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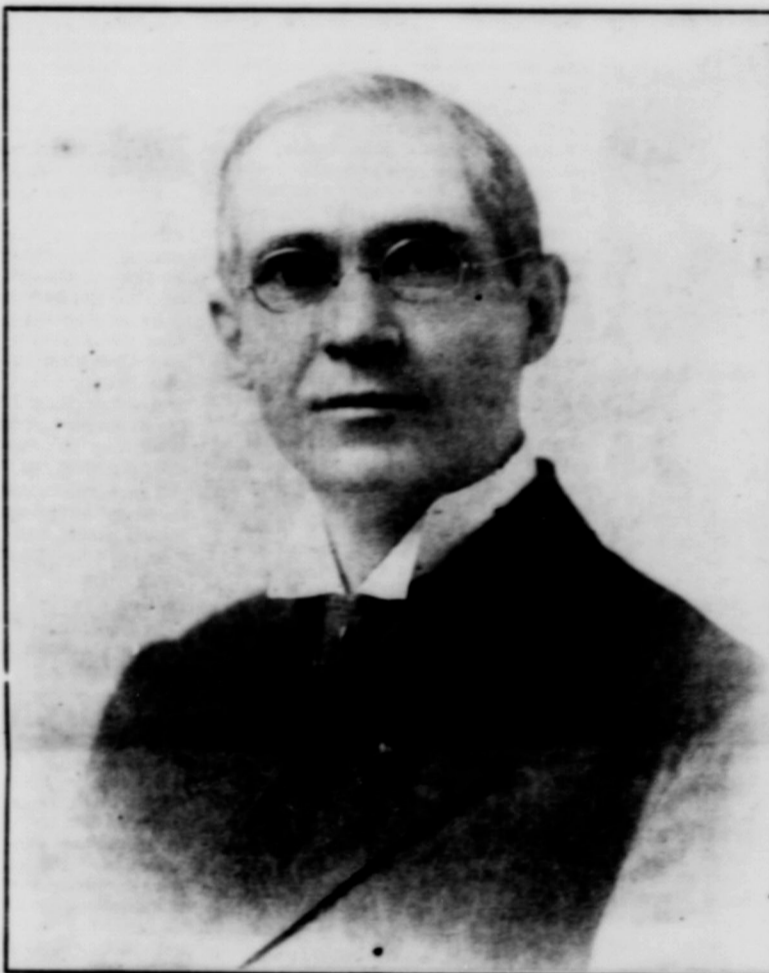
A Most Refreshing Concession

THE Canadian General Conference of the Wesleyan Methodist Church of that Dominion recently took unanimous action in accepting their special committee's findings anent the question of union with the Presbyterians and Congregationalists, and if those bodies accept the plan then those three Church organizations will become one in their autonomy. Our good Doctor Gambrell, of the Baptist Standard quoted this action, and in great magnanimity of spirit proceeded to indite the following:

"This is sensible and consistent. These bodies have a common origin, a first or second-hand in the great move out from Rome. They brought out of Rome common doctrines, such as infant baptism, sprinkling and pouring for baptism and the radical doctrine—the right of Churches to change rites and orders to suit times and places. They symbolize together. There is nothing to prevent their union except a preference, more or less stubborn. They can and should unite. With Baptists it is wholly different. We can neither accept their rites, nor their Church orders nor their fundamental principle of the right to change what Christ fixed. But we will be glad to see the union movement progress."

The apparent innocency of the Doctor's assumption in the above is superlatively uplifting. He is so inspired with the thought that other people are able to see things alike in the interest of the kingdom of God that he is really willing for them to unite and put forth their effort with one supreme purpose to forward the Master's cause. But he puts his willingness on the ground that these great Protestant bodies have a "common origin," that they came out of "Rome!" Dr. Gambrell is the only man who has made that discovery. Neither the Methodist, the Presbyterian nor the Congregational organizations ever had the most remote connection with Rome. But everybody knows this except the complacent editor of the Baptist Standard!

He furthermore says that "they brought out of Rome common doctrines, such as infant baptism, sprinkling and pouring for baptism, and the radical doctrine!" This dictum is more than superlatively uplifting, it is transcendently stunning! Before ever Rome made up her mind to turn to Christianity, when she was burning Christians at the stake and throwing them into the arena to be rent by wild beasts for the delectation of the shouting multitudes, Christians were dedicating their children in baptism and were receiving baptism without any reference to the mode. Even in Paul's day such was the case. And it remained the case until within a comparatively short time when, for the most part, American Baptists be-



BISHOP JAMES HENRY MCCOY

Bishop McCoy, after a strenuous study of the situation in Texas, has again entered our State and is now holding the West Texas Conference in Austin. He will hold the Central Texas at Hillsboro, the Texas at Bay City, the North Texas at Denison and the Northwest Texas at Sweetwater.

James Henry McCoy, D. D., was born in Blount County, Alabama, August 6, 1868. He is a son of the late Rev. W. C. McCoy, D. D., who was a member of the North Alabama Conference from the date of its organization to the time of his death, eighteen years ago. He graduated from Southern University, Greensboro, Alabama, with the degree of Master of Arts, in 1899. In the fall of that year he joined the North Alabama Conference. He has served as pastor in this conference for fifteen years, closing his pastoral work at Highlands Church, when he became President of Birmingham College. He was editor of the Alabama Advocate for eighteen months. The degree of Doctor of Divinity was conferred upon him by Southern University. He was elevated to the Episcopacy at Asheville, North Carolina, in 1910. He was married December 31, 1895, to Miss Annie Bradley. He makes his residence in Birmingham, Alabama.

gan to lay stress on immersion as the only mode of baptism. And they are the only people today in Christendom who make the mode of baptism a condition of Church membership. In England they rarely ever lay any particular stress upon these things. And so it is in many of our own Northern centers. But when you come South, particularly in the rural sections and villages, baptism by immersion is the staple of much of the preaching of Baptist ministers. Many of them do not know anything else. When Dr. Gambrell has them three or four weeks in his Fort Worth seminary and they go out to fill rural appointments on Sunday, they usually talk learnedly of "baptidzo."

But while it is right and proper for all other people to get closer together in their spirit and fraternity in order to accom-

plish greater results for Christ and humanity. Dr. Gambrell calmly admits that Baptists are not able to think of such a thing for them. They are so intensely selfish, from his standpoint, and so infinite in their understanding of the mind of Christ, that they must get off in a corner of their own and have close communion all to themselves. The rest of the world is in error, but the Baptists hold all the truth in perfection. We sometimes wonder if dear old Doctor Gambrell believes such unadulterated rot.

Recently the Doctor rejoiced in the fact that the Baptist Church had "no system of doctrines and usages" with which to build up and give perpetuity to their study and understanding of the truth. But in this last deliverance the Doctor seems bound by some sort of "a system" that

forever forbids the Baptists taking any part with other denominations in bringing about the wish expressed by Christ just before his agony that his followers might be "one."

We can see really but one reason why the Baptist Church is acting the part of wisdom in keeping out of all efforts put forth by thousands of other Christian people to come into a closer federated relation with each other, and that is their inability to get along harmoniously among themselves! They fuss and quarrel and rend each other until their own denomination has been divided into a dozen distinct organizations and their divisions continue to multiply; and how could they get along with other people? Nearly every one of their local organizations is disturbed by dissensions. Here in Texas they have had the "Board Party" and the "Church Party" ever since Dr. Gambrell and his policy have been in vogue in the State. When you go to the small towns in Texas and to many of the larger ones, you find two Baptist Church organizations and their relation to each other is frequently so hostile that many of their members are at dagger's point. Therefore, for the good of the unity of sentiment growing among all other Protestant denominations, it is well that the Baptists hold aloof from the movement as long as men like Dr. Gambrell hold the reins of authority in that Church. It would be pandemonium the moment the Baptists entered the movement, headed by men of his spirit and teaching.

But according to the correspondent who called the Doctor down sometime back along these lines, we indulge the hope that even the Texas Baptists in some quarters are showing signs of seeing the light and many of them already concede the fact that other denominations are valid claimants upon Christ's favor and approval; that the Baptist Church is only a small part of the universal kingdom of God. But good old Doctor Gambrell will continue to live impervious to such light and he will die in the belief that he and his people alone will enter the pearly gates and take charge of the Church triumphant.

No preacher can afford to be too anxious about his appointment for the ensuing year. But no preacher can afford to be indifferent on the subject. The best way to command a desirable appointment is to so prepare one's self as to be worthy of it and then work in such way as to show results. That sort of a preacher need not worry much about his field next year.

The higher one climbs on the ladder of life the greater are the responsibilities that confront him. He has more occasion to watch lest he fall into temptation than the man at the bottom; for when the one at the top happens to fall, how great is that fall! He brings the ladder and often the whole structure down with him.

A Texan's Impressions

Of Sights and Scenes by the Way, and in the City of Atlanta, and Our Great University Just Opened.

By REV. R. W. ADAMS, Huntsville, Texas.

In the first place I will say that I have been a'bout some, but never told it before.

We left home, R. W., Jr., and myself over the I. & G. N. Railway for Houston on our way to Atlanta. The first mishap was the delay of Rob's trunk and this gave no little annoyance, for this aforesaid trunk contained all of his clothes and "then some" for his mother packed it.

At Houston we took the Southern Pacific Railway for New Orleans, and had a pleasant night's run over this fine old road. From New Orleans to Atlanta was to me a new experience, for I had never been this way before. The Louisville & Nashville is also a first-class road, with fine equipment and smooth track.

Like old Gulliver, I have always been an aristocrat in taste with but little to back it up or meet the demands.

Now on those fast trains there are no stops for dinner, so you have to eat "in transit," and the eating is good, but when it comes to paying for a hearty breakfast for two out of a slender purse you feel like you were on your way to Jericho from Jerusalem and had met that famous band.

Southern Louisiana, Mississippi and Alabama continue the swamps from the Caumont in Texas and produce cane, rice, frogs, gallinipers, alligators, niggers and some whites and a few other by-products.

New Orleans is a dingy old town, and appears as if it had not washed its face "since befo' de wah."

This is one city in the South that ought to clean up morally, for no city can be truly great and foster the saloon with all its attendant evils.

Alabama, from Mobile to Montgomery, is largely given over to trucking, and fruit, and the turpentine industry. This part of the State looks poor to a Texan, but folks live here and seem to be doing well. After all it is the men and not the soil that make a country.

Tarsus, the great seaport town, with all its wealth as a commercial center, would have been almost lost to history if one Saul had not lived there.

From Montgomery through Eastern Alabama and Western Georgia, the country takes on a different appearance and good farms and prosperous towns dot the highways.

We reached Atlanta at 11:30 at night and went at once to a hotel, and from the weariness of the journey had no trouble in visiting the land of Nod.

I dreamed that night of those a thousand miles away; what strange web our dreams weave, for in the sub-conscious state, time and space seem to be obliterated. I believe it is the spirit man stalking forth, or ghost, or other self in freedom, or else a big supper on a dining car.

I will say right here and now that I like Atlanta and those big-hearted Georgians, for they give the stranger within their gates a hearty welcome.

Wednesday morning marked the opening of our new University, and was a great day for our entire Methodism.

Thank God the lure of gold did not buy our Church or bribe our leaders. Neither did adverse court opinions discourage Bishop Candler "the noblest Roman of them all," for he went to work at once after the Vanderbilt matter and brought to pass seemingly impossible results.

The Governor of Georgia a great lawyer, an editor, and a Bishop all delivered messages of good cheer and the wheels of the new mill were started to spinning.

Bishop Candler is the Church statesman and philosopher of our Methodism. He has a great grasp on any situation that presents itself to him. He does not seem to be dependent upon the ordinary processes to reach conclusions but brushes aside all difficulties and goes at once to the heart of the matter.

This new venture in the realm of our educational activities is destined to be one of the great institutions of our Southland. It has behind it a great Church, a great layman, a great city, and a great Bishop.

Atlanta is the most world and religious city in the South without doubt, for she has banished the saloon with its twin sister the reservation. She has more Churches and

better attendance at their services than any city I know.

The Sunday law is observed and the business of the town is closed all day and the men go to Church. Our new University has a first-class faculty, for in every case there is a picked man for the position.

These men are all noted for their scholarship and godly character. The student body came from Texas on the west to Maryland on the east and from all parts of our Southland and even from Ohio.

I stayed in the dormitory for a week and learned to know most of the young men, and I pronounce them first-class.

On Friday night the ladies of the Memorial Church gave an informal reception to the new students. One of the maiders fair made me blush when she asked me if I was a student. I told her that I thanked her for the compliment, but would be glad to introduce to her my son, who had joined the band of students. Secretly I felt that I would like very much to have the work of preparation over, for I would make a better job of it I am sure. No man can become vain in his conceit if he at all feels the onward march of the world about him. All that one man can do is too small to cause him to become puffed up in his self-esteem, or make him proud of his endeavor.

On Sunday morning I heard Bishop Hoss preach a truly great sermon viewed from any angle. It had power and moving force in it. I like intellectuality, but I love better the heart throbs of our holy religion.

Bishop Denny at night preached a splendid sermon on "Character." The editor of the Wesleyan Advocate is a fine fellow to "hob-nob" with and is brotherly to the stranger, by the way.

On Monday I had to turn my face towards the West, and as I left behind my firstborn, I am not ashamed to say that a heavy mist came over my eyes, for he had never been so far from home before. Of course my heart turns to Atlanta when so much of it is centered there. My prayer is that this fine six-foot lad may be wiser and better than his father.

I found that the circuit and the parsonage were the recruiting stations for our ministry. God bless the circuit rider. God bless the preacher boys. God bless our new University and our Zion.

On my return trip I caught the "New York-San Francisco Limited." It is indeed a truly "De Luxe," fit only for nabobs and the like. I relieved the loneliness of the journey by observing folks. "No study of man like man."

This is the honeymoon train for the West from the East, and we "had 'em." One young couple pair that seemed to revel in wealth, for they had a whole section on the sleeper that cost like smoke, but who cared, for old dad was footing the bill. The bride was dissatisfied with the whole thing and seemed to need a spanking for she made it hot for "porter" and "waiter" and hubby, too. I predict that she and he will be in the divorce courts as soon as their moon sets. The groom seemed to like his peculiar smelling cigarettes best of all.

There was another and a far more interesting couple of real old folks. The groom was seventy if a day, and the bride was "tally," judging from looks. I learned that he had been a widower of two previous ventures. Nothing like a widower courting, for he has the "hang of the think." "He weaves in and weaves out and leaves the ladies all in doubt as to how old he is and what he is worth and whether or not he owns the earth."

This old groom was as attentive as a hen with but one chick and the bride smiled all the way, pleased with everything. Nothing but a funeral will break this match.

Right here comes a story that I heard recently. A widower had taken to himself his fourth wife, all the previous ones were dead. On the first Sunday afternoon in the home village he carried his bride out for the sights and scenes. They came to the cemetery and he at once led the way to the lot made sacred to him by the dust of three wives. On the headstone he read to her from one side, "To the memory of Sarah Siple, Beloved Wife of Silas Siple, Died, 1882." On another side he read, "To the Memory of Mary Siple, Beloved Wife of Silas Siple, died, 1894."

On another side he read, "To the Memory of Malinda Siple, Beloved Wife of Silas Siple, Died, 1910." On the fourth side he read to his present

beloved companion this verse: "Be ye also ready," and she fainted.

Well, I am back in Huntsville, working to keep matters in good shape these hard times.

Soon we shall meet in Bay City, and then the work is done for 1914.

I feel grateful to our Lord for his mercies to me as I have gone out and returned on his mission and in his name.

R. W. ADAMS.
Huntsville, Texas.

THE NEW THEOLOGY.

By J. E. Harrison, D.D.

THE PERSON OF CHRIST.

In this chapter, Number Two, I call attention to the contents of Chapter Number One, which appeared in the Texas Christian Advocate last week.

I begin with the last item of that chapter, which is Article Two of our Articles of Religion.

It declares emphatically our belief that the Son is the very and eternal God and of one substance with the Father, and that he took man's nature in the womb of the Virgin Mary, so that two whole and perfect natures, that is to say, the Godhead and manhood were joined together in one person, etc.

In the Discipline of 1910, paragraph 287, question 4, is asked: "What shall be done with those preachers who disseminate, publicly or privately, doctrines contrary to our Articles of Religion?"

"Paragraph 288. Answer: The same process shall be observed as in case of immorality; but if the offending preacher engage not to disseminate," etc.

I quote from Article Two to show what the Methodist Episcopal Church, South, believes concerning the person of Christ, and I quote from the administrative part of the Discipline to show how much importance is attached by our Church to the maintaining of that doctrine in our preaching and teaching.

The teaching concerning Christ as taken from Arius and the others is as follows:

1. Arius. Christ is "God's perfect creature, but not as other creatures, but created by the will of God and endowed with his own glorious perfections."

THE NEW THEOLOGY.

In the Advocate of October 1, is an illuminating article on the above subject from the pen of C. W. Webb. It is especially luminous, not only in the amount of light that it sheds forth, but in the kind of light that radiates from it. Indeed the very source of light is shifted from the Word of God to the conscience of man. "Conscience is the medium of interpretation." It is to say what is true and what is false. Of course, one is left to wonder just whose conscience is to sit in judgment on the meaning of revelation; since consciences differ so widely in their standards. Are all to follow the dictates of the conscience of some one man, or is each to follow his own and travel at as many angles as there are men? Conscience seems just a little hard to define. It seems not to be one thing but many; that is to say, each man has one, if he has not worn it out. I suppose conscience is the power or faculty of the soul that grades the mental and spiritual output and intake of the heart or life-center, passing judgment on the thoughts and actions as they go and come. But where did conscience get its law of gradation? If conscience is to set the standard for man, who is to set the standard for conscience, and how is conscience to come into possession of the knowledge of this standard? Some one hath said, "He that trusteth in his own heart is a fool," but possibly that one did not belong to the "new school of theologians."

Where Christ came from, the method of his coming, the miracles that he wrought and even his resurrection from the dead are of small moment to the "New Theology." These do not prove his divinity, but the "principles that he laid down" are his credentials. "Joseph Smith" would do as well if he had the "principles." Anybody who has the "principles" carries the credentials. No wonder that "there be gods many and lords many" seeing that so many have laid down "principles" and set up standards, the only test of which being some fellow's conscience. Just where all this light emanates from is hard to determine. Part of it seems to have come from the "inside of the cup." I knew that the "outside of the cup and the platter" looked all right, but hitherto I was not quite certain of the contents of the inside; I am now satisfied.

Why should one believe in the virgin birth and the resurrection of Christ when he can analyze "principles" and satisfy conscience? The

2. Socinus. "Christ was more than all other human beings, superior in endowments, but not in nature."

3. Channing. "Jesus * * * as one mind, one heart, answering to my own in all its essential powers, enlarged, exalted, so as to constitute him the unsullied image of God."

4. Gladden. "Jesus Christ stands forth not only as the brightness of the Father's glory, but as the perfect flower of humanity."

Now, if the reader will take the statement of Arius, who died 336 A. D., and place it beside that of Dr. Gladden, who is the present most conspicuous exponent of the New Theology, I am sure the reader will find that the two statements are wonderfully similar notwithstanding the fact that sixteen centuries intervene between them.

Arius calls Christ "God's perfect creature," while Dr. Gladden says he is "the perfect flower of humanity."

To me they mean the same thing. If I am correct, then, Gladden teaches identically what Arius taught concerning Christ's relation to human nature.

Again, Arius said that Christ is "endowed with His (God's) own glorious perfections."

Dr. Gladden declares "Jesus Christ stands forth * * * as the brightness of the Father's glory."

In these two statements, sixteen centuries apart, the reader will readily discover almost perfect identity.

Dr. Gladden in the twentieth century, therefore, declares as New Theology, in almost identical language, the teachings of the great heretic of the fourth century concerning the person of Christ.

By comparison the reader will find that Socinus in the sixteenth century and Channing in the nineteenth century taught practically the same doctrine concerning Christ as was taught by Arius in the fourth century and is taught in the twentieth century by the exponent of New Theology.

The main points in present day theology have come along with Christianity itself. They are not new.

Note: In quotation from Arius last week, "God's perfect nature," should be God's perfect creature.

In quotation from Gladden, "That he had a human father," should be no human father.

virgin birth was only recorded by "two of the gospels," and does not one man in this day know more than two knew in that day? To deny the virgin birth is not to deny the divinity of Christ; it is just to deny the truth of the two gospels which recorded it. The question is not, is the "virgin birth the highest evidence" of Christ's divinity, but is his divinity "accepted on any evidence? That is a divinity different from any possessed by man."

Watch again the scintillations as they flash. "The sole test of a man's conception of the divinity of Christ rests upon his interpretation of that divinity in terms of actual life." That is "new," sure enough. One must interpret it before he conceives it. I am convinced that the "New Theology" was built by that process. When it was set up, "faith" did not come "by hearing and hearing by the Word of God," but somebody interpreted it and then thought he conceived it. This "New Theology" did not get its superior light from the Scriptures, but from the "higher, holier medium of man's mind and soul." It did not discover Christ in the Bible, but its devotees boldly say, "in themselves they recognize the Christ type." What the above lacks of reaching the "speed limit" may be supplied in the following: "The Holy Scriptures largely represent the voice of God to the ages of the past." Back in those days, "the world by wisdom knew not God," but in these days the words of the wise are most mighty. "No doubt but ye are the people, and wisdom will die with you." What need have we with the Scriptures in this enlightened age? "Conscience came into its own" when this new light dawned, and every man is now a law unto himself; he needs no guide but conscience, since it is quite capable of analyzing the "principles."

Adam's fall was a very tame affair. Hear him: "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." Or in other words: There was no more involved in Adam's fall than is involved in the sinning of any other man. Each man does his own falling and it has no effect on the other. And anything is all right just so you do not know that it is wrong. There again, "ignorance is bliss."

But what equals the "New Theology" on the atonement? "The atonement grew out of Jewish sacrifice." The Jewish sacrifice was not because of the atonement or its necessity, but the atonement was because of this

sacrifice. The atonement was not because of man's fall and helpless condition, or yet because of God's great love for the race, but because some Jew built an altar and killed a calf.

On the resurrection of Christ and the human body this "new" light now shineth. "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. 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." Not the resurrection of the body, but the Spirit. I was of the impression that a thing must be dead before it could be resurrected from the dead. I was also led to believe that the Spirit was alive and had always been a living being. Hence, my surprise at the brilliancy of this revelation. Christ was resurrected in the "hearts of men." He seemed to be anywhere else than in men's hearts when he was buried, but with this "New Theology" he need not rise from where he was buried.

What became of his body they do not tell us, but it is to be expected that this will be revealed by some "new" conscience interpretation at a distant day. Possibly this quotation from Mr. Webb explains its abode. "But that the body must go back to and remain as dust." There goes our old, antiquated idea of the resurrection; brushed away before this superior light at a single flash. A "New Theology" indeed! The wonder is that it had not been discovered long ago; possibly it was. I believe the Sadducees held a doctrine somewhat like it.

The new birth is equally luminous under the touch of this facile pen. "The new birth of the future must mean that high and holy resolve."

It will not mean the change of one's heart or nature by the Spirit of God, making him a new creature or creation but a "resolve" made by man. In fact, all the help that man needs is an example to show how it is done.

God's message to the world was not his Word but his Son. When this "message" came, all other things, it seems, were swept away. "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." The "living message" leaves no place for the written, as a matter of authority of life.

Past revelation was only partial and for a limited period, but now revelation is dawning into full glory, through "conscience" vision and interpretation.

Christ is called the "message," and the message is called "it." I had understood that the Christ of the "New Theology" lacked much of being the Christ of the old, that he was a rather bloodless Christ and that, if he died, his body did not rise, and that in other respects he was quite a different being from what the early Church took him to be, but I did not know that he had descended to "it" with a small "i." But with "it" this people of "new strength" would sweep clean from the past all that we "commonly believe." The Christ of the old theology is more than a message; he is a God and in no sense does his being take the form of "it."

Finally, he says: "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." There is something really refreshing in that eloquent statement. The profession and confession are once luminous, brave and to the point. What attainments have been reached? And what ignorance has been overcome? Then the emancipation from the thraldom of the old orthodoxy and the old Book makes one breathe more easily. No marvel at the inspiration that grows out of such a deliverance.

This has not been written with the hope of changing the minds of those who are "becoming inspired with this new strength," but to let my friends know that I am still learning and not drying up into a fossil. May we not soon have the second edition?

J. W. W. SHULER,
Morgan, Texas.

Let us be content with what we have; let us get rid of our false estimates, set up all the higher ideals—a quiet home; vines of our own planting; a few books full of the inspiration of genius; a few friends worthy of being loved and able to love us in turn; a hundred innocent pleasures that bring no pain or sorrow; a devotion to the right that will never swerve; a simple religion empty of all bigotry, full of trust and hope and love; and to such a philosophy this world will give up all the empty joy it has.—David Swing.

HOW I BECAME A METHODIST. Rev. H. O. Launch. Number Three.

Sunday after this the doors of the Church were opened. Quite a number joined. I did not, although I knew that I ought to have done so. I had been baptized and confirmed in the Lutheran Church, therefore "joining the Methodist Church" looked like treason to Luther to me.

One day I was told that Bishop Key would be at the college for supper. I had never seen a Bishop before, and thus I determined at once that I would take a good look at Bishop Key. And while they were sitting at the table, I slipped near the partly open door and peeped in. I was disappointed in the Bishop. I had expected to see a great man, all dignity, clothed in a red or black gown, on some elevated seat, eating all by himself. But in place of that I saw a white-bearded, benevolent looking old gentleman, sitting in the midst of the folks, like some grandfather among his children and children's children. Sister Lloyd told me afterward how the good Bishop had bragged on the good butter that she had made. I thought then that part of that praise should be mine, for I had fed and milked the cows. Sister Lloyd then had taken charge of the milk; Hermon Lloyd had to turn the churn, and then had come Sister Lloyd's job again.

One day I unearthed a lot of large pasteboard cards with about fifteen rules for the young ladies' boarding department printed on them. These rules furnished some interesting reading for me. I soon learned all that the young ladies must do, and must not do. Dr. Lloyd did not use these cards. I hated to see them put to no use, and thus I tacked them up in the cow barn. But the words "young ladies" I changed into "cows." And changed thus, the rules for "Cows' Boarding Department," read something like this: "Cows not allowed in each others' rooms after 5 p.m." "Cows must come to their meals fully dressed." "Cows are not allowed to visit without permission," etc.

Reading about "Siwash" and the "Eat-a-bite-o-pies" strongly reminded me of the Polytechnic and her societies. The imp of mischief was ever present. We would slip into the other boys' rooms and sew up their pants' legs. One morning, the hammer to the library bell was missing. Two hours were given to Ernest and Hermon Lloyd to put the bell back into commission. The trick on Prof. McSwain proved an utter failure. With his knife blade, through the doorcrack, he cut the Gordian knot, which was supposed to confine him to his room during the Greek recitations. Greek must have caused considerable heartache among the students; quite frequently they would sing, "There's a land where we won't study Greek, and by faith we can see it afar." No tricks were played on Prof. Mister. But the boys would say if a certain professor were to fall into the piper in place of hollering "suue," he would at once begin to calculate how long it would take the hogs to eat him up. On the first day of April all the teachers went to their classes, but the house was almost empty; the students had gone picnicking. One of the girls said "The first of April comes but once a year." "So does the second," replied Dr. Lloyd. And the second came with all the fatal consequences of the first. But the limit was reached as the street car track was greased near the Sycamore bridge, and almost the entire faculty had to foot it a mile uphill to the college. I thought we would never hear the last of it. Prof. Sigler, doubtless one of the party, seemed unable to recover from that walk. The criminals were never discovered. Should Prof. Sigler see this, here is a flower for him. He would never laugh at me in school or out of it; he would take time to explain the mysteries of English grammar and orthography to me. Foundation of the little English I know is due to his teaching.

Thus life at the college rocked on. Dr. Boaz was holding a protracted meeting at the Mulkey Memorial Church and invited Dr. Lloyd over to help him. I went with Dr. Lloyd one night. I must have looked pretty tough and sinful to a certain lady. She had made up her mind that I belonged on the mourners' bench; nothing that I told her seemed to satisfy her. Dr. Lloyd had been watching the good lady's efforts and on the way home he told me that he was reminded of a certain man. This man had told the good woman, who was so concerned about his soul's salvation, that he did want to be a Christian, but not in that Church, and not with that preacher. Pressed for reasons, he said that he and that preach-

er had been stealing chickens. The good woman then left him in a white heat. He had not told her that he and the preacher had been comrades during the war, and that it was there they had raided the hen roosts. Dr. Boaz, at the conclusion of this service, said, "Not wanting to be a Christian means, in other words, that you still want to lie, to steal, to defraud, to break all the commandments of God." It took me almost twenty years to get over this statement. I have met Dr. Boaz a number of times in recent years: a friendlier and a more considerate man is hard to find. But those words of his, at that time created a storm in my heart, yet I fail, even today, to establish connection between his saying and my religious state. A fear came over me that there was no such a thing as God, and heaven, and life after death. In answer to my inquiry Dr. Lloyd explained: "Suppose there were no such things as God, heaven and life, would you be any poorer in the end, had you lived a righteous life? Would the world not be better off on account of your faith and charity? Would not the last hour be brighter and easier, because you've been a Christian?" The argument sounded reasonable; there was nothing to lose, but all to gain. I was comforted once more.

After my conversion it seemed impossible that I should ever sin again. I fought the very thought of sin. But I made my old mistake again; I hunted for ideals among the people. My search proved an utter failure. Careful watching disclosed the fact that even the very best had their weaknesses, if not their hidden, or out-breaking sins. Forever I seemed to stumble over their littleness or their sins. "If they have the love of God in their hearts, how is it possible for them to act so little and to sin?" I thought. "With their acts and words they seemed to say that God, in speaking of the cleansing and power, either could not or would not make his word good. A better understanding of all this came later. There lived at that time a truly big-hearted man at the college. He never would buy things below their price, although he could have bought at his own price. His last money would come out of his pocket for someone who needed it worse. He was the last one of my ideals.

One day we clashed; ugly words passed. It was his fault. Somehow I could not even be angry with him. Surveying my ruined ideal, I said, "And this is Christianity." About ten minutes later, the man came back to me. With tears in his eyes, he said, "I want you to forgive me. I've done you wrong. I try to live a godly life, but the devil got the upper hand of me here." Bitterly he added, "You only see the sin of men, and judge and condemn accordingly, but if you only could have looked into some of the secret places and see the bitter remorse, or hear the prayers of agony, your thoughts would change." My thoughts did change; I loved that man then; I still love him today. The story of David and his sin came into my mind. I saw that God was upholding all that fell. Unsafe as I had felt as to my perseverance, I had more hope now than ever. Slowly it dawned on me that conversion only meant the beginning of a new life; that the devil was still active, seeking to destroy the elect, that the good Lord had provided a way of escape even for the falling Christian, in the ever-flowing blood of Christ, and that the Church was a hospital in which the souls of men tried to recover from their spiritual maladies, tried to rise to spiritual health. And I looked for ideals among men no more. I began to ask less of others, and give more of myself.

Spring was coming. Love and poetry were in the air. Quite a number of the students, either sex, would have pleaded guilty to writing poetry. Love was the theme from the pulpit, and love was the theme of a part of the faculty. To write notes, was the unpardonable sin. But love seeks expression, and love finds a way. And thus I was elected confidant to those certain parts of the faculty. I was blind and deaf and dumb. Tender little messages I'd carry to and fro; some of them sounded fearfully nonsensical. I was questioned as to the answer he or she had made, to see that I had not forgotten any word and how he or she looked at that time. Of course, I enlarged on the good looks and all other good qualities. But I am afraid that in my ignorance of English and lover's language I got some of these little tender messages twisted. Still, they got each other. My reward was to be a piece of the wedding cake. But these couples treated me shamefully; I'm still waiting for the cake.

