

TEXAS CHRISTIAN ADVOCATE

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

BLAYLOCK PUB. CO., PUBLISHERS.

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

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

Volume LXI

Dallas, Texas, Thursday, October 29, 1914

Number 12

West Texas Conference

This body met in its fifty-sixth session in the city of Austin the 21st inst., with Bishop McCoy in the chair. Old Tenth Street Church was the church in which the session was held. This is not a very old building in point of years, having been built in 1883, while Rev. A. E. Goodwyn was pastor. Austin was then in the old Texas Conference. Dr. Goodwyn has long passed to his reward, but his works abide with us. At that time this was regarded as the handsomest church in the State, except St. John's, Galveston, but it has about served its day and generation and anew one is now under contemplation to take its place. Dr. Bradfield has just finished his second pastorate and was the host of the conference. He had a good set of efficient helpers, all the local Churches and their pastors, and the presiding elder, Rev. V. A. Godbey, rendering assistance. This is the third conference that has met in this city in the past sixteen years. Austin is our capital city. It is situated on rolling hills, giving to the city a romantic and picturesque air. The meandering Colorado River winds by it. The splendid capitol building crowns an eminence at the head of the leading street and the State boasts of a most splendid structure. Hundreds of the residences are palatial homes and indicate wealth and culture. The State University is here in all its glory with 2100 students, over 700 of whom are from Methodist homes. Several asylum buildings are also prominent. University Church is our present finest church edifice, standing on a prominent corner near the University Campus.

The Legislature was finishing up its extra session. We looked in upon the body. They looked like school boys at play. The Governor has had them there for some time, but has not succeeded in getting them to do anything. They have doubted the wisdom of his measures and they have doubted his sincerity in trying to put such measures through. They, with many of the people of the State, think that he has only tried to make a stalking horse out of his State Bank scheme and his cotton acreage measure, with which to keep himself in office, and the Legislature has turned him down. Whether they have misjudged him or not we do not know. But one thing is certain, and that is, these extra sessions have cost the State over \$100,000 to no purpose. The Legislature adjourned last Thursday night.

Promptly at 9 o'clock Bishop McCoy took the chair and announced hymn 222, "Jesus, the Name High Over All," and it was sung with much spirit. The auditorium was well filled with ministers and laymen, and good volume was put into the music. There is no singing like that of a body of Methodist preachers. They open their mouths and enunciate strongly and they enjoy this part of the service. After the song the Bishop led in a comprehensive and fervent prayer. The devotional spirit was soon abroad in the congregation. Many amens punctuated the prayer as it proceeded. This was the Bishop's first appearance

among these brethren and every word in his prayer was given close and steady attention. Hence there was an unusual solemnity marking the prayer. Not one word of it was lost. Unbroken silence, except the ejaculatory responses of the preachers, rested upon the occasion. Then, too, the prayer was so unctious that it inspired faith and the whole congregation was carried to the throne of the eternal. It put the brethren in good spiritual trim for the morning's work.

The lesson for the morning was read from St. Luke, the twelfth chapter, beginning with the thirteenth verse. It was the incident in which a man asked the Savior to make his brother divide his inheritance with him, followed by the parable in which a rich man pulled down his barns and built larger ones in order to store his goods. The reading was followed with suitable comments. His remarks were given close attention. The brethren were evidently sizing up the Bishop. They had never heard him before and the most of them had never even seen him. They were trying to get a line on him so as to get some sort of an estimate of him. They looked at him with attention and listened to him with curious purpose. But all this was an unconscious mental exercise. But to us, as we sat in the choir loft looking out over the body, was strikingly apparent. It was some time before they relaxed and settled down into the familiar abandon of the ordinary conference proceedings.

"Christ is not a divider of estates, yet he was never indifferent to the affairs of men. Christ's dwelling with men was not and is not with the economic problems of life, but with the great moral relationships of men. Nevertheless he feels a deep interest in the material affairs of men. But his interest is not that of a legislator, but of grace. He wants men saved, and when that is the case men will deal justly with one another. He knew that vast accumulations of wealth involved great responsibilities and that such things make men selfish and he warned men against covetousness. Sometimes we are loud in our condemnation of card-playing and theater-going. That is all right, for such things are not good; but our great danger is not so much in these things, but in the modern tendency to get rich and set our hearts upon riches. When this is the case we forget God. This is the worst form of worldliness. We can not cure an evil of this sort through legislation, but by getting men one by one to God, and then when they become morally and spiritually related these problems solve themselves and men will love one another and deal righteously with one another. Our Gospel faithfully preached and faithfully lived is the panacea of all our ills."

Another song was sung, and we have never heard finer congregational singing. It reminded one of old times. The religious spirit by this time was soaring high and the brethren were put at ease and things went off with ease and facility.

Rev. Sterling Fisher, former Secre-

tary, came forward and called the roll. Nearly all members answered to their names. We were impressed with the fact that the conference was well represented both in its clerical and lay membership.

Rev. Sterling Fisher was unanimously re-elected Secretary. He has long served the conference faithfully in this capacity and he is one of the best in the State. The standing committees were announced, including quadrennial boards. This completed the organization and the conference was ready for business.

Connectional communications were referred to their respective committees.

Judge W. E. Hawkins, of the Supreme Court of Texas, was introduced and in behalf of the city delivered an address of welcome to the conference. He is the son of a Methodist minister and a leading member of the Church. He spoke in a masterly manner and was given a cordial hearing. His address was beautiful, tender, comprehensive and eloquent. He illustrated the territory of the conference by displaying a map and the extent of it surprised even the old members of the body and loud cheers followed the illustration. He stated that within the conference lines there lived a little more than 1,000,000 people, and indicated what a great work is before the endeavors of the conference.

Bishop McCoy responded in fitting terms.

When Bishop Duncan held the last session of the conference, which was held in the old Tenth Street Church, His Excellency, Governor Lanham was present to the conference and extended a word of welcome. The Bishop was entertained at the Governor's mansion. But on this occasion there was no word from the present Governor and not a Methodist preacher crossed the threshold of the Governor's mansion. Dr. Samson, of the Presbyterian Theological Seminary, was introduced and spoke a few very happy words to the brethren and he was gladly heard. He spoke also of the general work of education in Texas. He belongs to the Conference of Education in the State.

Judge Walsh, Conference Treasurer, stated that so far, and prior to the gathering of this body, \$10,000 in cash had been paid in and distributed and sixty-four preachers to date have paid out in full. Others will report in full before the books are closed. This is remarkable under the circumstances. It is ahead of any previous year.

The names of the presiding elders were called and reported as follows:

Presiding Elders' Reports.

Rev. J. W. Cowan, P. E., Lampasas District: Our preachers have all been faithful and diligent in their work and God has blessed us. There have been good revivals in most of our Churches and an increase in membership of some three hundred. The material interest of the Church has had a good, healthy growth. Three new churches have been built and another in process of building. One parsonage has been built and two others repaired. One of the new churches was built at a cost of ten thousand dollars and there is no debt on it. Financially we are not in full, but despite the money tightness caused by the war scare and the boll weevil, we are in advance of pre-

vious years. We have a good citizenship, a loyal folk and many of our people are deeply pious and self-sacrificing and give every evidence of their love for God and his Church.

Rev. Thomas Gregory, P. E., San Marcos District: Splendid meetings have been held in the district resulting in an addition to the membership of about 600. The material developments have been very encouraging in additional properties. Two new parsonages have been built, and property purchased at Lockhart and converted into a church gives to the Church there a very desirable plant with other smaller additions. Up to three months ago every indication gave promise of a full financial report, as was the case last year. As it is, many of the charges report salaries and collections in full and the whole report will show at least 90 per cent paid on salaries and collections, not mentioning some specials for missions, notably by the San Marcos Church. The small shortage is in no way due to lack of interest or activity on the part of the preachers, for the district has in it some of the best preachers in the conference.

Rev. S. B. Beall, P. E., Uvalde District: There are seventeen pastoral charges in the Uvalde District, ten of which are stations. During the year there has been a revival in nearly every charge, giving a substantial increase in membership. Salaries and benevolences have been paid in full with a surplus in some instances. The district is splendidly organized.

Rev. V. A. Godbey, P. E., Austin District: The Austin District has had a good year, notwithstanding the fact that it is a river district and depends much on the low lands for its support. We have had four crops destroyed within the past fifteen months in some sections of the district by flood and overflow from the Colorado River. Nearly all our charges have paid out in full, and the district has raised a total of \$145,000, including good subscription, notes, etc., for education, church building, etc. We have had more than 600 additions on profession of faith and have received 1236 members by all methods. The preachers will give additional items of interest in their reports.

Rev. F. B. Buchanan, P. E., San Angelo District: Two churches have been built and one rebuilt. One new parsonage and general improvement of church property. Revivals have been held in all the charges. Contributions to the endowment funds for schools have been made. Twelve of the pastoral charges have paid the conference collections in full before the meeting of the conference. Salaries well paid up.

Rev. J. H. Groseclose, P. E., Beeville District: The Beeville District covers sixteen counties in the extreme southwestern part of the United States, including the famous lower Rio Grande Valley. There have been twenty-seven pastoral charges during the past year. There will be thirty charges next year. The pastors' reports will show large advance on all lines. There have been more than twelve hundred accessions to the Church, many of these on profession of faith. The benevolent collections assessed against the charge are paid in full. This, in spite of the fact that our territory depends entirely on cotton for its money crop and the cotton has not been sold. The salaries on the district were increased for the past year. The increase on the various salaries went as high as \$500 and no salary was lowered. Ninety to 95 per cent of the salaries were paid. Our American congregations built four Mexican churches during the year and one parsonage. In most instances all this money came from our American people. We have built and improved eight churches and four parsonages. Our Sunday School en-

rollment shows a large increase. The school at Corpus Christi deserves special mention, having enrolled during the year 1756.

Rev. Jno. M. Alexander, P. E., Cuero District: Four hundred and forty-five additions on profession of faith, five hundred and fifty added by certificate. Owing to the destruction of the crops by floods only about ninety per cent paid on salaries and collections. This, under the adverse circumstances under which we labored, represent the best all-round, intelligent, consecrated efforts I have ever witnessed during a pastorate of seventeen years, and twelve years spent on districts.

Rev. S. H. C. Burgin, P. E., San Antonio District: During the quadrennium, just closing, approximately \$400,000 has been raised for all purposes. Thirteen or fourteen new churches have been built. Also five or six parsonages. The numerical increase has been large. The amount raised for the support of the ministry, within the district, has increased about \$5000 per annum. Generally speaking, the spirit of the people is optimistic. The general financial reports of the Churches for this year have been splendid, conditions considered. Generally speaking, the outlook is good.

At the close of his report, Dr. S. H. C. Burgin, presiding elder of the San Antonio District, just closing his quadrennium, was called to the bar of the conference by Dr. J. E. Harrison and presented a beautiful traveling bag by his brethren as a token of their love of him. He touchingly responded.

