germany at the outbreak of the war. Mr. Stacy was captain of the baseball team of the University of Texas in 1911. He has had thrilling experiences in the war zone in Europe.

Attorney General Gregory Monday began an investigation of complaints that a combination in violation of the Sherman law had depressed the price of cotton seed. According to reports brought to the department, seed dealers are now paying about one-half the price paid for cotton seed in former years.

At a conference of several Southern Governors in Washington Monday to consider the cotton situation a resolution was adopted declaring that it was impracticable and impossible for States to give the desired relief and suggesting that it be done by the Federal Government. It was agreed that a reduction of the 1915 cotton production was necessary. Many favor this being accomplished through the medium of a Federal tax on the surplus acreage. Some of the Governors regard the loaning of Government money on cotton warehouse receipts as feasible.

The will of the late C. W. Post was filed for probate with County Clerk Reavers at Fort Worth. The will shows the estate was valued at \$20,552,750. He left real estate holdings amounting to \$2,000,000 in six States. He left \$1,552,500 worth of real estate in Texas. Lela S. Post, his widow, and Mrs. Marjorie Post, Close, his daughter, are the principal beneficiaries. Among others, A. A. Post, of Fort Worth, was willed two per cent of all money in banks, mortgages and bills receivable.

Francisco Carbajal, Provisional President of Mexico during the transfer of the government from Huerta to Carranza, was in San Antonio last week. He was traveling incognito and registered there under the name of F. L. Ramos, his mother's name. When seen he declined to be interviewed on affairs in the City of Mexico. He said his mission was one of peace and that later he may give out a statement.

Dallas will contribute \$500,000 to the \$100,000,000 gold fund that is being raised by the Nation's bankers to protect the credit of the United States abroad. A decision to this effect was unanimously reached by the banks that are members of the Dallas Clearing House Association at a meeting of that body last week.

Cato Sells, Commissioner of Indian Affairs, states that the sale of the segregated coal and asphalt surface in the Choctaw and Chickasaw Nations in Eastern Oklahoma would occur, as previously announced, beginning November 16 and closing December 2. The sale will place on the market at public auction about 375,000 acres of agricultural and grazing land, but does not include town lots. The entire surface embraces 115,000 acres.

The total German casualties in dead, wounded and missing, as officially reported to date, are 104,589. The casualty list announced adds a total of 10,527 casualties to those previously announced. The total casualty list is made up as follows: Dead 15,674, wounded 65,908, missing 23,007.

In the contest election case of W. P. Lane against Jeff McLemore for Congressman at Large, Judge Norman Kittrell, at Houston, has decided in favor of McLemore. Judge Kittrell found that Lane had received 99,282 votes and McLemore 99,487. The Judge held that neither the El Paso convention nor the

State Committee had the right to ignore the vote of a county, and returns from all were required to be figured in the result. He also held that failure to include a pledge on the primary ballot did not invalidate. It is announced that Lane will appeal, basing such upon the action of the court in counting ballots from counties where the pledge was omitted.

Of \$325,000 received to date by the American Red Cross for its war relief fund, expenditures and obligations already incurred total \$280,000. "It is apparent, therefore," says the Red Cross, "that the society will be able to accomplish little more than already undertaken unless a large amount of additional contributions are received." The first expedition to Europe cost \$200,000; \$40,000 was used to purchase hospital and surgical equipment and supplies, and \$40,000 to European Red Cross societies.

Major Patterson in charge of physicians and nurses on the American hospital ship Red Cross now in Falmouth, England, has conferred with the Duchess of Marlborough, Lady Churchill and Lady Paget, concerning the placing of American Cross nurses and surgeons in the American Women's Hospital at Torquay. Dr. Ernest Land, an English surgeon, director of the Torquay Hospital, will supervise the American staff.

The elegant home of C. H. Bencini, one of the handsomest in Fort Worth, was damaged to the extent of \$10,000 by fire Sunday night. Jewelry to the amount of several thousand dollars is missing. The origin of the fire, which started in the jewelry closet on the second floor, is unknown. The house was valued at \$20,000.

Four Generals, half a dozen former government officials and business men of prominence of Mexico City were among the 166 Mexicans who arrived in Galveston Sunday aboard the steamship Mexico from Vera Cruz. All were formerly active in the administration of Huerta. On the first announcement of the withdrawal of the United States troops from Vera Cruz they made their way from Mexico City—the majority of them—and now seek safety in the United States. Practically all of them have valuable properties in the respective States on a few hours' notice. Probably the most prominent Mexican aboard was General Ignacio Bravo, the defender of Torreon. He is 80 years old and has spent sixty-three years in the Mexican Army. A few of the refugees will remain in Galveston, a few will go directly to New York, but the military men led by General Bravo, go to San Antonio. They are all Villa sympathizers.

There is no branch of the Government that is more closely related to the people and reaches so many of them as the Postoffice Department. The Texas postoffice area is a component part of a national mail distribution institution and a study of its wide workings is both interesting and instructive. There are 2000 postoffices in Texas, and of this number 16 are first-class, 95 second class, 318 third and 2171 fourth class. These institutions employ 96,239 persons and their annual payroll is \$5,046,000. The total receipts of the Texas postoffices is approximately \$7,000,000, while five years ago the aggregate income was \$5,465,000. The Dallas postmaster is the highest-salaried postal official in Texas; his annual compensation is \$6000. New York, Chicago, Philadelphia, Boston, and St. Louis are the highest-paid postmasters in the United States and each receive \$8000 per year.

Governor Colquhitt says he had been impeded from many sources to recommend the declaration of a moratorium to the special session and in response to so many requests had had the Attorney General prepare a bill on the subject. "What length of time does the bill suspend the collection of paper," was asked the Governor. He answered, "No time has been inserted; that will be left to the Legislature when the matter is submitted."

Fernando Iglesias Calderon is the man on whom those who close touch with the Mexican situation are pinning hopes for permanent peace in Mexico. Diplomats believe that Gen. Carranza will retire on or before October 1 and that the convention called for that date at Mexico City will choose Iglesias Provisional President. Iglesias is head of the Liberal party in Mexico and has played a prominent part in the Constitutional movement. While in Washington several months ago he was received at the White House by President Wilson, an honor no other Mexican has had.

Immediate resignation of General Venustiano Carranza from supreme command of the Constitutionalists is General Francisco Villa's only basis of adjustment of the present differences according to his reply to messages from officials in Mexico City, who protested against his defection from his former chief. General Villa declared he would never accept Carranza as head of the Republic.

The Grand Commandery Knights Templar for Texas has let a contract for the construction of a Masonic Hospital near Arlington, Texas. The building will cost \$21,499 and is to be completed in four months. The structure will be fireproof and will consist of two stories and a basement, containing twenty-two wards, an up-to-date operating room, halls and reception rooms. The hospital will be in conjunction with the Masonic Home for the aged. This home now contains seventy inmates whose ages range from 60 to 90 years and several different nationalities are represented. The Home is unique in one respect, it being the only one of its kind in the world owned and supported by the Grand Royal Arch Chapter.

Four officers and fifty-six men aboard the revenue cutter Tahoma when she went ashore on the western Alaskan Islands last week have been picked up by the steamer Cordova and the survey ship Patterson, near Agattu Island. A dispatch received at revenue cutter headquarters said search was proceeding for twenty-three others from the Tahoma who landed from boats on nearby islands. The Tahoma struck September 21. She had aboard eighty-three persons, including nine officers, the crew and several members of a revenue cutter shore party.

Texas bankers have wired protests to Senators Culberson and Sheppard, as well as to members of the Texas delegation in the House, against the tax of \$2 per thousand on the capital surplus and undivided profits of banking institutions in the proposed new tax bill.

Despite the watchfulness of the German authorities, says a dispatch from Copenhagen to the London Evening News, posters proclaiming "we want peace; down with the Kaiser," are appearing on the walls of buildings in Berlin. Travelers driving through the city between railway stations are ordered to keep the blinds of their vehicles down so that the posters may not be seen.

The giant Vaterland of the Hamburg-American line was attacked at New York last week to secure a judgment of \$1845,73. Ever since the German lines were put out of commission by the effective blockade established by the

British cruisers lying off the port of New York, the less in revenues has been enormous. A quarter of a million dollars represented the hold that failure to include a pledge on such a steamship as the Vaterland, and she has missed about four such trips since August 3, a loss of \$1,000,000.

The residue of the estate of the late Baroness De Bazus, formerly Mrs. Frank Leslie, has been bequeathed to the cause of woman suffrage. The value of the estate has been estimated at \$2,000,000.

The steamer Lorenzo of United States register and the Norwegian steamer Thor have been captured by a British cruiser in the act of coaling the German cruiser Karlsruhe at sea and taken to St. Lucia, West Indies, to await disposition of a prize court.

The Big Spring (Texas) Commercial Club has agreed to pay promoter M. J. Healey a bonus of \$30,000 when a line of railway has been completed from Big Spring via South to Lamesa. It is hinted that one of the old line companies will furnish the relay steel from Lamesa via Big Spring to Sterling City.

Mrs. Annette Abbott Adams of San Francisco has been appointed assistant United States Attorney there. She is the first woman in the United States to occupy such a position. Representative Baker of California declared he considered the appointment as recognition of woman suffrage.

A package containing \$25,000 was stolen from the El Paso Postoffice several days ago. The theft was discovered by Postoffice Inspectors who have been investigating the matter. The money was in transit for a New York bank.

Representative Jefferson Levy of New York has received a letter from Secretary of State Bryan in which the Commissioner urges Mr. Levy to consider selling Thomas Jefferson's home, Monticello, to the United States Government.

S. G. Maddox, of Weatherford, Texas, has received a letter from Chicago parties stating that a \$20,000,000 syndicate is being formed to buy the city of San Antonio on cotton in the South. The loans will be made on a year's time at a low rate of interest when the cotton is stored in properly constructed warehouses. The letter further states the real owner of cotton will have the equity and it can be sold in an orderly, prudent manner so as not to break the market later on.

The British steamship Italis, with a cargo valued at nearly half a million dollars, a record cargo of cotton and wheat, sailed from Galveston for Liverpool last Wednesday. The cargo consisted of 100,000 bushels of wheat 22,400 sacks of cottonseed meal, 7507 bales of cotton and 4844 staves.

The United States battleship Texas will visit Galveston October 24 to receive the silver service from the people of Texas. Governor Colquhitt has received a telegram to that effect from Secretary Daniels, who further stated that in the event the date above was not found to be practical it would be changed to October 17. Governor Colquhitt will be notified in due time. Arrangements will be made for proper ceremonies and reception for the presentation of the silver service and also for the display of the service in several Texas cities before being sent to Galveston.

Ten gallons of nitric acid, spilled from a carboy to the floor of the Erie Railroad station, Jersey City, N. J., during the commuters' rush hour, gave off fumes which choked scores of persons to unconsciousness, made hundreds ill, stopped traffic in the Hudson tunnels for an hour and packed the station with thousands who verged on panic until a strong force of police quieted them.

The American hospital ship Red Cross arrived at Falmouth, Eng., last week after a voyage of twelve days from New York. Nurses in gray uniforms, their white caps bearing red crosses, and surgeons in khaki, lined the rails of the Red Cross to answer the salute of British hoists and cheer Rear Admiral Aaron Ward, U. S. N., retired, who has assumed direction of the party which soon will begin service in the war zone, as he came aboard. Members of the hospital party immediately were granted shore furlough, as the Red Cross will remain in port several days pending completion of plans for sending the various units into the field.

The charter of the Texas Telephone Company, capital stock \$2,000,000, with headquarters at Waco, formed for the purpose of conducting an independent telephone business in Texas, and which, it is said, will absorb several of the smaller companies now owned by the Earl & Hyde interests, including the Brazos Valley Telephone and Telephone Company, has been filed in the office of the Secretary of State. The officers of the Texas Telephone Company will be the same as the present officers of the Brazos Valley Company, who are: J. B. Earle, president; Ben C. Hyde, vice-president, and E. C. Blomeyer, secretary-treasurer.

Fort Worth cotton shippers will be the main contributors to the tonnage of the Penrhyn Castle, a British ship, which will leave Galveston October 5 with a cargo of cotton for Japanese spinners. This shipment will be the first cargo of cotton to take advantage of the shorter route by way of the Panama Canal. A saving of thirty-five cents per hundred weight is made by shippers of cotton to the Orient via the Panama Canal.

Orders for the immediate return of Assistant Secretary Breckenridge, of the War Department, head of the American relief expedition to Europe, were issued last week by Secretary Garrison. With Mr. Breckenridge will come all officers in his party who have not been assigned as special attaches at various embassies to aid stranded Americans.

"With a gold treasure of more than \$200,000,000, the Federal reserve banks can face the future and grant ample relief," said a majority report of the House Banking Committee in advocacy of the Senate bill to allow the \$200,000,000 now imounded in vaults of member banks to be turned over to the Federal reserve banks to secure immediately the strength contemplated in the original law to be reached after three years.