Once a week the young men had their prayer meeting. These meetings were never very popular; only a few attended. Now and then the young

preachers would come, among whom were Barnes, Kiser, Ems, Rogers, Boyd, Vance, Kizer, Long and others. To us regular attendants these men seemed all that God could wish a man to be. We envied them from afar. They played no tricks, they seemed to have no temptations. Their testimonies never sounded doubtful. And the rest of us were backslidden; we had lost our religion. That exaltation, with all its promises had left us. What a woe-begone lot we were at times. With faces, as if the sun would never shine again, we came dragging and limping to the prayer meetings. How we would pray for restoration! How we would debase ourselves! Each one claimed to be the vilest sinner of the lot. John Cox led these meetings quite often; but since he did not know our troubles, our doubts, our fears, our sins, he could not have much comfort for us. Marvin Morris was troubled because that Bro. E. V. Cox's next meeting should only be for the Christians and not for the sinners. And some preacher had said that Jim Walkup would not hold out. Thus cold water was poured on his joy. I never could fathom the trouble of Clarence Hunter, but he tried his best to have a gloomier face than all the rest. And I had killed a very troublesome, worthless dog. Looking at my victim, I said, "You claim to be a Christian, and here you have killed a poor nigger's dog, perhaps his best and only friend. If you were indeed one, you would not do such things." And at the next prayer meeting I tried to beat Clarence Hunter's gloomy face. I spoke to Dr. Lloyd about the state of my soul. He said, "As to your conversion, I do not know; you made no demonstrations. Most everybody does." With a gloomy satisfaction I left him. I now know for sure that I was not saved. But my other self said to me, "What was it that happened to you in the college chapel that night?" "That is what I would like to know myself," I replied. I retraced my steps; I remembered that I had met the requirements of God; I could almost hear Dr. Lloyd's testimony again, and then I knew. "Let all the world doubt," I cried, "I know, I know that I am saved."

I cannot say that my Christian life was a very happy one. Every time I listened to Bro. Cox I was jealous of him. His pulpit, his sermons should be mine, I thought. Once I told him that God had called me to preach the gospel, but straightway I balked again. I felt so utterly unworthy. It looked like sin to me to preach the Word, and yet to be unclean, to proclaim joy and yet not have it. I could not even shout. There were times when everybody seemed to shout, and I could not understand this happiness; I was not with them. At such times only a quiet restfulness would steal over me. I made myself miserable because I could not join the others.

By now I had gotten better acquainted with the Methodists. Their queer ways were queer no longer. I saw reasons for all of their doings. I began to compare the Methodists with the Lutheran Church. In the Lutheran Church the preacher was considered a cross between God and man, and while he would preach in other churches to his people, yet he would never yield his church nor his pulpit to a different denomination. Since he was responsible for the body and the blood of Christ, the sacrament was only for his own particular congregation. Without money, he would not baptize, marry or speak at the graves. And neither money, nor tears would persuade him to speak a few words of comfort at the grave of a lodge member, or a suicide. (Some of the branches of the Lutheran Church have since modified their laws considerably.) Among the Methodists the preachers were men and brothers. They never seemed to be afraid to trust another Christian preacher with their church and their pulpit. They gave the sacrament to all who would partake. Money, or no money, children would be baptized, couples married, and men, even the vilest, buried by them. I was a Methodist. The Sunday following I presented myself to Bro. E. V. Cox for membership.

(Between now and then he almost twenty years. I may have mixed the times and some of the names, but not the facts, for they stand out.)

To those who live and work among the Germans, who are discouraged by their seeming indifference, I wish to say in conclusion, that they are not indifferent to the teachings of Christianity, that perhaps some are Christians of a different type, un-democratic. And others, perhaps like myself, are only watching and waiting to see how that higher life, which you offer them, works on yourself. Your life preaches better sermons to them than ever came from the pulpits. They may not read the Bible but they will read you. Whenever they realize that you have something better than they have, they will come

on their own accord. It may take time. It took, despite the influences around me, five years to make a Christian and a Methodist out of me. Matt. 5:16, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

SEVERAL THINGS AT ONE WRITING.

I am still "hollering," "Rah, rah, rah" for Old Virginia, my native State, for putting the red liquor devil out of business by a big majority a few days ago. Sam Small will not have to go back and eat that bale of hay which he agreed to eat when lecturing up there if the State went wet. Neither will the writer have to go back and eat a barrel of apples which he agreed to eat if it went wet. However, rather than to seem to be contrary about anything I will eat the barrel of apples anyway if some fellow will send them to me.

Those nations over in Europe are going to keep throwing shells at each other until somebody will be seriously hurt. Well, I would have stopped that row if I could, but they wouldn't pay any attention to me or anyone else. By the way, if those nations at war had each a good Christian ruler like we have in the United States there would have been no war.

It seems to be the prevailing opinion that this will be the end of the war period. If so I presume it will be worth what it cost.

Now that poor white folks and negroes are supposed to have a little money the show tribe is much in evidence all the way up and down the line. From the lone tramp that comes into the back yard and asks for a nickel to make the monkey dance to the big show that marches boldly down Main Street to the playing of the band. These show men have long ago found out that the masses of the people love to be humbugged, and they are the fellows that can furnish the bugs. They are perfectly familiar with the old saws which have been sawed to a frazzle years ago, "I am not going to the circus, I am just taking the children to see the animals." So everything on the road gets up a few old superannuated animals: a monkey, bear, raccoon, badger, snake or something else as a kind of drawing card. Strange, however, that a fellow should go right by a fine park or zoological garden, where he could see ten times the number of animals that he would at the circus and all free, but goes on to the circus and pays a half dollar to see the animals. Something strange about that! A great preacher once said: "My ideal of a circus crowd is a sot, a one-eyed nigger and a dog. If I ever get to be a sot, a one-eyed nigger or a dog I may go to the circus, but God helping I will never go to the circus until I get to be one of them things."

A society woman once said to Mr. Moody: "Mr. Moody, you are narrow; you don't go to circuses, theaters, balls and card parties." Mr. Moody remarked: "My dear madam, I go to all the circuses, theaters, balls and card parties that I want to go to."

Whereupon the lady said: "Mr. Moody, I didn't think it of you." Mr. Moody replied: "But, madam, I don't want to go to those things. When I can drink at a clear sparkling fountain I don't want to get down to a mudhole to get a drink."

C. G. SHUTT, McCaulley, Texas.

ASSUMED SUPERIORITY.

With the very greatest respect I desire to discuss an incident which, in its final analysis, involves the great doctrines of Methodism.

It was at a pastors' meeting. A good brother had been given an hour in which to discuss what had been jokingly spoken of as "The New Theology." The good brother seemed perfectly self-possessed, and evidently believed it devolved upon him to enlighten all those present as to what this new theology really was. Now, if he had been consistent and had confined himself solely to a definition of his subject, there would have been no occasion for this article, but he went further than that. He tried to defend a thing, which, in the very definition he himself had made, was, to say the least of it, neologistic among Methodist preachers.

He began by a statement of what it was, or rather what he deemed it to be. It was a rather clouded definition. I doubt if any man there understood exactly what the good brother was driving at in many of his sentences. In fact, one brother went off and said, "I am entirely in the dark as to what that brother does believe."

Then he told us about what somebody had said about "higher criticism," and remarked, "Why, you don't know me! I am not afraid of a word." "What I am concerned about is life." Then there was a short dissertation on "life." Well, we all believed about the same thing on that subject, and there was not a man there who had not uttered the same sentiments. Where, then, did "the new theology" come in? Ah! There is the rub. The good brother seemed to think we had never before thought of his sublime utterance on "life." So we had not yet gotten started. Presently he told of an incident in which he and some students had gotten into an argument with Bishop Kilgo about higher criticism. The Bishop, when appealed to about a certain man's theology, said, "Why, the trouble about that man is, that he has never been regenerated." With a side sneer at regeneration, the speaker then told of how a Brother Tigert said, "Why, Bishop, did not those men write about divine things just as Moses and Israel and Paul wrote?" Of course, the Bishop demurred against such sacrilege as that, but the speaker went on to justify such talk, and to ridicule the Bishop for his defense of the inspired writers. Then the speaker told us that to put out of the chair of theology some man because of his supposed heterodoxy, would do no good, because we would always get another man in his place who was just as bad, or, as he expressed it, "who believed the same things." In other words, that Methodism was at the mercy of a system that would inexorably undermine the very foundations of the Church built by the fathers upon the very foundations he and the new theologians were ridiculing. Then he told us that the bars of the Methodist colleges and universities would teach this doctrine that he had defended (?) and use "approved text books." I asked him to please state to the brethren what were the "approved text books." He asked, "Do you want me to name them?" I said, "No, but who is to decide what they are?" The chair asked him to answer my question and he said, "I will answer that question; there are two ways to decide it. One is the Roman Catholic way," (meaning, of course, that the College of Bishops would decide), and the other was, "for a selection to be made of such books as the general public endorsed." And thus we were told that the public was to decide what was to be taught in a Methodist college as the theology of our Church. What was amusing to some of us who believe in the old theology, is the absence of good, sound reasoning on the part of these would-be educators. They assume to be just a little bit above the average man in point of information and yet they do not seem to understand the very first principles of logic. They assume a thing to be true and then tell us we must teach it, because it is true. And, of course, it is true because they have said so. Verily, if Methodism had been dependent upon such sophistries as that, she would never have fought her way into the consciousness of men, nor commanded the admiration of the greatest thinkers of the age. Why should we reform and restore our theology at this late date, when Wesley and Clarke and Bledsoe and Haygood they all believed and taught the very things these would-be reformers deny? Must we go back through a century of self-sacrifice and victory and wake the dead to tell them a coterie of gentlemen floating around over the country have discovered they were mistaken in their theology? Must we wake the sleeping millions of our Church who shouted a victory over death, and went home to God, firm in the belief that Jesus Christ was divine, and that he was incarnated in human consciousness when a man was born again? Must we tell these glorified saints that it was all a mistake, and that it had been discovered by these gentlemen who, in the goodness of their hearts, had no other desire than to elevate and educate the Church? Why not all join the Campbellites? That is precisely what many of them teach. Why not teach Baptist text books on the mode of baptism in our colleges and universities? It is just as consistent to teach a Baptist text book in our schools as it is to teach a Unitarian text book. Suppose you examine some of our new preachers on the mode of baptism, and he tells you he has learned by close study, and by a very great application to the original, that baptize meant to immerse? Would you receive him into the Methodist ministry? Suppose you ask him again if he believes in what he and every other Methodist on earth solemnly vowed to believe—the Apostles Creed, and he begins to hedge and to say, "Well, I did believe it at the time I made answer to that vow, but I have had the benefit of association of higher critics, and they deny the divinity of Jesus Christ, and in fact, nearly everything stated in the Apostles Creed." (Continued from page 6)

Notes from The Field

HONOR ROLL OF THE WEST TEXAS CONFERENCE OF THE M. E. CHURCH, SOUTH, FOR THE CONFERENCE YEAR 1913-14.

Five years ago C. C. Walsh, of San Angelo, Texas, was elected Treasurer of the West Texas Conference, and immediately thereafter a new system of accounts and bookkeeping was inaugurated in that Conference which has been improved upon and perfected each year, until at the present time, little further room is left for improvement along the lines first inaugurated.

The pastors of the various charges of the West Texas Conference have heartily co-operated in the inauguration of this new system. It has met the cordial endorsement of all the presiding elders, as well as the Bishops, and, through the co-operation of the Bishop and the pastors and the treasurers, this new system has been developed, the principal point of which was the adoption of a business-like method in all of its details, in the handling of the finances of the West Texas Conference, and perfecting this business method into a mathematical system of accounting. The ministers have been urged, and they in turn have urged their congregations to pay up all the Conference assessments before the annual meeting of the Conference, and during the five years in which this system has been in operation, great progress has been made in this respect.

During the first year no more than half a dozen preachers throughout the entire Conference had paid up their assessments before the meeting of the Annual Conference; each year this number has been materially increased until the present year it has surpassed all former efforts.

During the present year an honor roll certificate of merit, diligence and promptness has been issued to each pastor paying his assessments in full before the meeting of the Annual Conference. This certificate is signed by the Bishop presiding and by the Conference Treasurer, and contains the following recital:

This certifies that Rev. A. W. Wilson, pastor of the Beeville charge, in the Beeville District, (or whatever the charge may be), of the West Texas Conference, has paid in full all of his Conference assessments, levied against his charge, for the years 1913-1914; that said assessments as shown below were paid before the meeting of the Annual Conference, and that he is entitled to this certificate of merit, diligence and promptness, placing his charge upon the honor roll for the conference year 1913 and 1914. Conference assessments paid in full as follows:

Bishop Presiding.

Conference Treasurer.

During the present year the following ministers, stationed at the following charges, have complied with the requirements of this certificate, and have received a certificate of honor, receipting them in full for all of their conference assessments for the present year, all of which payments were made on or before the 19th day of October, 1914.

AUSTIN DISTRICT.

V. A. Gothey, P. E.
Rev. M. I. Allen, Liberty Hill and Leander.
Rev. A. S. J. Haygood, LaGrange, Texas.
Rev. R. W. Allan, Flatonia, Texas.

BEEVILLE DISTRICT.

J. H. Groseclose, P. E.
Rev. A. W. Wilson, Beeville, Texas.
Rev. E. E. Taylor, Gregory, Texas.
Rev. J. H. Clark, Falfurrias, Texas.
Rev. A. V. Old, Karnes City, Texas.
Rev. H. M. Ratliff, San Benito, Texas.
Rev. Scott Randle, Riviera, Texas.
Rev. A. T. White, Harlingen, Texas.
Rev. A. E. Potts, Brevard, Texas.
Rev. John N. Rentfro, Bishop, Texas.
Rev. W. N. Carl, Alice, Texas.
Rev. T. F. Sessions, Corpus Christi, Texas.

CUERO DISTRICT.

J. M. Alexander, P. E.
Rev. E. G. Hocutt, Smiley, Texas.
Rev. I. W. Rowland, Nixon, Texas.
Rev. M. L. Darby, Edna, Texas.
Rev. Dallas A. Williams, Hallettsville, Texas.
Rev. Joe F. Webb, Yoakum, Texas.

LAMPASAS DISTRICT.

J. W. Cowen, P. E.
Rev. R. S. Pierce, Goldthwaite, Texas.
Rev. Z. V. Liles, Lampasas Station.
Rev. I. F. Lawlis, Llano Station.
Rev. P. B. Summers, Burnet, Texas.
Rev. M. P. Morton, Johnson City, Texas.
Rev. R. D. Moon, Kempner, Texas.

SAN ANGELO DISTRICT.

F. B. Buchanan, P. E.
Rev. C. W. Rylander, Junction, Texas.
Rev. S. J. Estes, Garden City, Texas.
Rev. A. J. Perry, Midland, Texas.
Rev. A. J. Weeks, First Church, San Angelo.
Rev. Sam M. Hill, Sterling City.
Rev. C. W. Hardon, Chadbourne Station.
Rev. R. A. Rowland, Miles, Texas.

Rev. W. M. Crutchfield, Ozona, Texas.
Rev. J. F. Simpson, Sherwood Circuit.
Rev. John C. Campbell, Edith, Texas.

SAN ANTONIO DISTRICT.

S. H. C. Burgin, P. E.
Rev. Gaston Hartsfield, Alamo Heights.
Rev. A. N. James, Alamo.
Rev. J. T. Redmon, Fowlerston, Texas.
Rev. Cullom H. Booth, Laurel Heights.
Rev. S. J. Drake, Kerrville, Texas.
Rev. S. L. Batchelor, Englewood.

SAN MARCOS DISTRICT.

Thomas Gregory, P. E.
Rev. Lewis McVea, Martindale, Texas.
Rev. H. B. Owens, Blanco, Texas.
Rev. J. T. Curry, Seguin, Texas.
Rev. J. D. May, Leesville, Texas.
Rev. A. B. Davidson, Gonzales, Texas.
Rev. Theophilus Lee, Lockhart, Texas.
Rev. W. H. H. Biggs, Kyle and Buda, Texas.

UVALDE DISTRICT.

S. B. Beall, P. E.
Rev. W. L. Hightower, Crystal City, Texas.
Rev. W. G. Callihan, Moore, Texas.
Rev. C. M. Rabe, Batesville, Texas.
Rev. E. E. Swanson, Pearsall, Texas.
Rev. J. A. Pledger, Tehuacana, Texas.
Rev. M. K. Fred, Hondo, Texas.
Rev. A. L. Scarborough, Uvalde, Texas.
Rev. J. E. Morgan, Dilley and Millett.
Rev. W. L. Barr, Sabin, Texas.

C. C. WALSH, Treasurer West Texas Conference.

Corsicana, First Church.

First Methodist Church, Corsicana, has had a good year under the splendid leadership of Rev. J. W. Fort. As usual, notwithstanding the conditions brought about by the war, we expect to end in a report of everything in full to conference, and to this end the stewards and the Missionary Committee are now working hard. At a meeting of the Board of Stewards, held this week, it was voted, without a dissenting voice, to request our presiding elder to report that the returning of our pastor, Brother Fort, was expected and requested by the people of this charge. The Corsicana Daily Sun, in a recent issue, prints the following: "Rev. J. W. Fort, pastor of the First Methodist Church, has done faithful work since coming to Corsicana. As a result he has not only created more enthusiasm among the members of his Church, but has increased the membership and grown very popular himself. He is an earnest and forceful speaker who draws large audiences. Last night the Board of Stewards, in recognition of the high esteem in which he is held, unanimously adopted a resolution requesting Bishop McCoy, who will preside at the conference which will be held in Hillsboro, November 11, to return him to this charge."—J. B. Slade.

Iredell and Cairette.

During the financial depression and while waiting for the war clouds to clear away I thought it may perhaps be well to proceed to do something out of the ordinary. So I went to the store and bought some paint and proceeded to paint the parsonage and barn. At this time the painting is done. It has added 100 per cent to the looks of things about the parsonage. The pastor, assisted by Brother J. H. Davison, did the work. Of course it is late in the year to begin painting and some would ask, "Why not wait until after conference?" Well, we thought that if we staid another year here that the painting would be done before winter sets in. "But what if you are moved?" Oh, well, that is a different thing, a different question; but in that case the new pastor would not have to paint the parsonage. So in either case neither will have to do this work in the cold weather. Then, again, we think it speaks well for the pastor to leave the parsonage and property in better

condition than he found it. That may sound a little selfish, but it is commendable to say the least. We found the property in a very dilapidated condition when we came. We will leave it in splendid condition if we move. If we have to move we will leave a most beautiful church and parsonage and barn to be occupied by the new pastor. We have the best church building in any of the small towns in the Central Texas Conference. We have a good people who do well for their pastor, but who would do much better under favorable conditions. Our good people have been hard hit by the four years' drouth. Then came the foreign war, the bottom fell out of the cotton market and they can't sell their cotton to any advantage. So they are still hard hit. But we are going to make a fairly good report at the Annual Conference. Let it be understood that if we are shifted from our present charge these good people want another pastor. But he will receive a hearty welcome and a large portion of sympathy from all.—J. F. Clark, P. C.

Karnes City and Helena.

The fourth Quarterly Conference has been held and its doings are now on record for the scrutiny of posterity. Preacher and presiding elder were paid in full as was every item on the list of benevolences. The charge has a place on the conference honor roll, with the signature of the presiding Bishop attached. The membership of the Church has increased, eleven by profession of faith and nineteen by certificate. We rejoice in the love and mercy of our Heavenly Father and praise Him for the effectiveness of applied Methodist doctrines and principles—a Savior for every soul and a work for every saved soul. Free grace and unfettered agency consistent with moral responsibility, making life a probation from earliest accountability to the last conscious volition of the human will; no decree from heaven and no power from hell to make me had or good against my will. Pardon this digression for I only started in to say, Methodism in these parts prospers because the Methodists are loyal, generous, even unto sacrifice. This pastor is happy because his people have nobly stood by him when the refusal of co-operation on their part would have forced the fourth quarterly reports to read quite differently and embarrassingly so, to him, if the people need a pastor that very need demands that the pastor appreciate his people.—A. V. Old, P. C.

Tell.

Everything is moving along nicely on Tell charge. Our people are religious and loyal to the Church. Good Sunday Schools, the Lord has wonderfully blessed us this year, having given us seventy-six conversions and nearly one hundred additions to the Church. We are rejoicing together over the great work the Lord has performed in our midst. We will report a good year. J. L. Rucker, P. C.

Purcell, Okla.

On the second Sunday in September a great co-operative revival campaign was started in Purcell with Brother "Dick" Tooley, of Weatherford, Texas, doing the preaching, and Brother Conner, of Merkel, one of our strong laymen, leading the singing. There were good crowds from the beginning and a fine interest developed as the meeting progressed. People who were only nominal Church members were revived and began the work of real Christians in earnest. The singing, both by the choir and the congregation, was good and contributed no small part to the success of the meeting. Brother Conner's work among the men of the town and the feeling he left behind has been and will be productive of great good. But best of all was the deep and lasting good brought to our midst by the straight-edge, uncompromising Gospel delivered in his original style by Brother Tooley. He is sound to the core, unique in style, fearless in his attacks on sin and leaves a foundation upon

which the new convert can stand. As to the result of the meeting, there have been about thirty-five joined the various Churches, fifteen of that number joining the M. E. Church, South. The other twenty divided among four other Churches of the town. Altogether, there were nearly fifty reclamations and conversions. Some of the officials of the Church confessed to wrongdoing and started a new record. It is impossible to tell the good that has been done to our town by this meeting. The Church is on higher plains of living and has the spirit of work and prayer that has not been here since our stay began with this people. Three-fourths of the converts were adults and one an ex-saloonkeeper. The Lord has truly done great things for us, for which we are grateful.—T. Edgar Neal, P. C.

Whitney.

We have just closed a meeting in which Rev. C. L. Browning assisted, doing the preaching after the first five days. The Church was strengthened and many who were not religious saw the necessity of being religious. I think the people are thoroughly convinced that worldliness and spirituality will not go together. We believe that much good has been accomplished and if we live up to our convictions and resolutions that, to say the least of it, the little haven will have a tendency to leave the whole lump. In fact we think we are better pleased, perhaps, with the results of the meeting than if we had had an evangelist with a half dozen helpers, for we believe in using the home folks. If the members can not be induced to work they will not be benefited. I believe that the evangelists should develop the workers in the local Church more than they sometimes do. When Rev. M. S. Hotchkiss held the district camp meeting for the Colorado District, Dr. J. T. Griswold, presiding elder, the Sunday Schools, the Epworth Leagues, Woman's Missionary Societies were strengthened and yet his endeavors to keep up the organizations of the Church did not hinder the spirituality of the meeting, for there were 14 conversions. I tried the same plan once in a small way. We organized a Woman's Missionary Society and an Epworth League and a prayer meeting and we had fifty-six conversions. We had no committee to sweep the country for anything else. Many times it is so the preacher can not get his people enthused and these organizations outside of his protracted meeting, and if he has help that help ought to look to these things. No Church can do well permanently without being well organized, neither can a membership do well without taking our Church papers. In the Hotchkiss meeting referred to none of these things suffered for want of attention and as a result there was a great social for missions. So then if presiding elders, preachers and evangelists will look carefully after these things things there will be a greater spirituality in the Church and of course a greater ingathering of souls. I love to read Uncle Buck Hughes' articles. Long may he flourish.—J. B. Dodson, P. C.

Winfield and Mt. Pleasant.

Saturday and Sunday, October 17 and 18, I was with Brother Allen and the good people of the Winfield charge for their last quarterly meeting. I left home on the afternoon train Friday and went to Mt. Pleasant where I expected to find a brother who had promised several months before to take me out to the seat of the quarterly meeting, but, alas! I found that he had taken a sudden notion to get married and "therefore he could not go." Nothing daunted I started out to hunt some other way of going and soon found the dependable Brother A. P. King, who took me in town and we were soon on the way to his hospitable home, where we found a well prepared supper and a comfortable bed. A three mile drive the next morning brought us to the church, where we found a large congregation that gave close attention to the Word. Just as we closed the morning service news came

that the home of Brother C. G. Hughes had been burned to the ground. Two hours before the family had left their comfortable home for the place of worship. They were summoned back to find a pile of ruin and ashes where it had stood. It was one of the best and most comfortable homes in all the community. He and his good family have the sympathy of the people in their great loss. This incident threw a gloom over the people during the remainder of the day. The conference was held at 2 o'clock with a good attendance of official members. The reports here, as in most of the circuits, show a large shortage in the salaries and conference collections, but the pastor and stewards say there will be a great change before the roll is called at Bay City. Fine revivals have been held and there have been many conversions and additions. Sunday night I preached at Mt. Pleasant and held the conference for that charge Monday night. Brother Taylor has done a fine year's work and reports the Sunday School and Epworth Leagues in a flourishing condition. The conference collections are paid in full, but the salaries are considerably behind. With another month to work the stewards say they will make the landing. Our interests have prospered greatly under the efficient leadership of Brother Taylor and his good wife, and the future for our Church has more promise in it.—O. T. Hotchkiss, P. E.

Seguin.

One of the greatest revival meetings ever held in Seguin came to a close last Wednesday night. It was a union meeting in the best sense. Five denominations of Christians heartily worked side by side. Results: Many conversions and reclamations, a great blessing on the Churches and the whole town. The meeting was noted for very large crowds, day and night, for eighteen days, and for the leading part taken by the strong laymen of all the Churches. The evangelist leading the meeting was Rev. Frank Hall Wright. His wife was the pianist, and Mr. Good led the large chorus choir. The preaching was thoroughly Scriptural and evangelical.—J. T. Curry.

Cresson Charge.

As the conference year is drawing to a close and we have not said anything this year, will write a few lines. We have had a splendid year. More than 100 conversions and seventy-five additions and the finances are in very good condition; everything considered, we think now we will have the best report we have ever had the three years we have been on the Cresson charge and we believe that is pretty good this year. Had good help in our revivals. Brother R. J. Tooley helped us at Cresson, and that is enough said for he always does things. Brother W. T. Singley helped us at two other points and he did it well. We had a great day last Sunday, Brother Colie was with us and his preaching was good, and collection very good—not what we wanted, but the best of all and makes up for the other. At the close one of our good laymen, Brother T. R. Smith, got up and said he had a nice little cottage home he wanted to give to the Conference Board for the old worn-out preacher, and Monday made a deed to it. So the good work goes on and we are happy on the way and will be at conference with the best report we think was ever made from the Cresson charge. Pray for us.—A. E. Watford, P. C.

Clarendon.

We have just closed a splendid revival in the Methodist Church of this place. The Methodists have the finest and largest church building and the biggest membership of any town I have ever visited of this size. While there were a great many conversions and reclamations, the greatest work has been done in the Church. Brother H. M. Long, who is one of our strongest young preachers, is now closing out his third year with great success. He has a strong hold upon the people of the town and there is no reason why he should not spend his quadrennium here. Dr. Slover and the college were a great help to us in the revival. Dr. Slover is a strong man and in the right place. He runs the school on a distinctly religious basis. Notwithstanding the financial depression the attendance is large and nearly every young man and young lady has been converted and joined the Church. I find that whenever a young person goes through this college unconverted he is the exception. Dr. Slover is not only strong in the college as a school man, but truly loyal to the pastor and the Church. We leave Clarendon with a heart full of love for the pastor and the good people of the town.—W. M. McIntosh.

Dangerfield.

As the year is fast coming to a close I will give a brief account of our work here. We are closing out our second year on this charge and it has been the best of the two. While we have not had a great ingathering there has been a steady growth in the Church that is indeed gratifying to the heart of any pastor. Our Sunday School has doubled since I came and we are still going. The attendance on the preaching of the Word is steadily growing. We have the best attended prayer meeting that I have ever been pastor of. The Woman's Home Mission Society is a great factor in the Church. We held our meeting here in Dangerfield the last of June—the hottest time of the summer. We were assisted by Brother Jesse Lee, of Pittsburg Station and Brother Terry Wilson, of Jacksonville, led the singing. These brethren did us excellent work. We held our meeting at Harris Chapel the first of August. The pastor



COLLECTING QUARTERAGE ON NURSERY CIRCUIT.

The name Nursery Circuit might cause some to think this work a rather tender proposition, a kindergarten affair. This is not true, however. It is a full grown plant, bearing much fruit, always abounding in the works of the Lord. Such men as G. Onderdonk (father of Frank Onderdonk), J. H. Moore, L. Carpenter, Uncle Ed. Williams and others planted Methodism in these parts about 40 years ago. It has served as nursery ground for young preachers for many years and yet though tossed by many storms incident to such a service, she still survives strong and vigorous. Only 30 days before conference a big pounding stormed the parsonage and the above is a picture of the pastor about to start home with a donation from the Adcock farm. A wagon load of corn, chickens, eggs, bacon and lard is the way they treat a pastor on Nursery Circuit. Sister Adcock, who stands in the foreground of picture with the chickens in her hand, is a friend to her pastor. A. GUYON, P. C.

was assisted by Brother O. T. Hotchkiss, the presiding elder, and I tell you here and now he has not lost any of the old-time revival fire he had in his younger days. We had a real good meeting at "Old Harris." I will say, in closing, this charge is not to let. We are working, praying and expecting to bring up a full report at Bay City.—C. H. Adams.

A TRIP TO OZONA.

Well, here I am, out in God's open country where the wild life of the woods and the broad skies vie with one another to make the earth a paradise. Here where the prairie dog builds his home on the rugged plains and the cactus bits its green but needled face above the ragged hills and out of the hot beds of limestone rocks. Here where the mesquite grows in riotous profusion and the wary chaparral cock hides in the misty gorges and the sunlight dances upon the distant hills. Weird, fascinating and wonderful is this country, with nature revealed in her most prodigal mood; here and there a cop, a hill, a grotto, a cave, a mountain, with the variegated steps of nature on the back of every crag and every jagged boulder that lift their rugged faces to the kisses of the dew and the warm caresses of the sun. Everywhere lands are skipping over the hills—which slip into gorges, rise out of gulches and stumble again into green valleys—which hide like shy maidens between the purpled walls of the towering piles of rock—that some Titan in his "days of nature" lifted out of the bosom of the sea. Here we find the sotol, sacawista, devil walking sticks and bear grass crowning every ragged knoll and the sycamore mosquito carrying the limestone hills over whose white surface may be found the trail of the serpent and the track of the wolf, or in whose dense fastnesses may be heard the hoat of the owl, the cry of the coyote or the scream of the eagle as he takes his wild flight.

Here the smile of God seems everywhere to cloak nature in her nakedness with the blessedness of liberty and the unbridled freedom of the years. Here is to be found a wildness of prairie, phantom winds and shapeless clouds floating lazily along the blue vaults of heaven. How close God seems to be to these unloading reaches of the world—these wild solitudes of nature. Visualized before us is Brooking's vision of

"Earth crammed with heaven And every common bush afire with God."

And what shall I say of the people who inhabit this country let down by God from the sun? These children of the plains—the land of dreams and prophecies. In them is poised all the ruggedness of the hills, and all the heart of nature. Big-souled, big-hearted, and withal big with the spirit of brotherhood. A happy, royal soul seems incarnated in them all. The only phylacteries they wear are charity and hospitality. These are the cardinal virtues of these children of the West.