When Rev. S. B. Beall made his report it was shown that every work in the Uvalde District had paid every assessment in full and pastors' salaries in full. The Bishop called him to the front and in the name of his brethren presented him a handsome set of silver knives, forks and spoons, amid applause of conference. He responded in terms highly appropriate.

The name of Rev. W. D. Bradfield was called and he stated that he had been pastor of Tenth Street seven years with a few years of interim, and that during the last year he had received into the membership of the Church 184, and he had a Sunday School of 850 members. All collections in full and a subscription for a new church of \$60,000. There are more than 1000 members of this Church.

In the afternoon Rev. L. C. Mathis preached an edifying sermon to a good congregation. Brother Mathis is one of the strong and influential men in the conference.

At night the large auditorium filled up rapidly and the Church Extension Board had charge of the service. Dr. McMurtry made the address. He is a forceful speaker and a master of that department of Church work. At the close of his address Rev. J. D. Young, that indefatigable Commissioner of Education for Southern Methodist University, gave a thirty minutes illustrated lecture on the progress of this great enterprise. He used a stereopticon and threw on the canvas many views of the campus, of the buildings and of the prominent men connected with its work and progress. The audience was greatly delighted with the lecture.

(Continued on page 4)

All Laws Condensed Into One

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

All nations are composed of individuals. When these individuals are grouped together, for the purpose of government, they form a body politic. These different nations in every age of the world have enacted laws for their own government. Some of these laws have been wise and just while others have been otherwise. These laws have been enacted, repealed and changed and bound into books, until no man in an ordinary lifetime could even read them through, much less digest and understand them; hence the necessity of the honorable profession of the law, men who are expected to untangle the confused and tangled skein of human law. It also creates a necessity for the expense of courts and officers to enforce a doubtful justice.

Here comes in the infinitely superior wisdom of God over all the wisdom of man in all the ages, which fully justifies and illustrates the assertion of St. Paul that "the foolishness of God is wiser than men and the weakness of God is stronger than men." (1 Cor. 1:25). Men in all ages have legislated for the multitude and sought thereby to correct individual acts, which is an effort to cleanse a stream with an impure fountain. Hence the confusion and failure of all human law. But God, in his wisdom, begins at the opposite extreme and by purifying the fountain he makes the stream pure. He begins with the individuals that compose the community and thereby makes a perfect whole. In other words, he proposes to make every man do his part and thereby perfect the body politic. If every separate part is perfect and in its place, then, and not until then, will the whole be perfect.

It is true that no chain is stronger than the weakest link in it. So no community can be better than the individuals who compose it. Therefore the blessed Christ, instead of legislating for the individual through the community, legislates for the community through each individual of which it is composed. Hence Christ in two short sentences gives a law which makes the innumerable and voluminous laws of men obsolete and unnecessary: "Love thy neighbor as thyself." "Do unto others as you would have others do unto you."

Instead of it taking a lifetime to read it and a lawyer to explain it, it can be repeated in one breath and understood by the most ignorant. If this short law is strictly obeyed you need no lawyer, no court, no prison, and there would be no war. There would be no bickering or hard feeling in the adjustment of any question. All the legislation of men has been against the selfishness of man. Selfishness in man has been supposed to create the necessity for all law, and to restrain and condemn that principle in our nature has been the object of all human law.

But to the amazement of man, God, who made man, and knows us altogether, in condensing all law into a sentence, makes our self-love the standard and measure of all perfect social duty. "Love thy neighbor as thyself." Every man has the whole law written on the tablets of his own heart. In himself he is his own law book, court and judge. If this law was strictly observed by every man there would be no litigation or heart-burning. This would be a veritable paradise.

God deals with us altogether as in-

dividuals and every man must answer for himself. Life, after all, is what each man makes it. God does not and will not judge us as communities, but as individuals; hence the wisdom and necessity of making each separate part of the machinery perfect, then the whole will work in perfect concord.

This short and all-comprehensive and perfect law, promulgated by the Master, is of itself sufficient evidence of his divine mission to earth. This law, if observed by all, would bring universal peace and entitle him to and indeed crown him the "Prince of Peace." Hence Christ, in summing up the whole duty of man, to a bigoted little lawyer, defining his duty to his God, to himself and to his fellow man, which covers all time and eternity, said: "Thou shalt love the Lord thy God with all thy heart and with all thy strength and thy neighbor as thyself." On these two commandments hang all the law and prophets. If ever the millennium comes this will supersede all other laws and Christ will reign without a rival and all tongues will join in acclaim:

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem
And crown Him Lord of all."

I can think of no case of litigation between men which could not be more justly, righteously and satisfactorily settled by this short and righteous law than by all the courts and laws of men. I never knew a case adjudicated by any human court which was perfectly satisfactory to both parties. One side is always dissatisfied and sometimes both. Not so when settled by this perfect law of love. When each man, loving his neighbor as himself, and being as careful for his neighbor's rights as for his own, both parties are perfectly satisfied and instead of making them enemies it only increases their love and admiration for each other.

This is the law by which angels in heaven are governed and which they obey. So that when we pray, as He has taught us, "Thy kingdom come and thy will be done on earth as it is in heaven," we are praying for the universal adoption and practice of this one simple but universal law of love.

This one law is the bedrock of all that is just and right between men. Some man will say this law is all right for Christians, "but I am not a Christian." But you claim to be honest. It is true a man may be honest in his dealings with his fellow man without being a Christian, but this can be true only in proportion to his compliance with this law, because this is the law of common honesty. The man who loves his neighbor as himself and is as careful for the rights of others as he is for his own is bound to be strictly honest. But the man who says he is taking care of number one and wholly disregards this law is prepared for extortion, swindling, theft and robbery. While men have enacted, changed and repealed their laws a thousand times to suit time, place and circumstances, this short, perfect and universal law meets every demand of right and justice for all in this life and will continue the supreme law without change or repeal in the life to come. Fortunate and thrice happy is the man who keeps it.

Just One Thing After Another

By Cultiver

I wish to call the attention of the gentle reader of the Texas Christian Advocate to the Sunday School Department of that valuable paper, edited and conducted by Rev. Emmet Hightower, of the Central Texas Conference. This said Hightower is not only a well-equipped man and all-around Methodist preacher, but has got the Sunday School business "geared up and going" at a most salutary pace. From his viewpoint he sweeps an extended horizon, and is a wise and interesting interpreter of what he sees to be, and a sane suggester of things that ought to be. In a recent editorial apropos of the need of up-to-date methods in Sunday School work, the Reverend Emmet slips off the following:

"We have at last met the Sunday School superintendent who insists that the old field Sunday School with its blue-back speller and other crude furnishings and cruder work was better than the modern graded school. That belated brother should be made to plow with a 'scooter,' pick the

seed from his cotton lint by hand; cut his grain with a reap hook and thrash it on a wagon sheet with a flail, travel about in an ox wagon, tan the leather himself and make his own shoes, and write with a goosequill dipped in the juice of an inkball. Too many of our people put flying machine methods in their own business, but insist upon running the Church on the ox cart basis that passed out of vogue a century ago."

Now, that's what I call "biting sarcasm," but it is not a whit too severe for the class of old codgers to which it so aptly applies. There is no question in the mind of all people half-way up-to-date that the Sunday School is the most important institution of our Church. Experts tell us that eighty-five per cent of the increase of our Church membership of today is furnished by the Sunday School. This fact alone ought to emphasize and accentuate the importance of that great arm of Christian endeavor.

While I am distributing gratuitous

advice to Advocate readers I wish to call their attention also to some articles appearing in the paper on "The Ascent of Man," by the Rev. O. T. Rogers, of the North Texas Conference. Brother Rogers is not only a well-informed man and a clear and intelligent writer, but he has lighted upon a theme that needs to be discussed more and more at this time before our people. Infidelity and Roman Catholicism gave us the French Revolution, and the teachings of Roman Catholicism and Rationalism figure very extensively in explaining the present horrible war on the other side of the sea. As Brother Rogers sees it, and as I see it, there is no help for the nations and for the race but the Pauline Gospel, which recognizes the awful fact of sin, the conquering power of the Savior and the living hope of the resurrection from the dead. Higher criticism so-called and all other isms, fads and fancies that curse and becloud the religious thought of today are properly characterized by Brother Rogers as "moonbeams on a cold, dead world." The only thing in which those heresies all agree is in the persistent effort to tear down and destroy the Church, which Paul declares to be the "pillar and ground of the truth." We must "drive away these erroneous and strange doctrines," or they will sap the life of the present and the rising generations. We cannot silently ignore these enemies of the truth. We have practiced the watchful waiting policy already too long.

I have said it so often that it has come to be what slang-slingers used to call a "chestnut," but I'll venture the statement once more: The crying need of our times and of our Church is some kind of an arrangement by which tracts and booklets, setting forth and defending our doctrines and Discipline might be gratuitously distributed among the masses of our people. The country is being sown down with the free literature of Campbellism, Eddyism, Mormonism and Russellism, and the M. E. Church, South, is silent in the presence of these persistent and ubiquitous enemies. We are sending our supplies to the firing line and impoverishing the base of our operations, and depleting the home commissary, while no adequate means is being used to repair the impair, and for carrying on successfully a continuous warfare against the enemies of the truth! I am not a pessimist—

Methodism and the Drift Of the World's Belief

By REV. ROBERT E. GOODRICH, Oklahoma City, Okla.

(Part One)

The discovery of the planet Neptune ranks as the first wonder of astronomical history. Two young men, working independently and in separate parts of the world, observed that Uranus had slightly swerved from the point where it should have been at a given time in its orbit, and they came at once to the conclusion that somewhere out in the unguessed depths of space there was another planet whose massive presence was exercising that deflecting influence on Uranus. And, by what may fairly be called a mathematical miracle, these young astronomers computed the distance, direction and magnitude of the new planet before ever human eyes had seen it: their only working basis being the strange force of an unknown body exercising on a body that was known.

Turning now to contemplate the orbits and movements of religious bodies, any student looking over the horizon of 170 years ago becomes quickly aware of the presence of some form and force up to that time uncatalogued in the spiritual sky. Church and secular historians have left convincing testimonies to the sadly decayed status of religion in the greater part of the eighteenth century. Blackstone has been quoted as saying that from the discourses delivered in the London pulpits at the time when Methodism arose, one could not tell whether they were Hindu, Mohammedan, Jewish or Christian pulpits. Archbishop Secker sadly confessed: "Christianity is now ridiculed and railled at with very little reserve, and the teachers of it without any at all. Another writer of the same period pleaded 'for every one to use all just and proper efforts for the recovery of dying religion in the world.'" Green, the historian, says: "Of the prominent statesmen of the time, the greater part were unbelievers in any form of Christianity, and they were distinguished

far from it; but I have got some common sense. I do know a little bit of history, and am moderately versed as to current events; and I unhesitatingly declare that all our institutions and propagandizing agencies must get busy and relieve the 'present distress.' It can be done. Truth is mighty and has always and will always prevail. But the people must be made to see it. It must be brought forward and opposed to the prevailing errors. In the light of truth these heresies will vanish; but if that light is 'hid under a bushel' it cannot possibly 'give light to all that are in the house.' The pulpit must ring out; the Sunday School must wave its torch; our books and periodicals, like mighty siege guns, must keep up a constant bombardment against the strongholds of error. The enemy is busy, day and night. Our people need to know it and act accordingly.