A joint resolution to express the appreciation of Congress to, and confer gold medals upon the A. B. C. mediators, Ambassadors Da Gama, Nixon and Flood, for their services in the Mexican mediation, was introduced by Chairman Flood, of the House Foreign Affairs Committee.

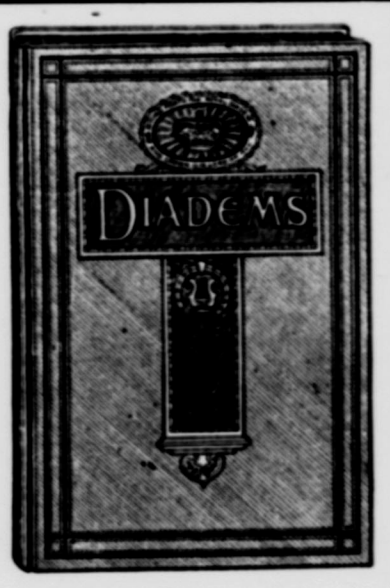
President Wilson does not take kindly to recent utterances of some of the diplomats accredited to the United States by the belligerent governments. Those published in

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The wireless station at Saco, Mass., was closed last week by order of President Wilson as Commander-in-Chief of the Army and Navy. The order was issued in consequence of the failure of the company to give assurance that it would comply with naval censorship regulations. The order was addressed to Ensign F. R. Nixon and a copy was also sent to the Marconi Company in New York.

The American forces at Vera Cruz will not be moved until the question of authority between Gen. Carranza and Villa is settled. Secretary Garrison has instructed Gen. Funston, in command of the American forces, not to load necessary baggage or supplies aboard transports, informing him at the same time that the American forces would not be withdrawn "for at least ten days." Until questions concerning the transfer of funds at the custom house could be adjusted.

Frequent charges and insinuations that insidious influences have been at work in Washington in connection with anti-trust and river and harbor legislation have prompted Senator Overman, chairman of the special lobby investigating committee, to consider calling his committee to complete the inquiry begun more than a year ago. Senator Reed, of Missouri, who is a member of the special committee, declared he would insist upon inquiry into the operation of certain individuals in connection with the trust legislation.

The Galveston Commercial Association will extend a special invitation to Vice President Thos. R. Marshall to make an address in Galveston when the silver service is presented to the battleship Texas October 24.

Bishop F. S. Spalding, head of the Episcopal Church in Utah, was killed last week when an automobile in which he was riding overturned at Salt Lake City.

The House Committee on Rivers and Harbors voted to accept the Senate's bill appropriating \$20,000,000 in a lump sum to be expended under direction of the board of army engineers. The existing projects will be looked after, it is understood, under proration of the total sum, but the action closes the Galveston sea wall extension project until another appropriation bill is put through. Under the arrangement the bill will be accepted by the House.

The Administration War Revenue Bill, imposing additional taxes on beer, domestic wines, gasoline, special taxes on theaters and certain dealers and stamp taxes, all estimated to produce \$100,000,000 within a year, was passed last week by the House by a vote of 214 to 135. The bill now goes to the Senate. All the Republicans and all the Progressives except Representative Copley, of Illinois, voted against the bill, and they were joined by eleven Democrats—Representatives Callaway, of Texas; Church, of California; Hobson, of Alabama; O'Hara, of Illinois; Ragsdale, of South Carolina; Sisson, Stephens and Witherspoon, of Mississippi; Stevens, of New Hampshire; Thompson, of Oklahoma, and Wingo, of Arkansas.

Interviews in particular have given the American Government offense, one by the Turkish Ambassador, A. Ruftem Bey; another by Sir Lionel Carden, British Minister to Mexico, and a third attributed to Baron von Schoen, formerly secretary of the German Embassy at Tokio, but formerly repudiated by him. The Turkish Ambassador, given an opportunity to withdraw his remarks, informed the President he did not care to change his views, and would leave the United States soon on leave of absence. His interview caused much indignation in the United States and "water cures" in the Philippines to acts Turkish people had committed in religious uprisings. An explanation of the remarks of Sir Lionel Carden, who criticized President Wilson's Mexican policy, is expected to be forwarded by the British Foreign Office.

One of the most serious accidents in the history of the New York subway system, which has been remarkably free of any mishaps, occurred Monday when two trains collided near Grand Central Station and Perry

Second Street, the Bronx. Three men received injuries which are expected to prove fatal. The trains took fire, and in fighting the flames twenty firemen were overcome by the dense smoke which choked the tunnel. One hundred passengers on a train following those which collided were thrown into a panic and fought with the guards until the doors were opened.

Dr. Richard Derby and his wife, who was Ethel Roosevelt, called on the Olympic for Chicago. With six other New York physicians Dr. Derby is going to join the volunteer staff at the American Ambulance Hospital, organized at Paris by Dr. Charles Blake, of New York. Mrs. Derby will act as nurse.

The American embassy building in Paris was severely shaken by the explosion of one of the bombs dropped into that city Monday from a German aeroplane. Ambassador Herrick reported the incident to the State Department by cable without comment.

Prohibition forces won nine out of the twelve local option elections held in Kentucky Monday. In every one of the counties there was a hard fight put up after a long and bitter campaign, but the rural vote proved too great for the cities to overcome. A week ago three counties voted on the question and the "wets" were victorious in all three instances, but Monday the "drys" enjoyed an inning. The three counties to vote "wet" were Fayette, Henderson and Anderson.

The United States Senate Monday adopted two resolutions calling for investigation in the oil business in the United States, with particular reference to the Standard Oil Co.

Governor Colquhitt's Central Bank bill appears to be losing ground. This is an opinion prevalent at Austin and especially applicable to the sentiment in the Senate. One or two Senators who have heretofore thought the bill was certain of a majority of from one to four now express doubt as to its passage.

The War Department will at once take steps looking to the immediate enlargement of the Aviation Corps and the acquisition of additional aeroplanes are expected soon. A general order invites unmarried lieutenants of the line of the army under 30 years of age to apply for details of this extra hazardous service which will entitle them to a 50 per cent increase in salary.

The discovery of a new comet by Prof. Clarence T. Haggerty, of the New Mexico College of Agriculture and Mechanical Art, was announced by the Harvard College Observatory Tuesday. A telegram from Prof. Haggerty to the observatory said that the comet was visible to the naked eye at 11:30 p. m., September 25.

The Germans in retreating from Peronne left behind them a hospital staff of twenty-five surgeons, seventy women nurses, 150 male nurses, a Protestant pastor, a Dominican priest and several deaconesses. Each of the women nurses carried a revolver. When the chief surgeon was reminded that this was contrary to the Red Cross regulations he explained that the women had been given arms "to make their persons respected."

Marshall Field, III, one of the heirs to the \$100,000,000 estate of his grandfather, Marshall Field, has arrived from England, prepared to go to work to learn the business of managing the estate of which he is a trustee. He is 21 years old, and in three years will receive \$40,000 from the income of the estate.

Mrs. E. G. Senter, wife of ex-Senate Senator E. G. Senter, died Tuesday, after a long illness. The funeral services were conducted at Dallas by Rev. G. M. Gibson, of the First Methodist Church. Mrs. Senter was 41 years of age and was a daughter of Captain and Mrs. A. R. Dillon, of Lancaster. Besides her parents and husband she is survived by two sons and two daughters. The sons are E. G. Senter, Jr., and Seldon Senter, and the daughters are Mrs. Percy Davis and Miss Elizabeth Senter. A. J. Senter, Mrs. Senter's brother-in-law, will administer the estate.

METHODIST ORPHANAGE.

The Board of Directors of the Methodist Orphanage is called to meet in session at the Orphanage at Waco, on the 8th day of October at 9 o'clock a.m. A full meeting is very necessary, as matters of importance must have attention. Each member make arrangements to be present.

R. A. BURROUGHS, Mgr.

THE VANDERBILT QUESTION.

By Rev. R. A. Meek, D. D.

The lawsuit leading up to and the final loss of Vanderbilt University has deeply stirred the rank and file of Southern Methodism. Now that the question has been legally settled for all time, and that the cry of every loyal Methodist is, let us not compromise the interests of the Church, there are those who contend that the question ought not to be discussed any further. These brethren are wrong. The issue between the Church and the Vanderbilt Board of Trustees is a live one. The mere fact that the Supreme Court of Tennessee decided against the Church upon technicalities has not lessened the righteousness of her cause. However, whether the Church founded the University or not, is a question of secondary importance. Of course, we believe that she did, and that she was wrongfully deprived of her property. The real point of issue (which is a problem for all Churches), is whether a Church can manage and keep entirely under her control a great university. Those working in the interest of the new University at Atlanta will decide the question for us by the success or failure which they meet with in their undertaking. Mr. Asa Candler responded nobly to the clarion call for help and others have followed in his footsteps, giving such amounts as they could. If successful, however, the new universities at Atlanta and Dallas will need the patronage, as well as the financial backing, of all loyal Southern Methodists.

It seems strange to the present writer that men like Chancellor Kirkland, who are so foreign and entirely hostile to the real interests of the Church, can have the conscientious scruples to remain any longer within her pale. They have neither the respect, nor the good will of her loyal members. While the Bible enjoins upon us the duty of forgiving our enemies, still there is no demand made upon us to nestle traitors within our bosoms to prey upon our vitals.

New Orleans, Sept. 15, 1914.

WINTER FEED AND COVER CROPS.

With the present outlook the prospects for high prices for foodstuffs of all kinds during the coming winter and spring were never more certain. To those who will have to buy them this is not a very cheering prospect, but there is no reason why the farmers should not reap a rich profit from these conditions. The crop year about to close, upon the whole, has not been a bad one for the production of feed for man and beast and with the summer and fall rains that have fallen there is no reason why the farmer should not take advantage of our mild winter in making his land continue to produce more crops in order to meet the increasing demand. The farmer who fully appreciates the advantage that these high prices will be to him will not let opportunity pass to sow some of the many winter feeds with which our country is so blessed, to the end that he may not only have feed for sale, but also that he may be able to raise more livestock, for it is a well recognized fact that as the value of feed crops goes up so must the value of livestock of all kinds. Again, the same conditions that assure high prices for feed also insure an increased demand for livestock of all kinds, so he who plants an abundance of winter feed is at the same time getting himself in a position to reap the benefit of this increase.

There is still another and very important reason why all farmers should take steps to insure the growing of crops upon their lands during the winter, because it is intimately associated with the preservation and improvement of the soil's fertility. While we boast that our soils and climate are such that we can produce crops twelve months in the year as a matter of fact, most of our lands are still for a period fully as long as that in less favored sections further north. But in such sections, while the soils are not producing anything they are inactive and are not undergoing deterioration, as what plant food they contain is locked up and remains until the next spring. With us, however, soil activity is rarely interrupted for any length of time even during the winter. This means that plant food is constantly being rendered available at a time when the rains are heaviest. As there are no plants actively benefiting by this available food it is leached out of the soil by the rains and carried down our creeks and rivers and is lost to us forever. In this way the soils of the South actually lose as much or more fertility than is taken out of them by growing crops. The advantage that our climate gives us becomes a source of loss by reason of its neglect. If the crops were kept growing upon these lands during the winter as well as in summer the lands not only would not deteriorate so rapidly as they now do but would actually improve and at the same time the

products of our farms would almost be doubled.

Just as we possess an advantage over other sections in climatic conditions we are equally favored because we have a large list of the most valued feed and soil improvement crops that grow to perfection during our winters. Any of the small grains, if sown under proper conditions in the fall will insure splendid cover crops during the whole of the winter and early spring, thus preventing loss of fertility by both leaching and washing. At the same time these crops will furnish pasturage during winter to livestock which alone will return many times their cost and can still further be counted upon for a profit in their yield of grain early next summer. In its splendid list of winter growing legumes the South is particularly blessed. Not only are these specially valuable for feeding both as pasturage and as hay, but at the same time they are the greatest factors in the building up of the soil if we will properly utilize them. Although it is doubtless an old story to most of our readers, the fact can never be too strongly impressed upon them that the legumes are the only class of plants that actually add plant food to our soils. Without nitrogen neither plant or animal could long survive and these alone of all plants are able to gather the atmospheric nitrogen, in which form it is entirely useless to both animals and plants, and convert it into a form by which both can utilize it. If we appreciated this fact in its full significance it would not be necessary to urge the universal planting of these crops. The legumes that it will particularly pay to plant this fall are chiefly crimson and burr clovers and hairy vetch. With the summer rains there will be an abundance of moisture to bring them up and that is the only difficulty that usually confronts us in the fall with such crops.