And what shall I say of Dr. Wallace M. Crutchfield and his estimable family. Like Peter the Great, Dr. Crutchfield found the Ozonites needy and hungry for that "dew that shineth not on land or sea" and drew them upward, upward, and Godward forever! The people almost idolize him and his family and are ready to stand any and every trial to keep him as their shepherd and teacher. Under his scholarly and by his unusual gifts he has lifted the people to the highest appreciation of the beautiful things in literature and the fine arts. Everywhere we find the people happy, hopeful and rejoicing in his ministry and that of his splendid wife.

And what shall we say of the meeting that we came out here to help in? Here we must be silent and leave to others to say how many souls have been strengthened and how many hearts have been blessed by our feeble efforts. We have tried to do our best.

"God alone Beholds the end of what has been sown. Beyond my vision, weak and dim The harvest time is hid with him."

LAWRENCE L. COHEN, JR.

SILVER WEDDING.

Brother Marion Cox and wife, of Farmers Branch, celebrated their silver wedding on the 9th inst. The guests, with few exceptions, were immediate relatives. More than fifty of the kinfolk were present—at the head of the list the fathers of the principals, Messrs. Howard Cox and John May. It was a beautiful

and enjoyable occasion. While the presents were quite in evidence, one thing was above all else, and that a happy man and wife after journeying so long together. A noble son has gone from them to heaven, while two daughters, one now in Wesley College, and the other at home, bless their union. Another matter well worth while is the large number of relatives present—and all of them on the list of the noble and good. One sister only was absent—Deaconess Lizzie Cox—now on duty in Kingdom House, St. Louis. May this noble couple, so devoted to the Church, be granted at least the golden celebration. D. F. FULLER.

NOTES FROM SAN ANTONIO.

By Gaston Hartsfield. Sixty-eight years ago John W. DeVilbiss preached the first Protestant sermon in San Antonio. He organized a class of members, also a small Sunday School, of which Augusta Evans, the authoress, was a member. This was the beginning of Methodism in the Alamo City. Some time later Paine Chapel, on Soledad Street, was erected. John Rabb, the first man to join the Methodist Church in Texas, gave a league of land to assist in building a church in San Antonio. The land was sold and a lot bought and the Mission Board had erected the 12-foot basement of the Church. The building was finished later. Some of the preachers of Paine Chapel were John W. DeVilbiss, William Young, John W. Whipple, H. V. Philpott, John S. Gillette, Dr. Jesse Boring and Buckner Harris, H. G. Horton, the historian of the West Texas Conference, as well as the oldest member, was stationed at Soledad Street Church in 1862, 1865, 1874, 1875.

About 1876, during the pastorate of W. J. Young, a move was made to start what is now Travis Park Church, to take the place of Paine Chapel. Travis Park Church was not completed until 1902. Among the preachers who followed W. J. Young are E. B. Chappell, W. W. Pinson, J. D. Scott, New Harris, John M. Moore, James W. Moore, E. D. Mounzon (now Bishop Mounzon), S. H. C. Burgin, V. A. Godbey and D. E. Hawk. The property of Travis Park Church is now valued at \$275,000.

Rev. S. H. C. Burgin, D. D., has been presiding elder of San Antonio District since 1910. His great city-wide plan has materialized, for there are at the present time fifteen Methodist Churches in the city. More than half of them are self-supporting. But the future of Methodism in San Antonio in no small degree is identified with Travis Park, our great downtown Church. In the near future a movement will be launched to erect a magnificent institutional Church. The building will in all probability be twelve stories in height and one that will compare favorably with any structure of its kind to be found anywhere.

Under the statesmanlike leadership of our presiding elder San Antonio Methodism has gone forward by leaps and bounds. Our Church has raised in four years nearly \$400,000 for all purposes and the membership has increased nearly 75 per cent. Not only has the membership increased but the attendance has grown while the other branches of the Church organization, such as the Sunday School, the Epworth Leagues and activities in other lines, have kept abreast with the forward movement. During the conference year 1913-1914 we have had about 800 accessions to San Antonio Methodism. In every Church substantial growth has been made, and when the roll is called at Austin the preachers of the city will respond with reports evidencing heroic faith and consecrated effort on the part of laymen and preachers.

This interesting city has no greater asset than the San Antonio Female College, which was founded twenty years ago. Rev. J. E. Harrison, D. D., who has been the President since its beginning, has built for himself a monument more enduring than marble. Year by year this institution has been making a valuable contribution to those forces which make for the true, the beautiful and the good. Every effort is being put forth to create Christian character which "passes current in heaven."

Let us stand by our Church schools, for the Church that educates wins. That was how the Jesuits recovered Austria to the Papacy when not one in thirty of the population adhered to Rome and when for nearly a gen-

SOUTHWESTERN UNIVERSITY'S Building and Endowment Campaign

SHALL WE PRESS THE BATTLE FOR ENDOWMENT FUNDS FOR SOUTHWESTERN UNIVERSITY? V. A. Godbey, D. D.

Any man who desires to cast obstacles in the way of a great movement may be able to do so in some degree, but there are some men who can do so most effectively. In this campaign no man can open and close the door like the pastor. We constantly hear that the pastor is the "key man," and this statement is no less true in this movement than in others. A pastor with genuine interest in the endowment of Southwestern University will find a way to have the cause placed before his people. If he cannot deliver addresses which will get results, he will open the way for others who may be able to do so. The fact that we have a financial depression, and that we cannot hope to get much money now is no reason why we should not secure subscriptions and notes for this purpose. If any who are approached express fears that the hard times will never pass away, and hence decline to give notes, take a subscription and secure an agreement that a note shall be given, provided the end of the world does not come at the close of the European war!

This is a day of special opportunity for those who plead for Christian education. We hear of the un-Christian conduct of this bloody war, and some writers are deploring the example it will set before the heathen world. This is a fine time to tell our friends in this country that this war is only a result of the un-Christian ideals which have dominated Europe for generations. There never was a Christian nation, and there never will be until the people as a whole have been illumined with Christian ideals, and evangelized so they will devote themselves to the attainment of these ideals. Mr. Carnegie may give money to purchase these gifts of the Holy Ghost, but like Simon Magus he has yet to learn that money and parliaments cannot impart this gift. It is the power only of genuine Christianity to hush and remove the passions and ambitions which are the cause of war. And the nation needs nothing more at this time than teachers who are trained in schools where Gospel light and Gospel influences prevail.

We are under obligation to push this canvass for endowment because the immediate need for such funds is apparent to all students of the essential conditions of success in such institutions. New arguments are unnecessary. What we need is to take the simple arguments to the common people and call on them to join in the movement, and do it now. We cannot keep faith with either the faithful workers of the past who founded the school, or the multitudes of this generation who have been repeatedly assured that a permanent policy had been inaugurated which guaranteed the perpetuity and increasing power of this institution. We cannot be true to the great State of Texas unless we build this fortification against the incoming foreign ideals in the Southwest, and make it the bulwark of our Christian ideals. We cannot conserve the spirit of the alumni of the State and make the most of their influence for Christian education unless we show by deed, rather than by words, that this school is inseparably intertwined with the educational policy of the Church in the Southwest. Let us get down to business at once, for the demands of Southern Methodist University will not admit of delay, and in the interest of the Church and in harmony with agreements already made, we must give that University right-of-way at an early date. Forward! March!

A TRUSTEE'S REASONS FOR MORE ENDOWMENT.

As an alumnus of Southwestern University I desire to say that the Institution is worthy of all we can give her; as a presiding elder in the German Mission Conference, my loyalty to my Church impels me to support it and I am using what influence I may have to encourage my Conference to do its best; as a trustee of Southwestern University I know of the needs and opportunities of our school and I would urge every Methodist in Texas to rally to its support; as President of Cherokee Junior College I know some of the problems of our Church schools and I say most emphatically, "We simply cannot stop short of the goal."

May great success crown all of your efforts in behalf of the great Institution.

Yours very fraternally, (Signed) C. A. LEHMBERG.

Cherokee, Texas.

SOUTHWESTERN UNIVERSITY'S PLEA FOR MORE ENDOWMENT.

I have been greatly concerned about the campaign for Southwestern University because it means so much to Texas Methodism. I doubt if there is a school in the Church that has done more for the Church in giving it aggressive and intelligent laymen and strong preachers than has the Southwestern University. If the present campaign succeeds—and it will, because it must—it means some much-needed buildings and equipment, and an endowment that will greatly relieve the school from financial embarrassment. The money is in Texas, and in Methodist hands, and I do not know of a better investment for their money than to put it into Southwestern, where it can be transmuted into brains and Christian character.

It is a well known fact that no college can live without endowment or its equivalent. This is due to the fact that it costs a college more to put a boy through the four years of class work than he pays in tuition. Colleges are not established to make money, but to make men and women. If the school should raise its rate of tuition high enough to meet the cost of teaching, it would put college training beyond the reach of multitudes who are struggling for an education. For this reason all colleges must have endowment. Texas Methodism can endow Southwestern and ought to do it for what the school has done these forty years past, as well as for what it will do in the years to come. With this endowment the school will enter upon an era of prosperity unparalleled. This is a time when every Methodist and friend of Southwestern should do his duty.

(Signed) W. B. ANDREWS.

Waco, Texas.

eration scarcely a man was found to enter the Roman priesthood. By the Jesuits getting controlling influence in the universities Austria was lost to Protestantism in a single generation. Much of the commanding influence of Methodism is due to her institutions of learning. The chapel at Bristol and the school at Kingswood were the first separating facts in the Methodist movement. They led to the establishment of Methodism as an independent denomination, and down through the intervening years the chapel and the school have marked the growth of the Church.

RESOLUTIONS—DR. S. H. C. BURGIN.

The following resolution was unanimously adopted by the San Antonio Preachers' Meeting Monday morning, October 19, 1914:

Resolved, That we, the members of the San Antonio Preachers' Meeting, hereby express our unstinted appreciation of the tireless labors and skillful leadership of our beloved presiding elder, Rev. S. H. C. Burgin, D. D., now closing his quadrennium on this district. We commend him to those whose Christian leader he may in the providence of God become in the future.

GASTON HARTSFIELD, Secretary for the Pastors' Meeting.

STUDENT VOLUNTEERS OF SOUTHWESTERN MEET.

The Student Volunteer Band of Foreign Missions held its first meeting for the school year Friday night, October 9. Nine missionaries were present, the meeting being primarily for the election of officers the house at once opened for business.

The elections were as follows: President, S. W. Franklin; Vice-President, Frank Callcott; Secretary, Fred Rand; Chairman of Devotional Committee, Miss Mamie Allen.

After the election of officers plans for the year's work were discussed. The prospects look very bright for one of the best Volunteer Bands in the history of Southwestern University.

ROBT. E. BROWN, Publicity Department of S. W. U.

METHODIST SUNDAY SCHOOL WORK IN DALLAS

As Secretary of the Dallas Pastors' Association I wish to correct an impression that may have been made on the minds of the people in regard to the reports of attendance of the various denominations on Rally Day, as published in the daily press of the city. That report gave us third place in the way of numbers and showed that we were two thousand behind the denomination that was in the lead. The remarkable showing of the other denominations on Rally Day was due largely to some heated contests that had been going on for some weeks between some of the Churches. I have before me the reports of the schools for Sunday, October 11—the last report published. Some of the schools of the other denominations that showed an attendance of a thousand and eleven hundred on Rally Day show an attendance of a little over three hundred in this last report. This report shows that the Methodists are nearly nine hundred in the lead of one of the denominations that surpassed us on Rally Day and that we are five hundred and fifty behind the denomination that was two thousand ahead of us on that day. The Methodist schools are doing substantial work. We have over a thousand more enrolled now than we had at the first of the conference year.

The Methodists of the State need not have any fear as to what our denomination is doing and is going to do in the way of Sunday School work.

Oak Lawn, First Church, Oak Cliff and Tyler Street (Oak Cliff), have not been able to push the Sunday School work as they would like in their respective Churches, for they have every available space filled. The Oak Lawn people are now in the basement of their new church and will soon rank among the leading schools of the city. First Church, Oak Cliff, people have started their new building and when they are able to have the accommodations they will have a school of

eight hundred to a thousand. As it is now they can not take care of over five hundred.

Not since my acquaintance with the work has Dallas Methodism been more harmonious and more aggressive than now.

W. D. THOMPSON, Sec.

A GREAT REVIVAL AT GRAND BAY.

Grand Bay, Alabama, has experienced a revival meeting such as has not been known before. It was a real revival of the two Churches of the town—the Methodist and the Baptist. The meetings were held in the Methodist church. They were conducted by Rev. F. M. Atchison, pastor of the Methodist Church, and Rev. D. D. Harman, pastor of the Baptist Church. Perfect harmony and unity prevailed and each minister was filled with the Divine Spirit. One of the main features of the meeting was the singing and testimonies of the Christian people. The singing was not only universally good, but of the Spirit, and the sermons, while very short, were of the Spirit and to the point, and when they were through you knew that something had been said. From the very first start we knew that the Lord was with us and working among the people, as the Church was filled from the very first service, and the last night of the fourth week was crowded to its utmost. Not all were reached that we hoped for, but there were sixty who made a start and seem as though they were in real earnest.

In closing I must say a word for our pastor, Brother Atchison, who is about to leave us, having served us nearly four years. He came here four years ago in December, from the Central Texas Conference. Every member of the Church regrets that he must go and we feel sure that he would be glad to stay longer. He is not a "gusher," but a steady worker, firm, yet pliable, not a great private talker, but a good listener and a good weigher of suggestions made to him, and above all he has the Spirit of the living God in his heart. C. H. MYERS.



The above is a group of Farmers Branch people in the cotton field of Mr. Taylor. Mr. Taylor has been afflicted for some months, and his neighbors desired to make substantial offering of sympathy. A day was named, 8th inst., and the happy crowd gathered and picked about 5 bales of cotton for him. Good folks, go thou and do likewise. Among the group will be found two pastors, Methodist and Baptist, and some of the choicest people of Dallas County.

THE MADNESS OF THE MONARCHS

Forward, march! ye bristling legions, time doth strike the hour of doom; On, through lands to distant regions, wrap the world in shroud and gloom; Ask not mercy, give no quarter—deal destruction, swift, complete— To the carnage, to the slaughter, where the grappling millions meet!

—JENS K. GRONDAHL

ASSUMED SUPERIORITY.

(Continued from page 3)

and so do I." Would you vote that man into an Annual Conference and send him out with your commission to preach the doctrines of Methodism? Now, I do not deny that such a man has a right to preach what he believes, but I do deny his right to demand such a right in a Methodist pulpit. We had a very noted case like that in the Northwest Texas Conference, J. D. Shaw went astray. He stated his beliefs before our conference. We did not deny him the right to his new belief, but we told him he was at liberty to get other credentials with which to preach it; that he could not preach such heresies and hold authority from our Church to do so.

J. H. COLLARD.

PITY IS 'TIS TRUE.

"As he regards his conference standing he must be able to say: 'Good year, Bishop; collections in full.'" The foregoing is from "The Preacher and Church Finance" by Dr. John R. Nelson in the Advocate of October 1. Here it is in plain statement by a presiding elder and member of the Bishop's Cabinet—the rule that determines the preacher's "conference standing." This charge was made by several preachers on the conference floor during the session of the Central Texas Conference at Cleburne in 1912, but Bishop Atkins disclaimed any such practice and Dr. Nelson taking the floor did likewise. But here it is, and "slow-coach pastors," a coinage of Dr. Nelson's at the presiding elders' conference, may take due notice.

A burning shame! There is no prob-

lem facing the Church today with consequences more pregnant with evil than the high-pressure financial methods in vogue, and the high-pressure preacher or presiding elder. The "preacher the pivot man." That is what Bishop Atkins calls him, and so Dr. Nelson. The pivot around which revolves, and upon which hinges, what? The Bishop answered: Finance. The dominant question is not are the people converted and established in the faith, but are the "collections up," are enterprises projected what are the figures reported? Not what are the invisible and loftier results?

It is a philosophical principle as invariable as any other rule of philosophy that unless the prevalent methods are modified irreparable damage to the Church and decay will, if it has not already, set in; and it is a vital question if the decay is not now manifest.

A young preacher who by every mark needs to drink deep at the fountain of the master minds, and to imbibe their spirit, remarked that in pursuing this high-pressure method he had not for weeks spent so much as one hour in his study; to which the presiding elder said, "Amen." Both were unwise. More needful indeed was it to spend the days and weeks in order to "bring up the collections" than to tarry awhile at the fountain of inspiration! "As he regards his conference standing," etc. Comment necessary? Another preacher, at present and for years a successful itinerant, speaking of these very high-pressure methods to which he is subjected, remarked that he had been forced, as a result, in the endeavor to keep a clean conscience to question seriously his call to the Methodist ministry. He did not seem to question his call to the ministry; but to the Methodist ministry was a question before his conscience. As long as I remain in the Methodist ministry, said he, I feel it my duty (mark the word) to be loyal to its financial methods and spirit. The perplexing question before his conscience was, under the condition ought he to remain in the Methodist ministry. In his case his loyalty had resolved itself into cold "duty" without the glowing warmth of love. This preacher belongs to one of the oldest, most efficient, and highly respected lines of our preachers in the State. Comment necessary?

There are many influences that are hurting our ministry, and by consequence the Church, but none are more damaging to the vigor and spiritual force of the ministry and Church alike than the present methods. I thank God I am reputed to present a vigorous gospel in my ministry; but nothing is so intolerant and hurtful to me as these abominations. I am therefore to be counted a "slow-coach pastor," and if to glory there-for be treason, then let them make the most of it.

An observation as related to this question: Dr. Nelson says, "The leaders of the Methodist Episcopal Church, South, are the Bishops and presiding elders." Who, or what, so constituted them? Some doubtless fair would be, even if self-constituted. It was before a bunch of his fellows in convention assembled that Dr. Nelson gave utterance to this statement. Leadership embodies the formulation of determining policies.

By no authority have the Bishops and presiding elders this prerogative. If by leadership, on the other hand, Dr. Nelson means the fellowship of suffering with the pastors in the execution of policies formulated by constituted authority then the hand of glad welcome to such fellowship shall greet them; but if it means the cracking of the whip and the goading of the prick, then there will be a kicking against the pricks.

A contrary view is expressed by Dr. Horace Bishop, one of the bunch a prince of sweet spirits, when he says: "The easy assumption of leadership in all Church enterprises is well calculated to create a caste spirit. * * * When a class of clerical functionaries undertake the formulation and direction of the policies of the Church, they are beyond their prerogatives. They mistake when they imagine themselves to be the leaders of such movements of the Church. The men on the several boards (who are not presiding elders) are as truly the leaders of the Church as the elders themselves. * * * How absurd for a convention of presiding elders to say, 'We are the leaders of Texas Methodism.' * * * It is well known that a combination of all the presiding elders in a conference can put almost any measure through the body. How fearful would be the results if a combination of all in the State should agree to define and enforce their plans throughout the State. * * * I am not willing to entrust them with such power." That man is truly a president among elders, or, if you please, a presiding elder, whose animus finds the above words for its expression—a God-given spirit.

These high-pressure methods, in no inconsiderable degree the result of the establishment by Bishops and presiding elders of unscriptural standards for measuring pastoral efficiency as indicated in the outset of this "piece," are disastrous to pastoral integrity in some instances, and hurtful to them financially in others. In order to square by these false standards great reports must be made at conference, let the cold facts be what they may; salaries sometimes hundreds of dollars in arrears are reported paid in full, doing violence to integrity; "collections," often short many dollars, are frequently paid out of a pastor's biting poverty rather than go up against the law of the inexorable standard while the precious wife and little darling, as a consequence, must go up against the winter's biting chill unsocked, ungarmented, and unfed. O, the "slow-coach pastor!" One of these, faithful and true (the pivot man, if you please), regretting his inability to collect a given assessment, remarked to me last conference: "I'll pay it out of my own pocket; if I don't the presiding elder will prove me out of the district." Poor fellow, I wonder if his wife had stockings and holeless shoes.

We need less stress and more love, and Zion's wheels will go round, and sing in the going.

H. B. URQUHART. Fort Worth, Texas.

A VETERAN OF EIGHTY YEARS WRITES.

I have been reading the Advocate ever since 1857, except a short time during the Civil War. During all these years it has, as I think, grown better and better. I am now past eighty-one years of age, am afflicted with perhaps an incurable disease, and as a matter of course cannot expect to stay here much longer; and if you will allow I want to say a few things through the Advocate before I go hence, especially with regard to some things I have been reading about recently.

I take it that conversion is the basic principle or foundation of our religion, and if not "born again" we have no foundation upon which to build. Christ certainly meant more than to repent and turn away from your sinful ways when he said to Nicodemus, "Ye must be born again." The context, as well as a great many other passages of Scripture, bear me out in saying this. The whole contention seems to be based upon the fact that "as in Adam all died, in Christ were all made alive," and placed in the same condition (presumably) that they were before the fall. I contend that there is a difference. Let us see: Adam was made in the image of God with a very high degree of intelligence, as seen in the fact he walked and talked with God, and was able to give appropriate names to the beasts of the field; a perfect man, able to keep the garden in which he was placed. The infant comes into the world the most helpless of creatures, with an inclination to sin as soon as he knows anything. Why this inclination if he has not the seeds of sin—the nature of the fallen Adam—in him? Now, I hold that on account of this condition the child cannot be brought up in the way he

must be born again, and I verily believe that most of the infidelity in the Church today grows out of a want, or lack, of proper instruction at this point; hence man made Christians, that is, children taught just to be good and join the Church. My heart has been made both sad and glad in reading the articles of Brother C. W. Webb and Rev. G. H. Collins in the last Advocate; sad, because Brother Webb represents a large faction in the Church, and glad to know that we have such men as Rev. G. H. Collins to warn us of our danger. What is the inevitable conclusion if we follow the "new theology?" Will we not deny the divinity of Christ, the integrity of the Scriptures, the fall of man, the virgin birth, the blood of atonement, the new birth, the resurrection of the dead? I heard just a few days ago from a Methodist pulpit that the theology of Wesley and his day would not do for us of twenty-first century, just as if God had more than one way of saving men. Wesley taught and contended strenuously for the fundamental principles of the Bible which change not.

Let us look at the "new theology." Here is a sample: "Does it give the Scriptures more 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?" Pray, brother, what do we know of the higher, holier medium of man's mind and soul except as we have learned through the medium of the inspired Word of God? I opine that the higher, holier mind and soul of man would still be in blackness and darkness without one scintilla of light to lead up to God but for the Holy Scriptures. Conscience is all right if enlightened by the Holy Spirit and followed in accordance with the teachings of the Holy Scriptures. Conscience in the red man in his savage state dictates to him that the more scalps he can take with him to his "happy hunting ground" the happier he will be. Why the difference between the Christian conscience and the conscience of the savage? Has the higher, holier mind and soul of man taught us this unaided by the Holy Scriptures? The trouble with the "higher criticism," so-called, and "New Theology," is in ignoring the plain teachings of the Bible.

Now, what I want to say, is that we are drifting; and unless we return to the old landmarks, take anew our bearings and contend "earnestly for the faith once delivered to the saints," we will some day, maybe not very long, be out at sea with the rudder broken, at the mercy of the wind and the wave.

W. E. PAFFORD. Center Point, Texas, Oct. 13, 1914.

A PROPER AND AN IMPROPER OFFERING.

Cain and Abel made offerings to God and the one was rejected and the other accepted. Why? That question should be asked and answered by all the Methodists of Texas at all times but just now in particular. Why are the preachers facing a large deficit in both salary and conference collections? Largely because the members of the Church are today practicing the very things that caused God to reject the offering of Cain. Why is it that so many so-called "good" Christians greet the preacher with this: "Well, if I have anything left I will give it to the Church?" The writer of these lines believes it due to a lack of information as to what God's Word teaches along this line, or to a stultified conscience. As yet we as a religious people have not reached a clear understanding of the teaching of Jesus Christ. "For the kingdom of heaven is as a man traveling into a far country, who called his own servants and delivered unto them his own goods." Matt. 25:14.

Another Scripture is: "Ye are not your own; ye are bought with a price; therefore, glorify God in your body and in your spirit, which are God's."

These passages clearly define God's title to his children, and that what we have in our possession has been entrusted to us for use. In other language, it is a great trust company, God furnishing the capital and we using it for his glory. Subsequent to the incident of the offering made by Cain and Abel a man who was said to be very wise used this language: "Honor the Lord with thy substance (that which has been entrusted to thee) and with the firstfruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." I opine that a very significant word in this language is "firstfruits." The tendency among Church members in these times is to offer to God that which is of but little or no value to them. Then these very same persons are very insistent that God grant them his richest blessings. Without any doubt Cain made the same kind of an offering, and very naturally God re-

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STRENGTH OF GRIZZLY BEARS.

The vast strength of the grizzly bear has often been commented on by naturalists. A California man now tells of watching one of these huge creatures once in the act of carrying a dead cow home to her cubs. The bear carried the carcass, mainly in her forepaws, over the roughest sort of country, over rocks, fallen logs, etc., and along narrow ledges, for a distance of three miles without once stopping to rest.—Exchange.

ALCOHOL AND INSANITY.

According to figures just made public by experts in Paris, persons suffering from alcoholism form a quarter of the army of the insane in the municipality. Out of a total of 89,000, 728 admitted to the asylums in the department where the tests have been made, it was found that 27,315 were victims of the drink habit, and the experts claim to have traced their insanity to alcohol. In the figures given out, the mental deficiency traceable to the drink habit is matter for serious thought and should be pondered by all the governments of all civilized countries.—Northwestern Christian Advocate.

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U. S. DEPARTMENT OF AGRICULTURE DISCUSSES REDUCTION IN COTTON ACREAGE.

The Dallas Chamber of Commerce has received the following from the United States Department of Agriculture:

"Gentlemen: I have received your communication urging this department to inaugurate and to direct a propagandum for a fixed reduction in cotton acreage next season, involving an effort on the part of this department to secure pledges from individual farmers to the effect that each will reduce his acreage as indicated, and also action on the part of this department to publish these pledges, and, so far as it can, to secure their fulfillment.

"All the officers of the Department of Agriculture immediately concerned have given most earnest and prolonged consideration to the problems presented to the Southern farmer by the breaking out of the European war. We are definitely of the opinion that there is no other feasible way of bringing about wise action on the part of Southern farmers except through the proposal and adoption of a constructive plan. In the face of past experiences and knowledge of the human element involved, it does not seem likely that an effort to induce Southern farmers simply to restrict acreage will solve the problem. In the past such an effort has been made. It has been found that where agreements have been made to reduce the acreage they have not been observed, and that instead of a reduction of acreage resulting there has been an increase and the production of a larger crop. Many individuals, thinking that others would reduce acreage, have increased theirs, and the result has been that which I have indicated.

Constructive Plan.

"The constructive plan which appeals to this department as wise and practicable is simply this: To bring home to the farmers the fact that in the next year, or in the next few years, the prices of all food-stuffs are likely to be high, and that it is the part of wisdom for the farmers of the country to make every effort to take advantage of the situation and to increase their products of food-stuffs so far as possible. Even if the Southern farmers should not think it wise to produce grains, such as wheat and corn, for foreign export or for interstate shipment in competition with the Middle West, it would seem to us that they should recognize the wisdom of producing enough of these commodities for home consumption and for the intercommunity market.

"Many of the Southern States import many millions of dollars' worth of grain each year. With the increasing prices of these products, it is economically unsound for the South to rely so largely on other sections for them. It seems clear to this department that Southern farmers should at least produce grains for home consumption as a means of cutting down the family expenses, and that they might increase their production of chickens, guineas, turkeys and hogs to the point, at least, of supplying their own needs and the needs of their neighbors. With adequate attention to marketing, they can also profitably produce these things for interstate shipment. I am told that the number of poultry on the average Ohio farm is approximately 125, while the number on the average South Carolina farm is about fourteen.

"The same comparison would doubtless obtain with reference to most of the Southern States. This situation should be remedied and can be remedied. The whole Nation is confronted with a problem of securing enough meat for its own consumption. Too exclusive attention in the past has been given to the production of the large animals, such as beef cattle, and to the production of these on the big ranch, which is in a measure disappearing. We are confronted with a decreasing meat supply and a rapidly increasing population. It is obvious to everybody who thinks that a much larger part of the meat consumption of the Nation might well be the consumption of poultry of a considerable variety and of hogs.

Meat Consumed.

"As a matter of fact, a very large percentage today of the meat consumed is of this kind. The production of these smaller animals can be very considerably increased, if each individual farmer will give his attention to their production, and they can be increased and quickly increased without very great expense. They can be consumed at home, relieving the farmer of the expense of securing his meat from remote States, paying transportation and middleman's cost; and with the use of known methods of marketing they can be shipped beyond the community.

"If the Southern farmer will give his attention next year and the year after to these things, and economize in production by saving manure, thereby reducing his fertilizer bill, and by planting winter cover crops, especially winter legumes, he can secure the surest relief for himself and for his community in this emergency, and bring about a wiser direction of his activities as a permanent part of agricultural economy in the South. In this direction, it seems to me, lies the wise use of a much larger percentage of the Southern farmer's labor and capital, and of his land. The department urges that the Southern farmer follow this direction as the surest means of increasing his returns and of bringing about a better foundation for prosperity in the South. If he had done this in recent years, he would now have means of subsistence and would not be compelled in so many instances to part with his cotton immediately.

"I recognize that there have been impediments placed in the way of many Southern farmers in his attempt to diversify his agri-

culture by failure of banks and merchants to extend him credit on other things than cotton. It seems to me that this has been shortsighted on the part of banks and merchants. After all, the character of the individual is the foundation of credit, and again it is almost a truism that it is more important to guarantee that credit extended shall be wisely used than that it shall be extended at all. The bankers and merchants should co-operate with the farmers in ascertaining what is the more important to guarantee that credit extended shall be wisely used than that it shall be extended at all. The bankers and merchants should co-operate with the farmers in ascertaining what is the wisest use of credit and in directing the application of capital and labor into the most fruitful channels.

Co-operation Needed.

"The hearty co-operation of individuals in the South, of land owners and tenants, of all Southern organizations, bankers and merchants is needed to bring about a better direction of Southern agricultural enterprise. If they should see fit at this time to follow such a constructive program as has been indicated, that less labor and capital would go into cotton planting and that the output of this particular crop in another year would be proportionately reduced, or that in any event the South could live at home and utilize what cotton it did produce as a cash asset.

"The Department of Agriculture is proposing this constructive plan to Southern farmers, bankers and merchants, and is suggesting it not only through its demonstrators, but through circulars. It has issued at least 300,000 of these circulars and will continue its efforts in this direction. A pretty general acceptance of such a plan known to the public as a matter of course would afford the South a guarantee of subsistence in the near future, and would react on the present prices of cotton. Very truly yours,

"D. F. HOUSTON, Secretary."

MISSIONARY NEWS BULLETIN—OCTOBER.

Epworth Leaguers at Work in China.

A few days ago I went with a company of Epworth Leaguers to open a new street chapel which they are renting from funds provided by themselves. It is in a good location and they keep a reading and inquiry room open every afternoon and evening. It was opened not only for the evangelistic meetings which are held there by the "Volunteer Band"—a company of our members who are ready to give of their time to the spreading of the gospel, but chiefly for the benefit of the merchants and clerks who are in large business houses near there. Many of these are inquirers and probationers, but because of their business cannot regularly attend the meetings of the Church. For this reason the inquiry room is kept open so that whenever they have a few minutes' time they may have instruction in the fundamentals of the Christian religion and Bible study. Again, this will be a place where any of them whose parents or employers will not allow them to pray in their places of business, which are their bedrooms as well, may go for prayer. Such a place is very essential in China.—W. M. Smith, Soochow, China.