The conferences are coming on. Yea, some of them are already passed. It is the season when our preachers and people are prone to get a little nervous. One charge is afraid Old Brother Bugle will not be returned. Another charge reports to the "elder" that a "change" is needed. Be it said to their shame, some Official Boards will try to deceive the pastor by making him believe they want him back, while they are secretly juggling with the "powers that be" for his removal. Such double dealing is unpardonable upon the part of men who pretend to be Christians and who hold official positions in the Church of God. All this dickering and nervousness is foreign to the spirit of our itinerant system, as well as contrary to the genius of the Gospel according to Methodism. If our present economy is going to be continued it ought to have free course. An Episcopal body cannot thrive when joined to a congregational spirit. Our animus ought to correspond with our acts. This is just old-fashioned common honesty.

I believe in the Episcopal form of Church government. I believe in the Methodist Episcopal form of Church government. I believe in the presiding eldership and the transfer power of the Bishop. Filled and actuated by a proper spirit, this system moves like clock work; but when "politics" and self-seeking get tangled up with it, it is a most inconsistent and unholy thing. Let our preachers and people cheerfully and loyally support our form of government or let them rise up and change it.

Religion carried to the hearts of the people a fresh spirit of moral zeal, while it purified our literature and our manners. A new philanthropy reformed our prisons, infused clemency and wisdom into our penal laws, abolished the slave trade, and gave the first impulse to popular education." Dean Stanley declared that the preaching of the Wesleys and Whitfield "not only called into being the great Wesleyan body, but it sent a thrill through all the veins and arteries of Christendom." Dr. Orr asks this question: "What rescued the Church from the torpor and death of the negation of the eighteenth century? The deliverance came from the tides of the spiritual revival that swept over Britain and were felt in other lands under the preaching of such men as Whitfield and the Wesleys." Lecky says that the Methodist revival was "of greater importance than all the splendid victories won by land or sea under Pitt." And these high testimonials could be continued almost indefinitely. But these are enough to show the far-reaching terms in which the world measures the force born in the Methodist revival. To return to our astronomical figure, these expressions of the world's great men are the terms in which they compute the magnitude and might of the new planet that swung into the religious heavens of the eighteenth century.

If, then, such signal and auspicious influences were found emanating from the cradle of Methodism, it need be no matter of surprise that her whole career has been one full of wonders in the realm of spiritual conquest. Scored by the Established Church, pitted by worldly-wise statesmen, ridiculed by the literati of her natal century, our Church began her history as utterly void of propitious omens as it is possible for one to conceive. But the heralds of Methodism went forth, like Isaiah, having had their lips touched with coals from off the altar, and having heard in their hearts the call of God. They were such men as the Princes of Israel of old. They moved under the spell of apostolic power, and, "by faith, they subdued kingdoms, wrought righteousness and obtained promises." Through them the vital truth of God's Word which John Wesley resurrected from the grave of ecclesiastical formalism has passed on till it has crossed all seas; its evangelists have lifted up their voices in all climes, and the faith of the "people called Methodists" has taken root in every soil on the planet. And this vine, so surely planed of the Lord, has been fruitful beyond the measure of any other vine in the Master's vineyard. On the basis of the latest figure given, Methodism has, throughout the world today, more than fifty thousand ministers, with thirty million hearers waiting on their words. More than ninety thousand church buildings stand as our titled property, and each recurring Sabbath finds ten million pupils gathered in our Sunday Schools for the study of God's Word.

The Presbyterians came to America in 1703; the Congregationalists came in 1648; the Baptists began work on this continent in 1639, and the Methodists about 1766. But, notwithstanding the fact that Methodism came to America 127 years after the Baptists had entered the field, we have long since passed them by in point of numbers, so that our denomination now stands a million and a half stronger in the United States than any other religious body.

And now, by reason of our pre-eminence in spiritual victories, the world that had nothing but ribaldry and scorn for Methodism in her infancy, comes today with admiration and praise for Methodism in her girlhood. I believe that by a divinely guided destiny Methodism has come to these modern years, not only with a wreath of victory on her brow, but with a momentous message in her heart. And that message is a call which is begetting a response evidenced in the spiritual movements of these modern times.

An analysis of the call of our Church to the twentieth century shows it to be of a three-fold nature, being: 1. A plea; 2. a protest, and 3. a prayer.

1. The call of Methodism is a plea for the correlation and the conservation of the forces in the kingdom of God. And this plea has not been presented to the world, with any special force, in written word or uttered speech, but it has been supremely emphasized in that our Church has presented to modern Christianity a standard of economic efficiency unequalled by any other system known to the history of our religion. As a denomination we have always held an abhorrence for lost motion and loose pulleys. It was a mark of the supreme genius of John Wesley that he possessed such generalship as to see, almost with intui-

tion, the things that needed to be done, and to marshal the forces with which to do them. And that gift he left with Methodism, and the gift abides today. From this goodly land unto the end of the earth there are no vacant Methodist pulpits, and there are no idle Methodist preachers. There are no unshepherded congregations; there is scarcely one remote member but that some one can give account of him in the wonderful solidarity of our Connection.

2. The call of our pulpit is a protest against any bigoted reading or rendering of the Bible. Granting that a man has come through Jesus Christ to know the Father in the forgiveness of his sins, our doctrine stands as the unwearied defenders of that man's freedom to read and interpret the Word of God for himself. I am aware that there are others who make this great principle of individual freedom a denominational shibboleth, but while they loudly claim it in creed, they sternly deny it in deed. For every vestige of the privilege of private opinion vanishes when, on seeking admittance to some of those communions, the candidate is required to shut his eyes on the Bible—so far as his own views are concerned—and to accept the administration of the sacraments, and the ordinances of worship and the principles of fellowship according to the narrow grooves of the Church's teachings, and not according to the rule of individual liberties in understanding the Book. It is not so with Methodists. We have always been far more concerned about the doing of a thing than in the manner of doing it. And for that reason, when one comes to our altars, claiming to know God the Father and to love Christ the Savior, we bid him welcome into our communion, and we give him the range of his soul's freedom in all minor matters. He can come with his babies baptized or unbaptized; he can come by the pool of immersion or by the font of affusion; he can come believing or disbelieving in the possibility of apostasy; he can come with the guarantee that for him the Bible will always be an open book, and that his mind will be free to search out and to assimilate its truth.

3. The call of our Church to the twentieth century is a prayer for universal brotherhood and cooperation among the Lord's people. We have always been known as a body of believers ready to strike hands with all other Christians in God's work. We have quarreled with no man about his opinions, unless the quarrel was thrust upon us. We have never had the effrontery to set up the absurd claim of being the only true Church, and of declaring, in the bigot's boast, that all who are not of us are not of the Lord's true fold. Our services and our sacraments are the standing testimonies of our recognition of a world-wide brotherhood, and of our belief that all true Christians constitute the one true and universal Church of God.

(Continued next week.)

THE NEW THEOLOGY.

The Person of Christ.

By J. E. Harrison, D.D.

In Chapter Three I take up more specifically Article Two of our Articles of Religion.

It explicitly declares Christ to be "the very and eternal God."

We Methodists have thoroughly incorporated into our preaching, songs and ritual this dominant belief that Christ is the very and eternal God, and have worshiped him as God.

If our belief on this subject is incorrect, and Christ is not the very and eternal God, Methodism has been guilty of idolatry in the act of worshipping Jesus Christ.

Paul, with great vehemence, forbade worship of himself. The angel forbade John's offered worship of him. The jealous care shown by Almighty God concerning the worship of him alone interdicts the worship of any being not God; and, in keeping with that, we think the Catholics are idolatrous in the worship of Mary. But if Jesus Christ be not the very and eternal God, we do err egregiously in Methodism, for we have worshiped him with a worship that is due to God alone.

New Theology says that "to the Church Christ has the value of God." But we are not authorized to worship a value. We must worship the very and eternal God and no one else. We dare not worship God's representative, "God's perfect creature," even though he be endowed "with his own glorious perfections," or the creature who is the "unsullied image of God" or "the eternal human life of God" unless that life is "the very and eternal God."

To the young Methodist preacher,

therefore, who is asked to surrender his faith in Christ as "the very and eternal God" and to accept him as "God's perfect creature" or as "the unsullied image of God" or "the eternal human life of God" or as "the brightness of the Father's glory," I would suggest that the facts of history bear out this statement, namely: those Churches which have believed in Christ as "the very and eternal God" have made Christendom; have borne testimony, through their members, to conscious salvation, while those who have in all ages of the Christian era looked upon Christ as "the brightness of the Father's glory" or "God's perfect creature endowed with God's glorious perfections," have stood for a natural religion in which there is no need of the supernatural work of the Holy Spirit in regeneration of the human soul.

The mighty upheavals in religious matters that have regenerated not only men and women of the lowest and most wicked class, but have regenerated human society also and have brought into effect the doctrine of the brotherhood of man, have all been produced by the Holy Spirit's work with men and in men who trusted in and worshiped Jesus Christ as "the Great God, our Savior."

Nevertheless, if it can be proven by proper authority that the Church, in working out these tremendous results in the salvation of the world, has been guilty of idolatry, we should not fear to accept the truth and cease our idolatry.

San Antonio, Texas.

ARE THERE TOO MANY GOOD PREACHERS?

The ecclesiastical elements are filled with the buzzing of living, moving, restless birds that have a peculiar way of "craning" the neck that makes one think of "question marks."

From the tone of that article in the Advocate of October 15, by Rev. W. W. Watts, it is to be seen that the presiding elders are having some optical annoyances by these query-shaped fowls swarming before their eyes in so much that Brother Watts took a kind of wabbling aim at and fired into a covey of them. His gun was fired with aim at the above little "crane-neck" (the caption), but just as it has been doing for some time, the thing still flies. But when that gun fired a covey cosmopolitan also arose. A cartoonist might with a few strokes of the pencil jot down, in addition to the above, the following:

- (1) Are there too many good preachers?
- (2) What constitutes a good preacher?
- (3) What is the truly good charge?
- (4) Are there enough good "appointments?"
- (5) If not enough good appointments, why not?
- (6) What course may we pursue that each good preacher may have a good charge?

And with all these still there are others flapping their restless little wings and craving to be heard.

- (1) Are there too many good preachers? If we let the pew answer, hands will go up and each will say, "No!" And a few of us preachers, who always get better places than we deserve, say, "Amen!"

A Good Preacher.

- (2) What constitutes a good preacher? We answer: (a) he is a man, supernaturally good, who can truthfully say with Paul: "By the grace of God I am what I am." Yet all good men who are given license to preach and who are "given authority to administer the sacraments," etc., are not good preachers, if indeed we are to know them by their fruits—sermons preached, etc. (b) He is a man honest, and sincere; but these virtues will no more make of him a good preacher in many instances than honesty will pay a debt without money. (c) He should be a man of "much learning;" yet I have known the ability to "speak and write fluently" seven languages to fail to make a good preacher of a good man who was honest and sincere. Then goodness as a man, plus primary, high school, college and university diplomas, with multi-post-graduations, all combined, do not of necessity give assurance that the Doctor is a good preacher every time. Still goodness he must have; and these added powers in equipment need not hinder him from being a good preacher; but as the fulcrum and lever in the hands of the mechanic, so these should be to him "weapons of warfare, not carnal, but mighty through God to the pulling down of strongholds."