If the land has been in corn there are two ways in which these crops can be planted. If the corn land is fairly cleaned the middles can be well harrowed during early September and the clover or vetch sown broadcast. Or with a drill specially designed for this purpose, the clover can be drilled in between the rows. Most corn, however, is amply dry by the middle of September for gathering and it is better to gather the corn, break the land and harrow it well and then sow the legume on the prepared land. It is not possible to get cotton land in as good condition as corn land for winter cover crops. On the other hand the continued later cultivation of the cotton crop insures the land being in better condition to receive the seed of these plants. In sowing cover crops in cotton land the specially designed drill is almost a necessity. By running this through the rows immediately after the picking of the open cotton no damage is done the crop and the seeds are placed where one can feel assured they will come up. This is equally true for the winter grains. If a drill is not available then the seed can be sown broadcast between the rows and covered with a harrow. There is one precaution that must not be neglected if we are going to plant the winter legumes and that is to be sure that the soil upon which they are to grow is provided with the bacteria that supplies them with nitrogen. If the land has never grown this particular crop, then we must either buy inoculated seed or some of the inoculating cultures that are now upon the market and by following directions insure the presence of this germ.

But clover is an exception to the necessity of soil inoculation, provided it is sown in the fur as these burrs carry it all the inoculation necessary. Another plant which it will pay well to plant on a limited scale, especially as a bog feed is dwarf Essex rape. This plant is a first cousin to the cabbage and while it is of little value for dry feed it is one of the most valuable green feeds that can well be grown during winter by reason of the fact that it is very succulent, is of quick growth and makes an immense amount of winter pasture. It should only be sown, however, upon the best ground as it practically refuses to do anything upon poor land. A patch of one or two acres of this plant upon the best soil, within easy reach of all livestock will be found of inestimable value.

If the proper attention is given during the fall to the planting of feed crops and the raising of livestock to convert these crops into more valuable food products the farmers of the South have it within their power to not only reimburse themselves for any probable loss on cotton but at the same time to insure that their lands will be in better condition and far more fertile next spring.

CROP BULLETIN NO. 13, TEXAS INDUSTRIAL CONGRESS.

TEXAS A DAIRYING STATE.

Is Texas really a dairying State? This is a question that should receive much consideration in connection with the promotion of dairying by the Texas Industrial Congress through the Moseley Plan of co-operation by the business men and farmers. If Texas can not produce butter fat and other dairy products at a cost less than the Wisconsin or Illinois cost plus the freight charge from these States to Texas, then it can not even hope to produce butter fat for the home market; and if our cost of production is not low enough to allow our dairy products to compete with the output of the present dairying States in the great butter markets at a profit to our farmers equal to or greater than the profit on cotton or other crops, then there can be no considerable dairying in Texas, because the most profitable crop always crowds out the less profitable. It is important, therefore, to examine the factors that enter into successful dairying in Texas and see where we stand, not only as to the cost of production in dairying in other

States, but in comparison with growing other crops, in our own State.

The factors to be compared are cost of feed, freight charge, and the cost of labor, of which the cost of feed is by far the most important. The center of butter production pretty closely approximates the center of cheapest feed supply, unless there is a special reason to the contrary. The farmers of New York State are in some cases being driven out of butter production by competition of the Middle West, for although they receive a higher price for their butter, the cost of feed is so much greater in comparison with the feed cost in the Middle West that their profits are reduced to a degree that many of them hardly make laborers' wages.

Can Texas produce feed for dairy animals as cheaply as Kansas or Minnesota? Unfortunately, the 1913 Yearbook of the United States Department of Agriculture gives no data on the cost of producing the feed crops that Texas must use for dairy feed. In Iowa, Kansas and other great butter States, these feeds are generally corn silage, cotton seed meal, and alfalfa or clover hay. The average of corn production in Iowa in the 1910-1913 period was 36 bushels per acre, worth 46 cents a bushel; in Texas the average was 18 1/2 bushels, worth 72 cents. In Iowa the average price of butter in 1913 was 27.3 cents per pound; in Texas it was 24.8 cents, but our butter was generally of the inferior grade known as "country" butter, while the Iowa product was mostly creamery butter. Texas can produce as good butter as Iowa if it will. In Iowa, according to these figures, it would take 1.7 pounds of butter to buy a bushel of corn; in Texas it would take 3.2 pounds of the inferior grade. The ear of corn is about 60 per cent of the feed value of corn silage, but the Iowa farmer checks his corn 36 inches each way, planting three stalks to the hill, so he gets a greater yield of stover per acre than the Texas farmer, who spaces irregularly and grows but one stalk to the hill. Therefore, with the present methods of farming prevailing in Texas it is out of the question for it to compete with Iowa and other States in the corn belt on cheapness of corn production.

Setting aside the question whether Texas, with its conditions of rainfall, could by the use of better cultural methods grow corn in competition with Iowa and Illinois—and the averages of production in the contests of the Texas Industrial Congress show a great improvement may be made in our yields—Texas has a field crop of her sorghums that can produce butter as cheaply as the corn of Iowa and Illinois, and is dependable under unfavorable conditions of rainfall. The Iowa farmer figures his silage at \$2 per ton, and it costs him all the way from this figure to \$2.50 per ton, year in and year out. Texas can certainly grow sorghums and have it ready for putting into the silo at \$11.50 per acre, allowing \$5 for the land, and can probably do much better than this, since sorghum grows generally over the State on land of a much cheaper grade. With an average of 8 tons per acre—and C. O. Moser grew 25 tons per acre in 1912 on the space inclosed by the Dallas Fair race track, and filled a 100 ton silo with the yield from 4 acres. Texas can produce silage at as low a cost as any other State. The cost of filling the silo ought to be not to be any greater in Texas than in the North.

As to cotton seed meal, Texas is the home of cotton, and our cattle feeders should obtain their meal at \$2 to \$4 per ton cheaper than it can be placed on the farms of Michigan and Iowa. There seems to be no data by which to compare our cowpea hay with the clover and alfalfa of the North. Cowpea hay is about equal to alfalfa, pound for pound, in feeding value, but a little more expensive to grow. The 1913 Yearbook shows the hay production of Texas and Iowa to average practically the same, 1.18 tons per acre, but with the price for Texas at \$11.52 and that for Iowa at \$10.30. The Yearbook does not state what kinds of hay, but apparently lumps them all together, and whether this exceedingly doubtful comparison in favor of Iowa offsets the advantage of cheaper land is the difference in seed meal at home can only be determined by close comparative tests.

An advantage to be added to our heavy advantage of cheaper land is the difference in winters. In Texas the winter is short and mild, with an average mean temperature 15 degrees higher than in Iowa and Illinois, where the winters are long and cold. The cold weather of the North means more feed to maintain the bodily heat of the animals and more or less heating of the cow barns, and it also means that Texas butter can be shipped to the markets at extra high prices during February, March and April, while the North is frozen solid. The dairyman of the North is doing well to maintain his cows at an average annual cost of \$50; in Farmers' Bulletin No. 349 of the United States Department of Agriculture, on "The Dairy Industry in the South," the cost of maintaining a dairy cow is placed at \$45. Without any data from experiment stations in the dairying States upon which to base a definite conclusion, the Texas Industrial Congress believes that Texas has nothing to fear from any other State as to cheapness of feed production, and in this conclusion we believe that every well-informed man will concur. The transportation cost is negligible on butter, but not on feed, and it may be assumed that the labor cost will not be higher in Texas, because the milder, shorter winters render unnecessary much of the constant care of the North.

It has been shown in an incidental way why Texas grows cotton and buys \$30,000,000 worth of corn from the corn belt annually. The growing of cotton, a more profitable business, has crowded out corn averaging 18

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-headed 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.

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 infringing article.

ADDRESS ANNOUNCED.

ANNOUNCE my postoffice address is Stephenville, and I am ready to assist in revival meeting when help is needed until my time is all taken. E. G. KILGORE, Stephenville.

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 get 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 \$2000. Write now and I'll send it six months free. H. L. BARBER, 435, 28 W. Jackson Blvd., Chicago.

GET A FEATHER BED—SAVE \$7.50.

ONE forty-pound bed, six-pound pair of pillows, all new feathers, Amocoak ticking with Ventilators; pair full size blankets; one full size comfort; retail value \$17.50, shipped for \$9.92. Delivery guaranteed; money back if not satisfied. Agents wanted. Mail money order today, or write for full details. SANITARY BEDDING COMPANY, Dept. 127, Charlotte, N. C.

FOR SALE.

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

bushels per acre, and in the same way would crowd out dairying as long as the Texas farmer does not know how to dairy. The average Texas milk cow, yielding her owner, say, 100 pounds of butter fat per year, may be depended on to lose him \$15 on the feed and labor she requires; but with a dairy cow giving 200 to 300 pounds of butter fat per year, with silage feeding, the question takes on an entirely different seeming. Cotton growing has never competed with dairying in Texas, because we have never had any dairying except in a few belated instances, and we shall never have any as long as our producers are the ordinary scrub cows sired by the scrub bull. It remains to be demonstrated what the comparative profits are of cotton growing as against dairy-farming with, say, two hogs raised for each cow in order to market the skimmed milk on the hoof and the land increased in fertility instead of decreased as by growing cotton only. This much can be said, however—dairy-farming has made money-lenders out of other States whose soils and climate are far less adapted to the business than those of Texas. The Texas Industrial Congress does not wish to cut down the production of cotton, or any other crop in this State, by one pound, although it labors to have these crops grown on less acreage. The congress does not wish to have cotton growing and dairy-farming compete with each other; it wishes them to supplement each other. It wants the farmer to make his living from cotton as heretofore, if he so desires, but it wants him also to put a profit on a dozen cows, of \$25 to \$75 in cash per cow, in the bank. The congress does not want or expect the whole State to turn to dairying, but it believes that a start can be made by producing at home the \$6,000,000 worth of butter and other dairy products shipped into the State last year, and by raising more hogs to put money into the pockets of the farmers and keep the over-demanding supply at the packing houses from altogether dwindling out.

RESOLUTIONS.

Whereas, This is the last Quarterly Conference for Durango charge this year; and, Whereas, This being also the last session of this Quarterly Conference to be presided over by our beloved presiding elder, Rev. E. F. Betts, this year closing his quadrennium on the Marlin District; and, Whereas, By his splendid executive ability, his clear, forceful Gospel preaching and his genial, social disposition he has endeared himself to us, and we recognize that through his wisdom, zeal and energy our charge has reached a higher plane; therefore, be it Resolved, By the members of this Quarterly Conference that we express our sincere gratitude to Brother Betts for his faithful services and wise counsel during the past four years; and further, that we assure him it is with genuine regret that we sever our relation with him and pray for his success in whatever field he may be called to labor. F. D. STEWART, Sec.

THE TEACHER.

By Elsie Malone McCollum. The teacher holds within his hand The richest jewels of the land. We look to him to polish them, And prove the value of each gem. The teacher molds as plastic clay The minds he tutors day by day; Not molding just for time, but he Shapes each one for eternity.

EVANGELISTIC SINGER.

NOW adjusting October and November dates. If you want efficient help for your fall meeting, write me. Best references. Address GEO. P. BLANDSOE, Gilmer, 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. Full 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. New amber extracted honey, 2 cans of sixty pounds each, \$9.50 (nine dollars and fifty cents). Reduced prices on lot cans. J. M. RUTTS, Carlisle, N. M.

MUSICAL INSTRUMENTS.

Special Piano Values for October. Unusual values in New and Used Pianos. Prices from \$75 up will be offered during October. Terms if desired. Write us at once. Will A. Watkin Company, Watkin Building, Dallas, Texas. Visit us when you come to the Dallas Fair.

RAILWAY MAIL CLERKS.

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

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.

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, their wives, including those transfers 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 ladies 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. HUBBETH, Pastor.

RESIDING ELDERS, WEST TEXAS CONFERENCE.

The presiding elders of the West Texas Conference are requested to send in a list of all of the lay delegates to the Annual Conference to be held in Austin, together with the addresses of these delegates, to Miss Eugenia Collett, Chairman of the Entertainment Committee, Austin, Texas. These replies are earnestly urged to be sent in at an early date, so that the committee may assign homes for such delegates and instruct the delegates where they will be located. JEFFERSON JOHNSON, Austin, Texas.

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. GROSELOE.

CHURCH EXTENSION—WEST TEXAS CONFERENCE.

H. G. H. Money will be scarce at conference. Don't apply for a big donation. You will not get it. Don't send Church Extension papers to me at Seguin later than October 18. Raise the wind and will all go a flying.

TEXAS CONFERENCE.

Let the names of all lay delegates to the Texas Conference, which meets here November 18, be sent me at once. Brethren, do not delay. Also let all the preachers who expect to bring their wives write me at once. Please do not have me make another call, brethren. No night trains will be met. The schedule of all day trains will be given in the Advocate in ample time. Watch for it. JAS. E. CARTER, Pastor, Bay City, Texas.

AN ERROR CORRECTED.

In the Advocate of September 17, page 11, a mistake was made in the article entitled "Field Day for Our Orphans." The salutation, "Fellow patients" should have been "Fellow-parents." MRS. WILL FLEMING.