Foreigners in American Universities.

It may be to many a surprise to learn that during the last year nearly 4000 students from foreign countries were enrolled in 275 different American colleges and universities. One is prepared to read that China had 594 and Japan 336 students here, but the following items are unexpected: Great Britain and Ireland were represented by 212 students, Germany 122, Russia 124, France 45, Sweden 41, Italy 38, Austria-Hungary 34, Switzerland 29, Norway 26, Greece 22, Spain 20, Netherlands 19, Bulgaria 15, Roumania 6, Belgium 4, Portugal 3, Montenegro 1. New Zealand was represented by 36 students, Egypt by 15, Liberia by 2, and South Africa by 44. From the American possessions, Hawaii sent 108, Porto Rico 215 and the Philippines 111. India had 162 students, Turkey 143, Korea 13, Persia 21, and Siam 13. Of the Latin American countries, Mexico with 223 students, heads the list.—Missionary Review of the World.

Persecuted But Not Forsaken.

In one of my churches a blind lad was lately baptized whose life and testimony are worth noting. He was led to the Savior through one of our colporters, and after his decision to believe his heathen father kept him locked up in a dirty room without food or water for three days because he would not worship the spirits of his ancestors. When we examined him for baptism his answers were so clear and sweet that they brought tears to our eyes. If ever a person knew Jesus as his companion that lad did. Once I found him sitting outside his house on a raw, cold day plaiting straw. His hands were numb with cold, but when I spoke to him his poor face lighted up and he lifted his sightless eyes up to me and said, "Pastor, Jesus comforts me. He helps me to bear up, it is all right." This poor lad was suffering one of the many cruel punishments that his father inflicts on him because of his faith. Once when holding a meeting in the little village chapel the father locked him in the house so that he could not attend the service, and despite our appeals would not let him out. Put the blind son could see far more than his parent. Christ was with him in his cell, and as he heard our hymns he lifted his heart in praise to God and sang with us. As we prayed he prayed, and who knows but what the father's heart is softening, for but the other day he let the lad come to Dr. Bowman to see if the sight could be regained. Unfortunately it was too late. The sight is gone.—F. G. Vesey, Seoul, Korea.

Open-Mindedness in Japan.

Every night while in Japan we had at our

meetings as many as two hundred Japanese students, chiefly Government students, decide to become Christian inquirers. If we are to judge by difficulties overcome, possibly the most wonderful experience of this last journey was our last night in Japan. After a very full day, beginning at about 6:30 in the morning with many meetings and conferences with missionaries and Japanese, we went down at night in front of the Imperial University, with its five thousand graduate students. It is the great intellectual lighthouse for the whole Eastern world. We had secured the great auditorium of the Canadian Presbyterian Church. As I went down somewhat exhausted, I said, "It is time, O Lord, for Thee to work." Every seat on the floor and in the gallery was taken, and the standing space at the back was completely filled. With four addresses, each one through an interpreter, the meeting lasted nearly four hours. At the close 370 of these men, including two professors and some of the doctors of philosophy, had signed cards indicating three things: (1) I will make a conscientious study of the four Gospels; and that I may do this to the best advantage, I will meet for one hour each week with others who are making the same investigation. (2) I will pray daily to the holy God for wisdom to find the truth and for courage to follow it after I have discovered it. (3) When my reason and conscience permit me to do so I will take Christ as my Savior and Lord. Those last moments with those 370 bowed in prayer together, constitute another of those evidences that Christ lives and that He is able to speak through languages or lack of languages. If He is but lifted up He will draw all men, whether they are educated men, or illiterate men, whether they are in the Far East or Near East.—John R. Mott.

Heathen at Home.

We are up against a hard proposition at this place. A school fight has been going on for a year. It has got into the Church. The Church members won't speak to each other. One member won't come to Sunday School because the other comes, and they won't come to church at all. I have tried my best to get this fuss settled. Have been to the homes and talked and had prayer with the members. It has been two years since I came. Am out nearly \$100 clear cash for improvements, and have received nearly \$175 on my salary. I am working every day and am building a barn now to get money to go to conference.—A Home Missionary.

Forsaking Satan and Accepting Christ.

The grandson of Mr. Yi Tong Jin, probably the richest and most influential citizen in Songdo, became seriously ill. After trying all the Korean doctors, sorcerers, etc., and the child not getting any better, our hospital doctor was sent for. Recognizing the serious nature of the child's illness we did our best to persuade the relatives to bring him to the hospital for treatment. This they refused to do, until one day the boy was seized suddenly with convulsions and became unconscious when, in great fear, they brought him to us. We did everything in our power to save the child, but the delay had been too great; after lingering a few days the little fellow passed away. During the week the boy was in the hospital, the mother spent the time in praying to and consulting the devil for the life of her child, and the answers given to her were that the boy would live. When he died she said, "The devil is nothing but a liar, and I will have no more to do with him," whereupon she appeared at church the following Sunday, gave her name, and she and her husband and her sister and mother have been regular attendants since. Three members of this family brought into the Church as a result, I might say, of a controversy in which a representative of Satan prophesied life, and a representative of the cross, in the person of a medical missionary, prophesied death, the final outcome justifying the latter. This is rather a crude way of putting it, but so it seemed to them and the results are apparent, for because of this outcome they forsook Satan and turned to Christ.—W. T. Reid, Songdo, Korea.

BULLETIN BRIEFS.

Rev. H. B. Bardwell has just made a hasty tour of the provinces of Santa Clara, Matanzas, Havana and Pinar del Rio, in the interest of Candler College. His heart was gladdened as he heard from the lips of fathers, whose sons and daughters are being educated in these schools, testimonies of the mental and moral growth of their children. Our schools are making history. They are also making Christian men and women, which is more important.—The Cuban Evangelist.

For the past quarter the Seamen's Department of People's Central Institute has the following report to make: Three meetings on board and eight on shore with an attendance of 168 men; visits made to hospitals, 5; to prisons, 1; on boardship, 40; visits to sick seamen, 30; Scriptures distributed, 56; tracts 300; parcels of literature 192; attendance in reading room, 1987; letters received, 15; situations obtained for 315 men; 360 free meals and 540 free beds given, clothing furnished to 10 men and \$329 deposited for safe keeping for seamen.—H. C. Tucker, Rio de Janeiro, Brazil.

Calls have come from many places for the opening of new work, but we had to refuse nearly all of them for the lack of funds. At the very time when we should be expanding and putting forth some of our best efforts, we are obliged to do nothing but barely preserve what

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we have. A large and liberal contribution from the Church at home right at the beginning of this new era in China's history, would lay foundations that would tell not only on the future of China's national history, but in the larger work of the building up of the Kingdom of God.—J. A. G. Shipley, Shanghai, China.

In my Char Kol Church we have lately had two encouraging conversions, one of an old woman eighty years old, another of a man over sixty. The latter was a past master in evil spirit practices, and we have in our possession the horse hoof which hung outside his door to prevent the entrance of demons into his house.—F. G. Vesey, Seoul, Korea.

The Superintendent of the Department for Deaf and Dumb young men in People's Central Institute presented a most interesting account of this movement at a recent meeting. There are 52 enrolled; three have made profession of faith, and others are deeply interested. This is the first time in the history of the evangelical work in Brazil that persons of this class have been received into the Church. The superintendent pleads for someone to open work for deaf and dumb girls.—H. C. Tucker, Rio de Janeiro, Brazil.

The Batetela language is rather musical and expressive, but difficult to put into written form because of the familiarity here of four different Bantu dialects. But we have translated about 500 words, 14 hymns and the Lord's Prayer. One of our evangelists is being taught English; French and Batetela will be taught in the schools.—Mrs. C. C. Bush, Wembo-Niama, Africa.

Those occasional preachers who have labored so diligently to "explain away" the book of Jonah, to "show that it is all a parable," etc., seemingly do not realize that in that very effort they are imitating Jonah himself in the first part of his conduct. Instead of their going to "Nineveh," or some other place, to really preach God's Book to a sinful and dying world, they are rushing off toward "Tarshish;" in other words, they are trying to "explain away" parts of the very Book which they have been sent forth to proclaim. May the good Lord grant that some kind of "fish"—or other conveyance—may yet convey them back to their real duties, rather than that they should continue to consort with the rapidly growing rationalists who are carrying them ever further away from their real duties as expounders—not expungers. A fish sent after some of them might possibly be afflicted with some degree of "nosea," it is true, but—in some way or another they they make the landing!

Greatness lies not in being strong, but in the right use of strength; and strength is not used rightly when it only serves to carry a man above his fellows for his own solitary glory. He is greatest whose strength carries up the most hearts by the attraction of his own.—Beecher.

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

OUR ANNUAL CONFERENCES

Table listing annual conferences: West Texas, Austin, Oct. 21; Central Texas, Hillsboro, Nov. 11; Texas, Bay City, Nov. 18; North Texas, Denison, Dec. 2; Northwest Texas, Sweetwater, Dec. 9.

The Advocate Honor Roll for 1914 will be the charges and pastors who report payment of every Advocate subscription in the charge. Pastors in making report either at conference or to our office will please state whether or not the charge belongs on that roll.

THE WEST TEXAS CONFERENCE

The West Texas Annual Conference of the M. E. Church, South, is in session this week at First Church, Austin, Texas. Justice W. E. Hawkins, of the Supreme Court of Texas, delivered the address of welcome. A number of connectional men are in attendance and addresses on the various subjects will be given time during the Conference. Dr. G. C. Rankin, L. Blaylock and Miss Belle G. Ragsdale, from the Texas Christian Advocate, are there in the interest of the paper.

Notwithstanding the hard times, it is felt that the financial matters will round out satisfactorily. The Lord will certainly answer the prayers of the faithful ones.

CLARENDON OPENING.

The college at Clarendon has had the best opening in its history. Its accommodations are just about full and students are drawing upon citizens' homes for rooms. Rev. George Slover and his co-workers have put in hard weeks and their work seems to have offset the strenuous times. Those Panhandle people know how to adjust themselves heroically. They propose to educate their boys and girls even if there is a war going on in Europe. So Brother Slover has a splendid constituency to deal with and hence the success of Clarendon College. That school is a necessity and its work is worth untold value to the Church and the people of that section. We congratulate these associated with the College on their success. May their progress increase more and more.

Just a Few Things Here and There

We have seen it noted that now and then a Bishop has refused to appoint a student to the Vanderbilt University, and if it is true we think such action a mistake. We have no sympathy with Vanderbilt since the action of the last meeting of the Board of Trust, and we do not think that Vanderbilt is the best place to train young men for the Methodist ministry; but since we have a usage permitting the appointment of young men to secular as well as Church schools to give them an opportunity to finish their training, they ought to be permitted to select the school in which they prefer to enter. We doubt if a Bishop has a right to discriminate in such matters. If he has such a right we doubt the wisdom of exercising it.

The above paragraph, copied from a few issues back, seems to have given grave offense to our dear brother, Bishop Hoss, and in this issue he takes occasion to deliver a rebuke to us for such audacious presumption. But, gentle reader, look over that paragraph and see if you can detect anything that will justify the Bishop's arraignment of us. Is there any reflection in it directly or indirectly upon the character or reputation of any of our Bishops? Is there anything unkind or unbrotherly? Is there the semblance of any personal thrust at any of them? If so we fail to see it, and most assuredly there was nothing of the sort in our mind at the time we indited it.

In any event there is nothing, even under a forced construction of its meaning, that could possibly apply to Bishop Hoss, either personally or officially. This writer voted with the General Conference to give Bishop Hoss a perfect rest for one year from all Episcopal duties in order that he might have an opportunity to recuperate and become strong again for his active work. His colleagues kindly accepted the verdict of the General Conference and did not assign him to any active duties. If you will read the Episcopal assignments 1914-15 you will observe that his name does not appear in connection with any of the Annual Conferences. He is not expected to make any appointments of students to schools, or preachers to stations or circuits during this year. So that the offending paragraph could not have "lumped" him with the Bishops as a class, and made him the victim of criticism.

We wish to say that while such an action as refusing to appoint a student to the Vanderbilt University by one of the Bishops after the Annual Conference had recommended it may not have "reached" Bishop Hoss' "ear," it can be explained upon the ground that the Bishop is not ubiquitous. There are doubtless many things that occur that no one man will always be apprised of. Even an editor sometimes fails to hear some things. But it was given to us on good authority, as we understand it, that one of the Bishops did do this very thing. But we did not regard it as a crime. We only treated it, on condition that it did occur, as a mistake of judgment. Hence we did not give any name and did not think it necessary. As to the law in the case, it is always customary for a Bishop to follow the recommendation of the conference and make such appointment of students to universities as may desire to better equip themselves for the ministry. Not to do it when the conference makes such request may be optional with the Bishop, but he rarely ever sets his judgment above that of the conference and refuses the request. When he does do it his wisdom is not above question. But he violates no law of the Church.

Bishop Hendrix recently appointed Rev. O. E. Brown to a professorship in Vanderbilt University when the Missouri Conference requested it. And Bishop Murrah recently appointed Dean W. F. Tillett to his old place in the Vanderbilt when the Tennessee Conference requested it. He also appointed one student to the theological department of the Vanderbilt at the request of this same conference; and in our judgment he acted wisely when he made such appointments. It would have been a mistake, in our judgment, had he done otherwise. But it would not have been a crime. If a young man wants to go to the Vanderbilt to finish his theological training we think he make a bad choice under the circumstances, but if his conference makes

the request, the Bishop presiding is justified in carrying out the wish of the conference. It would be a mistake for him to discriminate against the Vanderbilt or any other university under such circumstances. It would not be a crime, however.

Our attitude toward the Vanderbilt University is well known. We have never felt kindly toward Chancellor Kirkland and his coadjutors for alienating that institution from the Church, and from the beginning we have said so in emphatic terms. But just as long as we had any semblance of right to the institution we have taken the position that we ought to claim that right until all our foundation in law has been cut from under us. When the Board of Trust met last June and cut that foundation from under us by their interpretation of the action of the Church at Oklahoma and proceeded to elect their own successors without referring them to the Board of Education for confirmation, then there was nothing left for us to stand upon; and we came out in a drastic editorial condemning their action and acknowledging the fact that Vanderbilt was hopelessly beyond us. And we now see no reason for our taking Bishop Hoss' advice to "retract that editorial." We stand by it tooth and nail. Neither do we justly stand charged with being, in the language of the Bishop, "first upon the heel and then upon the toe" in this Vanderbilt discussion. We have stood flatfooted from the first to the last. As long as we had any sort of claim in that institution we deemed it the part of wisdom to contend for it until it was shown convincingly that every claim had vanished. But we have never had the slightest sympathy with the action of the Board of Trust, and we have opposed them and their contention all the way through. And we stand by the paragraph, too, at the head of this scrappy editorial. We do not think Vanderbilt is the best place for our young men to prepare themselves for ministry, but if the conferences ask Bishops to appoint them, we doubt the wisdom of the Bishops turning down such request. Simply that and nothing more.

As to unjust and persistent criticisms of the Bishops at the General Conference and elsewhere, and heaping abuse upon them, as Bishop Hoss declares, and many other things in his communication, we beg to be excused. We have never been guilty of anything of the kind; neither have we permitted any correspondent to treat Bishops in that way in these columns. During our sixteen years as editor of this paper no Bishop can put his finger upon an editorial or a paragraph that has treated him with unkindness or with unbrotherly criticism. And if we stay here sixteen years longer the same will be true of us. Bishop Hoss may have been maligned by others and he may have been treated unkindly from other sources touching this matter, but not by us or the Texas Christian Advocate. Therefore much that is in his elaborate protest is wholly irrelevant to the paragraph in question.

While we have the profoundest respect for Bishop Hoss and for all his honored colleagues—yes we go further and say that while we have deep affection for them and hold in high esteem their exalted positions, nevertheless their official actions are open to fair and legitimate criticism. It is not an unkindness toward them to differ from them in matters of administration and to state those differences in respectful terms and in a proper spirit. They are just like the rest of us—they have made a mistake in judgment or in their interpretations of law. We mean no unkindness to them in calling their attention to such matters. And we here deliberately state that the Southern Methodist press is uniformly kind and considerate of the feelings of our Bishops and accords to them every possible courtesy and consideration. They get no abuse or personal attacks from this quarter. They do not need any such treatment at the hand of the press. Whatever of this is found toward Bishop Hoss in the past or at the present in and around Nashville is outrageous and reprehensible and the Church press has never failed to lift up its voice in condemnation of such treatment; but nothing of the kind has ever found expression in a Church paper. We are sorry, there-

fore, that Bishop Hoss has taken our legitimate paragraph in such a light and made it the occasion for saying many things in his communication not applicable to the point at issue; but even this is a mistake and not a crime. We have known him for nearly a half century, and a truer, nobler man does not live, and who has served the Church faithfully in his life in every relation in which the Church has ever placed him. We have stood by him in his fight in the Vanderbilt controversy, and when the Nashville Christian Advocate, under Vanderbilt influences, refused him a hearing in its columns we threw the Texas Advocate open to him and gladly published everything he wanted to say on the subject. And we are with him now in so far as the principles of the Vanderbilt issues are concerned; but we beg to differ respectfully from him on the little side issue raised by the paragraph at the head of this article.

THE NEW MEXICO CONFERENCE.

I was privileged to attend the session of the New Mexico Conference last week. It was the twenty-fifth session of that body. It was organized twenty-four years ago by Bishop O. P. Fitzgerald. He read the eleventh and the twelfth chapters of Hebrews and commented on the same. It started out with two districts, the El Paso and the Albuquerque, and the following preachers were present: Rev. F. S. Jackson, Rev. James Crutchfield, Rev. J. P. Hilburn, Rev. W. T. Burk, Rev. William Monk, Rev. L. N. Crutchfield, Rev. J. B. Cox and Rev. S. W. Thomas. Dr. H. C. Morrison, Missionary Secretary, Rev. James Campbell, editor of the Christian Advocate, Mr. L. Blaylock, publisher, Rev. S. G. Kilgore, Rev. J. D. Barbee, book agents, and a few local brethren were visitors. The Conference met in El Paso. That was twenty-four years ago, and not one of the charter members is a member of that Conference today. Some of them have passed away and others of them are in other conferences. But forty other ministers and twelve laymen now make up the membership of the body, and while the districts have only increased to three, their Church enterprises and membership have largely increased and they spread out over all that part of Texas west of the Pecos River and the whole of New Mexico. They are now a vigorous body of men, filled with heroism and loyalty to the Church. During these twenty-four years, perhaps the membership has changed its personnel more than once, but today they have much more of a permanent membership, made up largely of aggressive young men and strong middle-aged men. They are determined and persistent in their methods of work. They now look like a full-fledged Methodist Conference ready for conquest.

Pecos is about 450 miles west of Dallas on the Texas & Pacific Railroad, and about 214 miles east of El Paso. The trip from Dallas lies through the western portion of the State. For four or five years, in traveling over this route, the country looked like a desert, such was the effect of the long and continuous drought. But now the early and the latter rains have come and a more flourishing country can not be seen in Texas. The grass, the maize, the kafir corn, the cotton and the live stock are flourishing beautifully. The black land does not surpass it in the cotton product and yield. The towns and farmhouses look up-to-date and prosperous. Schoolhouses in evidence and so are the church houses.

Pecos is situated not far from the Pecos River in a fertile section of the country. It is a modern town of something like 2500 prosperous people. Of course they are feeling the effect of the money pressure like all other sections of the State, but they seem to have an abundance of everything that the earth produces. They have good streets and good sidewalks. Their homes are comfortable and some of them are elegant. Their public buildings are a credit to the community. Stores are well stocked and attractive. Autos are crowding the streets. The people are moral and law-abiding. Reeves County, of which Pecos is the county seat, is a local option county, and the law is enforced. The church buildings indicate large interest in matters religious. We had a picture of ours and its description in the last issue. The people took much interest in the sessions of the Conference.

The Pecos River abounds in fish. We saw more than a dozen specimens in a public fountain. There was a variety, but the beautiful channel cat predominated. Truck gardening flourishes, melons grow,

bees do well, and most of the nearby farms and truck gardens irrigate. Some of the water comes from the river, but much of it from wells. They get self-pressure at one hundred and fifty feet in depth. Alfalfa is in all its glory. Many of the people are from the black land region and I was greeted by many old friends from other parts of the State. It was a great pleasure to take them by the hand and see their glad expressions to meet me again.

Bishop H. C. Morrison had the Conference in charge. He was not burdened with visitors from out of the State. Nearly all of us were from Texas. Among them were L. Blaylock, Rev. Frank Onderdonk, Rev. J. T. McClure, Rev. W. D. Bradfield, two or three from the Branch Publishing House, Major Lessesne, Rev. C. A. Clark of the Texas Orphanage, Rev. W. C. Hines, Rev. E. R. Wallace and perhaps others.

Bishop Morrison has aged very much, even since the General Conference. His beard has been turned out and gives him a venerable appearance. But he held the reins of the proceedings with an easy hand, gave everybody a hearing who claimed his attention, and under all circumstances was courteous and considerate. He preached on Sunday morning, but as I left Friday morning, I did not hear any of the Sunday preaching. The brotherly bearing of the Bishop toward the brethren put them all at ease and the Conference ran with smoothness and facility.

Tuesday evening Rev. Frank Onderdonk preached a deeply spiritual sermon with the "Transfiguration" scene as his theme. Wednesday evening Dr. W. D. Bradfield spoke to a large audience on the great principles underlying Christian education, and particularly the theological education of young men preparing for the ministry. It was original, profound, well prepared and delivered with power. It is one of the very few speeches we have heard on that subject. Dr. Bradfield is thoroughly educated and he has a wide vision of the questions involved in our present undertaking to promote schools of high grade for our Church. The authorities of Southern Methodist University made no mistake when they appointed Dr. Bradfield to this work. The fact is, they show eminent wisdom. Thursday night it was my privilege to preach to a large audience, and we had a refreshing service. Brother Blaylock was presented to the Conference by the Bishop and he spoke in behalf of the Advocate. He was very happy in his address and made friends for the paper.

Rev. J. B. Cochran, formerly of the Texas Conference, is one of the strong men of the Conference. His health has greatly improved in that climate and he has done fine work. He is a good preacher, a level-headed business man and a leader in every enterprise of the Church. The brethren made very good reports, everything considered. A number of them had their collections in full and most of them showed progress along certain lines. Their strong Church is in El Paso, and Rev. C. W. Webdel has just finished his third year as pastor. He has had a successful career and is held in high esteem by his people. Rev. Ellis Smith, formerly of the Texas Conference, is prominent among his brethren over there. Rev. A. N. Evans was the efficient secretary and with his helpers kept a faithful record of the proceedings. He was accommodating and courteous to all having dealings with him. Rev. S. E. Allison is one of the useful men of the body and Chairman of the Board of Education. Rev. J. R. Goodloe did fine work at Carlsbad and made a good report. The Bishop was not long in calling the list of the preachers and hearing their reports, and he did not restrict any of them in what they wanted to say. Rev. S. W. Huggett and Rev. George Ward are among the honored superannuates. The former is a man of keen intellect and useful on committees. He came from Missouri. The latter was in the West Texas Conference for a long time, and one of the solid and substantial men of the Conference. Rev. George H. Givan, presiding elder of the Albuquerque District, is a most delightful and brotherly man, and very business-like in his administration of affairs. Rev. J. H. Messer, of the Pecos Valley District, has seen hard service in the Conference and he is one of their leaders and one of their representative men. Rev. H. P. Bond is one of the superannuates of the body, and as delightful a character as one can meet anywhere. Rev. R. B. Evans is on the supernumerary list, but he has done good work in the Conference. Rev. H. W. Carter has not been in the Conference long, but he works out there like a seasoned veteran. Rev. J. H. Walker is one of the younger men, but stands well among his brethren. Rev. Arthur

Marston has long done missionary work in El Paso, but goes this year toward the Pacific to continue that sort of operation. He comes from the Holston hills. Rev. W. H. Duncan, kinsman of the late Rev. Jerome Duncan, is one of the useful men of the body. Rev. J. F. Hedgepeth has done a noble work at Pecos, but goes back to his native Arizona to spend the rest of his life in the work of the Church in that State. He has long been a leader in the New Mexico work. He was the host of the Conference and he looked carefully after the delegates, but owing to the crowded condition of the town, the visitors of all sorts and complexions, found entertainment in the hotels. The missionary women of the Conference held their annual session at the same time, and had charge of the Church in the afternoon. They are a fine looking body of ladies and they are doing their part in that new country to help evangelize the people. I attended two of their sessions and was impressed with their orderly proceedings. I addressed them on one occasion. They are an earnest and devout set of folk. One of them from El Paso told me that she found the Advocate very helpful in her work. She said that her little girl consulted the columns of the Advocate when she wanted information touching current events in connection with her school work. After looking in the Literary Digest to find something about the Panama Canal and failing to find it, she turned to the Advocate and got the information sought. Also, when she had to get up something about the Government use of aeroplanes, the Advocate had the very article she needed.

The people took quite an interest in the Conference sessions, and they came in from the country and nearby towns to see the brethren and to attend the preaching. It was an old fashioned Methodist Conference and made a good impression on the community. That Conference, though young, has also had its share of experience in trying to project and run a college. Seven years ago they started one with a good deal of encouragement, ran it about \$40,000 in debt and let it default. They are now trying to raise funds to pay off these obligations. It seems that every conference has to learn from experience about school matters. From Cokesbury College on down to the present the Church has had its experience with the Western College, located at Artesia.

I had to leave some days before the Conference adjourned; therefore cannot furnish many details, but requested certain brethren to send me the appointments and other items of interest to the Advocate in time to have them in this issue. G. C. R.

ALBUQUERQUE DISTRICT.

Geo. H. Givan, Presiding Elder.
 Albuquerque—T. L. Lallance.
 Cimarron—To be supplied.
 Clayton Circuit—W. L. Self, supply.
 Gallup—Grover C. Emmons.
 Magdalena—F. B. Faust.
 Mesquite Circuit—W. P. West.
 Vaughn Circuit—A. B. Weaver.
 San Jon Circuit—E. W. Morton.
 San Marcial—J. H. Walker.
 Tucuman—A. N. Evans.
 Tucuman Circuit—D. P. Wilburn, supply.
 Watrous—Dorsey Newsom.
 Conference Missionary Secretary—Geo. H. Givan.
 Student to Clarendon College—J. A. Darden.
 Commissioner of Education Southern Methodist University—Geo. H. Givan.

EL PASO DISTRICT.

H. M. Smith, Presiding Elder.
 Alamogordo—J. E. Conder.
 Alpine—J. H. Messer.
 Buena Vista—Archie Crawford, supply.
 Carrizozo and Tulosa—E. D. Lewis.
 Clint and Vista—J. T. Fizer.
 Deming—E. C. Morgan.
 El Paso, Alta Vista—W. H. Duncan.
 El Paso, Highland Park—W. R. Evans.
 East El Paso—H. P. Bond, supply.
 El Paso, Trinity—C. W. Webber.
 Fort Davis Circuit—J. A. Johnson, supply.
 Fort Stockton—K. Howell.
 La Mesa Circuit—John Chaney.
 Las Cruces—C. K. Campbell.
 Lordsburg—W. S. Huggett.
 Marfa—J. C. Jones.
 Toyah—J. J. Golden, supply.
 Van Horn and Sierra Blanca—J. E. Fuller.
 Student Atlanta University—Otis A. Morris.
 Commissioner of Education Southern Methodist University—H. M. Smith.
 Secretary of Education—E. C. Morgan.

PECOS VALLEY DISTRICT.

S. E. Allison, Presiding Elder.
 Artesia—J. B. Cochran.
 Clovis—F. D. Hartman.
 Clovis Circuit—J. T. Etchison.
 Carlsbad—J. T. Redmon.
 Dayton and Lakewood—H. W. Carter.
 Elida Circuit—G. H. McAnally.
 Eunice Circuit—J. B. Speed, supply.
 Hagerman Circuit—W. W. Turner.
 Hope—J. C. Gage, supply.
 Lovington Circuit—W. H. Beauchamp.
 Malaga and Lake Arthur Circuit—J. I. Kelley.
 Odessa Circuit—L. Jackson.
 Pecos—W. W. Nelson.
 Portales—A. C. Bell.
 Portales Circuit—T. A. Knight, supply.
 Rogers Circuit—L. L. Thurston, supply.
 Rocky Arroyo and Queen—J. N. S. Webb.
 Roswell—Ellis Smith.
 Sacramento Mission—W. L. Jenkins.
 Texico—J. W. Hendrix.
 Texico Circuit—H. Rogers, supply.
 Toyah Valley Circuit—J. A. Foster.
 Commissioner of Education Southern Methodist University—S. E. Allison.

Transfers to other Conferences—J. R. Goodloe, West Texas; T. I. Beck, Louisiana; J. F. Hedgepeth, Los Angeles; R. E. Hickman, East Okla.

OPENING SERVICE AT OAK LAWN CHURCH.

Last Sunday was a great day for our faithful and efficient people at the Oak Lawn Church, this city. For four years they have been laboring to build their splendid \$75,000 church edifice, and they have it far enough along to enter the basement room for worship and Sunday School work temporarily, and last Sunday was the day for opening in these new quarters. It was our privilege to be with them and enjoy the service.

Oak Lawn is now one of our leading city congregations. It has grown slowly, but steadily through a series of years; but its more rapid growth has been within the past few years. Forty years ago it was organized in a small one-room house at the corner of Cedar Springs Road and Dickerson Avenue. At that time but few people lived in Oak Lawn addition, and it was rather far removed from the city proper. About twenty-five years ago the congregation had grown sufficiently and the population had so increased as to enable them to buy the present lot and build a substantial wooden structure, which has since served them as a place of worship. But twenty-five years ago Oak Lawn was still a place of rather small population. Since then the addition has steadily grown until it is now a part of the city of Dallas and one of the most desirable resident sections of the city. The church is in the midst of a great population with handsome homes and every indication of wealth and prosperity. During the forty years reaching back to its origin until the present time the congregation has had twenty-seven pastors, many of them well known and popular ministers of the Gospel.

The present new enterprise was started four years ago under the pastorate of Rev. D. K. Porter. It was a Herculean task. How they were ever to carry forward to success such an undertaking was more of faith than sight. But they have among their membership some of the wide-awake and enterprising business men of the city; and in fact the entire congregation has pluck and heroism. They knew it would involve sacrifice and burden and require time; but when completed they would have something worth while. So they went to work deliberately and with far-seeing calculation. They resolved not to go heavily in debt, and the work which to date has cost them about \$50,000 has all been paid but \$10,000, and they borrowed this in order to cover the house and put it in such condition as to preserve it from the weather and make it possible to get into the basement for worship.

They have a large membership and a very efficient Board of Stewards, composed of B. M. Burgher, chairman; E. D. Bennett, treasurer; E. G. Knight, J. D. Cullum, A. W. Cullum, F. L. Coe, F. L. Shaw, W. H. Cullum, J. C. Smith, M. Ragsdale, G. A. Brewster, Robert Troth, S. C. Jones, Frank Reedy, Virgil Gillespie, Dr. J. H. Black, R. H. Hill, R. C. Dunlap and L. S. Ware. Rev. C. M. Simpson is the popular pastor. These men are well organized and carry on their affairs with system and precision, and they have things running like clockwork.

The church has the finest location in that part of the city, and its grounds are ample and valuable. They have all the room they need for church purposes. They have acted wisely in holding on to every foot of it and now they have use for it all. It is perhaps more than a hundred feet wide and runs all the way across the block, giving to it three splendid fronts. The new church occupies fully one-half the lot, and it presents a most stately and imposing appearance.