But, after all, in the absence of these higher attainments, as shown in the life and achievements of our sainted Bishop Ward, and in the life

work of many who did not, without the schools, as did he, acquire a real education that entitled them to a place in the "top hole," yet in their sphere they were indeed and in truth numbered amongst the good preachers. Then we conclude that the good preacher is a good man, unselfishly wise, wholly in God's hands, and those hands placing him where the Father would have him. Here he may be able to expound the Scriptures in Greek intelligently, or not able to do as much in English, yet in the hands of God he is a good preacher. Of that kind we have not too many, scholarly nor illiterate.

The Good Charge.

(3) What is the really good charge? Not always the one the preacher would choose. The amount of "salaries" does not determine the matter; neither the number of Churches to be served, one or six, nor the size of the city or town in which the parsonage is located. The good charge is that one so fortunate to have the wise preacher in God's hands and by him placed there. Any other charge is for him not a good one. I believe in ambition, but how hardly shall they that have it hold it in wise unselfishness, but having ambition to know the Father's will, and have the honor to do the same in those places and at those times He would choose is laudable, and to be coveted by all. Let it be remembered preachers are born, twice born, not made by Church nor schools.

Not Enough Good Appointments.

We have not too many good preachers, but too few good appointments. The reason is that the people do not rally to the support of the Church and the backing of the good preacher according as they are morally, intellectually and financially able to do. In the face of all grace may have wrought within the man, and despite all that Dame Nature may have bestowed, the preacher is, spiritually, more or less a chameleon, his congregations giving, in no small measure, coloring to his "goodness" or "meanness" as a preacher. But, after all we say, or not say, the amount the mission, circuit, station or district pays the preacher helps to make or undo the messenger, and as to "grading" the appointment, rises before our eyes high above all else, and when we hear it said, "I am entitled to a better place," or "He is worthy a better appointment," we think of little else than the money feature.

If Not Enough Good Appointments, Why Not?

"As a man thinketh in his heart, so is he." As a man thinketh of his appointment, so is it. Then is not the need of money the root of all evil in the case? The "mean" preacher needs it just as the "good preacher" must have it. The poor pay appointment naturally attracts, and the poor preacher, as water to the level, gravitates to that grade of charge, which often means neither will grow better, since neither helps the other. The charge "classed" by its ability or disposition to pay, and the preacher "ranked" by what he receives—"a four hundred dollar gum log" and a four hundred dollar circuit.

I do not like the "dub" "gum log," but we get it from Gulliver, and he gets it through the "keyhole" warm off the Cabinet bat; hence—

"What Are We to Do About It?"

The above is another crane-neck "query bird" Brother Watts flushed. Then all his suggestions are "crane-necks"—"Shall we?" "Must we?" "Could we?" "How would it do?" etc., etc.

In the first place let those semi-congregational stations no longer send lobbyists to the Annual Conferences to "call a preacher" with the confirmation of the Bishop, and if possible the Cabinet. A few years since a preacher, walking the streets in the city where the conference was then in session, heard a call from the rear. He turned, saw a man beckon as he came rapidly toward him. The preacher stood in waiting as the layman from a little "knee-pant-station" came hurriedly to his side. Said the layman: "My name is ——. I live at ——. I believe this is Brother ——. I've heard our pastor speak often of you. He's just finished up his four years, and I'm up here hunting a man to take his place. Brother — will be hard to follow." All this time he was eying the preacher from head to foot, then he asked: "Brother, how old are you?" The answer was forty-six. "Eh-he," said the good layman, "that's too old. We don't want a man over forty." Thus saying, off he went to examine the teeth of another.

Another thing: There is held out to the young man as an inducement to him to attend college that he can "get so much better appointments with good equipment," etc. Can we not impress our young men, candi-

dates for the ministry, and even graduates from our colleges and universities, that circuit work is not unworthy an equipped ministry? These "sore" young men spoken of are unworthy a good circuit. They need to learn the Bible philosophy, as Paul learned it, to-wit: "When I am weak I am strong." "He that humbleth himself shall be exalted." "He that exalteth himself shall be abased." Thus we may discover that a clamoring, assertive ambition that causes one to feel himself able to serve the city Church at Diamond Avenue and Garnett Streets, abases rather than "promotes." Such a spirit will out, and when the pew discovers it in their pastor they have more or less contempt for him, and he is crippled in his usefulness, while his chances for the longed for promotion are thereby lessened. His Official Board will most surely ask for his removal. He is always ready to go, hoping to "move up." The off-lying militates against the "hole in the top row" on which he keeps his eye too closely to succeed in the hole in the middle or lower row as pastor there.

A New Found Grace Needed.

We have plenty of grace to bear a promotion, but who ever saw a man, young or old, that had grace for "demotion?" Now, Brother Watts speaks of numbering the preachers. I think that a good idea. Let all those who are esteemed capable of filling a "top hole" appointment be so indicated on the "Cabinet slate." If there are not enough top holes for all the top hole stock, let the men who do get the high-ups put in a quadrennium praying for the wondrous grace to stand a demotion. When he shall have had his turn at "Dizzy Heights Memorial" just let Brother "Top Hole No. 1" step down and let Brother "Top Hole No. 2," who has been serving half stations, "Tightwad and Skintake," with Poverty Hill, Donkey-head and Owl Canyon Schoolhouses as side-pockets, be given a four years' promote to "Dizzy Heights," while the former is, with shouting grace, demoted to "Tightwad and Skintake."

JOHN L. SULLIVAN, P. C.

Byers, Texas.

LET THE CHURCH HANDLE COTTON.

Born in dog days in the dark of the moon, across the fence from everybody, and suffering with waris on my spiritual liver, I am not responsible for what I say.

So here I go. I am on a good old hard-time circuit, and I am about to fall in my financial report; but I am taking cotton at ten cents a bale, hay at \$15, "taters" at \$1.25 per bushel, and anything that I can get on my salary, and I am getting it, too.

And as to my collections, I am taking cotton at ten cents a pound to pay them, and I am getting some criticisms, saying that is more than the cotton is bringing; we will give what the market is. Yes, but ten cents is no more than it has cost the poor old farmer to produce it, and it is no more than the poor little stooped children deserve that have gathered it (while some of the more fortunate were in school), and my heart goes out in sympathy for them, and as their pastor I would feel ashamed to receive a boll for less than ten cents a pound. (Not a Socialist either). And I shall feel sorry for the Board or any other man that shall refuse to receive the cotton. So I am going to take my receipts to conference and offer them to the good boards of the conference at ten cents a pound, and if they receive them all O. K., if not all O. K. There is no money in the country, and cotton must necessarily become the medium of exchange. But some over-enthusiased brother cries out, "Let the farmer sell the cotton or he will make the merchant and the Church to suffer." Maybe so, but I believe that it would be better for every merchant to have closed their place of business and every institution of the Church to have closed its doors (except the Orphanage) than for the farmer to have to sacrifice his cotton at the present prices. But there is no necessity for either. Let the farmer give his cotton as collateral to the merchant; let the merchant use it as such to the wholesale man and he to the bank, and so on, and let the preacher take cotton and use it as collateral for provisions. Let the Boards take the cotton the same way and the presiding elder and so on, and we will soon find some relief for the present situation. Yes, but it takes some money to dress and look nice; yes it does. But this old fogey is ready to preach in a \$1 pair of overalls and a plain jumper if the situation demands it. Yes, I am. Yours for the protection of the poor farmers that have always been the friends of the Church.

B. E. KIMBROW.

Chatfield, Texas.

CONFERENCE MISSION APPROPRIATIONS.

I have just read the note from Bishop McCoy appearing on the front page of the Advocate of October 15, relative to paying pastor's salaries and conference claims during this financial stringency. People as a rule (there are a few exceptions) begin the practice of economy in the Church in times like these, which is deplorable and discreditable to the Church. But there is at this time a great deal of our conference (North Texas) in an extremely bad condition financially owing to the shortage of crops this year and last. Not only was the crop short last year, but we had extremely bad weather during crop gathering season; not only is the crop short this year, but we have practically no market for our cotton, owing to the European war. Necessarily the conference collections will fall off this year, making it impossible for the Conference Board of Missions to pay all the claimants, or at least to lower the amount paid each claimant.

Upon investigation I find considerable room for retrenchment in the amount collected for domestic missions. There are several charges in this conference that pay a sufficient amount to support a preacher of more than average ability, besides getting an appropriation of from \$100 to \$275 in addition thereto. This appears to be not only a bad business proposition, but an unfair disposition of the domestic mission fund, since there are a number of places where there is a serious need of mission work that do not come in for their share. Besides it does not look fair to collect domestic money from a Church that is only able to have one appointment per month (when it doesn't rain, and less if it does) and pay it to pastors who preach four Sundays at other places. There were in this conference last year twenty-seven charges that made an average assessment of \$659.18 and paid on this assessment an average salary of \$635.05, at the same time receiving an average appropriation of \$145. There were also in this conference fifteen charges that paid an average salary of only \$341.49 receiving no appropriation. It seems to me, if I understand rightly, that it is the duty of the Conference Board of Missions to find where the greatest need for mission work is and make the appropriation accordingly, and not make it where there is the greatest pull for it. This is the way it appears to a plain layman. G. L. HALL.

Hony Grove, Texas.

A COMPLAINT.

Some complain that preaching has become effeminate in these last days; that it has lost its power; that truth is not sent thunder-shod and burning among the congregations of our times. There may be somewhat of this truth in these fearful charges, and it is befitting that they who preach should lay no flattering unction to our souls. Yet until our people lay aside their sloth of mind and rouse the intellect into something like a becoming activity, until the fashionable throngs that make the Sabbath day and its solemn services the occasion display, lay aside its worldliness, giving less time to attractive personal adorning and more to an attiring of the soul and the garments of meekness and devotion; until they learn the relative value of the gem and the casket of the diamond and its encasing, acting continually and prayerfully on the acquired knowledge. Until this is done the pulpit, no matter how resonant with the thunder of divine truth it may be, cannot receive its departed power. Its representatives are but men, and the chances are that between it and the worldly hundreds that gather about it there will be an approximation unless there be an amendment, and for this reason we should take heed. Let us resolve now that for the future we will come to God's house with souls prepared to meet our Maker; that we will possess ourselves with feelings of gratitude, self-distrust and prayer. While we listen, breathing a continual desire to God that he will enable us to mark, learn and inwardly digest the Word made known to us, most distinctively does our Savior of the parable of the sower point out the result of hearing without attention.

MRS. H. W. MARSHALL.

Texarkana, Ark.

ARE THERE TOO MANY GOOD PREACHERS? NO!