FOURTH ROUND CHANGED.

At the request of the parties interested I have transposed appointments for Abbott and Huron charges so it will read: Huron, at Bethel, Oct. 17, 18. Abbott, at Abbott, Oct. 24, 25. HORACE BISHOP, P. E.

The best way to harvest a crop of universal good will is to sow the seeds of kindness everywhere.

Obituaries

The space allowed obituaries is twenty to twenty-five lines or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space to wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

ROGERS—Elizabeth J. Davis was born September 20, 1852; joined the Methodist Church in early childhood; was married to George L. Rogers December 4, 1873. Sister Rogers was a faithful worker, a devout Christian and always the preachers' friend. The mother of seven children, five of whom are living, besides an orphaned girl (cousin) who came to her at the age of seven years, and grew to useful Christian womanhood under the godly influence of Mother Rogers' life. These rise up to call her blessed. Sister Rogers went to her reward July 29, 1914 and in her going the pastor's family lost a true friend, the community a helpful neighbor, the sick an ever ready nurse, Brother Rogers a helpmeet indeed, and the children lost—oh! such a mother. She was ready for the kingdom, and we know where to find her. May we all meet her there. Her pastor, E. R. PATTERSON.

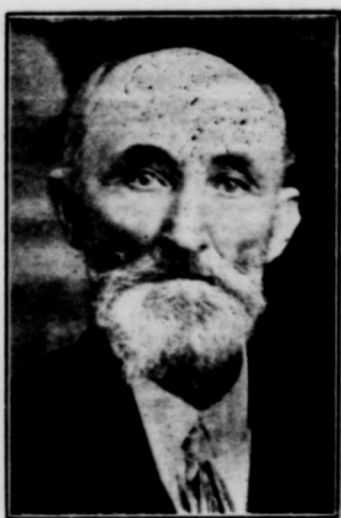
Salado, Texas.

HASSLER—Michael J. Hassler was born in Morgan County, Illinois, April 27, 1852. In 1853 his parents moved back to Roane County, Tennessee, where he grew to manhood. About 1880 he was converted and joined the M. E. Church, South, and was a loyal Methodist until the day of his death, February 22, 1883, he was united in marriage to Miss Letitia E. Dickey, a Methodist girl, and to their union were born four children, two boys and two girls. The oldest is in business in Rochester, N. Y., and the other son and two girls died in Oak Cliff, Dallas, where their father passed away on September 3, 1914. Religiously, he was not an enthusiast, but ardent, quiet and always at his post as a faithful Church member, a good neighbor and a loyal citizen, showing to the world that his life was in harmony with his religious profession; a kind, loving father, leading his children, by words and examples, in ways of clean citizenship and religious principles. As a profession, for a number of years he was a miller under the old Burr system, and in 1892 he moved from Tennessee to Hill County, Texas, and engaged in the ginning business for a few years; sold out and dealt some in real estate; moved to Dallas and just had the foundation laid for a new residence in Oak Cliff, Dallas, to be his future home, when he was taken sick. He was a member of the Carpenters' Union, and to show their appreciation of him as a man, many of his carpenter friends donated a faithful day's labor on the erection of his residence. While he had been laying up treasures in heaven he had also a paid up policy on his life to help the loved ones after he was gone. He was the fifth of ten children, the oldest still living at Harriman, Tenn., the next oldest at Abilene, Texas, the youngest at Jonesboro, Texas, and a sister in Jacksonville, Ill. Thus he leaves one brother, three sisters, a devoted wife and four children, besides scores of friends, to mourn his death. One by one our loved ones are passing away to the unseen world, which is a sure reminder for the living to make the necessary preparations to receive a crown of everlasting life in heaven.

Abilene, Texas.

CRADDOCK—On August 27, 1914, Hinton J. Craddock, or Uncle Hint Craddock, as he was familiarly called by almost every one in Wood County, Texas, passed to his reward. Of him it can be truly said a good man has passed away. Uncle Hint was born at Hillsville, Alabama, on January 19, 1853, and moved with his father to Texas in 1860 and settled at Webster, in Wood County, Texas, where he resided until a few months ago, when he moved to Winnsboro. He was married to Miss Susie Kelley on September 22, 1874, and he leaves surviving him his beloved wife and three children—Mrs. Hardie Russell, A. E. Craddock and O. R. Craddock—all of Winnsboro, together with a host of other relatives and friends. He professed religion in February, 1896, and united with the Methodist Episcopal Church, South, in the town of Winnsboro, and lived a consistent Christian life until death. Uncle Hint, so all his neighbors tell me, was a devoted husband, loving father, a good neighbor, a loyal and true citizen. The writer of this sketch only knew him after he had been stricken with a cancer that resulted in his death. He suffered long and much but bore it all patiently unto the end. He seemed anxiously waiting and ready to go. Soon after I came on the Winnsboro charge we set in to build a church in his neighborhood. He gave us the lot to build the church on and after we got the Church about completed I visited him and told him about it. He said, "Well, I am so glad. I wish I could go and see it and hear you preach in it." But he has gone to rest, and to his loved ones I would say, You know where to find him. Let us meet him up there some day.

J. H. WESTMORELAND.



McCARY—W. W. McCary was born in Alabama, April 6, 1850; moved to Texas with his parents when he was eight years old; settled in Shelby County, Texas, where he resided until his death. He was baptized in infancy; joined the Church at the age of ten, and lived a devoted Christian until death. He was married April 2, 1873, to Miss Sallie Mills, the daughter of John Wm. Mills, a pioneer Methodist preacher. To this union were born seven children, six of whom still live. He was made steward at the age of nineteen, and with the exception of five years served in that office until he died. He was a reader of the Texas Advocate for forty years, and his subscription never fell behind. Sick only thirty minutes, he died in Jayton, Texas, on a visit to see his daughters, June 27, 1914, at 2:30 a. m., closed out the history of one of the greatest men this writer ever knew. He was a friend to God and a friend to men, being closely connected with Methodist preachers, J. M. Mills and J. M. Smith, his brothers-in-law; J. W. Mills, his nephew; A. J. Mc, his son. He knew how to be a preacher's friend. Forty years a steward, and not one time did his preacher's salary fall behind; but he spent many nights on his knees weeping and talking to God about it. More than once in life did he stand by his Church when all men but him had fled. He loved the Church because it was of God. Brother McCary was one of the best known and most loved men in Shelby County. He was always on the right side of every question. Men loved and honored him because they knew he was right. His home was a house of prayer. God lived with him. You did not have to be told you was in the atmosphere of Calvary when you entered his home. The unmistakable evidence was there that Christ was the King of the home. The cares of life never hindered him from attending to his King's business. He would take his horse away from the plow and he and his good wife would go and plead with some man to give his heart to God. He left behind one brother, his wife and six children, two girls and four boys. He left to these a great heritage, not in worldly goods, but in the principle of godly manhood. He sent out one son to preach the Gospel (A. J. McCary, a member of the Texas Conference), and when Jeff's success was mentioned his eyes would sparkle and his soul leap with joy. Tears of joy would bathe his cheeks when he would say: "Jeff is what I wanted him to be—a soul winner for Christ." Already can the marks of this great man be seen in the other children. He loved his children, but he was one of the most devoted companions I ever knew; the sorrows of his wife's was his. He looked upon her as the queen of his home, and was never more happy than when she was near. For sixty-four years he lived and wrought as only a hero could. He gave the world the best there was in him, but when the time came for him to lay down his weapons of warfare it was without a murmur. None was more ready to go than he. To him the red sky of the east fast faded, but there broke in on his vision a world of light and life—a city whose builder is God. We laid his body to rest in Mt. Zion Cemetery (his Church that he loved so well) in the midst of a great concourse of people, the Masonic Lodge performing the last sad duty. Our hearts turned away with sorrow to often miss him, but our loss was his gain. Weep not, dear wife and children, at the gates of heaven he stands to give to you a welcome.

J. L. ROSS, His Pastor.

Center, Texas.

McLAUGHLIN—Mrs. Elizabeth Jane McLaughlin, daughter of H. P. Hardin and wife, was born in Coryell County, Texas, November 4, 1874. She was married to George McLaughlin December, 1888. This union was blessed with nine children, five of whom still survive. Sister McLaughlin was taken violently ill September 14 and never regained consciousness, but passed to her reward September 20, 1914. She made a profession of religion in 1888, at Big Valley where she was also received into the Methodist Church by Rev. Anglin. She united with the Church at Blanket in 1910. Her going was so sudden and the love for her so great that it was a severe shock to her loved ones. Her body was laid to rest in the Blanket Cemetery Monday afternoon. The loved ones have our keenest sympathies. We pray that the Lord may deal gently with the little children left without the care of a mother. We know that the Comforter can comfort the broken-hearted.

W. T. JONES, P. C.

RASBERRY—Margaret Catherine Rasberry (nee Gates) was born August 13, 1842, in Washington County, Texas, being the only child of her parents. Her father, William Gates, was a lineal descendant of the pioneer family of Gates, who, receiving a grant of land, came to Texas and located in Washington County in the early settling of this State by the Edwards Colony. Her father died when she was three years old, and her mother, Ella Gates, was taken from her while Margaret was only five years old. Being thus orphaned she spent the early years of her life with her grandmother Gates at Chappell Hill, and her girlhood days in Baylor Female College, then located at Independence, Texas, under the management of Rufus C. Burleson, where she was educated. On Christmas day, 1859, she was happily married to Hon. L. Logan Rasberry. For a short time they lived in Brenham, Evergreen, Lexington, Winchester and Giddings, respectively; but in 1882 they settled in Rockdale, Texas, where they remained until taken to their reward. Her husband died September 30, 1894, and she August 6, 1914. Thus for near twenty years she abode in widowhood, awaiting the time of reunion with him in the home above. There were born unto them four sons and three daughters, all surviving except one son and one daughter. Mrs. Rasberry had a genuine, old-fashioned experience of religion. She was soundly converted. It was thrilling to sit and listen to her tell of how she passed the way of sorrow for sin and of triumph through grace. I have heard none who moved me more. Her husband was a great help to her in the Christian life, and it was her delight to tell of his leadership in the divine life. So long as she was able her place at Church and all Church work was filled. It was a cause of sorrow to her when she could no longer attend the sanctuary, for the Church was her spiritual home. She loved it. The society where her membership was will miss her. Sister Rasberry was a woman of a remarkably strong mind. She could grasp things with the strength of mind that few women possessed. Clear in thought, she was likewise strong and clear in expressing her thoughts in language. She was a charming conversationalist, although passed seventy, when I was associated with her last. She was possessed of much of what we call common sense; hence she was a wise counselor, a safe guide. She had executive ability, which was manifested in her management of her children and household affairs, while the children were coming to manhood and womanhood. Her children were taught to reverence God, His Church and all proper authority. As a result of such training the two daughters are leaders in all missionary work among the women. One of her sons is a member of the Board of Stewards in his Church, one is Judge of the Criminal Court in Dallas, Texas, and the other is an humble member of the Church in Rockdale, Texas. If either or all of these children shall fall short of their obligations to God, or man, it will not in any wise be the fault of the mother, for she did her work well. She had but one thing that tethered her to earth and made her loath to be gone and abide with her Lord, viz: a widowed son and a dear little motherless grandson. How she poured out her feeble life, remaining to her, for their welfare, even to the end! It was fitting that her remains should be borne to their last resting place by her three sons, two sons-in-law and a grandson acting as pallbearers. It goes without saying that Sister Rasberry was ready and waiting for the call. She has more than once told me that she would be glad to hear the summons to come up higher were it not that she felt she was needed to look after the motherless grandson. But at length the call came and she was ready. Having lived the life of the righteous, her "last end is like his." Her latter days found her much confined to the house; she was very feeble for several months, in bed for eight weeks ere going, but at last, like the burning out of a candle, her life ceased and she passed out and up "ever to be with her Lord." Blessings on her children whom she loved so dearly.

A. S. WHITEHURST.

Her Former Pastor.

BAKER—H. Elbert Baker was only a little twelve-year-old boy. He departed this life July 26, 1914. It looked like a strange providence that took him out of this world—just a splinter in his foot, and tetanus set up and he was soon gone—gone from his loving parents to be with God! He was only twelve years old, but five of these years had been spent in the Church. On July 20, 1909, he was converted under my ministry at Mt. Zion, on the Bosqueville Circuit, and immediately united with the Church. He had been almost a constant attendant at Sunday School, preaching service and the prayer meeting. He prayed as devout a prayer as many much older than he. Gone to be with God, yes! He never knew what sin is. We laid his body to rest in the Bell's Cemetery on July 27, 1914. May God bless his parents, brothers and sisters. His pastor.

WESLEY H. KEENER.