The Sunday School is under the superintendency of B. M. Burgher and his assistant, J. D. Cullum, and a general helper, J. W. Blanton, and it is one of the best among our Methodist schools. Last Sunday its attendance was right round the four hundred mark, and it looked like a beehive of activity. Until last Sunday it was scattered over the neighborhood to find room; but now it will be housed in the new church and the old building until the plant is finished. It has a wonderful future and will contribute much to the strength and membership of the Church.

In this issue will be found a handsome cut of the new church as it now stands on the lot. It will be seen that the outside is about completed, but the interior is yet to be brought to perfection. We need not describe the exterior architecture. Look at the picture and you will see it for yourself. Suffice it to say that it is of most modern design and has about it a cathedral air. It looks every inch like a house of worship. It bears re-



The above is the picture of old Tenth Street, Austin, now called First Church. In this historic building is now being held the fifty-sixth session of the West Texas Conference. Rev. Sterling Fisher was the last Secretary. His father, Orcenith Fisher, along with Mood, Thrall, Horton and many other heroes of the Cross, laid the foundations on which over half a century of Texas Methodism has been built. The General Conference of 1858 formed the Rio Grande, now West Texas, Conference. It embraced all that territory west of the Guadalupe River, large in extent, but thinly populated. It was organized at Goliad, November 9, 1859, with 28 itinerants, 23 local preachers, and 1634 members. In these fifty-five years West Texas Conference has gone to over 170 pastors, 95 local preachers, and 37,327 members. Doubtless, at this gathering, our faithful brethren will report an increase worthy of all their history in the past.



REV. W. D. BRADFIELD, D. D.
The Host

semblance to many of the stately church structures we saw in Europe. It has a sub-basement several feet below the ground enforced with water-tight cement, where the furnace will operate and the heat dispensed. Above this is the basement proper where the services are now being conducted. It is nearly above ground. It has all sorts of rooms for all sorts of purposes. Whenever they get ready they can turn this into institutional work. On the third floor is the Sunday School room and the auditorium. The former is back of the latter and has no connection with it except through doorways. The Sunday School room is the completest in its arrangement that we have ever seen. It comprises everything needful for modern Sunday School work. It occupies two floors in its class rooms, and they are all so arranged that when the superintendent stands on the platform below the whole school is open before him. Every class and department will have apartments of its own. The auditorium is deep and imposing. It will seat 500 on the first floor and 300 or more in the balconies. The floor drops toward the pulpit and the pulpit, choir loft and organ room face the whole seating space. They will push the Sunday School room to completion, but will be some time getting the auditorium finished. When the whole is completed we will have noth-

ing in the North Texas Conference to surpass or even equal it.

The services last Sunday were largely attended. All the available space was occupied. The singing was of the highest order and the service deeply spiritual. Rev. C. M. Simpson had charge of the exercises and Rev. O. F. Sensabaugh, presiding elder, preached the sermon. It was good to the use of edifying. Rev. J. F. Clark, Rev. O. S. Thomas, Rev. W. H. Hughes and Rev. W. A. Edwards were present in and near the pulpit. Thus ended a great day for Oak Lawn Methodism.

Rev. D. K. Porter was pastor when the enterprise was projected and he did a great work in giving it a start. Rev. J. A. Old followed and rendered good service; and Rev. C. M. Simpson is now leading the hosts with success and persistence. He is a popular pastor and a strong preacher.

AS TO THE BISHOPS, ET CETERA.

By Bishop E. E. Hoss.

I have become so used to being criticized as a Bishop that it no longer hurts as it once did. Nevertheless, I cannot avoid feeling that much of this criticism is unbrotherly and unjust. A recent editorial paragraph in your paper prompts me to say a few words. You state, first, that you have heard that some of our Bishops are refusing to appoint ministerial students to Vanderbilt University; secondly, that you doubt whether they have the right to do this; and, thirdly, that even if they have the right, it is not wise for them to exercise it. This, I believe, is the sum of your utterance, though the paper has been mislaid, and literal quotation is, therefore, impossible. If I am in error, I shall be glad to be corrected.

What particular Bishops you have in view I do not know. If any of them have taken the course which you mention, the fact has not come to my ears. Would it not have been more just for you to give names? General censure that hits a whole class and implicates the innocent as well as the guilty, is rarely a proper thing. I do not like to be lumped with other men—not even with my colleagues—and blamed in the gross. If anybody chooses to assail me as an individual, let him proceed with his proceedings. In that event, I shall either acknowledge the justice of his action or else make the best reply to it that I possibly can.

In the second place, I must confess

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Hood's Sarsaparilla makes rich, red blood, perfects the digestion, and builds up the whole system. Insist on having Hood's. Get it now.

that your interpretation of the law does not seem to me to be well considered. According to the Discipline, no Bishop can appoint one of our ministers "as a student in any of our institutions of learning, or in any institution for strictly university work" unless requested to do so by the Annual Conference. Even then he is simply authorized, and not required, to do it. Appointments of this sort stand on exactly the same basis as others. The ultimate authority is in the Bishop's hands. For the exercise of that authority he is justly responsible to the General Conference—and nobody else is. Whether this is a proper arrangement or not I shall not now pause to say. But that it is the mind of the Church deliberately expressed in organic and statutory law, is beyond doubt.

In the third place, other secular colleges and universities do not stand to the Church in the same attitude as Vanderbilt University. No one of them, as far as I am aware, has ever waged a hostile warfare against the Church. If Vanderbilt has not done that very thing for the past ten years, till the atmosphere is poisonous and unhealthy for a young minister, then indeed the editor of the Advocate owes it to himself to retract a very vigorous editorial which he recently published on the subject, and to make the amende honorable to the authorities of that institution, unless he means to change the policies of a life time, and to be "first upon the heel top and then upon the toe."

In regard to this whole matter of the University, I beg to add further that the Bishops, from beginning to end, have simply obeyed the orders of the General Conference, as they were in law and conscience bound to do. It was in accordance with the definite instructions of the General Conference that they brought and prosecuted the suit against the disloyal trustees. For doing this they were subjected to a perfect deluge of denunciation, and charged with seeking personal ends. If I got a little more of abuse and blackguardism than the rest of my colleagues, it was simply because I was on the ground and rather prominently in the evidence.

When the Supreme Court had rendered its decision, the whole College reported the result, and expressed their judgment that under the terms of this decision the remaining rights of the Church were "negligible." For daring to make this suggestion—and they could not have done less than express their belief without playing the coward, they were most violently assailed by many persons in the General Conference, whose eagerness of utterance was in the inverse ratio to their knowledge, and this, too, in spite of the fact that the Annual Conferences had given them the most whole-hearted endorsement and commendation.

When, at the request of the General Conference, they named the Special Committee of Fifteen to investigate and report what should then be done in the premises, they were charged with "packing the committee" or "stacking" it—an accusation that was utterly void of truth. In fact, it seemed at one time during the sessions that it was the Bishops and not the trustees of the University that had been guilty of a grave offense. The notion seems to have got abroad that the Bishops are necessarily non-combatants, and that, therefore, anybody may pitch into them that feels the impulse to do so. Once upon a time a certain country boy in East Tennessee—and the editor knows where that is—was very anxious to get a place in the revenue service. The collector said to him: "This is a dangerous business. Have you got the courage for a fight?" "Me?" he replied. "I reckon I have. Didn't you hear me cuss old Miss Brown the other day?" Whether any benefit accrues to the Church at large from the persistent belittling of its leaders, may at least be doubted. For myself, I am of the opinion that if they are caused to suffer in public esteem, every one of their brethren, high and low, suffers with them.

And, finally, the cry at Oklahoma City of those who antagonized the

(Continued on page 16)

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.

Organization is the key note of the twentieth century. We hear criticism that our churches are organized to death but in the face of such criticism it is evident that those churches which are the most efficient are those most completely organized in all lines of church activity. We are in receipt of a copy of the Fort Worth Methodist Layman, a twelve-page publication gotten out by the Publicity Committee of the Fort Worth District, containing a program of religious education outlined and issued by the Advisory Committee of the First Methodist Church, Fort Worth, under the direction of Rev. John A. Rice, D. D., E. L. D., pastor, and Rev. E. Rosemond Stanford, M. A., B. D., Director of Religious Education.

From the beginning of teaching history our day school teachers have been striving to fit the material to be taught to the needs of the child and the gradual development of his intellect but until recently teachers of religious thought and spiritual truths have made little distinction between milk and meat in teaching, giving the same lessons to all ages. It is a welcome day which brings to us a scheme of religious education based on pedagogical foundations.

It is the duty of the Advisory Committee mentioned in this Bulletin to supervise all the educational, social and recreational activities of the Church, including the Sunday School, Epworth League, the Home, the Men's Brotherhood, the Woman's Missionary Society, the Boy Scouts and the Camp Fire Girls and the Junior Church.

This is organization for efficiency?

IS IT TRUE?

Dr. Parker, our General Secretary, writes in the Era of the Texas State Encampment: "Mr. Thomasson felt constrained by business demands to decline reelection (as President). He was succeeded by Rev. T. F. Sessions, our pastor at Corpus Christi. I have been in touch with the Conferences and the Epworth Leagues of Texas for a number of years. As far as I know, there is not another man to whom could have been committed with more confidence the important affairs of the Texas Assembly. Brother Sessions will have the undivided support of Texas Leagues and pastors. He has the habit of succeeding in carrying through impossible tasks. We will pray for him and work with him and share his responsibilities and cares."

Will we? Yes.

How? By organization.

DR. BOWMAN RECEIVES JAPANESE GOVERNMENT LICENSE.

Dr. Newton H. Bowman, Trinity's Special, at the Severance Union Medical College of Seoul: "I have received a lifetime license from the Japanese Government which eliminates any further question on this point. I have treated 18,000 people this year as my part of the Union work, besides having taught the course of eye, ear, nose and throat in the Union Medical College. In the winter months I was in the operating room by 7:30, and never to bed earlier than 11 or 12 o'clock at night.

"You will likely be surprised to know that I am on the way to the United States. Mrs. Bowman is practically bedridden and I am now taking her home with the hope of securing her final recovery. I hope to spend some time at the Medical Department of the University of Texas at Galveston doing special work, as early as health conditions will permit me to do so. There are reasons for hoping to return to Korea in a year. I shall feel at home out of Korea away from my work."

Yours to promote Conference University work.
MARY HAY FERGUSON.
Founder and Chairman R. K. M. F., McKinney, Texas.

What's the matter with North Texas? She's all right!

As proof of this statement witness the report following. Come on the rest of you conferences, organize and show us what you can do.

THE JOY OF MISSIONARY WEEK.

First Quarter's Receipts are \$1681.49.
The first quarter of the 1914-15 year for Ruby Kendrick Memorial Fund begun at the close of the Greenville Rally and ended on September 15. During the three months the Chapters sent in \$502.75, and adding the cash balance reported at conference makes a grand total of receipts amounting to \$1681.49. The receipts for the first quarter of last year were \$1137.

Five Specials of R. K. M. F.
1909—Rev. Charles T. Collyer, presiding

elder East Wausan District, Wausan, Korea. 1911—Dr. Newton H. Bowman, eye, ear, nose and throat specialist, Severance Union Medical College, Seoul, Korea. 1912—Nam Kung, medical student. 1913—Rev. Han Sa Yun, Whail Yang, Korea.

1912—Junior Special (a fund raised by Junior Epworth Leagues to build a Memorial Church in Korea.)

The receipts by districts are as follows:

Seniors.	
Dallas District	\$285.75
Gainesville District	12.50
Greenville District	75.00
McKinney District	12.50
Paris District	56.25
Sherman District	38.50
Terrell District	20.00
Total	\$473.50

Juniors.	
Dallas District	\$ 12.50
Gainesville District	3.75
Greenville District	5.00
McKinney District	3.75
Paris District	3.25
Cash	1.00
Total	\$29.25

Disbursements for the quarter were \$1145.70.

Recapitulation.	
Seniors Receipts	\$473.50
Junior Receipts	29.25
Cash	20.00
Total	\$522.75

The receipts less the disbursements leaves a cash balance of \$538.79 in a local bank. On October 5 another one hundred dollars was placed at four per cent interest which makes a total of \$700 now at interest.

Last year fifteen Chapters and individuals made contributions to Ruby Kendrick Memorial Fund. This year there were twenty-six remittances received. Three of the four Chap-

ters receiving degrees at conference are in line for degrees in 1915 at Clarksville, viz: Trinity, of Dallas; Centenary, of Paris, and Wilcox Street Juniors, of McKinney. For the first quarter Greenville District shows the greatest improvement in payment on pledges. There have been two requests received, asking if a newly organized League might work for model degree. The requests were readily and quickly granted to Wilcox Street Seniors of McKinney and to Celeste Seniors.

From Dr. Rawlings.

On September 30th Dr. E. H. Rawlings wrote as follows: "I shall not undertake to tell you how greatly I enjoyed the conference at Greenville, and how highly I value the work done by the North Texas Conference Epworth League. Brother Culbreth and I, because of that conference and the fine spirit of the young people, went on our way rejoicing. The work of your conference is, or should be, an inspiration to all the Leagues of Methodism.

I would like to accept this minute your cordial invitation to come to the next annual meeting at Clarksville, and hope to do so. Will you please write me next spring, when my schedule is being made out, and remind me of this invitation? I shall be so glad to come if I possibly can.

Let me express the appreciation of this office for the fine missionary work that you are doing, and express the hope that your success is but the prophecy of yet better things that shall come to the work in the good year to come."

MISSIONARY DEGREE SYSTEM.

On the 23rd of September the Assistant Secretary, Rev. J. M. Culbreth wrote: "You asked what I thought of the missionary degree system. I answer by telling you that we have decided to adopt your plan to the larger effort of securing efficiency in the Epworth League Chapter as a whole. The enclosed card showing the Standards, authorized by the General Epworth League Board, carrying with them the distinction of a certificate to every Chapter making as high as 60 per cent. For every ten points gained we give a degree. The degrees will be indicated by colored seals stamped on the face of the certificate. Look in the November Epworth Era for a fuller treatment of this matter."

THE SUNDAY SCHOOL

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

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

WE FEEL DISPOSED TO CROW.

Yes, we feel disposed to crow. We have good ground for crowing. The Sunday School Board of the Central Texas Conference, of which board this editor is an humble member, has accomplished a thing not before done in the annals of Texas Methodism. First, we have the hearty consent of the Committee on Public Worship to give the first three afternoons of the conference session to Sunday School institute work. Credit this point to the progressiveness of those two sprightly young men, Dr. Horace Bishop and Dr. John R. Morris. When the plan was proposed some of the Board's Executive Committee said, "A good plan, but we doubt your ability to put it over." But the editor thought he knew the gentlemen at Hillsboro, and one short letter did the work. That is crow number one.

Dr. Chappell, Dr. Bulla and Miss Kilpatrick will all be at Hillsboro to help with the institute. The purpose of their coming is not to start a gas factory. Neither will they try to show how well they can talk. The one purpose of their presence will be to tell our young preachers and laymen what can be done to improve the Sunday School as a social agency and a means of Christian culture. This is crow number two.

Dr. Chappell and Dr. Bulla were both very successful Sunday School pastors before they were called into their present field, and their knowledge of the Sunday School and its problems is practical rather than theoretical. Miss Kilpatrick, while not living in a city, has the largest and best Wesley Adult Class in the whole South. And she is one of the most magnetic speakers this editor has had the privilege of hearing in all his life. After the brethren have heard her once it will not be necessary to urge them to attend the institute, but will take very urgent business to keep them away. Some time during the institute we expect to organize a Conference Federation of Adult Bible Classes.

Now, can anybody blame us for crowing?

OUR CHIEF HUMAN NEED

If we should ask any concentrated worker in the Sunday School field what our greatest Sunday School need is the ready answer would be "The presence of the Holy Spirit, of course." On that point there is no room for discussion. But when the Holy Spirit comes he looks for agencies through which to work. The supreme need of the apostles was the Holy Spirit, and yet Jesus instituted a traveling school and made them all pupils for three or four years before he endowed them with the power of the Holy Spirit and sent them out to do his work. The Holy Spirit works through the awakened heart and the trained mind. Hence the work of the Church demands certain human elements as well as the Divine presence. To one who has been a somewhat close student of the Sunday School field in our Church it appears that our most crying need is a more efficient teaching force. For a few years our Sunday School authori-

ties have been trying to do two things: 1. Give to the Sunday Schools a stronger teaching force. 2. Furnish a better body of Sunday School literature. Now we are finding it difficult to introduce the Graded Literature into many schools, and still more difficult to keep it in schools where it has been introduced, because of the confessed inability to teach it. Our literature has outrun our teacher training. We must do one of two things—either organize teacher training classes everywhere and give them a good up-to-date course in the principles and methods of teaching, or abandon the idea of a literature built on sound educational principles that will command the respect of our well educated young people and allow the Sunday School to continue, what in many localities it now is, a travesty on the very idea of a school, and an institution that can not command the respect of the very class for whom it was primarily designed. The best thing that could be done for a majority of Sunday Schools is to organize a good training class and teach teachers to teach, and bring up an army of young people who in coming years will remove from our Sunday School the reproach that now rests upon it as being the poorest conducted institution in the land. Have you a training class?

WHY WILL NOT TEACHERS TEACH?

What we have said above leads us to this further observation, namely, why is it that the class of Christians among us who are most competent to teach in the Sunday School do so with reluctance, or not at all? We refer to our fine army of public school teachers. Most of these belong to some Church, and comparatively but few of them can be found teaching in the Sunday School. We are sure that this is not because they are not given an opportunity to teach. For we have seen Methodist school teachers—not one but many—resist the most earnest and urgent appeals of pastor and superintendent to take a Sunday School class. In our days of field work we found the complaint quite general that public school teachers were averse to teaching in the Sunday School. Several reasons are assigned for their refusal.

1. The first and most contemptible reason is that for a public school teacher, being a public functionary, to teach in a Sunday School would not be politic. We doubt the correctness of the assumption, but even granting that it were true, to be influenced by this reason brands a person as a moral coward and a recreant to Jesus Christ.

2. It is urged that the teacher, being in contact with members of the Sunday School class five days in the week in public school is not the best person to teach them on Sunday. The necessity of maintaining school discipline often erects a barrier between teacher and pupil which would be an effective hindrance to the results that are sought through the Sunday School; or at the least the pupils grow tired of the same teacher all the time and it is best for them to have a change on

Sunday. Well, all that depends. If the teacher has been weak enough to make school government offensively personal that fact might get in his way in the Sunday School. But under modern pedagogy every school teacher is taught to manage the school not only without forfeiting the good will of pupils, but in such a way as to win their confidence and esteem. But, be that as it may, every Sunday School has other classes than those composed of children in a given department in public school.

3. Teachers object to teaching in Sunday School because they claim that after they have taught all the week they need to take their minds entirely off that kind of work on Sunday; and that otherwise Sunday is not to them a day of rest. The ready answer is that in this country very few, if any, teachers teach in school six days in the week. Either Saturday or Monday is given them as a day of relaxation. Hence the excuse will not stand. And the Sabbath was given for the worship and service of God rather than as a day of complete self-indulgence.

4. We have heard it hinted that in some normal schools teaching in the Sunday School is rather discouraged. Our answer is that any normal teacher giving such advice meddles with that which does not concern him and ought to be ashamed of himself.

5. Some teachers do not like to teach in Sunday School because they say that lack of room and equipment in the average Sunday School make effective work impossible, and they do not like to perpetrate travesty on the art of teaching. This objection has weight, and it is earnestly commended to the consideration of those who have to do with housing and equipping the Sunday School. At the same time, the only way to bring into being better housing and equipment is to create a demand for them; and it seems the clear duty of those who know the needs of the Sunday School in this direction to get actively into the work of the school and agitate for what is needed until the need is supplied.

We see some good reasons why our Christian school teachers should not only be willing but anxious to work in Sunday School.

1. They are the best equipped persons in every community for such work. Every public school teacher in the South perhaps has been required to take a course and an examination on the art of teaching. In theory at least they know how to teach a lesson. Thousands of our most faithful Sunday School teachers have not heard that there be any such thing as an art of teaching. As a result of natural gifts and consecration many of these succeed well in spite of this lack. But in thousands of cases young people who are in the public schools in the hands of trained teachers five days in the week are lost to the Sunday School because the teachers placed over them are so crude that they do not command the respect of their classes. Where a successful school teacher brings the skill that makes for success in the day school into the work of the Sunday School the result is almost always gratifying.

2. Public school teachers ought to work in the Sunday School because to refuse to do so is to invite the curse of the barren fig tree. Christians have no right to refuse to invest their talents in the service of the Master. The Psalmist denounced Ephraim because "being armed and carrying bows, he turned back in the day of battle." To be sure the bows were not enlisted in the service of the enemy. They simply were not used. Did not the Master say, "He that is not for me is against me; and he that gathereth not with us scattereth abroad?"

3. The Sunday School offers to trained teachers their greatest opportunity. To train the intellect—that is a great work. But to train the heart is a task worthy of an angel, yea, Christ thought it worthy of himself. Their work prepares pupils for citizenship in this world; the other for citizenship in heaven.

WEST TEXAS CONFERENCE NOTES.

By A. E. Rector, Field Secretary.
The last three institutes of the conference year were held at Liberty Hill, Leander and Pleasanton.

The first two towns comprise the charge of Rev. M. J. Allen. He had done some wonderful advertising as was witnessed by the attendance of one hundred and fifty-six individuals at the mid-week meetings. Some readers may think such an attendance nothing to brag about, and it isn't. But every Sunday School pilgrim who has gone out single headed to enlist the general public in Sunday School discussion will recognize in these figures a very gratifying attendance. All the circumstances considered no pastoral charge has beat this record. Whether it beats the others is a fact which the integrity of history does not require us to determine. Still, "honor to whom honor is due," and Liberty Hill and Leander did nobly. The interest was commensurate with the attendance. At Leander especially the people seemed to catch the spirit of progress, and the pastor and the live superintendent, L. F. Chapman, promptly promised advance along important lines of organization. Points of progress had already been made by this school, and the cause thereof was easily traced to the fact that the superintendent had attended several Sunday School conventions and read a number of Sunday School books. The Leander Sunday School has for sixteen consecutive years observed Children's Day and sent the offering to the Sunday School Board, as required by the Discipline. Sickness prevented our faithful superintendent at Liberty Hill, Brother John Munro, from taking full part in the meetings. The three meetings at Pleasanton were held on Sunday and the attendance was encouraging. A pleasant feature was the adjournment of the night service at the Baptist Church in order

to attend our meeting. This is by no means an isolated case in the series of the year's meetings, but I always feel like recording such facts. They prove more than anything else the fraternal interdenominational influence of the Sunday School. The pastor at Pleasanton, Rev. S. C. Dunn, and the superintendent, F. B. Ricks, lent all possible effort at co-operation, and the Field Secretary felt that it was good to be there. A special feature of this school's work is the contribution of five dollars a month to the support of two promising Mexican girls, who are thus enabled to attend our Mission School at Laredo. To any Sunday School that may think the deed commendable I will state that Brother Dunn is recommending a younger brother of these two girls whom he thinks especially worthy of such assistance. My understanding is that five dollars a month would provide for board and tuition, supplemented by the labor of the boy in helping about the school premises. I hope some school will write immediately to Rev. S. C. Dunn, Pleasanton, and learn the details. There is nothing so inspiring in the life of a Sunday School as the investment of its money in practical missionary enterprise.

This will be my last communication for this conference year. As no one knows what a conference may bring forth, this may be my last chance to make a personal statement. The work, which I did not choose, has been valued and constant. My relations with the Sunday School Editor of the Advocate have been delightful. To any of the Advocate readers who may have read any of my "Notes" I express herewith my grateful appreciation.

A RECEPTION TO MRS. TURNER.

On Friday afternoon, from 3 to 5 o'clock, October 9, Mrs. James F. Sigler, of Mulkey Hall, Texas Woman's College, Polytechnic, Texas, gave a reception to some friends of her mother, Mrs. Mary Jane Turner, who was celebrating her 75th birthday. For the last three or four years Professor Sigler has been engaged in business in Denver, Colorado, but on September 1, he returned to Polytechnic to be a law-abiding and useful citizen and to be a preceptor in the college. The Siglers are no strangers to the citizenship of Polytechnic and Mrs. Turner has been a member of the family so long that she is considered a part of it. Just here I desire to place an American beauty and a moss rose in their pathway while they may see and appreciate them. The return of the Siglers to our little city and the college is a distinct acquisition to both a film, as Professor Sigler is a teacher of recognized ability and a man of noble purposes and lofty ideals both in Church and State.

His son, Lloyd, who celebrated his 16th birthday last Friday is developing into a splendid character and promises to be a useful man. Mrs. Sigler is a woman of excellent talents and will do her part in the education of civic, scholastic and ecclesiastical righteousness. Mrs. Turner is affectionately called "mother" by her friends, and she acts well her part. Her life is so religiously lived each day that her prayers avail as much as the prayers of John Knox. The following ladies partook of the abundant hospitality furnished by Mrs. Sigler: Mesdames J. P. Mussett, Albert Ruth, Mary B. White, B. K. Coffman, W. J. Bouz, H. W. Lowe, Mary E. Elliott, J. A. Walkup, M. S. Mitchell, R. W. Gillespie, D. L. Collier, J. H. Dickey, A. W. Huddleston, J. A. Gilliland, M. M. Griffin, Thomas Horton, M. J. Boyd, A. A. Martin, M. E. Hollingsworth, N. J. White and M. H. Cox. Mesdames Othol Lawellyn and Parley Burnett, students, served white cake and punch to the guests. Mrs. Turner received many useful and valuable presents. MRS. JOHN P. COX, Polytechnic, Texas.

FOUND OUT

A Trained Nurse Discovered Its Effect.

No one is in better position to know the value of food and drink than a trained nurse.

Speaking of coffee a nurse in Pa. writes: "I used to drink strong coffee myself, and suffered greatly from headaches and indigestion.

"While on a visit to my brothers I had a good chance to try Postum, for they drank it altogether in place of coffee. After using Postum two weeks I found I was much benefited and finally my headaches disappeared and also the indigestion.

"Naturally I have since used Postum among my patients, and have noticed a marked benefit where coffee has been left off and Postum used.

"I observed a curious fact about Postum when used by mothers. It greatly helps the flow of milk in cases where coffee is inclined to dry it up, and where tea causes nervousness.

"I find trouble in getting servants to make Postum properly. But when it is prepared according to directions on package and served hot with cream, it is certainly a delicious beverage."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Postum comes in two forms: Regular Postum—must be well boiled. 15c and 25c packages.

Instant Postum—is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage instantly, 30c and 50c tins.

The cost per cup of both kinds is about the same.

"There's a Reason" for Postum.
—sold by Grocers.

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.

EARLY CHRISTMAS SHOPPING.

The campaign for early Christmas shopping, started some years ago by the National Consumers' League, had very satisfactory results. Merchants who were doubting "Thomas" at first, afterward became convinced of the wisdom of the plan. There are many things that could be advocated in its favor. Since Dallas adopted it some years ago the clerks are not so overworked. You are not aroused in the middle of the night nor disturbed on the Sabbath to receive packages delivered by little boys too tired to feel pleasant. Such a Christmas does not proclaim "Peace on earth, good will to men" to those who serve us so patiently. Other cities are doing it. By a little judicious advertising in many ways the movement can become widespread and good cheer and joy will be the reward. Try it.

REPORT OF WOMAN'S MISSIONARY SOCIETY OF ECTOR CIRCUIT.

Report of Woman's Missionary Society from November 6, 1913, to September 26, 1914, read at fourth Quarterly Conference of Ector Circuit and commended by the pastor and presiding elder.

Dues, pledge money and conference expense fund for Home and Foreign Departments, Week of Prayer:

Offering	\$ 41.95
Free will offering	44.91
Birthday offering	5.42
Proceeds cream supper	16.50
	\$108.78

Amount paid out for Connectional work \$48.60
Amount Connectional local work 41.95

\$90.55
Amount in treasury \$18.23

PRESS REPORTER ECTOR AUX.

MARLIN DISTRICT.

The Annual District Conference of the Marlin District Woman's Missionary Society was held September 23 and 24 at Gause, and while this meeting was not very well attended what was lacking in numbers was more than supplied in interest and enthusiasm, while the people of Gause are unsurpassed in their hospitality and manifold kindnesses to the members of this conference.

We had present with us two of the most charming and efficient Conference Officers—Mrs. O. L. McKnight, our Conference President, and Mrs. J. W. Spivey, Conference Corresponding Secretary for the Home Department. Both of these splendid women were of untold benefit to the delegates present. Mrs. McKnight most ably and thoroughly holding the institute now at all the sessions, and Mrs. Spivey giving a most instructive talk on "Our Work" in all its departments. We feel that we are deeply indebted to both for the success and deep interest manifested at this conference. On the evening of the 24th the Gause ladies tendered the delegates a delightful reception, which was thoroughly enjoyed by all.

MRS. F. M. BURKHEAD,
Dist. Sec., Marlin District.

ATTENTION, W. M. S. TEXAS CONFERENCE.

The annual report of the Jacksonville District, in some unavoidable way, was left out of your annual minutes. It being fine and the District Secretary so faithful we felt that it should appear where all can see. I have therefore asked the Advocate to publish it.

MRS. JOHN W. SPIVEY,
Cor. Sec. Home Dept. W. M. S., Tex. Conf.

JACKSONVILLE DISTRICT—HOME DEPARTMENT.

I was appointed as District Secretary the middle of August. The office has been vacant since the annual meeting in Texarkana, our Conference Secretary, who already had her hands more than full, looking after the district. I found fourteen auxiliaries with 282 members. We now have sixteen auxiliaries with 328 members, having lost one auxiliary (Huntington) by transfer to the Timpan District. I find in most of these places the Junior League. Only six auxiliaries have the Foreign Department. There are 115 subscribers to the "Voice," 35 tithees, 14 use Bibles and press, 8 auxiliaries observed Week of Prayer, 103 taking reading course, 18 boxes of supplies have been sent out and reported to Superintendent of Supplies.

We held our district meeting with the Foreign Department in Palestine in November. While the attendance was small we had a most profitable meeting. Miss Durham and Mrs. Spencer were with us. I have written 145 letters and 61 cards and mailed out promptly all the literature I have received. I have been able to visit only one auxiliary outside of my own, and that was Rusk, which I have visited twice, once in their regular meeting, and the pastor invited me to take the evening service of a Sabbath day, which I did. Respectfully submitted,

MRS. H. T. CUNNINGHAM,
Secretary.

JACKSONVILLE DISTRICT MEETING OF WOMAN'S MISSIONARY SOCIETY.

The Jacksonville District meeting of the Woman's Missionary Society of the Texas Conference was held in Troup October 6 and 7. On entering the Church one was greeted with the motto, "We Can Do It if We Will." Mrs. Cunningham, District Secretary, was

in the chair and most graciously she welcomed the visiting delegates and friends, leading also the devotionals, after which there followed a sweet service of experience and consecration. Then the different delegates present who represented the auxiliaries, gave good reports, showing gain in almost every department.

The Junior Missionary division of Troup town entertained us with a beautiful exercise of readings and songs. The tiny tots are doing fine.

Mrs. McKnight, of Center, President of the Texas Conference, was then introduced and made a fine talk, exhibiting some fine work from our girls in the schools of China. Mrs. McKnight also addressed the meeting at night when for over an hour she held the closest attention of those present. Rev. T. R. Morehead, the pastor, closed the meeting with the communion service.

All day Wednesday there were five papers read and helpful talks given by Mrs. McKnight, Mrs. Spencer, of Marshall, and others. Special mention might be made of the paper on "Mission Study," read by Mrs. E. C. Dickenson, of Rusk, which was so full of quaint, sweet thought. It did us all good. The closing hours were full.