The article in the Advocate of October 15 on page 3, appears over the signature of W. W. Watts, under the caption of "Are There Too Many Good Preachers," in which he argues that there is no room in the conferences for any more good preachers. Does he mean to say that every place

(Continued on page 6)

West Texas Conference

(Continued from page 1)

Thursday morning was warm and cloudy. The conference was on hand at 9 o'clock. Rev. T. S. Armstrong, a visitor from the Central Texas Conference and presiding elder of the Georgetown District, had charge of the devotional services.

A. M. Foster, of Oakville, had a good year. Thirty-four conversions, thirty-nine additions, collections in full, salary 90 per cent paid and built one church at a cost of \$2000.

Dr. W. F. Packard, of the Texas Conference, was a visitor of one day to the conference. Dr. C. M. Bishop, of the Southwestern University, mingled with the brethren. Rev. J. M. Alexander, of the Cuevo District, was called to the front by the Bishop and given a handsome suit case as a token of the love of his brethren. Brother Alexander responded touchingly.

A. N. James, Alamo: All claims paid. A good number of accessions, Sunday School good.

T. N. Barton: Good revivals, large number of accessions.

C. H. Booth: One hundred and fifty-five accessions, paid a good sum on church debt.

N. B. Read: Finances in full, spiritual condition not overly good.

F. M. Jackson: Good interest, 80 additions to the Church, finances in full.

S. B. Johnson: One hundred and thirty-seven accessions.

D. E. Hawk: Two hundred accessions and finances full.

S. L. Batchelor: Eighteen accessions and finances in full.

J. H. Meredith made a very fine report. A good parsonage built.

R. E. Duke: Collections in full and thirty-six accessions.

S. W. Kemerer: Behind a little on collections. Good meetings.

S. J. Drake: Thirty-three additions and finances in full.

All the San Antonio preachers made fine reports, but we could not pick them all up—they came so rapidly.

S. C. Dunn built a new church and total collections amount to \$6000.

Rev. J. E. Harrison, of San Antonio Female College, made a fine report of the work of that school.

Rev. J. T. Curry: All collections in full, twenty-six accessions.

Rev. J. D. Scott reported his work in connection with the Rescue Home.

C. M. Rader: Good revival and collections in full.

R. A. Waldrip: Two hundred and twenty-seven accessions.

L. C. Lilly: Forty-five accessions, paid in \$5000, good condition.

L. C. Mathis: Everything in full. A good year.

The Austin District preachers all made good showings, many of them paying out all assessments in full.

A. S. J. Haygood was in the flooded district, but made a good report.

M. J. Allen reported forty-eight new subscribers for the Advocate, good meetings and assessments more than paid.

F. A. White: Twenty-six new Advocate subscribers, 137 accessions and everything in full.

G. T. Gibbons: Everything in full and had four years of successful work.

Dr. H. M. Whaling, one of the honored superannuates, made a statement of his work during the year. He is district evangelist of the Austin District.

The class of the first year was called, reported and was passed to the second year. These young men all made good reports.

Rev. Roy Rader, of West Point, baptized the infant child of the Baptist pastor of that town. This is explained on the ground that the good wife of that Baptist minister is a devout Methodist.

R. P. Shuler: Have reduced the \$17,050 to less than \$5000. Have added to the Church 258 members. Have had fine revivals. Have large numbers of the University students at our services. We are preaching to a crowded house at every service.

The names of the superannuates were called and those present made statements and all of them were passed.

When the name of Rev. H. G. Horton was called the old man made a telling speech and he presented a Wesleyan Hymn Book to the Bishop. It was a pleasant episode in the conference.

Rev. R. D. Moon, long an active member of the conference, asked for a nominal relation. He has been forty years in the ministry. He made a thrilling talk and it moved the conference deeply. One thing he said:

"Don't call me an old man. Old age is but the childhood of immortality."

The Beeville District preachers made fine showings.

T. F. Sessions, Corpus Christi, had 105 accessions, 1700 in Sunday School and paid \$7000 on church debt.

Rev. S. F. Goddard did a good year's work as evangelist for the Beeville District.

Rev. J. C. Wilson preached a good sermon at the afternoon service on "The wages of sin is death." At night the Sunday School anniversary was observed. Dr. H. M. Hanill was the principal speaker. He gave much valuable information concerning Sunday School work in the Church. Among other things he said: "At present there are 16,649 Sunday Schools in the M. E. Church, South. In these Sunday Schools there are enrolled 1,497,718 pupils and 132,609 officers and teachers, making a total of 1,629,718 pupils, officers and teachers. In 1913, 115,000 new pupils were enrolled in the schools."

The Sunday Schools have given in the last quadrennium \$675,000 to missions and in 1913 they gave \$32,000 for Children's Day. In the teacher training department there are 22,050 classes and 22,000 students and from this department there have been 400 graduates. The adult class enrollment of the Sunday Schools of the Church totaled for the past quadrennium 130,000, or at the rate of 35,000 per year."

Friday morning was unpromising in its weather. The clouds were lowering and seemed to hang low. The Bishop called the conference to order, and Rev. S. F. Goddard led the devotion. Rev. T. B. Graves, a superannuate member of the Texas Conference, lives in Austin, and he took much interest in the sessions of the conference. He has grown old and infirm and his eyesight is almost gone. But he is the same sweet-spirited and devout, trusting man. It was delightful to take his hand, look into his face and catch his fine spirit once more. We have no better man among us than Brother Graves. Rev. W. B. Andrews, Rev. John R. Nelson, Rev. H. D. Knickerbocker, Rev. Ethelmore Cox, Rev. T. S. Armstrong, Rev. H. W. Knickerbocker and perhaps other members of the Central Texas Conference visitors to the conference, and they were accredited a warm welcome. Dr. H. A. Boaz, Dr. R. S. Hyer and Dr. C. M. Bishop were the school men at the session, as visitors. Rev. Frank Onderdonk represented the missionary visitors. He looms up head and shoulders above his brethren and he carries a big heart and a sunny face at all times. Rev. R. A. Burroughs, of the Orphanage, greeted the brethren and they made him one of them. This work makes him a welcome visitor at all our conferences. Rev. Stonewall Anderson, D. P., Educational Secretary, was at home at the conference.

A class of about a dozen young men were admitted on trial. They were strongly commended and it was stated that none of them used tobacco. There is a healthy ministerial supply in the conference, and the conference is less and less dependent upon transfers for the replenishment of its membership. A large class of applicants for deacon's orders and for full membership in the conference was called. They made good reports and they were admitted in full connection by a vote of the conference. Rev. W. M. McKinney, Robstown, received 101 members and all collections in full. Rev. R. E. Parker, Gregory, reported sixty-seven accessions, collections in full and forty family altars established. The classes of the third and fourth year were called and passed, and those in the latter were elected to elder's orders. Rev. J. J. Morgan, of the American Bible Society, was a visitor to the conference, looking after the Bible cause. Rev. J. L. Barnes arose and stated that circumstances were such that he was no longer able to do work and as he sat down he was seized with a fainting attack and was carried from the room seemingly a sick man. The brethren voted him a superannuate relation and recommended his case from that relation to the Joint Board, and a good collection was taken for him.

Rev. H. E. Draper, of San Saba, made a remarkable report, and among other things, he and his people are building a handsome stone church that will be a credit to the conference. Rev. I. T. Morris reported thirty-two accessions and thirty-two "out-cessions." His report was a good one. Two or three local preachers traveled as supplies in the San Angelo District and their reports were among the very best. A good, large number of the charges

of this district reported in full. Rev. Wallace Crutchfield, of Ozona, stated that his people paid \$50 per member.

Judge Walsh, Teller of the conference, read his report and it was the best ever made. \$57,456.68, more than \$5000 more than last year. Five years ago it was less than \$30,000, showing a wonderful increase. The expense of handling this money is less than that handled by any bank in the country. The conference was greatly encouraged over the report and Judge C. C. Walsh was enthusiastically thanked by a rising vote. Judge Walsh was unanimously elected Teller of the conference.

The class for admission into full connection was called to the bar and the Bishop propounded to them the usual questions and then addressed them: "Your faith in Christ is your foundation and upon that you must ever stand; you must stay out of debt so as not to embarrass you. I have known some men who seemed not to be embarrassed by their debts. I hope you are not among that class. Some of our laymen have peculiar ideas on this question. They will not forgive a preacher who wilfully fails to pay his honest debts. They will not follow a non-debt paying ministry. Do not ask favors upon the ground that you wear a long-tailed coat. Be a man at all times. You must be obedient to the authority of your Church. Do not be nervous about your appointment. If you know your duty and are willing to do it, your appointment will take care of itself. We do not want to grade our ministry on a standard of commercial values. Take care of the children. If children and dogs love a man it is pretty good evidence that the man has a kind and gentle heart. If the children love you, the grown people will love you, too. You must be good pastors; visit your people. Do not be a gad-about. Be a man with a mission to the home when you visit it. Then you will be a blessing to the homes of your people. It is a good thing to put your hearts into this sort of work. A preacher can destroy his usefulness by not having any sense. The tedious pastor takes fifteen minutes to drop in and fifteen minutes to ooze out. Time ought to be worth something to you. Do not mend our rules. You are not called on to legislate or to amend legislation. It is your duty to stand by our legislation. Follow our order of service. There is no need for you to stand and pray when your collectors come to the front with the plates. It is not in the order of service. I saw a preacher a while back stand and pray five minutes over the baskets that contained sixteen pennies. It is no part of our service. Take proper time for study. You must be studious and progressive men; you must equip yourselves for the maximum amount of service."

The address was intensely practical and there was spice enough in it to elicit great interest, the entire conference living upon every word of it from beginning to end.

In the afternoon service Dr. J. C. Granbery and Dr. C. M. Bishop spoke on the social service work of the Church, and they were given a close hearing.

At night the educational anniversary was observed. Dr. Stonewall Anderson represented the General Board of Education. His speech was a comprehensive survey of the origin, progress and present status of the work. He gave a strong and lucid presentation of the whole matter. Following him Dr. W. D. Bradford spoke for the work of theological training for our young ministers, and his address covered the field with clearness and his words made a deep impression.

Saturday morning the rain of the previous day and night continued to fall and the elements were dark and forbidding. Bishop McCoy took charge of the devotional service. He read and commented on the lesson and called Rev. R. D. Moon to lead the prayer.

Rev. N. G. Ozment, of Marble Falls, reported good revivals and one new church at a cost of \$10,000. Rev. S. L. Batchelor, of Edgewood Church, San Antonio collected his assessments in full, without ever asking any of his members for the money. It was the result of training them. Rev. P. W. Carter, presiding elder of the Mexican work, Rev. J. A. Phillips, of the same work, were much with the conference. The twentieth question was again taken up and the call of the preachers finished. For the most part their reports made a good showing. Those two veterans, W. H. H. Piers and Theophilus Lee, did a year of splendid work. Rev.