KIKER—Mrs. Bessie Kiker (nee Green) was born October 21, 1891, in Bulner County, Missouri, and died at her home near Bronte, Texas, August 24, 1914. She was married to Mr. Ray Kiker January 4, 1912. She gave her heart to God when a mere child and has since been a faithful and consistent member of the M. E. Church, South, from which she has transferred to the Church triumphant. She was a loving, tender and

Sister: Read My Free Offer!



I am a woman. I know a woman's trials. I know her need of sympathy and help. If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. I can understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week. If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feelings along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living,

I INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Advisor." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address: MRS. M. SUMMERS, Box 187 SOUTH BEND, IND.

IN MEMORY OF REV. NEAL W. TURNER.

Go to the grave in all thy glorious prime, In full activity of zeal and power; A Christian can not die before his time— The Lord's appointment is the servant's hour. The hearts of all who knew our dear brother, Rev. Neal S. Turner, who, with his only son and another dear little boy whom he was trying to rescue, was drowned near Corsicana on Saturday, August 22, stand still with grief at this great stroke of sorrow which has come to our sister and co-laborer, his mother, Mrs. S. W. Turner, and her devoted husband, in the tragic death of this their bright, loyal, loving, preacher son. Neal W. Turner, being born into a Christian home, the son of Rev. S. W. and Dora Turner, could but be taught the deep things of God and the tenets of his sanctuary. He did not tarry under the restraint naturally thrown around preachers' children, but according to a communication from his own pen, to the Texas Christian Advocate, he was ever loyal, obedient and plastic under the guidance of his Christian parents. No wonder then he heard the voice calling when he came to years of maturity, "to tell to sinners round" and obeyed. He told in his last piece to the Advocate "A Preacher's Boy," how he ever remained true to the teachings of his parents and how he loved the Church. As a minister and pastor, Neal W. Turner was an exemplification of the type spoken of by Paul in 2 Tim. 2:15 and 4:2. He loved his work, was fearless in his denunciation of sin and his members loved him in return. So to his mother and father and heart-broken wife we extend our sincere love and condolence in this dire hour of their great loss. But weep not as those who have no hope. For in him were exemplified the teachings of Him whose he was and whom he served. Our precious brother, and friend, and son, is gone—satisfied, glorified, within the palace of his King!

So he took the one grand step, beyond the stars of God, Into the splendor, shadowless and broad, Into the everlasting joy and light, The zenith of the earthly life was come."

Feeling, dear sister and brother, that you know where to find your precious boy, therefore, we, the Baker Bible Class, extend to you our very deepest sympathy and warmest love and will remember you in earnest prayers to our loving Heavenly Father, whose own Son wept at the grave of Lazarus, that He may grant you that peace which passeth understanding, and give you grace to look up into his face and say, "Thy will, not mine, O Lord, be done."

We will hope, dear sister, that of you, too, as of another, can be said,

"Love, strong as death, shall conquer death. Through struggle made more glorious; The mother stills her sobbing breath. Renouncing, yet victorious."

We, too, enter into your grief, poignant though it be, and bid you look up and know that he now basks in the love and glory of his "home over there."

And when you look within and commune with your Father, "as friend with friend," deep down in your heart may this be your prayer—

I do not ask Thy mighty laws should turn And bring back those for whom my life doth yearn;

Those loved ones gone before; But when at last there comes the long, long night, Be they with me, my never-failing Light. Eternal, evermore.

Lovingly dedicated by the Baker Bible Class, St. Mark's Church, Dallas District, North Texas Conference.

MRS. M. E. DOROUGH, MRS. T. H. TEAL, Committee.

SICK HEADACHES

People who have attacks every so often are suffering from a Liver-gall trouble or Gallstone disease. There is an obstruction in the flow of the bile whether due to catarrhal, inflammatory or infectious causes or to stones, backing the bile up into the stomach, causing those awful headaches, sick stomach with vomiting and that terrible retching. If these folks would only know of our GALL-TONE which may be taken at home to remove the underlying cause of their trouble, they might soon be cured of these attacks. As a Christian act, send us the names of any whom you know are subject to these spells and we will send them our GALL-TONE BOOK and full information. Address Gallstone Remedy Co., Dept. 918, 219 S. Dearborn St., Chicago, Ill.

BRANCH—Thomas Andrew Jackson Branch was born in Fayette County, Tennessee, May 22, 1836, and died in Allen, Texas, at the home of R. B. Whisenant, his son-in-law, on September 9, 1914. Nine children, seven girls and two boys, and his wife live to mourn his departure. Brother Branch was an old-time Methodist, a Southern Christian gentleman. True to his blood, home to him was of paramount issue. No happier moment ever came to him than when all his children gathered together as a happy band of loving, dutiful children. God bless the sacred memory of hallowed life of this consecrated father. He is gone to his eternal rest to await the gathering of his children once more.

E. B. CERRY.

NEW MEXICO

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

WEST TEXAS

Austin District—Fourth Round.
Webberville Cir., at Haynie's, Oct. 3, 4.
Bastrop, Oct. 7.
Ward Memorial, Oct. 9.
University Church, Oct. 12.
First Church, Oct. 19.
V. A. GODBEY, P. E.

Beeville District—Fourth Round.
Oct. 3, 4, 11 a. m., Riviera.
Oct. 4, 8 p. m., Robstown.
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, 2 p. m., Karnes City.
Oct. 15, 8 p. m., Kennedy.
J. H. GROSECLOSE, P. E.

Cuero District—Fourth Round.
El Campo, Sept. 26, 27.
Cuero, 8 p. m., Tuesday, Sept. 29.
Yaokum, 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.
Laveria, at Paria, Wednesday, Oct. 14.
Runge, Oct. 17, 18.
JOHN M. ALEXANDER, P. E.

Lampasas District—Fourth Round.
Johnson City, at Round Mountain, Oct. 3, 4.
Mable Falls, Oct. 4, 5.
Llano Cir., at --, Oct. 8.
Willow City, at Willow City, Oct. 10, 11.
Lometa Cir. at Stanley Chapel, Oct. 17, 18.
Lampasas, Oct. 14, 15.
J. W. COWAN, P. E.

San Angelo District—Fourth Round.
Water Valley, Oct. 3, 4, a. m.
Chalbourne Street, Oct. 4, a. m.
Midland, Oct. 10, 11, a. m.
Garden City, Oct. 11, a. m.
Ozona, Oct. 14.
Paint Rock, Oct. 17.
San Angelo, First Church, Oct. 18.
F. B. BUCHANAN, P. E.

San Antonio District—Fourth Round.
Fowlerton, at Fowlerton, Oct. 4.
Laudel Heights, Oct. 11.
Prospect Hill, Oct. 11.
West End, Oct. 18.
Englewood, Oct. 18.
S. H. C. BURGIN, P. E.

San Marcos District—Fourth Round.
Blanco, Oct. 3, 4.
Staples, Oct. 7.
Dripping Springs, Oct. 10, 11.
THOMAS GREGORY, P. E.

Uvalde District—Fourth Round.
Pearsall, Oct. 4.
Sabinal, Oct. 4, Wednesday.
Utopia, Oct. 11, a. m.
Uvalde, Oct. 11, p. m.
Devine, Oct. 14, Wednesday.
Crystal City, Oct. 18, a. m.
Carnio Springs, Oct. 18, p. m.
S. B. BEALL, P. E.

CENTRAL TEXAS

Brownwood District—Fourth Round.
Norton, at Norton, Oct. 3, 4.
Wingate, at Maccland, Oct. 4, 5.
Novice, at Crews, Oct. 10.
Winters Sta., Oct. 11, 12.
Brownwood Mis., at Chapel Hill, Oct. 14.
Coleman Mis., at Grovesboro, Oct. 15.
Goldbusk, at Goldbusk, Oct. 17, 18.
Indian Creek, at Indian Creek, Oct. 21.
Ballinger, Oct. 24, 25.
Alpa, at Alpa, Oct. 25, 26.
Santa Anna, Oct. 31, Nov. 1.
Coleman Sta., Nov. 1, 2.
Blanket, at Blanket, Nov. 4.
Brownwood Sta., Nov. 8.
J. H. STEWART, P. E.

Cisco District—Fourth Round.
Carbon, at C., Oct. 3, 4.
Sipe Springs, at S., Oct. 10, 11.
Scranton, at S., Oct. 17, 18.
Pioneer, at P., Oct. 18, 19.
Romney, at Romney, Oct. 24, 25.
Desdemona, at Chaney, 11 a. m., Oct. 28.
Strawn, at S., Oct. 31, Nov. 1.
Cisco Sta., Nov. 6-8.
Cisco Mis., at Central, Nov. 7, 8.
C. E. LINDSEY, P. E.

Cisco District—Fifth Round.
Stewards Meeting:
Staff, at Staff, 7 p. m., Oct. 27.
Gordon, at Gordon, 2 p. m., Oct. 30.
Thurber, at Thurber, 7 p. m., Oct. 30.
Ranger, at Ranger, 7 p. m., Nov. 1.
Tolan, at Tolan, 3 p. m., Nov. 4.
Breckenridge, at B., 7 p. m., Nov. 7.
May, at May, 3 p. m., Nov. 7.
Rising Star, 7 p. m., Nov. 7.
Carbon, at Carbon, 10 a. m., Nov. 6.
Sipe Springs, at Sipe Spgs., 3 p. m., Nov. 7.
Scranton, at Wayland, 3 p. m., Nov. 7.
Wayland, at Crosscut, 3 p. m., Nov. 7.
Pioneer, at Romney, 11 a. m., Nov. 5.
Romney, at Romney, 11 a. m., Nov. 5.
Desdemona, at Desdemona, 3 p. m., Nov. 7.
Eastland, at Eastland, 7 p. m., Nov. 7.
Dear Brother Stewards, your pastor has given you good service this year. Now will you and the membership of the Church minister to him in temporal things? The licensing committee and candidates will meet in the church at Cisco 4 p. m. November 2. C. E. LINDSEY, P. E.

Cleburne District—Fourth Round.
Lillian, at Lillian, Oct. 3, 4.
Creson, at Acton, Oct. 10, 11.
Gadley, at Concord, Oct. 17, 18.
Glen Rose Sta., Oct. 18.
Glen Rose Mis., at White Church, Oct. 19.
Main Street, Cleburne, Oct. 20.
Anglin Street, Cleburne, Oct. 21.
Brazos Avenue, Cleburne, Oct. 22.
Granbury Mis., at Fairview, Oct. 24, 25.
Granbury Sta., 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.
Hornhill Cir., at Forest Glade, Oct. 3, 4.
Groesbeck Sta., Oct. 4, 5.

Mexia, Oct. 4.
Purdon Cir., at Purdon, Oct. 10, 11.
Richland Mis., Oct. 13.
Harmony Cir., at H., Oct. 17, 18.
Dawson, Oct. 18, 19.
Chatfield Cir., at Roane, Oct. 24, 25.
Corsicana, 11th Ave., Oct. 25, at 8 p. m.
Blooming Grove, Oct. 26.
Emmet Cir., 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.
Huckabay, at H., Oct. 3, 4.
Bunyan, at Langleville, 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. 25, 26.
Bluffdale, at B., Oct. 31, Nov. 1.
Tolar, at T., Nov. 1, 2.
S. J. VAUGHAN, P. E.

Fort Worth District—Fourth Round.
Arlington, Oct. 4, 8 p. m., and Oct. 7, 8.
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 Cir., at Cole Springs, Oct. 17, 18.
First Church, Oct. 18, 11 a. m.
Smithfield Cir., at Smithfield, Oct. 24, 25.
Grapevine Cir., at Grapevine, Oct. 25, 26.
Central Church, Nov. 1, 8 p. m.
Polytechnic, Nov. 8, 11 a. m.
Weatherford Sta., Nov. 8, 8 p. m.
JOHN R. NELSON, P. E.

Gatesville District—Fourth Round.
Moody, Oct. 3, 4.
Nolanville, at Nolanville, Oct. 9.
Copperas Cove, at C., Oct. 10, 11.
Killeen Sta., Oct. 11, 12.
Killeen Cir., at Buena Vista, Oct. 12.
Frank, at Bee House, Oct. 14.
Hamilton Cir., at H., Oct. 17.
Hamilton Sta., Oct. 18, 19.
Fairly and Lanham, at Lanham, Oct. 20.
Jonesboro, at Jonesboro, Oct. 24, 25.
Oglesby, at Oglesby, Oct. 31, Nov. 1.
Meridian Cir., at Grapevine, Nov. 4.
M. K. LITTLE, P. E.

Georgetown District—Fourth Round.
Rogers, Oct. 3, 4.
Temple, First Church, Oct. 4, 5.
Midway, at New Hope, Oct. 10, 11.
Troy and Pendleton, at Troy, Oct. 11, 12.
Georgetown, Oct. 14.
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.
T. S. ARMSTRONG, P. E.