When a most cordial invitation was extended it was decided to meet with the Athens Auxiliary next year. The ladies clasped hands and "Blest Be the Tie" was sung and Mrs. A. A. Kidd, of Jacksonville, closed with an earnest prayer.

In the resolutions the ladies of Troup, the pastor and the Jacksonville ladies were all thanked for their courtesy and kindness.

MRS. W. O. SMITH, Sec.
Athens, Texas.

AN ALL-DAY MEETING.

At the call of Mrs. Harle, Secretary of the San Marcos District, representatives of the following Missionary Societies met in San Marcos in an all-day session: Buda, Martindale, San Marcos, San Marcos Young People.

Mrs. T. A. Brown, Conference Secretary, was also present.

Reports from Buda, Martindale, San Marcos, San Marcos Young Woman's Societies were given by attending delegates.

Reports from Gonzales, Leesville, Blanco, Wealdler, Seguin and San Marcos Jr. were read by the Secretary, Mrs. Harle, presiding, claimed the honor of presenting the most excellent report of Lockhart Jr.

Mrs. Harle spoke of the importance of strenuous efforts along all lines of work. Recommended the use of the Prayer Calendar for more definite and effective praying; also the organization of Prayer Circles.

Mrs. W. E. Ferguson led the symposium in the executive meeting, mission study and membership campaign. In the course of her remarks she stated that spiritual power for the meetings should be generated in the executive meeting.

Mrs. Harle asserted that three things were necessary to success in a campaign for new members: (1) Go after them, (2) go after them, (3) go after them.

Mrs. T. A. Brown was introduced and spoke of the changes in organic union, reading new constitution of both adult and junior auxiliaries. Mrs. Brown especially stressed the need of studying the work; also admonished us to accept the duties imposed by the society as a call from God to that especial work.

The singing of Miss Lois Saunders and Mrs. Sterling Fisher added greatly to the pleasure of the occasion.

Miss Shands conducted institute on baby and junior societies, spoke of the beauty of enlisting the child from its infancy in creating happier circumstances for less fortunate children.

The Young Woman's Society then presented a very pleasing program.

Mrs. Brown discussed Social Service interestingly and instructively.

A very impressive scene was a prayer and praise chain, interspersed with song.

At noon a dainty luncheon and a delightful social hour were enjoyed by all.

The presiding officer commended most heartily our Christian President and his sane and brotherly attitude toward Mexico in her time of turmoil and unrest.

ANNA FISHER, Secretary.
San Marcos, Texas.

WOMAN'S MISSIONARY INSTITUTE.

Woman's Missionary Institute of Bonham, Paris and Sulphur Springs Districts met in the Methodist Church, Cooper, Texas, October 6, 1914, at 9 a. m. with Mrs. A. S. Guthrie as leader, Rev. W. F. Bryan having preached a missionary sermon to the gathering delegates and local people on the evening before.

Mrs. J. F. Henslee gave a most beautiful greeting, which received wholesome responses. Roll was then called and sixty-five answered roll call, but many more delegates arrived after the enrollment.

The first session was spent in organizing, receiving reports which were very satisfactory indeed and in the introduction of the visiting ministers to the institute.

The following ministers preached during the institute: Brothers Hicks, Hendrix, Bowen and Dale.

The Young People's Work, by Mrs. J. W. Reed, of Honey Grove, was so enjoyable and instructive that we all felt doubly paid for

hearing her. In the afternoon Mrs. J. S. Fulton talked on the indebtedness of the Virginia K. Johnson Home and suggested to aid in liquidating this indebtedness by individuals and auxiliaries taking a number of feet of nickels and pennies. This resulted in 77 feet of pennies and 104 feet of nickels, when collected would amount to \$85.12.

The changes in Board of Missions and in the constitution and by-laws in Conference and Auxiliary Societies were explained thoroughly by Mrs. P. C. Archer. Her address on Home Missions during the evening session was grand. She made us not only feel proud of our work already accomplished, but made us see our needs as well. Mrs. J. S. Fulton on Foreign Missions was fine indeed. One young lady was reported as having given her life to the missionary cause.

The final session was held on Wednesday morning, October 7, 1914.

Mission Study and Christian Stewardship, by Mrs. R. S. Fulton, was made very instructive and her outlines on our Mission Studies were fine.

The paper on the Model Auxiliary, by Mrs. B. P. Lewis, was very good, indeed.

Mrs. L. P. Smith led the Bible Study by reading the two prayers found in Eph. 1 and 4. She closed the study by a most fervent prayer of thanks and asking God's benediction on all our work done in the past year.

Resolutions of thanks were voted by the institute.

The institute for the year 1914 closed with every one feeling that it had been good to be there.

MRS. R. C. HICKS, Leader.
MRS. S. T. TOWNSEND, Sec.

BRENHAM DISTRICT MEETING.

The opening session of the district meeting of Woman's Missionary Society, Brenham District, was held at Brenham in the Giddin's Memorial Church, Monday, September 21, 1914, at ten o'clock, being called to order by the District Secretary, Mrs. Helen Farmer, of Richmond, Texas, and opened with that appropriate hymn, "He Leadeth Me." Miss Lillian Parker, our Deaconess from Houston, led the devotional service.

Mrs. C. M. Sessions, of Rockdale, was elected Secretary. The roll call of the auxiliaries showed only ten delegates present, as follows: Our District Secretary, Mrs. Helen Farmer, Richmond; Mrs. Paris Smith, Bay City, who is our efficient Conference Fourth Vice-President; Mesdames Favre and Felder, Chappell Hill; Mesdames E. V. Dance and F. B. Wessendorff, Richmond; Mesdames H. D. Kone and C. M. Sessions, Rockdale; Mrs. Frayard, Wallis; Miss Lillian Parker, Houston. The reports from these delegates were good and yet not as good as they should be, considering the opportunities and advantages of our Christian homes.

The following committees were announced by Mrs. Farmer: Floor Countesses, Miss Hattie Otto, Mrs. J. S. Giddings, J. W. Tillingham, A. Harlan and Miss Elma Morris, Extension of Work, Mesdames T. B. Wessendorff, H. D. Kone and Pier, District Records, Mesdames J. C. Harris, Frayard and A. Pickens, Resolutions, Mesdames Favre, Buchanan, Thomas, Agent for Young People's Christian Worker, The King's Messenger and Missionary Voice, Mrs. E. V. Dance.

The report of our District Secretary, Mrs. Helen Farmer, gave us credit for our virtues and reminded us of our faults, in falling short in our auxiliaries reports, which in turn cripples our district report, consequently the importance of prompt reports was stressed as was the first Vice-President's work. While we were behind on all assessments, there were two items we were especially glad to note, the increase in Christian stewardship roll and also an increase in Mission Study Classes, for we feel that an education along these lines means an increase in our Lord's treasury.

A message from our Conference Treasurer, Miss Hill, was read.

Miss Parker gave us an interesting talk on Scarritt Bible and Training School, dwelling especially on the Texas Room.

Adjournment.

At three o'clock Monday afternoon the ladies of the Brenham District were tendered a reception by the Home and Foreign Departments of Brenham Auxiliary at the beautiful home of their president, Mrs. Buchanan, where a very pleasant hour was spent informally, enjoying conversation and a musical treat by the Young People's Orchestra. Dainty refreshments of marshmallow cream, angel cake and mints were served. Not less sweet and even more appreciated than the delightful perfume wafted from the vases of tuberose was the genial cordiality with which we were received. We were loath to leave, but a touring car and an invitation to drive over this beautiful little city, with its handsome homes, magnificent trees and picture-que scenery enticed us, and we departed, feeling very grateful to our hostesses.

At the evening session Miss Parker led the devotional. We were delighted by a beautiful solo on the pipe organ, rendered by Mrs. J. P. McAdam. We were cordially welcomed in an address by Mrs. Tillingham, and very sweetly indeed did Miss Bernice Cox extend a welcome in behalf of the Juniors. To this Mrs. Wessendorff, of Richmond, in a most pleasing manner responded for the district.

Miss Parker gave an address on the Co-operative Home in Houston, where, for the small sum of three dollars per week, young women are finding the privileges and protection of a real Christian home.

Mrs. E. P. Anderson, one of Brenham's sweetest singers, gave an exquisite rendition of Little's setting of the 23rd Psalm, "The Lord is My Shepherd."

Mrs. Paris Smith's address on Social Ser-

vice was fine, giving us good food for thought and impressing her hearers by her deep earnestness. "An ounce of prevention is worth a pound of cure," comes to us as we think of her talk.

Mrs. O. L. McKnight, our Conference President, by request of Mrs. Paris Smith, sang with much pathos and feeling that beautiful song, "For a Little Bit of Love."

Mrs. McKnight's address on the great need of prepared earnest workers in the Master's vineyard, immediately followed, and was highly appreciated.

Prayer by Brother C. T. Smith dismissed the meeting.

Tuesday, September 22, Mrs. Favre, of Chappell Hill, led the devotional.

Some delayed reports from auxiliaries were given, among them Brenham's Foreign Society. Brenham's auxiliary enjoys the distinction of being the only one in the District that is not united.

Mrs. Favre gave the reports from Chappell Hill; Mesdames Kone and Sessions for Rockdale; Mrs. Frayard for Wallis; Mrs. J. W. Tillingham for Brenham's Young People.

Greetings from Miss Spivey, our Corresponding Secretary, were read. Our Secretary stressed again the fact that we are behind on our pledge.

Mrs. C. F. Smith discussed the spiritual value of the Week of Prayer.

A general discussion on the importance and value of executive meetings was led by Mrs. Paris Smith; Institute Work, Mrs. McKnight; Prayer of Dismissal, Brother S. W. Thomas.

At the afternoon session Brother Hardy, of Glen Flora, led the devotional.

Mrs. Knolle also read one of the Psalms and led in prayer.

Mrs. Paris Smith again talked on Social Service. A message of greeting, from Glen Flora was read. Brother Hardy gave Glen Flora's report.

Reports of Committee Extension of Work and Resolutions were each read and adopted.

Mrs. McKnight again delighted and instructed us with her Institute Work.

Mrs. Paris Smith extended an invitation from Bay City for the next meeting, which was accepted. Brother Thomas dismissed us with prayer, and thus closed a very interesting and helpful meeting of the Missionary Society of Brenham District, each delegate leaving thoroughly impressed with the cordiality of Brenham's people and sincerely grateful for all courtesies received.

MRS. C. M. SESSIONS, Sec.
MRS. HELEN FARMER,
District Secretary.

YOUNG LADIES' MISSIONARY SOCIETY.

Our Young Ladies' Missionary Society is still in its infancy. We first became an organization last January, with eleven members on our roll. Our first step and, in reality, our most important one was the election of officers. We tried not to let our friendships influence us, but thought of the girls who were most fitted for the various duties of the different officers. From our first meeting we have carried on our work according to parliamentary rules. Of course we made many mistakes at first, but we have learned a great deal and we save much time and confusion by carrying our work in this businesslike way.

Our meetings are held on the first and third Wednesdays of each month in the church at 4 o'clock. We find that this is more practical than meeting at the homes of the different girls, for our church is so conveniently located, being just a block from the high school, where most of our members are enrolled.

The first Wednesday is devoted to business and to our devotional services. Heretofore the leaders for the devotional have chosen their own subjects, or they have used the lessons given in the "Missionary Voice." But at our last meeting we decided that instead of our usual devotionals to take up mission study.

On the third Wednesday we meet in social session and our attendance on this day is naturally just a little bit better than for our devotional. We have our hostesses appointed and they have never yet failed to furnish us with novel entertainment and delicious refreshments.

On one occasion our hostess played the role of school teacher and our society was turned into an old-fashioned school. We were all examined in history, grammar, physiology and literature. We were given slips of paper on which were written eight or ten simple questions to be answered in a stated time, two or three, or perhaps five, minutes. The answers given by some were really funny when compared to the correct answers. Then we were favored with a few readings, one recited in German, and a short, interesting talk by a visiting preacher. After school we were served with real school lunches, put up in oyster buckets.

Most of the girls are beginning to love our work, but there are always a few who would not come if it were not for the social diversions offered. So I would say that the social feature of our societies is very important. In that way we reach a certain class of girls who otherwise would never be interested at first in our meetings.

We have two standing committees. One is a membership committee whose business it is to get new members and to see that the old members come as regularly as is possible. Our roll has been increased more than three times the original number. I am sorry to say that a few have dropped out, but their places are rapidly being taken by new workers. The other one is our "sick committee" whose duties are to visit and send flowers to the sick. At each business meeting we have reports from these and our special committees.

There is one thing that puzzled us for a long, long time, and I am going to tell it to

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you, for we are here to help one another and this might be found helpful to some. It is about finance. At the end of each quarter our Treasurer, who is considered a competent girl, had great trouble in collecting the dues. While it had been impressed upon the minds of every girl that she must pay her portion to the Treasurer only most of them failed to do so and gave their money to any of the officers. The consequence was that no one really knew where, how much or to whom they had paid, and the Treasurer naturally could not keep a perfect record. Our Secretary was authorized to have printed a hundred cards on each of which were written the twelve months, the name of our society and a space left for the name and address of each member. These cards are punched with the payment of each month's dues and are given to the Treasurer. If she can not possibly be present she must send her records and the cards to the Secretary and in that way there can be no misunderstanding. One of the nicest things we have done was to install in our church a Sunday School library. At present we have nearly fifty books, all passed upon by our missionary board of censorship, upon by our Missionary Board of Censorship. The librarian is one of the girls elected from our society. The number of books is too small for the demands of our Sunday School children and some of the older people. But we have a library fund, which is gradually becoming larger, so we will soon be able to buy new books.

An addition is being built to our church and our society is planning to furnish it.
(Continued on page 15)

Better Than Spanking

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

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THE PASSING DAY

The past week in the war zone shows no new map line. Reports and counter reports of successes and defeats of contending armies, as has been the case since the commencement of the war, mark the events of the past ten days. Unconfirmed advices state the Germans have capitulated Ostend. Along the battle front stretching from the north Sea to Switzerland, where the defenders and invaders have been entrenched deeply for thirty-seven days, the only activity is that in the region of the Meuse, where heavy fighting goes on incessantly, principally in the vicinity of Camp Des Romaines. A huge conflict is in progress along the Vistula River, in Russian Poland. Dispatches from Petrograd declare that after fierce fighting to the west of Warsaw, the Germans have been driven back toward their main position on a line from Skiernewice near Lodz to Sandomir, on the Galician border. Russian official reports say efforts of the Austrians to cross the river San have been repulsed. In the Pacific Ocean Japan has occupied "for military purposes" the German islands in the archipelago of Marshall, Marianne and Caroline. These groups lie from 1000 to 1700 miles east of the Philippines and include the American island of Guam. The occupation of Yap, one of the Caroline islands, gave Japan control of the German cable station, which connects China with the Malay Archipelago. Advices from Berlin state that while occasional minor raids may be made on London sooner, if Germany gets a foothold on the channel, the grand aerial armada will not be launched against England until February at the earliest, for Germany will not be ready till then. Germany is building 200 aeroplanes especially for the attack on London. These are of a new and extra large type, capable of carrying 1000 pounds weight exclusive of the pilot and bomb thrower. Confirmation of a sort of the planned aerial attack on London comes from Count Zeppelin himself, who returned to his home in Stuttgart, Wurttemberg, after a three days' stay in Berlin, during which he is said to have been in frequent consultation with the war office. The most optimistic mortal in the whole of Europe can not even remotely forecast the end of the terrible death struggle across the great "pond."

As a memorial to the women of the Civil War a contract has been let for the construction of a Red Cross building at Washington, District of Columbia. The structure will be of Vermont white marble, this having been chosen over competitors of Tennessee marble, who carried their case to the President. Of the \$700,000 fund for the building and site, Congress appropriated \$300,000 and many have since been contributed by private individuals. The building will be within a stone's throw of the White House.

Deaths and injuries resulting from industrial accidents in the United States have been reduced one-half in six years, according to a report presented in session at Chicago to the convention of the National Council of Industrial Safety. Six years ago the report set forth, there was an average of 25,000 deaths resulting from 2,000,000 industrial accidents annually in the Nation. Every large railroad, industrial and manufacturing corporation in the country has joined the "safety first" ranks, the reports asserted.

John McGraw gets \$18,000 a year for managing the New York National League club, according to a statement he made at the tax office, in New York, when he swore off the personal assessment the city had levied against him. The leader of the Giants said all his salary was required to maintain his family.

Twenty-five members of the Board of Directors of the Chamber of Commerce of the United States left Washington, October 13, for a three weeks' tour of the South to study cotton conditions. The board believed a personal inspection of the cotton belt and conference with growers and dealers would naturally aid them in devising means to allay congestion. The itinerary of the board includes stops at Raleigh, Wilmington, Charleston, Savannah, Jacksonville, Pensacola, Mobile, New Orleans, Orange, Texas; Beaumont, Houston, Dallas, Shreveport, Texarkana, Little Rock, Memphis, Birmingham, Atlanta, Rome, Ga.; Chattanooga and Knoxville.

The Jones Philippines Bill, which declares the independence of the islands "as soon as a stable government can be established there," was passed the House by a vote of 211 to 59. It will not be considered in the Senate at this session of Congress.

The South must look to the resources of its State Governments rather than to Federal aid for any real relief from the financial stringency that threatens to follow demoralization of the cotton market, is the opinion of W. P. G. Harding, a prominent Alabama banker and a member of the Federal Reserve Board.

All the lumber, sheds and office buildings of the Fullerton-Stuart Lumber Company at Okmulgee, Oklahoma, burned October 15. The loss is estimated at \$100,000. The yard was one of the largest in Oklahoma, being the main point of distribution for a string of yards throughout the oil district. Ten fine teams of horses were also burned.

A joint resolution introduced in the House by Representative Garner, of Massachusetts, suggests an inquiry by a National Security Commission into the preparedness of the United States for war "offensive or defensive." Representative Gardner, who has recently re-

turned from the war zone in Europe, said: "I have introduced this resolution to investigate the military status of the United States, because I know that a public search will open the eyes of Americans to a situation which is being concealed from them. The United States is totally unprepared for a war, offensive or defensive, against a real power. In my opinion the effect of the vast sums of money spent by Carnegie in his peace propaganda has been to blind Americans to the fact that our national security is, from a military point of view, undetermined."

Walter Wells, a traveling man, was fatally shot, and A. Hanson, father-in-law, a slighted business man, was seriously hurt last Friday morning when an automatic shotgun fell from a surrey in which they were driving and was discharged. The charge of duck-shot passed through the muscles in the right arm of Mr. Hanson, above the elbow, and then into the shoulder, neck and left side of the face and head of Mr. Wells.

Resolutions urging that special attention be given to the teaching of the Spanish language, the metric system, and South and Central American geography in Southern high schools, academies and colleges, were adopted at a foreign trade conference of Southern bankers, manufacturers and others at Atlanta, Georgia.

The Texas Printers' State Council, composed of delegates from local unions in Texas of the International Typographical Union, closed a two days' session in Fort Worth, October 14. Officers elected for the year are: President, H. C. Colley, of Houston; vice-president, Clint Tullis, of Dallas; secretary, A. A. Clark, of Palestine; the re-elected executive committee is composed of H. C. Colley, Clint Tullis and Eugene Nordhaus, of San Antonio. Houston was selected as the meeting place for next year. One of the most important actions taken by the council was in regard to a text book bill to come before the next session of the Legislature. The bill will provide that all text books used in Texas shall be printed within the State. Several members of the council are also members of the Legislature, and the resolution requested them to work together with others who have bills in preparation, to the end that but one bill will be offered.

Mrs. Herbert B. Linscott, of San Antonio, secretary of temperance for the organized Sunday School classes of the State, has sent out a notice to all of the Sunday School workers of the State announcing that Sunday, November 8, has been set aside for the observance of World's Temperance Sunday. By action of the ecclesiastical bodies of all leading denominations and the international Sunday School convention, all Sunday School workers are called upon to observe this day and to hold special temperance exercises.

A serious landslide on the east side of the Panama Canal occurred on the night of October 14. Colonel George W. Goethals, Governor of the Panama Canal Zone, said it would be ten days before the canal again would be ready for traffic. Colonel Goethals said that he would have the channel ready for thirty-foot draft ships on October 27, barring accidents.

A suit against Charles W. Morse and the Hudson Navigation Company, charging conspiracy, was filed in the Federal Court at New York by the Manhattan Navigation Company. The action is brought under the Sherman anti-trust law and the defendants are alleged to have attempted to accomplish the plaintiff's ruin. Damages of \$1,000,000 are asked. Morse is president of the Hudson Navigation Company, which maintains a passenger and freight service between this city, Albany and Troy. The Manhattan Company operates between this city and Albany.

The Federal Reserve Bank of the Eleventh District directors expect to be ready to do business by November 15. Oscar Wells, of Houston, was elected by the board as chairman of the bank. This is equivalent to the position of president in an ordinary bank. J. Howard Aubrey, cashier of the City National Bank of Dallas, was elected to represent the Eleventh Federal Reserve District on the advisory council. This council has the honor of one delegate from each reserve district. It shall have power to confer with the Federal Reserve Board at Washington on general business conditions, to make oral or written representations containing matters within the jurisdiction of the board, to call for information and make recommendations in regard to discount rates, rediscount business, note issues, reserve conditions in the various districts, the purchase and sale of gold securities by reserve banks, open market operations by said banks and the general affairs of the reserve banking system.

The funeral of Judge Reuben R. Gaines, ex-Chief Justice of the Supreme Court of Texas, whose death occurred October 3, was held at Austin, Texas, last Friday. Governor Colquitt, members of the Supreme Court, Court of Criminal Appeals and Court of Civil Appeals, Legislators, men prominent in public life from many Texas cities of Texas, a number of the leading members of the bar and men prominent in industrial pursuits were in attendance to pay final tribute to the eminent jurist, who for years had served the people of Texas. The Legislature adjourned at noon out of respect to the memory of Judge Gaines.

Under the construction of the Allison law given by the Court of Appeals last Wednesday, Attorney General Loney has advised Governor Colquitt that he is powerless to issue a writ of injunction against railroads and express companies operating in Texas from delivering interstate shipments of liquor into Texas dry territory. Until the Allison law is amended so as to make perfectly clear the intent of the Legislature to meet the view of the majority of the Court of Criminal Appeals and also conferring upon the Attorney General's Department express authority to invoke the injunctive remedy, Attorney General Loney holds that he is powerless to give the Governor assistance in the enforcement of this law as he requests. The Attorney General holds that if the agent of a railroad or express company violates no law, as is decided by the Court of Criminal Appeals, by delivering interstate shipments of liquor into dry territory of Texas, the carrier would violate no law and an injunction would not lie. The decision, coming from the court of final jurisdiction, the Attorney General says, its interpretation of a penal statute is binding upon all inferior courts and upon the executive department of the Government.

An apparent loss of \$7,500,000 in one bond transaction, losses indefinite in amount, but aggregating many millions, in the acquisition of the Frisco lines and the Chicago & Alton road, and loss of \$750,000 on the stock and bonds of the Deering Coal Company, were disclosed at the hearing of the Interstate Commerce Commission's investigation of the financial operations of the Chicago, Rock Island and Pacific Railway. Frederick C. Sharrow, an examiner of accounts for the commission, gave in detail the results of his investigation of the books of the system, consisting of the operating company and the two

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holding companies. Mr. Stinson testified as to the salaries received by the various officers. As chairman of the board, R. R. Cable received annually varying from \$24,000 to \$32,000; W. E. Leeds, as president, received also \$24,000 for a time and later \$32,000 a year. R. L. Winchell, as third vice-president, was paid \$25,000 a year, and as president \$49,000. H. E. Yoakum, a chairman of the board, was paid \$30,000 a year, and I. F. Luce received \$37,500.

The first granulated sugar to be exported from Galveston is being loaded on the British steamship Nicosian, bound for Liverpool, and this first shipment of 9000 bags of 100 pounds each will be followed by exportations of some 900 to 1000 tons, according to report. By taking advantage of the drawback, the dealers are able to put the granulated sugar in Liverpool at a cheaper price, it is reported, than the British manufacturers can produce it, a condition brought about by the war. The sugar being exported is owned by the Sugarland Refining Company of Sugarland and benefits by a 99 per cent drawback in duty, from the amount paid when it was imported through Galveston from Cuba.

A bulletin on negroes in the United States will be issued at an early date by William J. Harris, Director of the Census, Department of Commerce, which will contain all the principal information obtained through the census regarding the number and distribution of the negroes, their rate of increase, their sex and age distribution, and their marital condition. The bulletin will show that the number of negroes in the United States (exclusive of outlying possessions) in 1910 was 9,827,763, and they formed 16.2 per cent of the total population. In 1900 the number of negroes was 8,833,994, or 11.6 per cent of the total population of that date. The increase among the negroes during the decade was 993,769, or 11.2 per cent, as compared with an increase of 20.8 per cent among the native whites and of 20.7 per cent among foreign-born whites. The growth of the negro population results from their own natural increase, while the growth of the white population is accelerated by the great influx of immigrants and the high birth rate in immigrant families. Of the total number of negroes in 1910 about one-fifth were reported as mulatto; that is, as having some white blood. The proportion that mulattoes formed of the total negro population increased from 12 per cent in 1870 to 15.2 per cent in 1890, and to 20.9 per cent in 1910.

Three men entered the postoffice at Kiowa, Oklahoma, one morning last week, loaded the safe in a wagon and started away with it. The wagon broke down and when it was returned to a blacksmith shop for repairs a policeman saw the wagon and horse which he recognized as belonging to a citizen. When he asked the men what they were doing with it they jumped and ran.

Protest against a forcible search of the American merchant ship Metapan by the French cruiser Conde in Mexican waters was filed in the Senate Saturday by Senator Thomas. A letter was submitted by the Senator from R. W. Patterson, a passenger on the Metapan, who said officers of the Conde forced five Germans on the vessel to sign parole agreements binding them not to fight against the allies in the European war. Sen-

ator Thomas' statement caused Senator Stone, chairman of the foreign relations committee, to interrupt the proceedings of the Senate with a warning to belligerent nations to respect the rights of the United States as a neutral Nation. "When we are performing our duty to maintain neutrality," said Senator Stone, "Nations involved in war should be careful to recognize our rights and to keep faith with us. If they fail to do so, then the responsibility of violating the rights of a neutral power will rest upon their heads. The Government of the United States will maintain its position, but it is well for other Nations to know that we will not look with indifference on the violation of the rights and privileges of our Government or our own citizens."

A romance of former President Taft's Administration culminated in Washington Saturday in the marriage of Robert Taft, son of the ex-President, and Mrs. Martha Bowers, daughter of the late Solicitor General Bowers. The bridegroom's parents were among the guests and Mrs. Helen Taft was maid of honor. The ceremony was performed before a fashionable throng at St. John's Episcopal Church.

Unless the cotton farmers of the South cooperate with the bankers and business men by placing their cotton in warehouses the \$150,000,000 pool will not be as completely beneficial in this crisis as it can be made, was the plea of M. H. Wolfe before the Merchants and Manufacturers' Association meeting Friday night at Dallas. "On September 19 cotton was selling for 21c," Mr. Wolfe said. "Today it is 6 1/2c. And for this slump the farmer is largely to blame. Instead of placing their cotton in warehouses and obtaining emergency currency on such security, the farmers are dumping it on the market or are dumping it in miles in their farm yards." Henry D. Lindsey outlined the cotton pool plan. Cullen F. Thomas advocated the purchase of cotton by the Government.

Suit was filed in the first district district court at El Paso asking for \$15,000 damages from General Luis Terrazas, former governor of Chihuahua, and one-time co-sidered the biggest ranch and cattle owner in the world. J. H. Nations and associates filed the suit and allege that General Terrazas violated a contract which he made with them to deliver 50,000 head of cattle from his Mexican ranches at \$9 per head. The plaintiffs set out that they would have made \$1,000,000 profit if General Terrazas had performed the contract.

Upon receiving from the Marconi Company an expression of regret and assurance that greater caution would be exercised in the future, Secretary Daniels has ordered that no further steps be taken in regard to the sending of a message by the Marconi wireless station at Honolulu announcing the arrival there last Thursday of the German cruiser Geir.

President Wilson's personal representative in Mexico, John R. Silliman, before leaving Vera Cruz for Mexico City Saturday reported to the State Department at Washington that General Aguilar had promised to grant all the demands of the United States in connection with the evacuation of Vera Cruz. Mr. Silliman visited General Aguilar's camp beyond the American lines Friday night. Recently General Aguilar issued a proclamation making certain guarantees, but at Mr. Silliman's sug-

gestion he promised to issue another in which he will be more specific. The President's representative said he believed that the General's promise would satisfy Mr. Wilson.

The German War Office at Berlin has issued the following as a list of prisoners now in German concentration camps as revised up to October 1: British, 180 officers, 8600 men; French, 2050 officers, 123,000 men; Belgian, 470 officers, 30,000 men; Russian, 2130 officers and 92,000 men. Since the figures on October 1 were received it is stated here that the number of Russian prisoners has nearly doubled.

Assignee W. S. Miller of the Simpson Bank, at Columbus, Texas, doors of which were closed last week, has issued a statement showing assets at \$472,311.55 and liabilities \$209,511.99. County Judge Mansfield thereupon fixed the assignee's bond at \$100,000 and it was promptly given. Steps for an early resumption are reported progressing satisfactorily.

Private Clarke, of the King's Royal Rifles, in a letter home writes: "The coolest thing I ever saw in action was that of a big Highlander who milked a cow under rifle and shell fire to get something for his wounded mates to drink when the water ran out."

The disintegration of the great railway, trolley and steamship transportation monopoly built up in New England during the past twelve years by the New York, New Haven and Hartford Railroad Company is prescribed in detail by the decree filed with the Federal court by Attorney General Gregory in the Government's dissolution suit. Briefly, the railroad trust must shear itself of vast holdings of trolley and steamship lines and must part with certain railroads brought under its domination, including the Boston and Maine, for ever and by public auction, if necessary.

While attending the funeral services of his son, John Henry Rupard, a young lad who was accidentally hanged at Edgewood last Thursday, and just as the mourners were singing "In the Sweet Bye and Bye," Isaac R. Rupard, aged 47 years, died of heart failure practically all of his life and up to a week or so ago had been in good health. He seemed to be greatly affected by the death of his son, hardly able to attend the services Saturday morning. During the services his head was bowed down and he slipped to the seat in the little chapel. Those sitting nearby rushed to him and doctors were summoned immediately. He died within a few minutes, however.

Governor Colquitt broke the first ground at Hunter, Texas, Tuesday, for the National post representing four counties which the road passes through, delivered addresses.

A statement compiled by Governor Colquitt and just made public shows the number of persons in Texas of unsound mind now cared for in the insane asylums in the State. The compilation includes those in the jails, on the poor farms and others adjudged insane but who are being taken care of by relatives, also the number of idiots according to the records of the County Judges' office. The statement shows 209 insane in county jails, 111 insane

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On poor farms 307 persons adjudged insane but living with relatives, and 413 idiots, which in many instances is merely estimates by County Judges as to the number in their respective counties. The Governor says that all counties have reported with the exception of Zapata, hence the figures cover the entire State with that exception. This information was obtained by the Governor as a result of circulars sent to these county officials.

E. O. Tenison, chairman of the board of directors of the Eleventh District Federal Reserve Bank to be established in Dallas about November 15, left Saturday night for Washington to attend the conference of directors of the various district banks, which will be held in the National capital on October 20. Mr. Tenison was accompanied by the cases Mr. W. F. McCall, of San Antonio, C. directors, and Felix Martinez, of El Paso. Upon their return, it is expected, full plans for the organization of the Dallas bank will be announced.