W. T. Renfro, of San Marcos, made one of the best reports of the conference. Rev. Sterling Fisher reported the spiritual work of Coronal Institute in fine condition. He has a good attendance and the school is prosperous. Rev. W. L. Hightower reported that ninety per cent of his people lead in public prayer, and the Bishop said it was the most remarkable report he had ever heard. Everything else showed up in full at Crystal City. Rev. L. M. Myers reported forty-five accessions, \$500 paid on parsonage and one new Church built up at a cost of \$1000. His people paid \$20 per member. Some good local lady florist placed, every morning, a bunch of the most beautiful roses on the Bishop's table. We never saw anything more exquisitely beautiful. The Quadrennial Boards were announced.

Reports began to come in thick and fast and they were disposed of in short order. T. R. S. Childress was appointed lay leader. The place for holding the next session of the conference was brought up and Judge Walsh nominated San Angelo and presented its claim. Rev. F. B. Buchanan also spoke for the place. No other place was suggested, and San Angelo was enthusiastically elected. Dr. Bishop, of the First Presbyterian Church of the city, was introduced and he made a few very happy remarks. When the Board of Education reported, Dr. Bishop, of Southwestern, made an impressive address. He was given undivided attention by the conference. Dr. R. A. Burroughs spoke earnestly for the Orphanage when the report was read. He has one of the most important trusts of the Church and he is handling it wisely. The Home is not able to accommodate more than one-half of the applicants for places within its walls. The boys of the Home made 1600 bushels of corn and 4000 bales of hay.

The San Antonio Rescue Home report brought on quite a discussion, but the report was adopted with practical unanimity. Professor Evans, of the conference education, spoke in the interest of that movement. Rev. P. L. King was received into the conference from the South Dakota Conference of the Methodist Episcopal Church. Rev. J. J. Morgan made a statement concerning the American Bible Society.

Dr. W. D. Bradford presided at the afternoon session and Rev. W. R. Campbell led the prayer. Rev. H. G. Horton read the report of the Church Extension Board and it was adopted. For this cause there was collected something over \$5000. Rev. T. S. Sessions read the report and it was adopted. Frank Reedy spoke at length, by special invitation, of the work of Southern Methodist University.

At night the missionary anniversary was observed. The principal address was delivered by Dr. Rawlings, one of the Secretaries of the General Board. His address had the merit of originality and it was heard with interest by a good audience. His theme was "The Coming Layman," and it was fine.

Sunday was a great day in Austin. All the Protestant pulpits were occupied by our preachers. Bishop McCoy preaching at the Tenth Street Church. Deacons were ordained at the close of the morning services, and elders at the evening service, following a sermon by Rev. L. C. Mathis.

MINUTES

Of the Fifty-Sixth Session of the West Texas Annual Conference of the Methodist Episcopal Church, South, held at First Church, Austin, Texas, beginning October 21, 1914, ending October 26, 1914. Bishop J. H. McCoy, President, Sterling Fisher, Secretary. Postoffice of Secretary, San Marcos, Texas.

Question 1. Who are admitted on trial? Douglas G. Decker, Rufus E. Price, Chas. H. Dook, Harold Septimus Goodenough, Lillburn W. Walker, Homer Miller, Claud Amos Campbell, John D. Miller, John A. Boatman, Milton F. Hill, Geo. F. Harris, A. B. Chapman.

2. Who remain on trial? Will S. Boyd, O. C. Crow, W. N. Carl, W. G. Callahan, A. M. Foster, G. T. Hester, Roy G. Rader, Geo. G. Smith, J. P. Watson, W. L. Wall.

3. Who are discontinued? R. L. Flowers.

4. Who are admitted into full connection? Oliver Morton Cole, Robert Wm. Fischer, Walter Martin McKinney, John Robert Robinson, George L. Keever, H. M. Ratliff.

5. Who are readmitted? Edmund A. Potts.

6. Who are received by transfer from other conferences?

7. Who are received from other Churches as local preachers? No one.

8. Who are received from other Churches as traveling preachers? Peter I. King.

9. Who are the deacons of one year? I. H. Maxwell, Lewis McVea, R. E. Parker, E. H. Mays, J. Fisher Simpson, John C. Campbell.

10. What traveling preachers are elected deacons? Oliver M. Cole, John R. Robinson.

11. What traveling preachers are ordained deacons? Oliver M. Cole, John R. Robinson.

12. What local preachers are elected deacons? George Franks Harris, Claud Amos Campbell.

13. What local preachers are ordained deacons? George Franks Harris, Claud Amos Campbell.

14. What traveling preachers are elected elders? David Asa Ross, Albert Tarleton Coker, Wiley Felix Weeks, Sloan LaFayette Batchelor, Edwin Alfred Hunter.

15. What traveling preachers are ordained elders? David Asa Ross, Albert Tarleton Coker, Wiley Felix Weeks, Sloan LaFayette Batchelor, Edwin Alfred Hunter.

16. What local preachers are elected elders? None.

17. What local preachers are ordained elders? None.

18. Who are located this year? R. C. Ambrey, at own request.

19. Who are supernumerary? J. T. Weems, F. J. Perrin.

20. Who are supernumerary? A. G. Nolen, T. G. Woods, W. H. Killough, W. O. Shugart, W. J. Joyce, A. King, R. A. Holloway, H. T. Hill, N. W. Keith, J. T. Gillett, C. Williamson, J. M. Shuford, W. R. Campbell, H. G. Horton, V. V. Boone, F. A. Grimes, N. E. Bragg, R. D. Moon, C. W. Godwin, J. L. Burns.

21. What preachers have died during the past year? William Monk.

22. Are all the preachers blameless in their life and official administration? Their names were called one by one and the answer was in every case, "Nothing against him."

23. What is the number of local preachers and members in the several circuits, stations, and missions of the conference? Local preachers, 91; members, 38,609.

24. How many have been licensed to preach during the year, and have their names and addresses been furnished to the Department of Ministerial Supply and Training? 15; yes.

25. How many candidates for the ministry are there, and have their names and addresses been furnished to the Department of Ministerial Supply and Training? 631.

26. How many infants have been baptized during the year? 621.

27. How many adults have been baptized during the year? 1600.

28. What is the number of Epworth Leagues? 129.

29. What is the number of Epworth members? 4407.

30. What is the number of Sunday Schools? 309.

31. What is the number of Sunday School officers and teachers? 3106.

32. What is the number of Sunday School scholars enrolled during the conference year? 37,238.

33. What amount was assessed by the last conference for the superannuated preachers, and the widows and orphans of preachers? \$8453.

34. What has been collected on the foregoing account, and how has it been applied? \$7600.

35. What has been contributed for Missions? Foreign, \$604; Special, \$1183; Home and Conference, \$13,560; Special, \$3581.

36. What has been contributed for Church Extension? \$5378; Special, \$292.

37. What has been contributed for Education? \$6339.50.

38. What has been contributed for the American Bible Society? \$532.

39. What has been contributed for the support of presiding elders and preachers in charge? Presiding Elders, \$21,550; Preachers in Charge, \$144,853.

40. What has been contributed for the support of Bishops? \$1648.

41. What is the number of societies, and of houses of worship owned by them? Number of societies, 386; number of houses of worship, 700.

42. What is the value of houses of worship, and what is the amount of indebtedness thereon? Value, \$1,340,844; indebtedness, \$180,385.

43. What is the value of parsonages, and of parsonages owned by them? Pastoral charges, 157; number of parsonages, 147.

44. What is the value of parsonages, and what is the amount of indebtedness thereon? Value, \$276,375; indebtedness, \$20,085.

45. What is the number of districts, and of district parsonages? Number of districts, 8; number of district parsonages, 6.

46. What is the value of district parsonages, and what is the amount of indebtedness thereon? Value, \$23,000; indebtedness, \$800.

47. What number of churches have been damaged or destroyed during the year by fire or storm, and what was the amount of damage? Number of churches damaged, 1; amount of damage, \$35.

48. What are the insurance statistics? Insurance carried, \$538,347; losses sustained, none; premiums paid, \$4277; collections on losses, \$35.

49. What are the educational statistics? Value, \$2,041,319.

50. How many copies of the General organ and of the conference organ are taken? General organ, 356; Conference organ, 3205.

51. Who is elected Conference Lay Leader, and what is the report from the Committee on Lay Activities? M. A. Childers.

52. Where shall the next session of the conference be held? San Angelo.

53. Where are the preachers stationed this year? See Appointments.

APPOINTMENTS.

AUSTIN DISTRICT.

V. A. Godbey, Presiding Elder.

Austin, First Church—Herman W. Knickerbocker; F. J. Perrin, supernumerary.

Fred Allen Memorial—R. A. Waltrins.

Hyde Park—H. B. Atkins.

University Church—R. P. Shuler.

Ward Memorial—L. C. Lilly.

Bastrop Station—Theophilus Lee.

Columbus Station—D. E. Carr.

Eagle Lake—R. L. Pele.

Elgin Station—J. E. Lovett.

Garwood Circuit—R. E. Price.

Flatomia Station—W. M. Allen.

Lagrange-Winchester—A. S. J. Haygood.

Liberty Hill and Leander—M. I. Allen.

McDade Circuit—G. T. Gibbons.

Manor Station—P. T. Gibbons.

Southville Station—F. A. White.

Weimar Circuit—Roy G. Rader.

Webberville Circuit—W. R. Keathley.

West Point Circuit—L. N. Myers.

Walnut Mission—Douglas G. Decker.

Leander Circuit—John D. Miller.

Conference Evangelists—J. C. Wilson and H. M. Whaling.

Professor of Southwestern University—H. L. Gray.

District Commissioner of Education—Herman W. Knickerbocker.

BEEVILLE DISTRICT.

T. F. Sessions, Presiding Elder.

Aliso Station—W. N. Carl.

Alice Circuit—C. W. Perkins.

Aransas Pass Station—J. H. Meredith.

Beeville Station—S. B. Beall.

Beeville Circuit—A. C. Gentle, supply.

Bore's Circuit—H. A. Ross.

Brownsville Station—J. S. Bowles.

Bishop Station—J. N. Renfro.

Calallen and Odem—G. F. Harris.

Corpus Christi, First Church—D. E. Hawk.

South Bluff—E. A. Hunter.

Falfurrias—J. H. Clark.

Floresville Station—A. R. Davidson.

Harlingen—E. H. Mays.

Karnes City—A. Y. Old.
 Kennedy Station—A. N. James.
 Kingsville Station—John M. Alexander.
 Mathis Circuit—J. H. Stuckey.
 McAllen and Mercedes—W. J. Briett.
 Mission Station—S. F. Goddard.
 Oakville Circuit—A. M. Foster.
 Pharr Station—A. E. Rector.
 Raymondville—C. E. Wheat.
 Robstown Circuit—J. E. Morgan.
 San Benito Station—C. M. Rabe.
 Sinton—E. Y. S. Hubbard.
 Skidmore Circuit—O. C. Crow.
 Gregory and Rockport—J. Rush Goodloe.
 Edinburg—E. A. Potts.
 Santa Rosa Circuit—Peter I. King.
 Student Vanderbilt University—Will S. Boyd.
 Breville Quarterly Conference.
 District Sunday School Evangelist—V. G. Thomas.
 Conference Sunday School Secretary—S. F. Goddard.
 District Commissioner of Education—A. B. Davidson.
 Conference Secretary of Missions—S. B. Biall.