Hillsboro District—Fourth Round.
Malone, at M., Oct. 4.
Hubbard, at H., Oct. 11.
Kirk, at K., Oct. 15, 18.
Abbott, at A., Oct. 17, 18.
Itasca, at I., Oct. 21.
Hicoon, at Bethel, Oct. 24, 25.
Peoria, at Peoria, Oct. 25, 26.
Loveland, at Loveland, 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.
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.
Bruceville 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.
Eim Street, Nov. 1, 7:30 p. m.
W. R. ANDREWS, P. E.

Waxahachie District—Fourth Round.
Forreston, at Forreston, Oct. 3, 4.
Britton, at Britton, Oct. 10, 11.
Mansfield, Oct. 11, 12.
Ovilla, at Sardis, Oct. 17, 18.
Midlothian, Oct. 18, 19.
Midford, at Hamlet, 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.
Whitt, at Bethesda, Oct. 3, 4.
Weatherford Cir., at Greenwood, Oct. 10, 11.
Aledo Cir., at Chappel Hill, Oct. 14.
Grafton, at Grafton, 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 F. C., Nov. 13.
JAS. CAMPBELL, P. E.

NORTHWEST TEXAS

Amarillo District—Fourth Round.
Panhandle, Oct. 3, 4.
Thurber, at Thurber, Oct. 24, 25.
Widderado, Oct. 24, 25.
Canyon City, Oct. 26, at 8 p. m.
Dumas, Oct. 31, Nov. 1.
Stratford, Nov. 2, at 11 a. m.
Ochiltree, Nov. 7, 8.
Higgins, Nov. 14, 15.
Glazier, Nov. 16, 17.
Amarillo Mission, Nov. 21, 22.
Amarillo, Polk St., Nov. 22, 23.
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.

Big Spring District—Fourth Round.
Gail, at Gail, Oct. 3, 4.
Stanton, Oct. 8.
Andrews, at Andrews, Oct. 11, 12.
Seminole, Oct. 17, 18.
O'Donnell, at T. Bar, Oct. 24, 25.
Lamesa, Oct. 25, 26.
Big Spring Mis., at Moore, Oct. 31, Nov. 1.
Big Spring Sta., Nov. 1, 2.
Post City, Nov. 7, 8.
Tahoka and Slaton, at T., Nov. 14, 15.
Brownfield, at B., Oct. 22, 23.
Plains, Nov. 28, 29.
Coahoma, at New Hope, Dec. 5, 6.
W. H. TERRY, P. E.

Clarendon District—Fourth Round.
McLean Cir., at McLean, Oct. 3, 4.
Lakeview Cir., at Webster, Oct. 10, 11.
Newlin Cir., at Indian Creek, Oct. 17, 18.
Hedley Cir., at Hedley, Oct. 19.

Plymouth Cir., at Dozier, Oct. 24, 25.
Quinn Cir., at Ring, Oct. 27.
Goodnight, Oct. 31, Nov. 1.
Clarendon Sta., Nov. 7, 8.
Clarendon Mis., at Sunny View, Nov. 8, 9.
Wellington Cir., at Fresno, Nov. 14, 15.
Wellington Sta., Nov. 21, 22.
Shamrock Sta., Nov. 28, 29.
J. W. STORY, P. E.

Hamlin District—Fourth Round.
Hamlin Sta., Sept. 27, 28.
Aspermont Sta., Oct. 3, 4.
Tuxedo, Oct. 10, 11.
McCauley, at Mc., Oct. 17, 18.
Rotan, Oct. 31, Nov. 1.
Jayton, at J., Nov. 7, 8.
Sylvestor, Nov. 14, 15.
Rule, at R., Nov. 21, 22.
Rochester, at R., Nov. 16.
Knox City, at K. C., Nov. 17.
Vera, at V., Nov. 18.
Peacock, at Brazos Valley, Nov. 28, 29.
Spur, 8 p. m., Nov. 30.
Sagerton, at Sunny Side, Dec. 5, 6.
G. S. HARDY, 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.
Crossborton, Oct. 29.
Lubbock, Oct. 31.
Littlefield, Nov. 1, 2.
Silverton, Nov. 5.
Turkey, Nov. 7, 8.
Afton, Nov. 14, 15.
Matarlor, Nov. 15, 16.
Floydada, Nov. 16.
Plainview Sta., Nov. 17.
Happy, at Lakeview, Nov. 21, 22.
Lockney Sta. and Mis., at Lockney, Nov. 28, 29.
Plainview Mis., at Ellen, Dec. 5, 6.
O. P. KIKER, P. E.

Stamford District—Fourth Round.
Haskell Mis., Oct. 3.
Haskell Sta., Oct. 3, 4.
St. John's, Stamford, Oct. 10, 11.
Monday Sta., Oct. 17, 18.
Ward Memorial and Leaders, Oct. 24, 25.
Throckmorton Mis., Oct. 30.
Throckmorton Sta., Oct. 31, Nov. 1.
Woodson, Nov. 1, 2.
Avoca and Bethel, Nov. 7, 8.
Westover, Nov. 14, 15.
Seymour Sta., Nov. 21, 22.
Seymour Sta., Nov. 22, 23.
Albany Sta., Nov. 28, 29.
J. G. MILLER, P. E.

Sweetwater District—Fourth Round.
Camp Springs, at Hobbs, Oct. 3, 4.
Lorraine, at Champion, Oct. 11, 12.
Ira, at Ira, Oct. 17, 18.
Hermleigh and Dunn, at D., Oct. 18, 19.
Westbrook, at C., Oct. 24, 25.
Fluvanna, at Fluvanna, Oct. 31, Nov. 1.
Sweetwater Sta., Nov. 1, 2.
Roby, at Roby, Nov. 7, 8.
Sweetwater Mission Quarterly Conference at Sweetwater, Nov. 14, preaching at Mary Neal, Nov. 15.
B. W. DODSON, P. E.

Vernon District—Fourth Round.
Odell, Oct. 3, 4.
Tolbert, Oct. 7, at 11 a. m.
Dumont, Oct. 10, at 11 a. m.
Paducah, Oct. 11.
Luzac, Oct. 12, at 11 a. m.
Margaret, Oct. 16, at 11 a. m.
Creswell, Oct. 17, 18.
Chillicothe, Oct. 18, 19.
Kirkland, Oct. 23, at 11 a. m.
Tell, Oct. 24, at 11 a. m.
Childress Sta., Oct. 25.
Childress Mis., Oct. 26, at 11 a. m.
Quanah Mis., Oct. 28, at 11 a. m.
Quanah Sta., Oct. 28, at 8:40 p. m.
Vernon Cir., Oct. 31, at 2:30 p. m.
Vernon Sta., Nov. 1.
J. G. PUTMAN, P. E.

Beaumont District—Fourth Round.
Burkeville, at Brookland, Oct. 3, 4.
Silabee, at Silabee, 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.
Sour Lake 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.
Matagorda and Lane City, at M., Oct. 3, 4.
Glen Flora, at Glen Flora, Oct. 4, 5.
Sermerville, Oct. 10, 11.
Belville, at Kenney, Oct. 11; Quarterly Conference at 10 a. m., Oct. 12.
Brookshire and Pattison, at P., Oct. 16, 17.
Sealy and San Felipe, Oct. 17, 18, at S. W. Walker 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 Mis., Nov. 7, 8.
Lexington Sta., Nov. 8, 9.
Giddings, Nov. 9.
Chapel Hill, Nov. 11.
Brenham, Nov. 13.
Bay City Mis., at Gainsmore, Nov. 14, 15.
Bay City Sta., Nov. 15, 16.
S. W. THOMAS, P. E.

Houston District—Fourth Round.
Cedar Bayou, Oct. 3, 4.
Scraper and Pasadena, Oct. 4.
First Church, Galveston, business session, Oct. 7.
West End, business session, Oct. 8.
First Church, Houston, Oct. 11.
League City, Oct. 11.
First Church, Houston, business session, Oct. 14.
Brazoria, Oct. 17, 18.
Angleton, Oct. 18, 19.
Alvin, Oct. 25.
Iowa Colony, Oct. 25.
Columbia, Oct. 28.
Texas City, November 1.
Arcadia, November 3.
St. Paul's, business session, Nov. 3.
St. Paul's, Nov. 8.
Katy, Nov. 8.
Velasco, Nov. 11.
Harrisburg, Nov. 15.
Humble, Nov. 15.
J. KILGORE, P. E.

Jacksonville District—Fourth Round.
Kelty's Cir., at Wells, Oct. 3.
Alto Sta., Oct. 4.
Jacksonville Cir., at Antioch, Oct. 10.
Jacksonville Sta., Oct. 11.
Eastcreek Cir., at Elm Grove, Oct. 15.
Larue Cir., at Larue, Oct. 16.
Cushing Cir., at Cushing, Oct. 17.
Gallatin Cir., at Gallatin, Oct. 18.
Alto Cir., at Shiloh, Oct. 23.
Redlawn Cir., at Redlawn, Oct. 24.

Musk Sta., Oct. 25.
Overton and Arp, at Arp, Oct. 31.
Troup Sta., Nov. 1.
Brushy Creek, at Mt. Vernon, Nov. 4.
Mt. Selman Cir., at Mt. Selman, Nov. 7.
Bullard Sta., Nov. 8.
Trans-Cedar Cir., at Pauline, Nov. 14.
Athens Sta., Nov. 15.
J. B. TURRENTINE, P. E.

Marlin District—Fourth Round.
Travis and Chilton, at T., Oct. 3, 4.
Rosebud Sta., Cir., and Bohemian Mis., Oct. 4, 5.
Marlin, Oct. 11, a. m.
Bremont, at B., Oct. 11, p. m.
Maysfield, at M., Oct. 17, 18.
Carson, Oct. 18, 19.
Davilla, at Lebanon, Oct. 24, 25.
Gause, at G., Oct. 25, 26.
Buckholts, at B., Oct. 26, p. m.
Leon Mis., at Liberty, Oct. 29, a. m.
Centerville, at Leona, Oct. 30, a. m.
Flynn, at F., Nov. 1, a. m.
Normange, at N., p. m.
Jewett, at Oakwood, Nov. 8, a. m.
Fairfield, at F., Nov. 8, p. m.
Touge, Nov. 9, p. m.
Wheelock, Nov. 15.
I. F. BETTS, P. E.

Marshall District—Fourth Round.
Kellyville Cir., at Shiloh, Oct. 3, 4.
Jefferson, Oct. 3, 4.
Beckville Cir., at Beckville, Oct. 7.
Harleton Cir., at Ashland, Oct. 10, 11.
Gilmer Sta., Oct. 14.
Gilmer Mis., at Glenwood, Oct. 15.
Rose-ood Cir., at Mt. Gilead, Oct. 17, 18.
Kilgore Cir., at Kilgore, Oct. 21.
Church Hill Cir., at Church Hill, Oct. 23.
Lamesville Cir., at Redland, Oct. 24, 25.
Henderson, Oct. 26.
Bethany Cir., at Bethany, Oct. 31, Nov. 1.
Marshall, First Church, Nov. 4.
Hallville, at Winterfield, Nov. 7, 8.
Marshall, Summit Street, Nov. 11.
Harrison Ct., at First Ch., Marshall, Nov. 14.
F. M. BOYLES, P. E.

Navasota District—Fourth Round.
Midway, at Elwood, Oct. 3, 4.
Madisonville Sta., Oct. 4, 5.
Navasota Sta., Oct. 7.
Porter Springs, at Porter Springs, Oct. 9.
Grapeland and Lovelady, at Grapeland, Oct. 10, 11.
Oakhurst, at Dodge, Oct. 11.
Anderson, at Anderson, Oct. 14.
Walker County, at Union, Oct. 17, 18.
Stantville Sta., Oct. 18.
Bryan Sta., Oct. 21.
Onalaska, Oct. 24, 25.
Cleveland, at Cleveland, Oct. 25.
Montgomery, Nov. 1, 2.
Brazos County Mis., at Wellborn, Nov. 8, 9.
Madisonville, at Madisonville, Nov. 9, 10.
Grouse Sta., Nov. 12.
Cold Springs, at Waverly, Nov. 15, 16.
Willis, at Willis, Nov. 16.
E. L. SHETTLES, P. E.

Pittsburg District—Fourth Round.
Cookville Cir., at Oak Grove, Oct. 3, 4.
Napies and Omaha, at Omaha, Oct. 4, 5.
Daup Springs, at Daup Springs, Oct. 10, 11.
Waukeid, at New Hope, Oct. 17, 18.
Mt. Pleasant Sta., Oct. 18, 19.
Comet Cir., at Nolan's Chapel, Oct. 24, 25.
Hughes Springs, at Avinger, Oct. 25, 26.
Winnboro Cir., at Webster, Oct. 27, 28.
Douglasville, at Cedar Grove, Oct. 31.
Nov. 1.
Linden, at Linden, Nov. 1, 2.
Cason, at Cason, Nov. 7, 8.
Daugerheld, at Daugerheld, Nov. 8, 9.
Hardy Memorial (Wednesday), Nov. 11, 7:30 p. m.
First Church, Texarkana, Nov. 12, 7:30 p. m.
Pittsburg Cir., at Reeves Chapel, Nov. 14, 15.
Pittsburg Sta., Nov. 15, 16.
O. T. HOITCHKISS, P. E.