With Senator Lane, of Oregon, the only Democrat voting against the measure, the war tax bill passed the Senate Saturday night, 34 to 22. No cotton relief legislation was attached thereto. Eight Senators, who had threatened a filibuster against the measure, were not opposed at the end, although five voted with the Republicans previously on a motion to postpone the tax bill indefinitely.

According to the latest animal census there are over 24,000,000 horses and 4,500,000 mules in the country. Officials of the Department of Agriculture declare that thousands of horses and mules can be shipped to Europe without causing a scarcity in the United States. European powers are now buying heavily. Purchases by Great Britain are being directed from Toronto. Those of France are being directed by the French consul in New York. Although the animals are considered as conditional contraband, there appears to be no international law forbidding their shipment at the risk of the buyers.

Part of a million dozen towels for British soldiers will be made in the Parker chain of mills, at Greenville, South Carolina, and in mills at Concord, North Carolina. More than half a million spindles in the Parker mills are running full day time on foreign and domestic contracts, while 46,000 of the spindles are running day and night.

A whole tribe of Indians was wiped out Saturday and not a drop of blood was spilled. An appellate judge in Brooklyn, without aid of gun or sword, completely annihilated the Montauk tribe of Indians—a tribe that infested Long Island long before the white man ever appeared. There are a few members of the tribe still alive. There are some who allege that to recover some land which they alleged they still owned. The Brooklyn judge ruled that as a tribe they existed no longer and threw the suit out of court.

J. P. Morgan will be sued by the State of Virginia for the recovery of Martha Washington's will. Attorney General Pollard announced Saturday. Acting upon orders from Governor Stuart, he said he was preparing papers to be filed in the United States supreme court. The will of the first lady of the land is said to have been stolen from Virginia descendants and was bought by the late J. P. Morgan and willed to his son. The younger Morgan has it in the Morgan art and antique collection and has refused to return it.

Before the European war broke out, Kansas farmers looked for low prices for their un-harvested yield, but the war has boosted the prices, which has been one of the factors that has sent Kansas City bank clearances above the clearings of St. Louis several times recently. And at that, Topeka officials report that the farmers have only sold one-third of their wheat, only enough for ready cash, and that they are holding the balance for higher prices.

The Department of Commerce reports a great decrease in cotton exports in September as result of the war and increased exports of beef, bacon, corn, wheat and gasoline, as compared with exports in September, 1913. Cotton exports last month were 125,773 bales, worth \$5,806,000, against \$30,000 bales, worth \$65,744,000 in September of last year. Corn exports last month were 1,000,000 bushels against 645,000 a year ago. Illuminating oil

Sir George is known to take the position that the English cotton manufacturers do not wish to go into the market now and buy cotton unless they are satisfied that it has reached the bottom price. The American manufacturers, according to information available at the Treasury Department, apparently feel about the same way and in consequence the little cotton is being sold. With the \$150,000,000 loan fund in operation, however, it is argued that millions of bales of cotton will be taken out of this market and a direct anti-inflating effect will be felt both here and in England.

Louisville, Kentucky, is waging war on its butchers. An investigation discloses the fact that many of them have been selling to their customers horse meat—not "Kentucky hot-shoulders," but common old worn-out nags. The health of the city is threatened. A high city official who has been investigating matters is reported to have said the horses used for slaughter have been purchased at an average price of \$3 each, bearing out the belief that every pound of horse meat sold in that city was diseased. Prosecutions will follow the investigation by health authorities.

General Villa has informed the United States Government that unless something unforeseen occurs, hostilities in Mexico are at an end, and that he will support any provisional government set up by the national convention at Aguas Calientes. Villa said he would not accept Carranza as Provisional President, but was satisfied he would not be chosen. The general understanding on all sides has been that Carranza himself does not desire to be Provisional President, but wants to be free to enter the presidential race in the succeeding election.

Compulsory reduction of cotton acreage is dealt with in this session of the Legislature is concerned, the House having put the finishing touches to bills of that kind Monday night. All bills built on that plan were killed. One measure left is that contemplating voluntary reduction; that is, the organization of farmers into districts and binding them in agreements to reduce their acreage where the acreage is over the limit. Monday's action puts a damper on bills of that or any other kind affecting cotton reduction.

It is announced from Washington that the House Rules' Committee will report the cotton amendment to the pending currency bill. The amendment provides that \$250,000,000 in the State and National banks of the South be loaned to the producers of tobacco and cotton at 4 per cent. This applies to the 1914 crop. The banks are made responsible for the return of the funds.

Capt. Robt. E. Lee, the youngest son of General Robert E. Lee, the Confederate Commander, died Monday night at Apperlyville, Va. He was 31 years of age. He was killed in a Friday morning. Captain Lee was educated in private schools and in the University of Virginia. At the outbreak of the Civil War he joined the Rockbridge, Va., artillery as a private. He took part in numerous engagements and was later promoted to the rank of captain of artillery on the staff of his brother, Gen. W. H. F. Lee. Since the war Captain Lee has been engaged in farming. Captain Lee was the author of "Recollections and Letters of Gen. Robert E. Lee." He was born at the old Lee Mansion, now part of Arlington Park, Va., Oct. 27, 1843.

Governor Colquitt states there will be no called session of the Thirty-Third Legislature. "The Legislature might as well adjourn to get home," said the Governor. "It has done nothing and clearly it intends to do nothing. I stated some time ago that I would leave it to the people whether or not I should call an extra session of the Thirty-fourth Legislature. That is still my attitude. If the people want a session of the new Legislature to consider either the acreage bill or the bank of Texas bill, I will consider it. But I shall be governed by what I deem to be the public demand for such a course."

President Wilson and ex-President Taft were the principal speakers before the session of the Hillsboro District, Central Texas Conference. Mr. Taft said that President Wilson should have the warmest approval and sincerest cooperation in his efforts to maintain the strict neutrality of this country. "We are the principal nation," he continued, "of the Christian world, not so related to the struggle that both sides may really regard us as disinterested friends. It is our highest duty, and the President makes plain his appreciation of this, not to sacrifice and destroy this great leverage for successful mediation, when the opportunity is so near at hand, and to give our allegiance upon the merits. We must hold our tongues to be useful to mankind."

CONFERENCE NOTICES

CENTRAL TEXAS.

The presiding elders of the Central Texas Conference who have not done so will please send names of delegates and of those who are coming up for admission on trial and orders. Hillsboro will entertain all members of the conference and members of Boards and all others entitled to entertainment, but conditions in our town compel me to say that we will not find it possible to take care of the wives of preachers and delegates except in those instances where they are specially invited by friends. We regret having to say this, as we had hoped to remove the limit and invite all. JNO. R. MORRIS, P. C.

Fire early Sunday morning in Dallas destroyed the wholesale grocery house of McDougle, Cameron and Webster, containing a loss to stock of \$135,000. The building was valued at \$25,000 and was insured for \$12,000. The stock was fully insured. The origin of the fire is a mystery.

Concern for the health of freshmen has moved the senior council of Princeton University to put a ban on cigar-smoking by the first year men. Heretofore one of the freshmen regulations had been that pipes or cigars were taboo. There was a mild protest from the freshmen when the senior council's edict was announced, but the regulation is being observed.

Charges that slavery now is practiced in the Philippine Archipelago despite legislation by the Philippine Assembly to check it were made in the House during debate on the Jones Philippine bill. An amendment by Representative Cooper finally was adopted declaring that "slavery shall not exist in the Philippine Islands nor shall involuntary servitude exist therein except as a punishment for crime."

J. Frank Johnson, of Smithville, engineer, and W. Edward Rhodes, of Bartlett, and Ben Campbell, of Belmead, firemen, were killed and a score of passengers injured when the Katy Flyer was derailed near Bartlett early Monday morning. Six of the fourteen cars making up the train left the track. The train was northbound.

A conference was held Monday in Washington between Sir George Parish, special adviser to the English Chancellor of the Exchequer, Basil B. Blackette, of the English Treasury, and Secretary McAdoo and the Federal Reserve Board. The conference was for the purpose of discussing the cotton problem.

CLASSIFIED ADVERTISEMENTS

Is this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders. In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type will be used. Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

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AGENTS—Snapshoot household line on earth. Red hot sellers, steady repeaters. Goods guaranteed. Over 100 per cent profit. Write quick—Mr. E. M. TELLEMAN, Sales Manager, 522 Third St., Cincinnati, O.

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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. Home-to-home agents and store salesmen wanted. The original, 25c a tube. Beware of imitations and the penalty for making, selling and using an infringed article.

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SPECIAL NOTICE

Rev. J. W. Head is the editor of Statistics for the Hillsboro District, Central Texas Conference. HORACE BISHOP.

TEXAS.

It is now four weeks since I gave notice to all preachers in the Texas Conference to write me if they would bring their wives. The list is now closed. No more names will be received. We must make the arrangements. Take notice: It has been a pleasure to provide homes for the wives of the preachers of the Texas Conference, but if you have not written me, as requested, and given the name of your wives, there will be no entertainment for her. Remember this. It is your mistake, not mine. JAS. F. CARTER, Pastor.

NORTH TEXAS.

If any members of the conference have extra copies of the Printed Minutes of our last session, held at Clarksville, which they can spare I should like to secure them. The calls for the Minutes have been unusual of late and my supply of extra copies is exhausted. Please write me if you have any extra copies you can spare and I will send the necessary postage. Notice regarding railroad rates, etc., will appear in the Advocate soon. R. G. MOORE, Sec.

NORTHWEST TEXAS.

There has been such a demand for journals this year that the supply is exhausted and the usual conference supply will be very limited. Let every preacher put a copy in his grip for conference use. O. P. KIKER, Editor Journal.

Sweetwater District—Fourth Round. (Revised.) Westbrook, at Cuthbert, Oct. 24, 25, 26, 27, 28, 29, 30, 31, Nov. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Dec. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jan. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Feb. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Mar. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Apr. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jun. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 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Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 150 or 160 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 to the Obituary Department under any circumstances, but if paid for will be inserted in an other 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.

MATHEWS—Sarah Emilie Mathews was born April 15, 1859, in Newton County, Mississippi; died May 27, 1914, in Watt, Texas. Was married December 9, 1875, to H. A. Mathews. To this union were born three children—two boys, W. K. and H. Mathews who reside at Watt, Texas, and one daughter, Mrs. Callie Phillips, of Mart Texas. At the age of 18, Sister Mathews joined the Methodist Church, South, to which she remained faithful to the day of her death. She was a constant sufferer for four long months. Her death did not come unexpectedly, yet it was hard to give her up. She bore her suffering with patience, 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. Sister Mathews loved her Church; it was always a delight for her to entertain the preachers in her home. She did all in her power to make their stay pleasant. She was true to her home and family, always ready to minister to others in sickness or distress. A good woman has gone to her reward. Loved ones, you do not understand why she could not stay here longer; be true to her God, and after awhile you may know he doeth all things well. We laid her body to rest in the Prairie Hill Cemetery, there to await the resurrection morning.

O. B. TURNER, P. C.

GARRETT—Sister Fannie S. Garrett was born January 26, 1846, in Lawrence County, South Carolina, and died in Kirk, Texas, July 16, 1914. Was married to W. H. Garrett October 30, 1864. To this union were born thirteen children, seven of whom are living. These are: W. W. Garrett, of Mart, Texas; J. M. Garrett, of Merkel, Texas; C. H. and S. M. Garrett, of Groesbeck, Texas; R. L. Garrett, of Oklahoma City; Mrs. Eva Bowden, wife of Brother W. M. Bowden, pastor of our Church at Glen Rose, Texas, and Mrs. Mattie Thetford, of Kirk, Texas. Grandma Garrett was a faithful Christian, having joined the Church in early life. She was true to her conviction of right and wrong and was loyal to her Church and home. Grandma's departure from this earth was very sudden, but she had made due preparations years ago and was ready to answer the summons. May God help us all to be ready, when our summons comes, as she was. Sister Garrett had lived many years at Kirk and many expressions we heard of her good life and of how she had by word and deed tried to point others to a better life. There was a large concourse of friends and relatives attended the funeral. God bless her memory. Weep not for her, loved ones, Grandma is in heaven to await our coming.

O. B. TURNER, P. C.

PARISH—Miss Annie May Parish was born near Gordon, Alabama, August 28, 1895, and died at her home near Springtown, Parker County, Texas, on August 23, 1914. She with her parents had removed from Alabama to Winstonsboro, Texas, when she was five years of age, and then three years later to Parker County. She was converted at the age of 16 and joined the Baptist Church, at Live Oak, near Springtown, when 17, and remained a faithful follower of the Lord Jesus Christ until her death, which was due to pneumonia poisoning. It was while acting as organist for a revival meeting that she was stricken, and in just a few hours her sweet spirit had departed to join that innumerable company with whom there is neither sorrow nor parting. She was always a willing worker in the vineyard of the Lord, and thus while at her post of duty the Master called her. And now by the example of her noble life she calls her friends and loved ones who are left behind to come and be with her up there. She leaves a father, four sisters, four brothers, and a large number of friends to mourn her departure. God grant that they may meet her in heaven. We laid her to rest on August 24, 1914, in the cemetery at Azle, beside the grave of her mother, who had gone on to the better land just fifteen months before her.

J. M. BOND, JR.

HILL—As we write the sad tidings we think what a true man William Bascom Hill was. Papa was born in Mississippi October 9, 1858; died near Nixon, Texas, September 7, 1914, and was laid to rest in the Sandies Chapel Cemetery, not far from where he was converted, at about the age of 20, and lived a Christian life up until his death. He always had great faith in prayer. We thank the Almighty for such a father. He was married to Amanda Jane McCullar January 4, 1881. He leaves us here to prepare to meet him there where suffering will be no more. May we all meet him in the sweet by and bye. Papa was a Methodist. He loved the old-time religion. Was a great lover of his paper, the Texas Christian Advocate. He leaves a wife and children to live to meet him. We grieve not as those that have no hope, for we know he is at rest. Written by his daughter for his family.

MAY CARVER.

Mullin, Texas.

BEDFORD—Miss Nevada Bedford was born in the State of Alabama November 24, 1872, and removed to Texas at the age of 5, growing to womanhood and spending the greater part of her life at Cisco, Texas. She was converted and joined the Methodist Church at the age of 11 and lived a most beautiful, consistent Christian life up to her death, which occurred in El Paso, Texas, September 16, 1914. Her body was sent back to Cisco and buried by her parents in the family burying place. She leaves behind to mourn her untimely taking away three brothers and three sisters, and a host of devoted, heart-broken friends and relatives to whom she had endeared herself by many an act of true fidelity and helpfulness. Miss Bedford was one of the holiest and most sensible Christians this writer has ever known. She was wholly consecrated to her Lord and the Church to which she belonged. She doubtless would be alive today had she thought more of self and less of others. What was said of Jesus on the cross, "He saved others, himself he can not save," might well be said of her. She gave herself so completely to those who needed an angel of mercy and help that she shortened her days on earth. Just before she died she called for her pastor and said: "It has become clear to me that I shall not recover from this sickness. I want to live that I may train my orphaned niece, left to my care, into a good woman. But God who is my Savior knows best and I am willing to do his bidding. I have reflected over my life and there is nothing there to make me ashamed in his presence to which I hasten. I have done the best I could and am greatly comforted in my affliction by my Savior who has been my refuge and strength throughout life." The morning before she died she sang with a clear voice many of the hymns that were precious to her in her active life. After awhile she complained of being tired and gently passed away to her glorious and eternal reward. In her last sickness and her death she manifested that courage and strength and sweetness of spirit which made her the most loved member of her Church while she was well and about her Master's business. She was lovable in her home life, in the social circle, and in the Church. Those of us who labored with her in the Church these last few months feel that we have been in the company of an angel. We miss her very greatly; but we feel that it is only for a while; she shall not return to us, but we can go to her. We commend her loved ones to him who was her source of beauty and strength throughout her busy life and her Savior in death. He alone can comfort the broken-hearted and dry the mourner's tears. Her beloved pastor and friend,

W. H. DUNCAN.

GRIMES—Rev. Louis Gant Grimes was born in Maury County, Tennessee, September 16, 1846; was married to Miss Lizzie Danison November 1, 1865, to which union was born a daughter now living at Cedar Hill, Texas. His wife having passed away he was married the second time to Miss Mary Zantha Wootton, November 16, 1879. To this union were born three daughters and eight sons. One son and two daughters preceded him to the glory land. He served through the Civil War in Company A, Twentieth Tennessee Cavalry, under Colonel Nixon, Captain Thomas H. Paine, General Forrest commander. He was converted at the age of 14, joined the Methodist Church, South, was licensed to preach in 1867 and in 1872 was ordained deacon by Bishop H. N. McEyre. I have not the date when he was ordained elder or the name of the Bishop. John Hughes was his presiding elder when he was licensed to preach. He served the following churches in Texas as a supply: Maxdale, in 1888; Brookhaven, in 1909 and 1903, and Copperas Cove in 1907-8-9; Turnersville, 1910; Nolanville, 1911-12, and Belton Circuit in 1913. During this year his health giving way in October, 1913, he underwent a surgical operation at a sanitarium in Temple, Texas. From that time he never saw a well day until his death, which was sudden, by a stroke of paralysis, while on a visit to his daughter, at Martha, Oklahoma, on September 28, 1914, he departed this life. He led many souls to Christ during his life and loved the Church he served. He has fought a good fight, he has kept the faith. The funeral was conducted by Brother Hill, of Nolanville. Brother Adams, of Copperas Cove, and Brother Walker, of Neeley, Texas, after which the Masonic order laid his body away in the Copperas Cove Cemetery to await the resurrection morning. To his lonely wife, children and grandchildren, brothers, sisters and many friends we say, May we so live that we may be an unbroken circle in that sweet by and bye. Written by his only brother,

J. A. GRIMES.

WOOD—Mrs. Elvira Marietta Wood (nee Pickard) was born December 6, 1857, near Weatherford, Parker County, Texas. Was married to A. N. Wood December 25, 1879. To this union seven children were born. One boy died in infancy. Sister Wood was converted at the age of 13 and united with the Presbyterian Church. In 1908 she came into the Methodist Church, and was a member of a same until her death. Sister Wood was a sweet, consecrated Christian, was kind and ready to lend assistance to any one. She was a good wife and a loving mother, a friend to all. She always had a kind word for everybody. Her experience was clear and her trust was without a cloud. She gave expression to her joyous hope in her last hours and she entered into the darkness of the valley without fear. Her life was a blessing to her family. Her husband and children bear the mark of her influence and followed in her footsteps. They will see her again some day, more beautiful than on earth. She passed to her eternal reward on September 9, 1914, surrounded by loved ones in her home in Jack County, Texas. The funeral was conducted by the pastor, Rev. Thomas J. Durham. Weep not, dear loved ones; you shall see wife and mother again. A friend,

ELSIE A. DURHAM.

McREYNOLDS—The parsonage at Brownfield, Texas, was saddened on the morning of October 6, 1914, by the death of Mrs. J. B. McReynolds, wife of our pastor there. Her death came as a shock to the entire community, as she was apparently as well as usual up to the moment the summons came. She was at a neighbor's house at a called meeting of the Missionary Society. The meeting had just closed. She had arisen, preparatory to starting home, when she was struck with apoplexy and fell in the arms of her friends, expiring immediately. Livonia, daughter of W. H. Martin and wife, was born in Ellis County, Texas, April 27, 1878. She came with her parents to Baylor County in 1889. She was soundly converted at 15 years of age and joined the M. E. Church, South. She was married to J. B. McReynolds September 1, 1901, by Rev. J. T. Griswold. Her husband was not a Christian nor member of the Church at the time of their marriage. Doubtless it was largely through her influence that

willing pupil to reap "life everlasting." Ruth learned from a child the holy Scriptures, being taught by her parents and grandparents, all of whom were devoted Christians, and the Scriptures made her "wise unto salvation." As having been her pastor I can testify that she was ready to do her full part in the Church. Her husband was a man of pure character and lofty ambitions and their brief sojourn together was full of happiness and promise. But this life, like the morning-glory, blooms so briefly. But the pure spirit of our sister is today in heaven awaiting, with extended hands, the homecoming of the young husband, parents, teachers and friends, where death enters not and parting is no more. May heavenly peace attend and heavenly comfort abide with the sorrowing ones left behind.

W. H. CRAWFORD.

SOMERVILLE—At the going down of the sun on September 1, 1914, Mrs. Sarah Somerville (nee Ott) laid her tired out body down and her spirit was caught up to be with the immortals. For more than a year she had been in the home of her daughter, Mrs. A. L. Flesher, of Rock Island, Texas, and for several months her suffering was especially severe, but she bore it all so very patiently. Her son, David, was with her during those weary days and between this son and daughter never did a mother have more watchful attention. Sister Somerville was born in Wirt County, West Virginia, July 14, 1831, and was married to Andrew Jackson Somerville in the same State December 25, 1851. Seven children were born to them—four sons and three daughters. And all are now living, except one daughter. One son and daughter live in Missouri, a son in Nebraska, and two sons and a daughter are in Texas. The husband died December 8, 1903. This mother was a life-long member of the Church and lived in the "faith that was once delivered unto the saints." She said to the writer a few days before the last, "I know that I shall soon go, but I am not afraid." Thus faith triumphed in death. We shall see her again "when the mists have cleared away."

DALLAS A. WILLIAMS.

MORRIS—Mrs. Louana J. Elmore Morris (nee Brown) was born November 22, 1831. She was married to James T. Elmore in 1858. To this union eight children were born—seven of whom still survive. The family moved from Tennessee to Arkansas, thence to Texas and settled in Eastland County in 1890. In 1891 the husband and father, James T. Elmore, passed from this life to a life above. Sister Elmore was married to J. L. Morris at Gorman, Texas, in 1905. Sister Morris was one of those rare characters that made the service of God the great purpose of her life, and her family and those who knew her are strengthened by the remembrance of her faith and work. The last three years of her life were years of severe affliction, being bedridden and helpless. Her afflictions seemed to add to her faith and deepen her experience. After leaving her bedside I always felt deeper the truths of religion. Everyone that is made sad by her going should pray, "Lord, make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Her going is a relief from suffering and the beginning of a happy life in a long home."

J. FRANK LUKER.

WOOD—Mrs. Elvira Marietta Wood (nee Pickard) was born December 6, 1857, near Weatherford, Parker County, Texas. Was married to A. N. Wood December 25, 1879. To this union seven children were born. One boy died in infancy. Sister Wood was converted at the age of 13 and united with the Presbyterian Church. In 1908 she came into the Methodist Church, and was a member of a same until her death. Sister Wood was a sweet, consecrated Christian, was kind and ready to lend assistance to any one. She was a good wife and a loving mother, a friend to all. She always had a kind word for everybody. Her experience was clear and her trust was without a cloud. She gave expression to her joyous hope in her last hours and she entered into the darkness of the valley without fear. Her life was a blessing to her family. Her husband and children bear the mark of her influence and followed in her footsteps. They will see her again some day, more beautiful than on earth. She passed to her eternal reward on September 9, 1914, surrounded by loved ones in her home in Jack County, Texas. The funeral was conducted by the pastor, Rev. Thomas J. Durham. Weep not, dear loved ones; you shall see wife and mother again. A friend,

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"A DIFFERENT FAIR" STATE FAIR OF TEXAS

DALLAS, OCTOBER 17 TO NOVEMBER 1, 1914.

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Greatest Events in Harness Races ever witnessed on a Texas track. \$38,000 in purses for the Great Western Circuit Early Closing Events. America's Greatest Horses will be on hand.

Don't Miss This Big Event "King of the Air." Lincoln Beachey in Deeds of Daring. At State Fair of Texas, Saturday, October 24th, and Sunday, October 25th (and two dates later). Three flights each day—three different events, including Beachey's Famous Loop the Loop. Don't miss Beachey, the Intrepid Wizard of the Air, the man who outflies the birds. The world's most daring aviator in his thrilling loop the loop. Upside down flight. Aerial tangoing and vertical drop of 1500 feet after ascending 3000 feet in the air. See Beachey and you will see the world's greatest aviator, who has astonished thousands of people and held great audiences spellbound. See Beachey, The World's Greatest Birdman. See the Big Poultry Show—The Big Automobile Show—The Dog Show—The Bee Culture Exhibit—The State Fish Hatcheries—College and School Exhibits—Silo Exhibits—Demonstrations of Machinery, Implements, Vehicles—Dairy Exhibits—Milking Contest—Goat Dairy—Culinary Exhibits—Textile and Women's Work Exhibits—"Better Babies" Contest in Coliseum and a Monster programme of high-class Attractions in the newly seated Coliseum—"World at Home" on the "Plaza of Pleasure" presenting aggregation of new and unique shows and amusements of highest order. EXCITING GRIDIRON EVENTS AND FOUR BANDS OF MUSIC Including Don Philipino and his famous band of 60 soloists, Ewing's Zouave Band, Paul Harris' Band and Victor Eslick's wonderful musical organization. THE FAIR FOR EDUCATION, PLEASURE AND VACATION POPULAR RATES ON ALL RAILROADS W. I. YOPP, President W. H. STRATTON, Secretary

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he was led to give his life to Christ and later surrendering to a call to preach. Sister McReynolds was modest, unassuming, retiring in disposition, but religion to her was a vital and inspiring reality. She lived it every day; therefore, though the summons was sudden and she had no time to tell her friends and loved ones good-bye, no one that knew her doubts but that she was ready. Her body was brought to Seymour. Funeral services were conducted by the writer, assisted by Revs. W. C. Childress, L. N. Lipscomb and W. M. Murrell and her body laid to rest beside those she loved to wait the resurrection morning. To our dear brother who walks in loneliness our hearts go out in sympathy. He will be comforted by that Gospel with which he has comforted so many others.

BEN HARDY.

was converted and joined the M. E. Church, South, twelve or thirteen years ago and lived a consistent Christian life until the Lord called him to join the Church above. He was twice married—first to Miss Maggie Childress, who died several years ago. October 29, 1911, he was married to Miss Mattie Hancock, who with one little girl, is left to mourn the loss of a kind husband and father. He leaves his wife and a dear little girl, a father and mother, with brothers and sisters and other relatives and friends to mourn, but not as those who have no hope—they have a sweet hope of meeting him again some sweet day. He is not dead, but is alive forever more. May all of his loved ones who are left behind so live that they may make an unbroken family in the better world, is the earnest prayer of a friend and brother.

G. W. TEMPLIN.

TODD—Myrtle L. Todd (nee Terrell) was born April 4, 1891, near Brushy Creek, Anderson County, Texas, and departed this life August 14, 1914. She was 23 years, 4 months and 10 days old on date of death. She joined the Church some six years before she died. She was a good, consistent member and lived a good Christian life until she was called to her home above. She left to mourn their great loss a husband, C. V. Todd, and two little boys, the oldest about 2 years old, and a baby four and a half months old; also father, mother, one sister and four brothers, and a host of friends. Yet their loss is her gain, for we are sure that she has gone to heaven to live with her Lord whom she loved so well, where we hope to meet her some sweet day. She was in the prime of life and noble womanhood when the angel of death called her home. She died of typhoid fever. It was a great grief to loved ones to give her up. But God's will be done. May God's blessings rest upon her husband and two little children, and all her loved ones that she left behind.

JNO. M. COCHRAN.

LOCKETT—J. C. Lockett was born in Bosque County July 4, 1884, and died in Mullin October 2, 1914. He grew to manhood here and was highly regarded by all who knew him. It has been my privilege to know him from boyhood. He was a noble character. He

Catarah, an excessive secretion from an inflamed mucous membrane, is radically and permanently cured by Hood's Sassaaparilla.

Woman's Department

(Continued from page 11)

library and perhaps one of the parlors or class rooms.

I will not have time to tell you everything that we have done and what we are going to do, so I am just taking a few of the big and a few of the little things.

One good thing is our Junior Epworth League. Of course that ordinarily comes under the jurisdiction of the Senior Epworth League, but they had no one who would consent to take charge, so that now it is in the hands of the Young Ladies' Missionary Society under the skillful management and leadership of Mrs. Fain. We do so appreciate the splendid work she is doing.

Last Easter our society gave a big Easter egg hunt in Forest Park. We colored and hid nearly five hundred eggs. It was advertised extensively and tickets were sold at ten cents each. This was not given for the children of our Church only, but for all the children of Denison—the street waif and newsboy as well as the little aristocrats. My home is just a half block from the park and eggs were hidden in our yard for the tiny tots. Eggs were reserved so that those who did not find any were given some before going home. We not only gave the children a very pleasant afternoon, but we realized a nice little sum, which is to be used in our local work.

While speaking of local work, I want to say that our Fourth Vice-President is doing so much good among the needy and poorer classes of Denison. Hers is a wonderful work and we are all helping her to the best of our ability.

We are going to give a big birthday party in the Y. M. C. A. parlors October 13 and in the name of our society I invite you each and all to come and celebrate all our birthdays together. We promise to give you a cordial welcome, a pleasant evening's program and delicious refreshments. We will be very glad to have you come and see what delightful entertainments we can give when we try right hard.

I am so glad to say that one of our members is preparing herself for a foreign missionary. I know Miss Keller will pardon my speaking of this. I want to say that she is one of the sweetest and noblest girls I have ever known and it is a great inspiration to have her with us and to know that we are going to contribute toward her support and her work in the foreign field.

Perhaps we have not done many big things in a financial way, but we are doing local work and are helping the girls of our Church and of our town to live purer, better Christian lives so that, as Ralph Waldo Trine has said, we may carry with us an inspiration and continually shed a benediction wherever we go; so that our friends and all people will say, "Her coming brings peace and joy into our homes—welcome her coming." So that as we pass along the street, tired, weary and even sick men and women will feel a certain divine touch that will awaken new desires and a new life in them." To know that such a life is within our living, here and now, is enough to make one burst forth with songs of joy. ESTELLE McELVANEY, Denison, Texas.

ACHES AND PAINS.

You know by experience that the aches and pains of rheumatism are not permanently, but only temporarily relieved by external remedies. Then why not use an internal remedy—Hood's Sarsaparilla, which corrects the activity of the blood on which rheumatism depends and cures the disease. This medicine has done more for the rheumatic than any other medicine in the world.

THE DANCE OF DEATH.

The population of the world is about 1,623,300,000. The average age of all persons at death is 33 years. Total of 47,372,727 persons die annually. Total of 908,516 persons die weekly. Total of 129,788 persons die daily. Total of 5,408 persons die hourly. Nearly ninety persons die every minute. About three persons die every two seconds. This remarkable rate of deaths would entirely depopulate New York, containing 4,766,833 persons, in about five weeks. It would depopulate Chicago, with its 1,039,519 people, in about eight days. Sixty persons died while you were reading this item.—Selected.

Mrs. Winslow's Soothing Syrup for Children Teething. Purely Vegetable—Not Narcotic.

Besides their board and clothing, the annual pay of a soldier in the armies of the leading nations of the world is said to be as follows: United States, \$100; Great Britain, \$86.15; France, \$20.40; Germany, \$18.50; Austria, \$8.12; Russia, \$3.78.

Nobody in all the world can do your job for you. You must do your own work just as you must eat your own food.

STOMACH DISTRESS

Taking stomach medicines or medicines to digest your food only weakens your stomach still more till finally you are entirely dependent upon some one's Dyspepsia cure or stomach tablet. What you need is a Nature-helping remedy that will remove the underlying cause which is generally in the liver and gall. Thousands of Stomach Sufferers have found our GALL-TONE put an end to their torture. There is very little real Stomach Trouble. Most of all it is secondary to Liver Trouble or Gall-stone disease. Our Book for Liver and Stomach Sufferers will be sent free upon request and will show you how you may be cured at home. Address: Gallstone Remedy Co., Dept. 913, 219 S. Dearborn St., Chicago, Ill.