CUERO DISTRICT.

A. W. Wilson, Presiding Elder.
 Cuero Station—J. W. Albritten.
 Edna Station—M. L. Darby.
 El Campo—R. A. Rowland.
 Ganado and Lanes—N. W. Carter.
 Goliad and Fanning—J. E. Buck.
 Hallettsville Circuit—D. A. Williams.
 Provident Circuit—A. T. Cooke.
 Laverna Circuit—J. P. Chambers.
 Midfield Circuit—L. A. Alkire.
 Nixon Station—J. W. Rowland.
 Nursery Circuit—A. Goyon.
 Palacios—B. A. Myers.
 Pandora—L. L. Edgar.
 Port Lavaca Circuit—W. F. Weeks.
 Runge Station—J. M. Lynn.
 Slaty—E. G. Horatt.
 Stockdale—R. G. Flannery.
 Victoria Station—W. M. Crutchfield.
 Yoakum Station—J. E. Weeks.
 Seadrift—J. D. Worrell.
 District Commissioner of Education—W. M. Crutchfield.

LAMPASAS DISTRICT.

J. W. Cowan, Presiding Elder.
 Bertram—R. K. McIntyre.
 Burnett—J. P. Garrett.
 Center City—Geo. G. Smith.
 Cherokee—C. W. Rylander.
 Fredonia—C. G. Hill.
 Goldthwaite Station—J. G. Forester; J. T. Weeks, supernumerary.
 Johnson City—M. P. Morton.
 Keeney—To be supplied.
 Lampasas Station—Z. V. Liles.
 Llano Station—J. F. Lawlis.
 Llano Circuit—J. D. Dorsey.
 Lometa—C. H. Doak.
 Mason—J. T. Tracy.
 Marble Falls—R. E. Duke.
 Mullin—Lee A. Clark.
 Richland Springs Circuit—O. M. Cole.
 San Saba Station—H. E. Draper.
 San Saba Circuit—J. K. Robinson.
 Star Circuit—Geo. L. Ryan.
 Willow City Circuit—J. P. Watson.
 District Commissioner of Education—Z. V. Liles.

SAN ANGELO DISTRICT.

F. R. Bachman, Presiding Elder.
 Brady Station—L. T. Morris; I. T. H. Miller, Junior Preacher.
 Eden Circuit—W. L. Wall.
 Edith Circuit—W. D. Williamson.
 Eldorado—Geo. L. Keever.
 Fola Circuit—T. M. Lane, supply.
 Junction Circuit—John C. Campbell.
 Midland Circuit—Homer Miller.
 Midland Station—J. M. Perry.
 Miles—C. W. Hardon.
 Ozona Station—Nat. E. Read.
 Paint Rock—R. S. Adair.
 Rochelle Circuit—J. A. Boatman.
 San Angelo, First Church—Joe F. Webb.
 Chadbourne Street—W. A. Manly.
 Sonora—J. H. Maxwell.
 Sterling City Circuit—J. D. McWhorter.
 Sherwood Circuit—R. H. O'Bar.
 Water Valley—Milton Hill.
 District Commissioner of Education—Joe F. Webb.

SAN ANTONIO DISTRICT.

J. H. Groseclose, Presiding Elder.
 San Antonio, Alamo Station—H. M. Ratliff.
 Government Hill—T. N. Barton.
 Laurel Heights—J. W. Hill.
 Prospect Hill—C. B. Cross.
 South Heights—F. M. Jackson.
 McKinley Avenue—Gaston Hartfield.
 Alamo Heights—Los Angeles Heights—S. W. Kemmer.
 Travis Park—W. D. Bradfield.
 West End—J. T. Curry.
 San Antonio Mission—J. W. Shoemaker.
 Englewood and East End—S. L. Batchelor.
 Banderita Station—J. D. May.
 Boerne—R. W. Fischer.
 Center Point Station—N. G. Ozment.
 Jourdanton—S. J. Drake.
 Kerrville Station—S. C. Dunn.
 Medina Circuit—J. C. Winkle, supply.
 West Circuit—J. F. Simpson.
 Picadanton Station—L. E. Booth.
 President San Antonio Female College—J. E. Harrison.
 Commissioner Rescue Home—J. D. Scott.
 Missionary Mexican Missionary Conference—J. A. Phillips.
 District Commissioner of Education—J. T. Curry.
 Conference Secretary of Education—W. D. Bradfield.

SAN MARCOS DISTRICT.

Thomas Gregory, Presiding Elder.
 Belmont Circuit—R. E. Parker.
 Kyle and Buda—J. A. Pledger.
 Dripping Springs—H. S. Goodenough.
 Blanco Circuit—H. C. Owens.
 Gonzales Station—L. C. Matthis.
 Harwood Circuit—G. T. Hester.
 Lytton Springs—L. E. Wood.
 Leesville Circuit—W. H. H. Biggs.
 Lockhart Station—A. L. Scarborough.
 Luling Station—Robert Paine.
 Manchaca Circuit—W. A. Hart.
 Martindale Circuit—Lewis McVea.
 San Marcos Station—W. T. Renfro.
 Seguin Station—J. F. Pennybacker.
 Staples Circuit—Thomas Williamson.
 Wacider and Thompsonville—J. T. King.
 President Coronal Institute—Sterling Fisher.
 Professor in Coronal Institute—Claude A. Campbell.
 District Commissioner of Education—W. T. Renfro.

UVALDE DISTRICT.

S. B. Johnston, Presiding Elder.
 Batesville Circuit—W. W. Nunn.
 Carrizo Circuit—W. N. Vernon.
 Cotulla Station—J. W. Long.
 Crystal City Station—W. L. Hightower.
 Del Rio Station—E. E. Swanson.
 Devine and Lytle—A. T. White.
 Dilley Circuit—R. S. Pierce.
 Eagle Pass Station—J. W. Black.
 Hondo Station—M. K. Fred.
 Laredo Station—W. A. Dunn.
 Moore Circuit—W. G. Callihan.

Pearsall Station—O. F. Hatfield.
 Sabinal Station—W. L. Barr.
 Uvalde Station—Geo. M. Boyd.
 Utopia Circuit—S. M. Hull.
 Tehuacana and Frio Town—W. L. Brandon.
 Rock Springs Circuit—L. W. Walker.
 Fowlerton Circuit—W. M. McKinney.
 District Commissioner of Education—M. K. Fred.

TRANSFERRED—E. W. Morton, New Mexico Conference; J. A. Foster, New Mexico Conference; J. T. Redmon, New Mexico Conference; R. B. McSwain, Central Texas Conference; C. H. Booth, Central Texas Conference; J. C. Simons, South Georgia Conference; W. B. Moon, Texas Conference; S. H. C. Burgin, North Texas Conference; A. B. Chapman, North Texas Conference; D. B. Boone, Tennessee Conference.

CHURCH EXTENSION—WEST TEXAS.

At session of 1914 received from all pastoral charges by districts:

	Assessed.	Paid.
San Marcos	\$ 630.00	\$ 603.00
San Antonio	250.00	834.00
Cuero	700.00	601.00
Beeville	850.00	792.10
San Angelo	670.00	524.35
Lampasas	700.00	592.20
Austin	880.00	784.00
Uvalde	660.00	648.00

Totals \$6050.00 \$5378.65

A decrease of \$81.30 from collection of last year.

General Board assessed \$7020.00 for 1914-1915, to which is added 10 per cent for Washington City Church, and apportioned to districts as follows:

	\$
San Marcos	845.00
San Antonio	1095.00
Cuero	975.00
Beeville	1095.00
San Angelo	765.00
Lampasas	865.00
Austin	1050.00
Uvalde	730.00

Total assessed \$7420.00

Received at this session \$5374.60

Paid Washington City Church 537.86

Remitted to General Board 2430.40

Retained by Conference Board 2430.00

March meeting, incidentals 20.75

Printing minutes 95.00

Overdraft 30.87

Birthday specials paid Conference 63.17

Treasurer

Conference Parsonage Loan Fund.

Present capital \$ 522.33

Loan of \$200.00 to Eldorado parsonage rescinded.

Loaned to Benito parsonage, 1914 100.00

Loaned Water Valley parsonage, April 1913 150.00

Loaned to Alamo Church, San Antonio rescinded 60.00

New Board of Church Extension organized by election of following officers:

President, J. M. Alexander.

Vice-President, J. E. Lovett.

Treasurer, S. L. Batchelor.

Secretary, H. G. Horton.

CONFERENCE NOTES.

H. G. H.

In the days of the Republic of Texas, when the capital was at Washington on the Brazos, a commission selected the present site of Austin for a permanent capital.

Austin is the cleanest city in Texas. The city is maintained chiefly by State institutions.

The Governor's mansion has been remodeled. Standing in front of it I thought of that queenly woman, Mrs. A. M. Ireland, who was once its mistress.

There is talk of tearing down First Church, seat of the conference, and constructing a new building. Not until after the war, good people, and even then you will tear down a magnificent edifice.

In this fine old First Church Bishops Marvin, Pierce, Kavanaugh, Doggett, Duncan, Hendrix, Key and Moulton have preached.

John Haynie was probably the first Methodist preacher ever sent to Austin. He was here in 1840, but Homer S. Thrall organized here the first Church and Sunday School, preaching in the courthouse and sleeping in a lawyer's office on the floor.

Dr. O. Fisher was our pastor here, and that shrewd, red-headed lawyer preacher, H. V. Philpott, followed soon after.

Cal. Gillespie, the first editor of the Texas Christian Advocate, is buried in the State Cemetery here.

A number of our Governors have been Methodists and helped to build up and strengthen the religious forces of the capital city—beautiful for situation.

The shadow of the great men of Texas—Houston, Reagan, Ross, Hogg, Coke and a host of worthies, seems to linger around these stately old buildings.

Buried in the State Cemetery here are the bodies of Albert Sidney Johnston and Ben McCulloch.

Here is the home of that grand old historical character, Mrs. Rebecca Fisher, whose husband was the pioneer of Methodism in California in 1849, and preached all over Texas before and after that western campaign.

The picture of the pioneer preacher approaching the frontier cabin is a caricature. Those preachers did not ride flea-bitten ponies. They rode powerful horses to escape the Indians of which Julius Caesar might have been proud. Many of those preachers wore fur caps and none of them tall hats. The Indians would shoot arrows through tall hats.

The Roman Catholics have a great cathedral church here immediately in front of the large

SOUTHWESTERN UNIVERSITY'S

Building and Endowment Campaign

West Texas Conference Sets The Pace

It is exceedingly gratifying to the friends of Southwestern University to know that the West Texas Conference in their annual meeting at Austin, Texas, October 21-26, took such decisive action and showed their loyalty in such a marked degree to Southwestern University.

In spite of the depressed financial conditions that prevail over many sections of this conference territory, they unanimously adopted the report of the Board of Education, which gives to Southwestern University the same appropriation as last year, and authorizes the vigorous prosecution of the campaign for new buildings and increased endowment until the full amount has been secured.