Timpsont District—Last Round.
Hemphill (Bronson), Oct. 3.
San Augustine, Oct. 4.
Ituntington (Ituntington), Oct. 10.
Luikim Station, Oct. 9.
Livingston, Oct. 11.
Geneva (McAhan's Chapel), Oct. 14.
Burke (Diboll), Oct. 17.
Corigan (Mosco), Oct. 18.
Kennard (Bethel), Oct. 20.
Mt. Enterprise (Concord), Oct. 24.
Garrison Station, Oct. 25.
Pinehill (Longtranch), Oct. 28.
Center Church (Neaborn), Oct. 31.
Center Station, Nov. 1.
Meirose (Chreno), Nov. 7.
Nacogdoches Station, Nov. 13.
Appleby (---), Nov. 14.
Timpsont Station, Nov. 15.
J. W. MILLS, P. E.

Tyler District—Fourth Round.
Mincola Mis., at Olive Branch, Oct. 3, 4.
Gran Salinas Sta., Oct. 4, afternoon; preaching evening.
Tyler Cir. at Pleasant Grove, Oct. 10, 11.
Quintan, at Q., Oct. 17, 18.
Canton, at Wallace, Oct. 24, 25.
Edgewood, at E., Oct. 25, 26, preaching Sunday night.
Colfax, at Antioch, Friday, Oct. 30.
Ben Wheeler, at Holly Springs, Oct. 31, Nov. 1.
Wills Point Cir., at Alsa, Nov. 4.
Wills Point Sta., Nov. 4.
Murchison, at Murchison, Nov. 7, 8.
Marvin, Nov. 9.
Mt. Sylvia, at Sabine, Nov. 14, 15.
This is a very important round. Let every official member be present.
J. T. SMITH, P. E.

NORTH TEXAS

Bonham District—Fourth Round.
White Rock, Oct. 3, 4.
Honey Grove Sta., Oct. 4, 5.
Red River Mis., at Tiger Town, Oct. 10, 11.
Telephone, at Telephone, Oct. 17, 18.
Bavenna, at Bavenna, Oct. 24, 25.
Brookstone, at Pleasant Hill, Oct. 31, Nov. 1.
Bailey, at Hickory Creek, Nov. 6, 8.
Trenton, at Trenton, Nov. 11, 12.
Dodd, at Dodd, Nov. 21, 22.
Ladonia, Nov. 29, 30.
W. W. WATTS, P. E.

Bowie District—Fourth Round.
Blue Grove, New London, Oct. 3, 4.
Henrietta Sta., Oct. 4, 5.
Bellevue Sta., Oct. 10, 11.
Bowie Sta., Oct. 11, 12.
Ringgold, Belcnevite, Oct. 17, 18.
Nocona, Nocona, Oct. 18, 19.
Mergarle, Mergarle, Oct. 24, 25.
Archer City, Archer City, Oct. 25, 26.
Sunset, Soloma, Oct. 31, Nov. 1.
Vashti, Union Hill, Nov. 1, 2.
Craiton, Craiton, Nov. 7.
Dundee, Nov. 14.
T. H. MORRIS, P. E.

Decatur District—Fourth Round.
Greenwood Mis., at G., Oct. 3, 4.
Decatur Cir., at Sweetwater, Oct. 4, 5.
Perrin and Barton's, at Perrin, Oct. 10, 11.
Jacksboro Mis., at Wesley's, Oct. 11, 12.
Pilot Point, at Pilot Point, Oct. 17, 18.
Willow Pt., Oct. 17, 18.
Roanoke and Elizabeth, at R., Oct. 24, 25.

Argyle Cir., at Prairie Mis., Oct. 31, Nov. 1.
Bryson and Jermyon, at J., Nov. 7, 8.
Jacksboro Sta., preaching, night of Nov. 8.
Alford Sta., at A., Nov. 14, 15.
Chico Sta., at C., Nov. 15, 16.
Mexican Mis., at C., Nov. 16.
Bridgport Mis., Nov. 21, 22.
Decatur Sta., Nov. 22, 23.
S. C. RIDDLE, P. E.

Gainesville District—Fourth Round.
Woodbine Cir., at Woodbine, Oct. 3, 4.
Broadway Sta. (Q. C. later), Oct. 3, 4.
Dexter Mis., at Dexter, Oct. 10, 11.
Pilot Point Cir., at Bethel, Oct. 17, 18.
Pilot Point Sta., Oct. 16, 17.
Aubrey and Oak Grove, at A., Oct. 24, 25.
Denton Sta., Oct. 23, 24.
Montague Mis., at M., Oct. 31, Nov. 1.
Marysville Mis., at M., Nov. 7, 8.
Rosston Mis., at Gladys, Nov. 14, 15.
Era and Spring Creek, at Era, Nov. 21, 22.
Sanger Sta., Nov. 22, 23.
Myra and Hood, at Myra, Nov. 28, 29.
Denton St. Sta. (Q. C. Nov. 27), Nov. 29, 30.
J. F. PIERCE, P. E.

Greenville District—Fourth Round.
Lone Oak Cir., Oct. 3, 4, at Twin Oaks.
Lone Oak Sta., Oct. 4, 5.
Quinlan Cir., Oct. 10, 11, at Quinlan.
Commerce Sta., Oct. 11, 12.
Merit Cir., at Bethel Grove, Oct. 17, 18.
Jones-Bethel and Wesley Chapel, Oct. 24, 25.
at Jones-Bethel.
Greenville and Cash Mis., Oct. 31, Nov. 1.
at Concord.
Kavanaugh Sta., Nov. 1.
Fairlie Mis., Nov. 7, 8, at Fairlie.
Wolfe City Sta., Nov. 8, 9.
Celeste Sta., Nov. 14, 15.
Lee street Sta., Nov. 15.
Caddo Mills Cir., Nov. 21, 22.
Floyd and Salem, Nov. 28, 29.
at Floyd.
C. M. HARLESS, P. E.

McKinney District—Fourth Round.
Josephine, at J., Oct. 3, 4.
Wylie, Oct. 4, 5.
Nevada, Oct. 10, 11.
South McKinney, Oct. 11, 8 p. m.
Roseland and Cottage Hill, at R., Oct. 17.
Celina, Oct. 17, 18.
Frisco, Oct. 18, 19.
Carrollton and Farmers Branch, at F. B., Oct. 24, 25.
Lewisville, Oct. 25, 26.
Prosper, at P., Oct. 31, Nov. 1.
Anna, Nov. 1, 8 p. m.
Kemper, at K., Nov. 7, 8.
Richardson, Nov. 8, 8 p. m.
Copeville, at C., Nov. 14, 15.
McKinney, Nov. 15, 8 p. m.
Princeton and Wilson Chapel, at P., Nov. 21, 22.
Piano, Nov. 22, 8 p. m.
Anna and Melissa, Nov. 28, 2 p. m. (Q. C.)
Piano, Nov. 24, 8 p. m. (Q. C.)
Allen and South McKinney, at S. McK., Nov. 25, 8 p. m. (Q. C.)
Weston, at W., Nov. 26, 10 a. m. (Q. C.)
Richardson, at R., Nov. 27, 2 p. m. (Q. C.)
Blue Ridge, at P. G., Nov. 28, 29.
Farmersville, Nov. 29, 30.
CHAS. A. SPRAGINS, P. E.

Paris District—Fourth Round.
White Rock, at W. R., Oct. 3, 4.
Woodland, at Kanawha, Oct. 10, 11.
Detroit, Oct. 11, 12.
Pattonville at Sylvan, Oct. 17, 18.
Deport Sta., Oct. 18, 19.
McKenzie Cir., at Bethel, Oct. 24, 25.
Bogata Cir., at B., Oct. 25, 2

(Continued from Page 5)

SCARRITT BIBLE AND TRAINING SCHOOL.

September were somewhat marred by unexpected cool and rainy weather, but nothing could quench the warmth of the loving greetings to our dear seniors, and even the new arrivals did not have time to get homesick, for we keep interest alive and all hands busy, leaving no time to mope alone. For the first time in years the seniors largely outnumber the juniors but Miss Gibson says "they make up in quality," as they measure up to the new standard.

We confess to some disappointment in Texas this year, as you sent us only four new pupils. We are going to return you such fine graduates this time that you will be glad to send us many more next fall.

Bishop Hendrix's opening address on "Luther, His Land and Work," was of special interest, as he had just returned from Europe and was able to give us some wonderfully realistic word pictures. Our Church History students and their teacher, Miss Howell, were very grateful for this impetus to their studies. Not the least of this school's advantages is the close personal touch and warm interest of this truly great and good "man of God," our Senior Bishop now. We missed him last year and esteemed ourselves fortunate in obtaining his services between the many important engagements which keep him so busy. We are also much rejoiced to see his lovely little wife able to attend religious and some social affairs.

The shadow of vacant places in our hearts lent unusual solemnity to our opening this time, for two of our dear ones have been called higher during the summer—Miss Irma Ray, our domestic science teacher, and Miss Willia Francis, a recently consecrated deaconess, whom some will remember as the author of the dainty little booklet entitled, "Aunt Cindy's Little White Birds." During the past year we watched her character expand and beautifully like flowers kissed by the sunrises, until we realize now our Father was thus preparing her for the higher service beyond.

The past week was indeed a very full one for all our household. The seniors held their annual reception, which was, as always, "something new." This time it was a simulated moonlight picnic in the house, where greenery lined the walls and a full moon beamed down upon a gay crowd with tin buckets and ice cream cones. Some interesting games and songs made the allotted two hours pass very swiftly and the juniors and faculty expressed hearty appreciation of their entertainment. An added pleasure was the presence of two of our own graduates who were on their way to China, accompanied by a little Chinese lady who is returning after four years' study in America. Sunday afternoon our chapel service was devoted to the missionaries, and was indeed a beautiful and affecting service. On the rostrum sat Miss Laura Edwards from Korea, who being home on her furlough, is spending the fall with us for Bible study; Miss Norwood Wynn, a long-time missionary to Mexico but at present acting as Bible distributor among the Mexicans in the United States; Miss Cooper, of Korea, who is returning from her vacation; Miss Stallings, of Missouri; Robinson, of Alabama; our own Miss Stanford, of Waco, and Miss Vong Tsung, of China. After our outgoing missionaries had told, with glowing faces and thrilling voices, of the great joy and peace they felt in thus being so near the fulfillment of their long cherished plans for devoting their entire time to the Master's service, Miss Cooper followed with a ringing indorsement of their course, telling us of the years she had spent in Korea and cheering on these young soldiers of the cross by the certain knowledge that "it is worth while."

Mrs. Hargrove's closing prayer thrilled all hearts and was indeed both inspiration and benediction. The next day Miss Pearce arrived from Kentucky on her way to Korea, and at 5 o'clock all gathered in front to bid them "Godspeed." A sad, yet glad, adieu it was, and as the sweet notes of "God Be With You Till We Meet Again," floated on the air our eyes were almost too full of tears to see the waving hands fast receding in the distance.

A few weeks ago a few of us gathered in the same spot to see Misses Rankin, Bomar and Lester and Mrs. Pilley off for their return to China. The new recruits and the war-scarred veterans—God bless them all!

It fills one's soul with wondering awe to think what these lives mean to the world and to God's kingdom "on earth." All Southern Methodism should rally around this Training School with loving deeds and constant prayers, for God is indeed with us and is sending forth lives to glorify him and add many souls to the white banner of the cross.

Our Texas Club will number less this year, but they are all fine young women who will reflect credit on a fine State. Bear them up on the wings of prayer.

MRS. HATTIE ROSSER JACKSON.

OBSERVATIONS BY THE WAY.

Part I.

Where the personal pronoun appears in the plural in these articles it includes my wife. It was on the 20th of July we left our home in Fort Worth for Colorado Springs, reaching thereafter a delay of fourteen hours, caused by the wreck of the southbound train just south of Vernon, which resulted in the injury of a few people. We arrived at our destination just as one of the heaviest rains that had visited the Springs in many years ceased to fall. The weather was damp and quite cool, but ere the sun had reached the meridian the air became balmy and delightful. We found many Texans there, and among them not a few of our friends. There were people there from all parts of the country. Many came in their autos from Texas and many other States and as far northwest as Iowa and Nebraska. The autos are the rivals of street cars, bugies and railroads. But there were fewer tourists this year than usual. It was thought many were husbanding their finances of a trip next year to the Panama Exposition.