CENTRAL TEXAS

Brownwood District—Fourth Round.

Ballinger, Oct. 24, 25. Talpa, at Talpa, Oct. 25, 26. Santa Anna, Oct. 31, Nov. 1. Coleman Sta., Nov. 1, 2. Blanket, at Blanket, Nov. 4. Brownwood Sta., Nov. 7, 8. J. H. STEWART, P. E.

Cisco District—Fourth Round.

Romey, at Barnes Ch., 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.

Staff, at Staff, 7 p. m., Oct. 27. Gordon, at Gordon, 2 p. m., Oct. 30. Thurber, at Thurber, 7 p. m., Oct. 30. Ronger, at Ranger, 7 p. m., Nov. 1. Eolian, at Eolian, 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. Spe Springs, at Spe Spgs., 3 p. m., Nov. 7. Scranton, at Scranton, 3 p. m., Nov. 7. Wayland, at Wayland, 2 p. m., Nov. 7. Pioneer, at Crosscut, 3 p. m., Nov. 7. Romey, at Romey, 11 a. m., Nov. 5. Desdemona, at Desdemona, 3 p. m., Nov. 7. Eastland, at Eastland, 7 p. m., Nov. 7. 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.

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.

Cleburne District—Fifth Round.

Cresson, at Wallis, Nov. 5. Barnesville, at Mt. Peak, Nov. 6. Grandview Cir., at Prices Chapel, Nov. 7. Brazos Avenue, 11 a. m., Nov. 8. Lillian, at Cahill, 7 p. m., Nov. 8. W. W. MOSS, P. E.

Corsicana District—Fourth Round.

Chatfield Cir., at Roane, Oct. 24, 25. Corsicana, 11th Ave., Oct. 25, at 8 p. m. Blossoming 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.

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.

Adjourned Session of the Fourth Round.

Comanche Sta., 2 p. m., Oct. 28. Comanche Cir., 2 p. m., Oct. 28, at Comanche. Comanche Mis., 2 p. m., Oct. 28, at Comanche. Stephenville Cir., 2 p. m., Nov. 2, at S. Stephenville Sta., 7:30 p. m., Nov. 2. Gustine, 2 p. m., Nov. 4. Bunyan, 2 p. m., Nov. 5, at Bunyan. Huckabay, 11 a. m., Nov. 6, at Huckabay. When a Church has met the salary in full, please report to me. S. J. VAUGHAN, P. E.

Fort Worth District—Fourth Round.

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. 24, 25. Missouri Ave., Nov. 1, 11 a. m. Central Church, Nov. 1, 8 p. m. Polytechnic, Nov. 8, 11 a. m. Weatherford St., Nov. 8, 8 p. m. JOHN R. NELSON, P. E.

Gatesville District—Fourth Round.

Jonesboro, at Jonesboro, Oct. 24, 25. Ogleby, at Ogleby, Oct. 31, Nov. 1. Meridian Cir., at Grapevine, Nov. 4. M. K. LITTLE, P. E.

Georgetown District—Fourth Round.

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.

Abbott, at Abbott, Oct. 24, 25. Peoria, at Peoria, Oct. 25, 26. Lovelace, at Lovelace, Oct. 28, 11 a. m. Hillsboro, at H., Oct. 29, p. m. Line Street, at L. S., Oct. 30, p. m. Whitney, at W., Nov. 1. HORACE BISHOP, P. E.

Waco District—Fourth Round.

Hewitt, at Spring Valley, Oct. 24, 25. Lorena, at Lorena, Oct. 25, 26. West, Nov. 1. Elm Street, Nov. 1, 7:30 p. m. W. B. ANDREWS, P. E.

Waxahachie District—Fourth Round.

Milford, at Hamlett, Oct. 24, 25. Italy, Oct. 25, 26. Maypearl, at Maypearl, Nov. 1, 2. Bethel, Nov. 7, 8. Waxahachie, Nov. 8, 9. J. A. WHITEHURST, P. E.

Weatherford District—Fourth Round.

Mineral Wells, at M. W., Oct. 25, 26. Couts' Memorial, at C. M., Nov. 1, 2. First Church, at F. C., Nov. 1. JAS. CAMPBELL, P. E.

NORTHWEST TEXAS

Abilene District—Fourth Round.

Ovalo, at Bradshaw, Oct. 24, 25. Putnam and Moran, at Putnam, Oct. 31, Nov. 1. Baird, Nov. 1, 2. View, at Elm Grove, Nov. 7, 8. Tuscola, at Tuscola, Nov. 8, 9. Trent, at Trent, Nov. 14, 15. Merkel, Nov. 15, 16. Nugent, at Nugent, Nov. 21, 22. Clyde Mis., at Dudley, Nov. 28, 29. First Church, Abilene, Dec. 5, 6. St. Paul's, Abilene, Dec. 5, 6. C. N. N. FERGUSON, P. E.

Amarillo District—Fourth Round.

Channing, Oct. 24, 25. Wildorado, Oct. 24, 25. Canyon City, Oct. 26, at 8 p. m. Canyon City, Oct. 31, Nov. 1. Stratford, Nov. 1, 2. Hansford, Nov. 4, at 11 a. m. Ochiltree, Nov. 7, 8.

Higgins, Nov. 14, 15. Glazier, Nov. 16, 17. Brazos County Mis., at Wellborn, Nov. 8, 9. Millican, at Millican, Nov. 9, 10. Conroe Sta., Nov. 12. Cold Springs, at Waverly, Nov. 15, 16. Willis, at Willis, Nov. 16. E. L. SHETTLES, P. E.

Big Spring District—Fourth Round.

O'Donnell, at T. Bar, Oct. 24, 25. Lamesa, Oct. 25, 26. Big Spring Mis., at Moore, Oct. 31, Nov. 1. Big Spring, 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.

Plymouth Cir., at Dozier, Oct. 24, 25. Quail Cir., at Ring, Oct. 27. Goodnight, Oct. 31, Nov. 1. Clarendon Mis., Nov. 7, 8. Clarendon Cir., 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.

Ratan, Oct. 31, Nov. 1. Jayton, at L., Nov. 7, 8. Sylvester, 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. 17. Pleasant at Brazos Valley, Nov. 28, 29. Spar, 8 p. m., Nov. 30. Sazerott, at Sunny Side, Dec. 5, 6. G. S. HARDY, P. E.

Plainview District—Fourth Round.

Dimmitt, Oct. 24, 25. Crosbyton, Oct. 29. Lubbock, Oct. 31, Nov. 1. Littlefield, Nov. 1, 2. Silverton, Nov. 5. Turkey, Nov. 7, 8. Afton, Nov. 14, 15. Matador, Nov. 15, 16. Floydada, Nov. 16. Plainview Sta., Nov. 17, 2. 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.

Ward Memorial and Leuders, 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.

Westbrook, at Cuthbert, 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. R. W. DODDSON, P. E.

Vernon District—Fourth Round.

Tell, Oct. 24, at 11 a. m. Children's Sta., Oct. 25. Childress Mis., Oct. 26, at 11 a. m. Quannah Sta., Oct. 28, at 11 a. m. Quannah Sta., Oct. 28, at 8:30 p. m. Vernon Cir., Oct. 31, at 2:30 p. m. Vernon Sta., Nov. 1. J. G. PUTMAN, P. E.

TEXAS

Beaumont District—Fourth Round.

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 & 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.

Waller Cir., at New Hope, Oct. 24, 25. Hempstead, Oct. 25, 8 p. m. Wharton, Oct. 31, Nov. 1. Richmond, Oct. 31, 8 p. m. Rosenberg, Nov. 1, 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.

Alvin, Oct. 25. Iowa Colony, Oct. 25. Calumbia, Oct. 28. Texas City, November 1. Acadia, November 1. 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.

Redlawn Cir., at Redlawn, Oct. 24. Rusk 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.

Marshall District—Fourth Round.

Church Hill Cir., at Church Hill, Oct. 23. Laneville Cir., at Redland, Oct. 24, 25. Henderson, Oct. 26. Bethany Cir., at Bethany, Oct. 31, Nov. 1. Marshall, First Church, Nov. 4. Half Mile, at Winterfield, Nov. 7, 8. Marshall Summit Street, Nov. 11. Harrison Ct., at First Ch., Marshall, Nov. 14. F. M. BOYLES, P. E.

Marlin District—Fourth Round.

(Corrected) 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. Normangee, Nov. 1, p. m. Jewett, at Oakwood, Nov. 8, a. m. Fairfield, at F., Nov. 8, p. m. Teague, Nov. 9, p. m. Wheelock, Nov. 15. I. F. RETTS, P. E.

Navasota District—Fourth Round.

Onalaska, Oct. 24, 25. Cleveland, at Cleveland, Oct. 25.

Montgomery, Nov. 1, 2. Brazos County Mis., at Wellborn, Nov. 8, 9. Millican, at Millican, Nov. 9, 10. Conroe Sta., Nov. 12. Cold Springs, at Waverly, Nov. 15, 16. Willis, at Willis, Nov. 16. E. L. SHETTLES, P. E.

Pittsburg District—Fourth Round.

(In Full) Comet Cir., at Nolan's Chapel, Oct. 24, 25. Hughes Springs, at Avinger, Oct. 25, 26. Winstboro Cir., at Webster, Oct. 27, 28. Douglassville, at Cedar Grove, Oct. 31, Nov. 1. Linden, at Linden, Nov. 1, 2. Cason, at Cason, Nov. 7, 8. Daingerfield, at Daingerfield, 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. 13, 15. O. T. HOTCHKISS, P. E.

Timpsion District—Last Round.

Mt. Enterprise (Concord), Oct. 24. Garrison Station, Oct. 25. Finchell (Longbranch), Oct. 28. Center Circuit (Neuberg), Oct. 31. Center Station, Nov. 1. Melrose (Cherokee), Nov. 7. Nacogdoche Station, Nov. 13. Appleby (—), Nov. 14. Timpsion Station, Nov. 15. J. W. MILLS, P. E.

Tyler District—Fourth Round.

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. Willis Point Cir., at Alsa, Nov. 4. Willis Point Sta., Nov. 4. Marchison, at Marchison, Nov. 7, 8. Marvin, Nov. 9. Mt. Sylvan, 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.

Ravenna, at Ravenna, Oct. 24, 25. Brookston, 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.

Mergargel, Mergargel, Oct. 24, 25. Archer City, Archer City, Oct. 25, 26. Sunset, Solona, Oct. 31, Nov. 1. Vashiti, Union Hill, Nov. 1, 2. Crafton, Crafton, Nov. 7. Dundee, Nov. 14. T. H. MORRIS, P. E.

Dallas District—Fourth Round.

Duncanville and Wheatland, Oct. 24, 25. Cole Ave., Oct. 26. West Dallas, Oct. 27. Cedar Hill, at Cedar Hill, Oct. 31. St. John's, Nov. 4. Grand Prairie, Nov. 8, 9. Trinity, Nov. 10. First Church, Nov. 11. Cochran and Maple Ave., Nov. 14, 15. Tyler, Nov. 16. Manger Place, Nov. 17. Oak Lawn, Nov. 18. Oak Cliff, Nov. 20. Grace, Nov. 25. Ervay, Nov. 26. O. F. SENSABAUGH, P. E.

Decatur District—Fourth Round.

Raanoke and Elizabeth, at R., Oct. 24, 25. Arky Cir., at Prairie Mis., Oct. 31, Nov. 1. Bryson and Jermy, at J., Nov. 7, 8. Jacksonboro 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. Bridgeport Mis., Nov. 21, 22. Decatur Sta., Nov. 22, 23. S. C. RIDGLE, P. E.

Gainesville District—Fourth Round.

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 G., 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.

Jones-Bethel and Wesley Chapel, Oct. 24, 25, at Jones-Bethel. Greenville and Cash Mis., Oct. 31, Nov. 1. Kavanaugh Sta., Nov. 1. Fairlie Mis., Nov. 7, 8, at Fairlie. Wolfe City Sta., Nov. 8, 9. Celeste Sta., Nov. 14, 15. Caddo Mills Cir., Nov. 21, 22. Floyd and Salem, Nov. 28, 29, at Floyd. C. M. HARLESS, P. E.

McKinney District—Fourth Round.

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. Renner, at R., Nov. 7, 8. Richardson, Nov. 8, 8 p. m. Coppeville, at C. L., Nov. 14, 15. McKinney, Nov. 15, 8 p. m. Princeton and Wilson Chapel, at P., Nov. 21, 22. Plano, Nov. 22, 8 p. m. Anna and Melissa, Nov. 23, 2 p. m. (Q. C.) Plano, 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.

McKenzie Cir., at Bethel, Oct. 24, 25. Bogata Cir., at B., Oct. 25, 26. Paris Cir., at Pal., Oct. 31, Nov. 1. Lamar Avenue, Nov. 1, 2. Avery Cir., at Lydia, Nov. 7, 8. Deport Cir., at Cunningham, Nov. 14, 15. Emberson Cir., at Mt. T., Nov. 21, 22. Centenary, Nov. 22, 23. W. F. BRYAN, P. E.

Sherman District—Fourth Round.

Hagerman Mis., at Hagerman, Oct. 24, 25. Denton Mis., at Harless Chapel, Oct. 25, 26. Pottsboro and Preston, at Pottsboro, Oct. 31, Nov. 1. Sadler and Gordonville, at Sadler, Nov. 1, 2. Sherman Cir., at Friendship, Nov. 7, 8. Bells, at Everheart Memorial, Nov. 14, 15. R. G. MOOD, P. E.

Big Holiday Epworth Piano Sale

It is a real joy to build pianos in our fine, new factory, and we extend a hearty invitation to all you music loving folks who read this good paper, when in Chicago to call and see for yourselves how Epworth pianos are made, and to learn why they are such good, sweet-toned, reliable instruments. Now, we have found by experience that people like to take their time when thinking about the purchase of a piano, so I am making our SPECIAL HOLIDAY OFFER a little earlier than usual that you may get your piano before the Holiday rush.

Send Name—Save \$100

The fine Epworth piano started building in our new factory in Chicago and they are taking up a large amount of floor space, which we greatly need. I have decided to offer extra inducements for early holiday shipments, even if I do have to give extraordinary terms of payment and a reduction from our net factory price. My brother Carl, (C. S. Williams) general manager of all of our manufacturing has given special care this year to the selection of the wood of which we make our cases, and I think we now have on hand the handsomest lot of pianos we ever had out. The cases are not only very beautifully figured, but the pianos have had plenty of time to get well seasoned and settled in the tuning, but best of all is the sweet, clear, ringing tone, the result of extraordinary care given to the making of the sounding board.

Easy Terms—No Interest

If you will send me your name on the coupon below, I will mail you our beautiful Epworth catalog with pictures, special holiday prices and different plans of easy payment, also a book of letters from more than two thousand happy Epworth piano owners. No matter where you live I will write you a letter and explain how I am willing to help you any Epworth piano you may select with a beautiful fall suit, and a fine stool as a freight, freight paid by us, for an absolutely free thirty day trial in your own home. If at the end of thirty days you find it one of the most looking, sweetest-toned, and most satisfactory pianos in all your neighborhood, and you want to keep it at the Special Holiday Price, you may do so on any of our easy terms of payment without reference or security. If after you have had the Epworth piano in your home for one full year you should not find it all I claim for it, or you expected of it, you are authorized to send it back to me.

Thirty Days Free Trial

People have learned to their sorrow that there is a good deal of deception in the piano business as usually carried on, but when you look through our book of letters from two thousand happy Epworth piano owners, who selected their pianos by our trial order plan, I think you will be glad of the chance to buy your Epworth piano by the same safe and economical plan. Acknowledging this advertisement neither places you under obligation nor causes you any annoyance—we have no agents, dealers or traveling men to pestering you. Send Name on Coupon or Postal for Holiday Offer.

Form with fields for Name, Address, City, State, and Post Office. Includes a checkbox for 'If you want our offer to take Old Piano on margin, Exchange, describe your instrument on margin.'

H. B. WILLIAMS, Vice-President, 14 W. Washington St., Dep. 330 Chicago. Without obligation, mail your particulars of your Holiday Epworth Piano Sale. I would like the catalog also. (See where you live, Piano Dealer, Partner Organ or Church Organ.) My

DR. PRICE'S CREAM Baking Powder

A pure, Grape cream of tartar baking powder—Makes Food More Delicious and Wholesome—No Alum—No Phosphates

Care must be taken to keep Alum from the Food

Prof. Alonzo Clark, of New York: "A substance (alum) which can derange the stomach should not be tolerated in baking powder."

Prof. S. W. Johnson, Yale College: "I regard their (alum and soluble alumina salts) introduction into baking powders as most dangerous to health."

Read the Label on the can. Unless it shows a cream of tartar ingredient don't buy the powder

AS TO THE BISHOPS, ET CETERA.

(Continued from page 9)

counsel of the Bishops was: "Let us hold on, and keep up the fight for our rights in the University." One of the leaders in this cry made bold to say: "If we will only be courageous we can inside of two years, under the decision of the court, radically reconstruct the Board of Trust." That rather took my breath. Now what do we see? The utter abandonment by those very men of all claims to any legal rights in the University, and the deliberate effort to persuade the original patronizing conferences to get down on their knees and beg for certain poor privileges in the theological school—and this without having had the slightest assurance that their pitiful plea will be treated otherwise than with contempt.

Perhaps a Bishop ought not to say these things. But I did not promise to put a padlock on my lips when I was elected and ordained, and it is too late to exact pledges from me now. Besides, I wouldn't give them for all the Bishoprics in Christendom.

PERSONALS

Rev. W. J. Wilson, of Alvord, was a pleasant caller at the Advocate office last week.

Rev. D. L. Coale, evangelist, was present a day or so at the New Mexico Conference, mingling with those brethren.

Rev. W. A. Thomas, of Archer City, was a pleasant caller the past week. He is in the "heave offering" period of his work getting ready for conference.

Brother Howe and his young son, of Clarendon, made us a pleasant call the other day. He gave a good account of the Church work in that section of the Northwest Texas Conference.

Rev. C. S. McCarver, of the Northwest Texas Conference, is now living at Pecos. We saw much of him at the session of the New Mexico Conference. His health is good and he is the same sweet-spirited man of other days.

Rev. D. F. Fuller, of Carrollton, called at our office last week to say that every subscription to the Advocate on his charge will be paid by conference. Bro. Fuller was a candidate for Advocate Honor Roll before he knew we had one.

We have received announcement of the marriage of Rev. Ernest Lloyd and Miss Gertrude Stanford. Brother Lloyd is pastor of our Church at Stephenville. Miss Stanford is the daughter of A. Q. Stanford of Hico, Texas, and granddaughter of Rev. Thos. Stanford, of the Northwest Texas Conference in the early days of Methodism of this country. They will

make a short visit to Dallas and Fort Worth before returning to Stephenville and close out the year for conference. Rev. R. W. Nation, of Hico, performed the ceremony.

Rev. J. F. Holmes, of Van Alstyne, never overlooks the Advocate office when in Dallas, and we are always glad to see him. He called the past week. He says we may look for a full report from Van Alstyne.

They have recently closed an interesting revival at Humble, Texas Conference. Thirty-four were received into the Church by profession. Rev. J. B. Bell did efficient preaching and Rev. D. B. Bodie led the singing. This is Brother Bell's first year on this charge, and he has done a most commendable work in all departments of the Church.

We have just received the announcement of the engagement and approaching marriage of Rev. Archey Gordon, of Robert Lee, Texas, to Miss Evelina Messenger, of Ada, Okla. Mr. Gordon entered the Central Texas Conference on trial with the class of 1913, and is serving his first work. He took his preparatory work at Polytechnic College, Vanderbilt University, and the Methodist Training School, Nashville, Tenn. Miss Messenger received training in the

University of Oklahoma and the Methodist Training School. For two years she has been instructor in the Oklahoma State Normal School at Ada, Okla. The wedding will take place November 15, at 11 o'clock, in the Methodist Church at Ada.

Rev. I. Z. T. Morris, superintendent of the Children's Home and Aid Society, was stricken with paralysis last Friday morning. His condition is critical, but he is rational at times, talks to his friends, and it is hoped that he will improve, so as to be able to do more good in the work in which he has been so faithful.

It is with pain that we record the death of the young son of Governor Geo. T. Jester, of Corsicana—George T. Jester, Jr. It occurred at Austin where the young man was a student in the State University. He was a bright and promising boy, popular with all who knew him and the pride of his family. His death came as a great shock to them, after a few weeks of illness with typhoid fever. May the good Father above comfort them in their sorrow.

One of the delights in the publishing business is the discovery of a literary genius. The pity is that he has not been in our columns oftener. Brother Adams, of Huntsville, took a trip down to Atlanta and put his boy in the theological department. The write-up of his journey is on page two of this issue. Brother Adams has that unique and unusual combination of refined humor and deep philosophy so much absent nowadays. Every sentence in his article, whether witty or sober, is a barbed arrow. Come again, Brother Adams, our door is open.

Rev. Jesse Lee, of Pittsburg, recently preached the sermon and dedicated our new church at Hughes Springs. Rev. L. B. Saxon, the pastor, taking part in the service. Brother Lee preached a strong and forceful sermon and the dedicatory service followed at the evening hour. Brother Saxon preached in the morning. Brother Saxon is completing a successful year on this charge, having all the departments of the charge in fine working condition. His Sunday School alone has paid \$100 on the conference collections.

DEATH OF MRS. A. P. WILLIAMS.

Last Tuesday evening, in Fort Worth, and at the home of her son, Judge Erskine Williams, a prominent member of our last General Conference, his aged mother passed away. She had reached the ripe age of eighty years. Mrs. Williams came to Texas with her husband in 1887 and settled at Fort Worth. Her husband, Rev. E. J. Williams, a member of the North Mississippi Conference, died shortly after coming to Texas. Mrs. Williams is survived by Rev. E. P. Williams, pastor of the Methodist Church at Mexia, and Mrs. J. Sam Barcus, of Bonham. The funeral was held Thursday morning from the Mulkey Memorial Church.

DEATH OF DOCTOR SPAULDING.

Dr. Thomas Benton Spaulding, aged 74 years, died last night at the home of his daughter, Mrs. L. S. Barton, 4003 Bowser Street, Dallas. He is survived by two daughters, Mrs. Eugene Williams, of Celeste, and Mrs. L. S. Barton, of Dallas. The funeral was held at Greenville at 5:30 o'clock Wednesday afternoon. Dr. Spaulding studied medicine under John E. Lewis, of De Soto Parish, Louisiana, and attended lectures at New Orleans during the latter 50's. At the outbreak of the Civil War he enlisted with the Confederacy and served until February, 1863, when he was assigned to the Fifteenth Regiment of Louisiana Volunteers, in which he served as a surgeon's assistant. He came to Texas in 1870 and settled in Hunt County, taking up the practice of medicine, which he pursued actively until a few years ago, when failing health caused him to retire. He was commander of the Confederate Veterans' Camp at Greenville and took an active interest in its work. In all these years, extending over nearly three quarters of a century, a good man has put his imprint that told for all that is high and holy.

LET THE PREACHERS' WIVES GO TO CONFERENCE.

I have just read the statement in the Advocate from Brother John R. Morris that Hillsboro will not be able to entertain the preachers' wives that might want to attend conference. To attend conference is about all the outing some hard-worked keepers of the parsonages receive, and they ought not to be denied the pleasure. My wife does not intend going, but I want to see the women from our smaller charges attend if they so desire. And now I want to make this proposition: That I will be one of twenty-five to go to a hotel and pay our own bills and let our places be filled by preachers and their wives, who really need free entertainment. There are at least the number I mention who can afford to do this. So if it strikes you fire your name into Brother Morris and tell him so and ask him to get you hotel accommodation. J. HALL BOWMAN.

A NOTE FROM REV. R. A. MEEK.

In your issue of the Texas Christian Advocate of this week (October 15), in explaining that the article entitled "Vanderbilt University," which appeared in your paper a couple of weeks ago, was written by my son, R. E. Meek, and not by me, you did him an unintentional injustice. It was a mistake, as you stated, that "there was nothing in the article or in the name to indicate that it was not written by Dr. Meek." The article was composed by R. E. Meek, who frequently writes for such papers as the New Orleans Times-Picayune, and was forwarded to you with his name attached, which is not the same as mine—a course of procedure that was entirely proper. It was your error in eliminating his signature and substituting therefor the name "Rev. R. A. Meek, D. D."

I wish also to say that you were in error in supposing that there was any utterance in R. E. Meek's article

of which I do not approve, and which I do not stand ready to defend in the public prints. I have often said over my own signature things quite as severe as any contained in his communication, and I take pride in the fact that my record in the course of the long drawn out Vanderbilt controversy has never at any time been weak or wobbly or inconsistent.

In justice, to all concerned, I ask you to give this note a place in the next issue of your paper.

ROBERT A. MEEK.
New Orleans, Louisiana.

We hope the above will satisfy Dr. Meek. When the article came to us we glanced at its signature and mistook the "E" in the name for an "A," which was our error. We did not know any other person by the name of Meek in New Orleans. Perhaps we ought to have looked more carefully at the initials, and had we done so and seen that it was not Dr. R. A. Meek the article would certainly not have appeared in this paper. But we yield the point and tried to do what we thought was a courtesy to a brother editor; and we carelessly marked out his name at the bottom and re-wrote it at the top, appending to it "D. D." to give it prominence. In correcting the matter in our last issue we tried to do it in such way as to make it just all around. But we seem to have failed. Now that we have let the doctor correct it, after eliminating a few unnecessary thrusts at us, we hope he is satisfied.—Editor Advocate.

WHAT TO DO WITH THE ORPHANS OF TEXAS?

In answer to Brother Burroughs' question, "What shall we do with the orphans of Texas?" with my experience as a pastor and presiding elder and as a general roustabout, for I think that would apply to me for the last twenty years, and as twenty years as pastor and presiding elder, I give this to Brother Burroughs as to "What to do with the orphans."

Now in Texas we have 201,079 members and 221,274 children in the Sunday School. Of course we could count in our assets the traveling preachers and the local preachers and other statistical matters; but these two will cover our real resources. Now is it possible with all the above assets that the Church will say to Brother Burroughs: "Shut them out, close the gate, close the door, send them to the State, county, or society organized for the purpose of placing them out, and let us few little people, preachers, Sunday School teachers, Church members alone; do not bother us with your crying babies and squalling kids?" Oh, no, we cannot say that and say our prayers. We cannot say that and put our own little folks in their beds, and let the State, county and others take care of the unfortunate children, who are not in that condition by their own choice, but simply in the providence of God for our benefit, for our help spiritually to take care of them. Will not the conferences begin now to think how to answer Brother Burroughs' question?

Think of the little hands that are being held out and little mouths that are crying for something to eat, and the elegant dresses, hats and shoes that our own children are getting and Brother Burroughs down there at Waco crying for help, and crying when he receives a letter from a pastor or county judge or anybody else to know if you cannot take one more little girl or boy. Brother, let's quit whining; let's sleep quietly at night, and the Lord will pour out upon us a blessing so we will be unable to contain it.

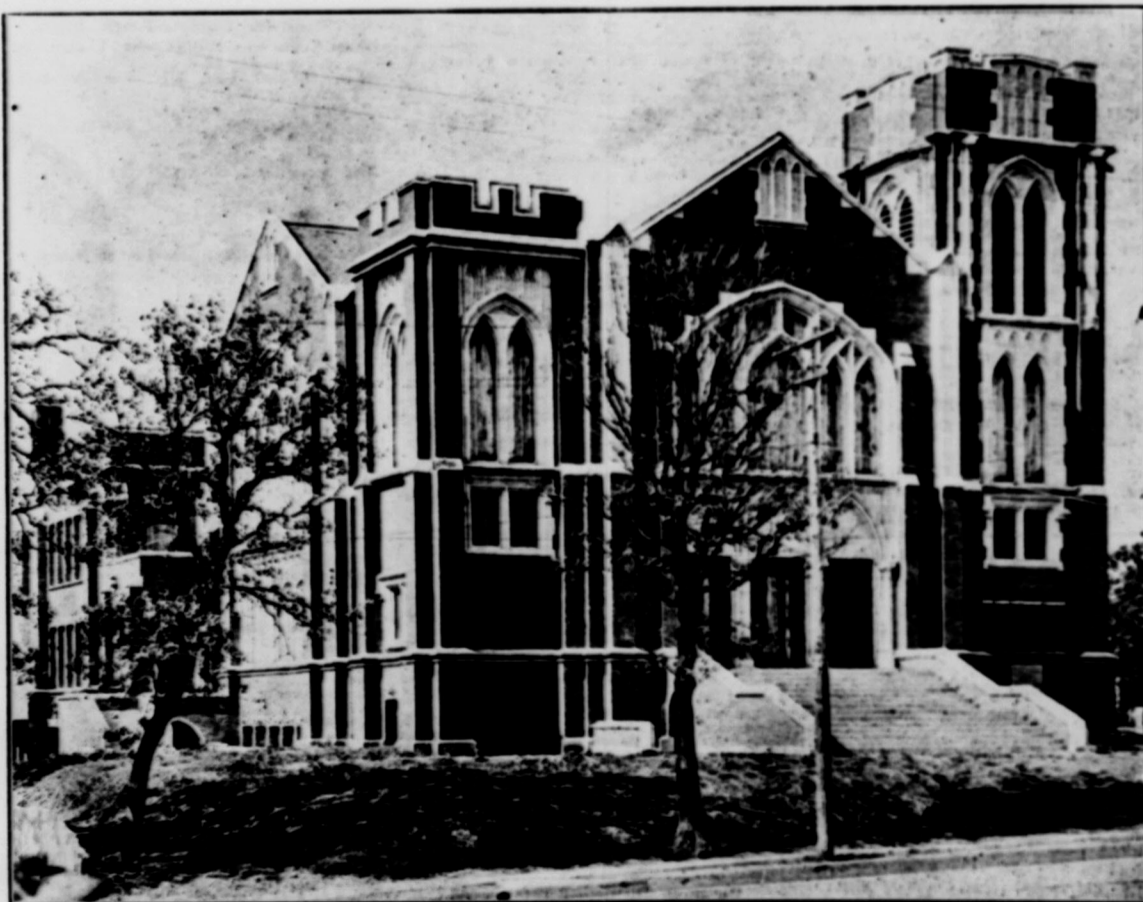
Try it if you dare and see what will come to the M. E. Church, South, in Texas. I. Z. T. MORRIS.
Fort Worth, Texas.

RANDOLPH-MACON NOTES.

Miss Agatha Boyd and Miss Eunice West have been chosen to represent Randolph-Macon at the annual meeting of the National Student Government Association. This year the delegates will be entertained at Radcliffe College.

On the evening of October 14 a meeting was called to arouse the interest of the students in Randolph-Macon's place in the Y. W. C. A. National contests and the Panama Pacific Exposition. Miss Paxton explained the nature of the contest and short speeches were made by Dr. Webb, Miss Boyd, Miss Thornton and Miss Westall, who urged the students to enter. It is expected that many students will compete with the representatives from other colleges in the sewing, writing and art contests with the hope of securing first place on the Honor Roll of Student Associations.

A Paris statistician estimates the present war in Europe is costing the nations engaged in it \$34,000,000 daily. This means that if the conflict should continue for a year it would entail upon them an expense amounting to the enormous sum of \$19,755,000,000.



NEW METHODIST CHURCH, OAK LAWN, DALLAS TEX.