We were too late for the Billy Sunday meeting. It had just closed. But the religious impulse was plainly perceptible in Church circles. The pastors were preaching earnest evangelistic sermons with much zeal and quite pointedly and inviting penitents at all their services. Eight years ago I spent a short time in Colorado Springs and attended services at different Churches. At that time there was a manifest spirit of indifference and coldness. So the contrast between the two dates was striking. The echoes of the Sunday meeting filled the air. He is evidently a great revivalist, a man of great faith and power, having a fearless spirit. He hews to the line regardless of the falling of the chips.

Colorado Springs is an ideal place to spend a vacation. The climate is delightful. The town is nicely kept, the streets and sidewalks are wide and well shaded with stately trees. The buildings are magnificent and the association is congenial. The scenery is sublimely grand, which delights the eyes and calls forth the emotions of the soul in adoration to Him who made all things. The Printers' Union own a magnificent home here, situated on quite an elevation, with splendid buildings, and the grounds are artistically arranged and set with nice shade trees and the ground carpeted with green grass and decorated with beautiful flowers. Here the superannuate printers, the infirm and the unfortunate are well provided for. Those who have tuberculosis are provided with quarters so arranged as to give plenty of air and sunlight. The expenses of the home are kept up by a small monthly contribution from each member of the union.

This is a dry town, and no saloon can ever curse its citizenship. It is safeguarded by a provision of the original deed executed by Gen. Palmer, who founded the town.

Manitou Springs is about ten miles from Colorado Springs with Colorado City intervening. It is remarkable for its soda and iron springs. It has many attractions for tourists.

From Colorado Springs we went to Denver. Denver is remarkable for its brick buildings and shade trees. There are but few wooden buildings. They claim a popula-

tion of 215,000, but some think they now have about 225,000, as many have left during the past two years in quest of work. A State-wide prohibition election is to be held in November. I was informed that the saloon people are considerably disturbed over the situation. One thing I noted with regret, a large photograph of President Wilson hanging in conspicuous places with an inscription beneath purporting to be quoted from remarks made by the President some months ago, in which it is alleged he expressed himself as favoring local self-government and as opposed to State-wide prohibition. I felt sure when I saw one of these pictures hanging on a screen within the open door of a saloon that had it come under the observation of Mr. Wilson he would have felt humiliated. Words are things, yea, living things. Rev. W. A. familiarly known as "Bily" Sunday, is scheduled to begin a meeting here on the first Sunday in September to continue seven weeks. Eighty-one Protestant Churches of the city will be represented in the meeting. Great preparations have been made for the meeting. An immense tabernacle, estimated to seat 10,000 people, is now ready for the services. It is 178x251 feet. It has forty-four dormer windows for ventilation and light.

Eleven hundred persons have joined the choir, which doubtless will tax the platform erected for their accommodation. The sons and daughters of Ham are represented in the meeting and conspicuous in the choir. The speaker's voice will be conveyed to the remotest part of the building by the aid of an audiophone over his head. The tabernacle is provided with a room for lost and found articles, two public stations, a postoffice for the use of the ministers and the converts, two telephone booths and a special room for song books. All the pastors and each member of the choir have their individual seats. Two hundred and eighty personal workers will be under the direction of Rev. J. H. Elder, a Presbyterian pastor. These will work through the congregation. Six hundred young men have signed up under the leadership of a young man to work any where in the city and in the congregation to get their young men friends to become Christians. I have never known such a perfect organization. For several weeks cottage prayer meetings

have been held on Tuesday and Friday afternoons in all parts of the city. The expenses of the meeting to begin with amounted to \$15,000, which the Churches were called upon to raise in the beginning. Mr. Sunday's party consists of himself and wife, Mr. E. H. Emmett, B. D. Ackley, H. A. Rodehaver, Miss Frances Miller, Miss Grace Saxe, Mrs. William Asher, Joe Speice and Fred Seibert. Speice is the architect who builds all of the tabernacles for Mr. Sunday. He says the one in Denver is the best he has ever built. Seibert is the janitor, who takes care of the tabernacle, and looks after the comfort of the audience. All of them are enthusiastic personal workers. Mr. Sunday is a great organizer, and thousands are converted at his meetings.

This magnificent tabernacle was opened on Friday evening, the 4th inst. The music was good, the speeches were pointed and spiritual. However, Mayor Perkins appeared to be out of his chosen field, which I judge to be politics. But everybody appeared enthusiastic and hopeful as they repeated their watchword, "Denver for Christ."

R. C. ARMSTRONG.

(To be Continued.)

CALVIN CROZIER, HERO.

By A. M. B.

South Carolina has a Civil War story similar to that of Sam Davis, of Tennessee, though the young hero of this story was not her own son, but a native of Texas. Of late the story of Calvin Crozier has been revived by the Southern press, and it assuredly is worthy to be kept in remembrance.

At the close of the war Calvin Crozier, a young man who had enlisted in a Texas company, was on his way home. While passing through North Carolina two ladies, who were also en route to Texas, were placed in his charge. At Newberry, S. C., their train was halted, and the information was given out that it would be held there over night. Young Crozier and the ladies decided that they would not seek a hotel, but would remain aboard the train.

About midnight some negro soldiers, belonging to the Thirty-third United States Regiment, Colonel Trowbridge commanding, entered the car and forced their attention upon the ladies in young Crozier's charge, using obscene and insulting language. Striving to be calm, Crozier requested them

to leave the car. They refused and grew insulting.

Finally a difficulty arose. Crozier tried to eject the negroes, and in the struggle one of them was wounded by a pocket knife in Crozier's hand. The negroes then left the car, threatening dire vengeance against the young man.

In an hour or so they returned and, in the dim light of the car, mistook another young man for Crozier. This was Mr. Jacob Bowens, a citizen of Newberry, who had gone aboard to be with some friends. Despite his protestations of innocence, they dragged him from the car. Taking him into a nearby strip of woods they made preparations to hang him.

In the meanwhile Calvin Crozier became aware of what had happened, that the negroes had seized and dragged away an innocent man who was about to suffer in his stead. Scarcely a moment did he hesitate although the ladies in his charge sought to turn him by tears and entreaties from his purpose. They warned him that he would be killed. Yet, though he himself was sure that death awaited him, his resolution was firm. An innocent man must not suffer. He could have kept silent, and his own life would have been spared. But to this young hero death was preferable to dishonor. He hastened to the grove and announced to the negroes that he was the man they sought. He was just in time to save Mr. Bowens. The rope was already about this young man's neck. Not waiting to untie it the negro fiends at once turned upon young Crozier and riddled him with bullets. They left the body for the citizens to bury. It was at first interred in the old cemetery. Later, after the laying out of beautiful Rose-noun, Crozier's body was removed there and a monument erected over it. Fresh flowers, the offering of the women and children of Newberry, are often placed there. Thus is the memory of the young hero kept green, and the story, told by parent to child, loses naught of its loving appeal as the years pass on.

Montreat, N. C.

There is a truly ridiculous story of a man who went to a certain community upon the train and taking passage in an antiquated hack, which was being driven at a very rapid gait, at length called out to the Jehu who was driving, and almost breathlessly asked him if he would not "please drive a little slower," and being asked why, replied: "The bottom fell out of this hack about a quarter of a mile back, and I have been running on the ground ever since." That illustrates very well the predicament of certain theological theorists who have set forth with quite a flourish of speed in a conveyance of other theorists' contriving. All out of breath at last, some of them would fain "go slower" if they could.

Southern Methodist University

Impressions Of Visitors To University Buildings

Brother J. H. Griffith, President of the City National Bank of Taylor, Texas, paid the University an appreciated visit recently and seemed much pleased with progress made. We quote from his letter as follows:

"I was delighted with my visit to the Southern Methodist University plant in Dallas last week, and in reply to yours of 3rd instant, asking for my impressions of the plant.

"You certainly have a fine start toward the foundation of a great institution. With over 600 acres of land owned, and an interest in other tracts surrounding the modern first-class structure, Dallas Hall, already completed, and the Boys' Dormitory nearing completion, looks like you have something to show for your labor and a plant of which the Methodists of Texas should be proud.

"With a constituency embracing the territory west of the Mississippi the Southern Methodist University has a great field of usefulness before her."

One of Our Visitors Wishes She Was a "College Girl Again."

Mrs. A. W. Hall, of Vernon, was a visitor to our buildings some time since and on her return wrote us con-

cerning her impression as follows:

"I am writing to say our trip to Dallas Hall was indeed a delight that has left a lingering memory, strong enough to make me wish for that 'backward turning of time that would make me a college girl again.'

"In Dallas Hall there's artistic beauty to charm the eye and heart; poetry to enliven the imagination and wake the dormant muse; history to arouse the thirst for knowledge; dignified and magnificent architecture to spur the ambition; sufficient of all to mould the ideal of any boy or girl with an open heart and mind and cause him to make such a perfectly constructed building of the soul and mind with which God has endowed him.

"With strongest admiration for the present achievements of Southern Methodist and very best wishes for her future accomplishments, I am, etc."

From Chief Justice Brown, of the Supreme Court of Texas.

"It gave me great pleasure to visit your institution, and I am glad to say that I regard your preparation for university work as superior to anything that I have seen. I am sure

that your work will be blessed with success and great benefit to the State of Texas."

HURRAH—"THE BLUE RIBBON CLASS."

The Department of Religious Education has to report, and this is done with much pleasure, that the first of its bonds to be paid in full was the one for fifty dollars by the Beginners' Department of First Church, Fort Worth, the check for that amount accompanying the following letter:

"Fort Worth, Sept. 14, 1914.

"Enclosed you will find the check from the Beginners' Department for fifty dollars, which is the first department in our school to rat e their bond in cash for the Department of Religious Education in the Southern Methodist University.

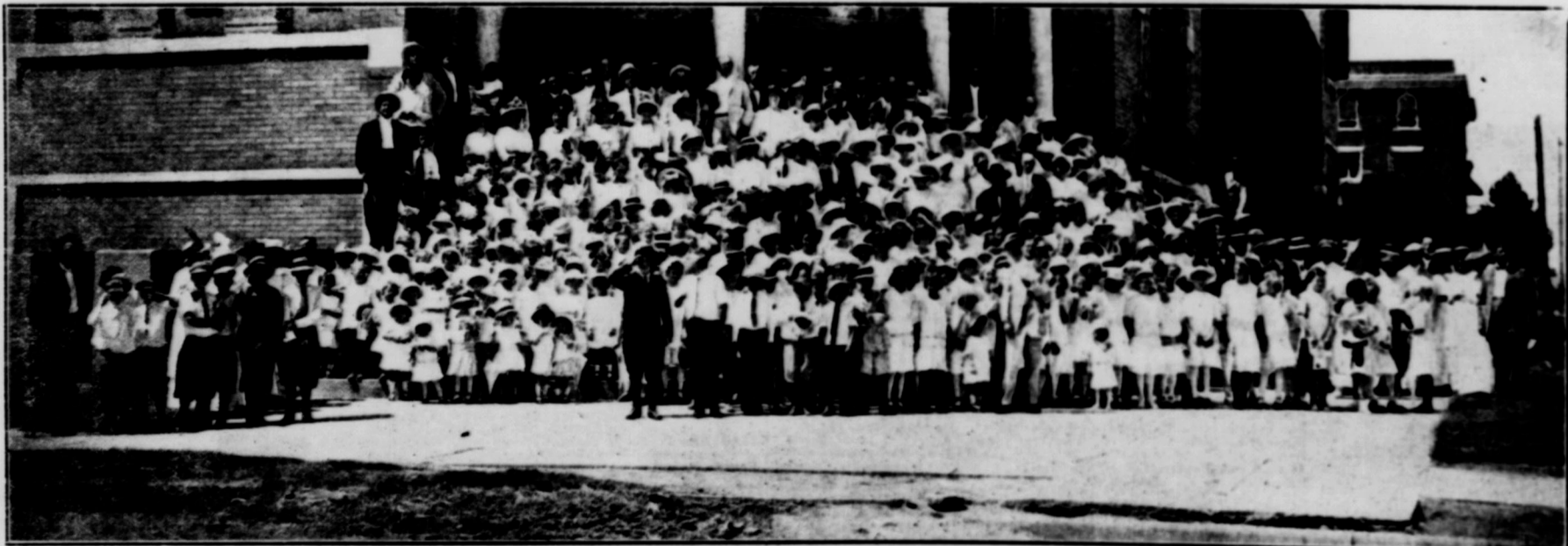
"We hope that this Department of Religious Education will train many teachers and leaders for modern Sunday School work.

"E. ROSEMOND STANFORD.

"Director of Religious Education WILLARD STREETMAN.

"Superintendent S. S."

And so the children are leading in this work



Above is another leading Sunday School in Texas, and in reference to the Department of Religious Education in Southern Methodist University, Wichita Falls is the leading school of the North Texas Conference. Rev. J. W. Hill, D. D., is pastor and T. A. Baggett, superintendent, and of course when the opportunity was presented the people did a splendid thing. And what a pleasure it will be to see the scores of these boys and girls acknowledged as expert Church workers when they graduate from the University.