This expression of loyalty to our leading Church school is unquestionable evidence of the plan of the West Texas conference to do its part in the general movement to adequately support and enlarge Southwestern University. This example will be followed by the other Texas Conferences, and Southwestern in return will repay one hundredfold by the better training of our boys and girls.

First Church and these two forms of Christianity look each other squarely in the face.

Bishop McCoy's opening prayer Wednesday morning was comprehensive and spiritual, his reading and exhortation wholesome and profitable.

The Bishop is new to us but made a most favorable impression.

The worst worldliness is the way many of our business men make money.—McCoy.

If I were not an optimist I could not preach the gospel.—McCoy.

W. E. Hawkins, of the Supreme Court, made a matchless and remarkable address of welcome to the Conference.

Men who are treated as Methodist preachers are should be the best men in the world.—McCoy.

Treasurer's report was that sixty-eight pastoral charges had paid everything in full.

The brethren on the San Antonio and Uvalde Districts presented retiring presiding elders gifts of remembrance—Burgin a hand grip and Beall and his wife a silver set.

Wednesday night Dr. McMurry spoke with great force on Church Extension, followed by a stereopticon lecture by Brother Young, on the Southern Methodist University.

When the main building was seen on the canvas there was applause and when Geo. C. Rankin's picture was seen there was still greater applause.

H. G. H. gave Bishop McCoy a reprint copy of Wesley's hymns, printed by John Wesley in London in 1779.

J. M. Alexander was presented by his preachers with a handsome grip.

We were all sorry to hear of the serious illness of I. Z. T. Morris.

W. D. Bradfield has been a fine host, with the assistance of Miss Eugenia Collett.

Dr. McMurry has been of great help to the Conference Board of Church Extension in their difficult work, especially in connection with the Brownsville charge.

The liberal donations on the part of preachers to Brothers Boone and Moon shows the brotherhood of the Methodist fraternity.

Very few of the old superannuates were present. They have about become a corporal's guard in the conference.

The educational men were numerous and that department of work received much attention.

Bishop McCoy talks very little, but proceeds rapidly with business.

The personnel of our conference changes so rapidly that this old scribe sometimes feels almost like he is among strangers. Literally all the old leaders have dropped out. They had their day and work.

But who can forget DeVilbiss, Harris, Thrall, Gillette, Fisher, Potter, Thornberry, Monk?

At the memorial services Sunday afternoon the death of the widow of Daniel Carl was mentioned. She left a legacy of several hundred dollars to the superannuated preachers.

Her husband was not only one of the first preachers of Texas, but he was a soldier under Stephen F. Austin in 1829 and 1830. At these memorial services appropriate and touching tributes were paid to the memory, the character and life of Wm. Monk. He was said to have been the last of the old pioneer preachers laboring on the frontier of Mississippi, Middle Texas, West Texas, Arizona, New Mexico and the eastern border of California.

Stalwart and strong men have taken their places, but these old-timers will never be surpassed for devotion to the Church.

That princely brother, H. D. Knickerbocker, dropped in to see us and left \$5 in the hands of an old superannuate.

Great educational speeches were made by Stonewall Anderson, W. D. Bradfield and C. M. Bishop.

On nearly all questions brethren had much to say. Never heard so many speeches on the floor of conference—some of them hot air.

The Southern Methodist University had a fine showing before conference.

This scribe contends that this conference has no business suggesting to our Publishing House who they shall employ to do their work for them. Let them attend to their own business.

Our preachers were well dressed and seemed to have money, but look out for next year.

For brotherly kindness, consideration, many speeches, good humor, many resolutions to be forgotten and a happy set of men willing to go anywhere and always to do the right thing, commend us to the West Texas Conference of 1914.

Many of the preachers during conference have been entertained in homes as beautiful and rich in appointments as any in Texas.

Our Bishop is a live wire, one with the boys and most delightful to the old men, with plenty of Alabama grit.

I have been attending conferences for fifty-seven years, but never attended a more delightful one than this of 1914.

All the presiding elders were dropped from

the boards and we lost some mighty good working members by the arrangement.

The large towns are the only ones that can now entertain the conference. As a body we are almost large enough to divide, but we hope it will not come during our lifetime.

Geo. C. Rankin was to have preached Sunday night, but was suddenly called away.

DR. W. D. BRADFIELD

It is with profound regret that the people of Austin, without regard to Church alignment, part with Dr. W. D. Bradfield, who has served the First Methodist Church as its pastor for seven years, the last pastorate of four years closing with this week.

Dr. Bradfield possesses a character which distinguishes him at all times. Genial and lovable, with a true heart-sympathy for the human family, and a large capacity for service in every relation of life, Dr. Bradfield never loses sight of Bobby Burns' sentiment that "a man's a man, for a' that and a' that." Imbued with a broad Christian spirit, the brotherhood of man is the foundation rock on which he builds his belief in the Fatherhood of God. His religion is not academic or theoretical or even ecclesiastical in the sense of excluding from his love any class or individual. Yet underneath it all are the supporting pillars of ripe scholarship, profound learning and dialectical equipment. No more logical reasoner occupies the pulpit of any Church, while his conclusions are as lucid as they are irresistible. Nor does he delight in abstract discussion. On the contrary, he addresses every effort to applying the everlasting truths of religious philosophy to the everyday problems of everyday life, illumining the obscurity of mental and moral uncertainty by directing the searchlight of the Gospel to the pathway just before the feet of men in daily march through life.

The Tribune congratulates Methodism upon the selection of Dr. Bradfield to lead the theological school of its new university. His training in the intellectual problems, his knowledge of human needs, his sympathy with the weakness of his fellowman, his experience in enlisting the best there is in man to its supremest effort of service, peculiarly fit him for the great work to which he has been assigned. While Austin's loss is irreparable, the gain to Methodism and humanity is proportionately great. Dr. Bradfield carries with him the love and confidence and heartiest wishes of all he leaves behind.—Austin Daily Tribune.

Notes from The Field

Eunyan.

As we close our second year at this place we close a quarter of a century in the Methodist itinerancy. For the past year our desires and expectations have not been fully met, yet some good has been accomplished. During the revival season just closed, there were forty-five conversions, thirty-five additions to our Church on profession of faith. Many of the Church have been strengthened in the graces of Jesus Christ. The Sunday School has had a healthy increase. Some new altars have been erected. Another very striking evidence of spiritual life is the construction of an elegant new Church at Lingleville, that will cost, when completed, about \$3000. We are indeed proud of this new enterprise that is at this time well under way of construction. Brother James Holland is the carpenter, and a good one. He is a good Methodist and we are safe in committing this piece of work to his hands. Through the per-

sistent efforts of Miss Alice McCleskey, a new piano is ready as one of the first pieces of furniture to enter the new building. Our young people are delighted at this elegant instrument. We could not dismiss the new church enterprise with propriety without making reference to Brother S. E. Lowe, who has worked so assiduously in financing this building. The building committee and all that are interested feel under obligations to this good man for the good business tact he has displayed in this splendid building. We are pleased to note the organization of a Woman's Missionary Society at Lingleville that promises to be very fruitful. Our fourth Quarterly Conference convened at Lingleville, October 4 and 5. Each point was represented. Our presiding elder, S. J. Vaughan, was at his post and preached us one of his best sermons. A bounteous dinner was served, as these Methodist women can. The conference was called

(Continued on page 16)

SOME OF THESE DAYS.

By Elsie Malone McCollum.

Glorious land of some of these days!
Land we all long for, singing your praise;
Where, tell me, where is your mystical shore?
Hold you the treasures I've searched for in vain?
Faces I love—shall I see them again,
And, in their sunshine, rejoice evermore?

All that I've longed for since babyhood days,
All has been promised me in some of these days;
If I but wait till I but reach that fair land;
Treasures there hoarded and heaped up are mine;
There shall I smile, instead of repine;
And there find the real my fancies had planned.

Thou and tomorrow, that will-o'-the-wisp—
Can't not drive faith from the prayer I still lip.
It will be answered in His own way;
So I look up through the mist of my tears,
And, with a faith no more shaken by fears,
Wait for its answer in "Some o' these days."

ARE THERE TOO MANY GOOD PREACHERS? NO!

(Continued from page 3)

that needs and deserves a good preacher has one at present?

What are the requirements of a good preacher? Bro. Watts leaves the impression that the one thing that measures the size or ability of a good preacher is to be found at the top of his conference. He says that the conference is top-heavy; if such is the case there is danger of the structure falling down, for we are taught that the safety of any structure is to build upon a solid foundation, and from his statement the good stones are on top, therefore the building is in danger.

Has it come to the place where the ability or efficiency of a preacher is known by serving the leading appointments of his conference. God forbid that such an impression should go unchallenged. The one needful thing for a good preacher is his power to draw men to God.

This brings about another question: "Are our preachers making good?"

I have before me the minutes of one of the conferences of Texas, that reveal some startling facts. In one district there are twenty-two charges of which eleven report ten and less on profession of faith and two that report nothing. The minutes show that it cost the Church a fraction over \$14 for every one added to the Church on profession of faith. Another district report shows that it cost the Church for the service of presiding elder and pastor at the rate of \$61 for every addition. How long will it take to Christianize the world, and what will be the cost?

The fact stares us in the face that it costs more to convert one man at home than it does to convert ten or more in foreign lands at present, and that our preachers receive more (judging by the records) for the service than any other class of men.

I say that from my own observation that the Church is losing ground, especially in the country, for the want of good preachers.

Brother Watts asks, What shall we do with our men at the top, and the young men that are saved? There is room for every one that God has called to preach; men are going down to death and the judgment by the thousands who need to hear the gospel in both towns and country.

GEO. B. HUBBARD.
Point, Texas.

MRS. ANN BYRD CAMPBELL GIVES US A LITTLE HISTORY.

In the August 13 Advocate I see a statement that you suspect Mrs. N. E. Williams is the oldest continuous reader of the Advocate on your list. I am celebrating my ninety-third birthday today. We came to Texas from Mississippi in the spring of 1851 and subscribed for the Wesleyan Pioneer that year, and I have read the Church paper ever since, being now a subscriber to the Advocate; and all of my six children except the daughter I make my home with are subscribers, so I read the paper every week, no matter where I am. I do not now remember who was editor of the Banner when we first took it, but I think a German named Rottenstein was one of the early editors. In 1908 you published a four generation picture, including my son, W. R. Campbell, then an itinerant member of the West Texas Conference, now a superintendent. His son and granddaughter and I received many letters from old friends whom I had not heard of in years some in other States, one from a girlhood schoolmate renewing a correspondence that had been broken for three-quarters of a century; but of all came a letter from my sis-

ter in Mississippi, which led to my visiting her in 1909. We had not seen each other since I left for Texas, and in the passing of the years had lost trace of each other. So you see the Advocate is widely read and does good in ways possibly not realized by the editor.

The war and low price of cotton recall to mind the conditions during the Civil War, but I am sure the South will see no such hard times again as we had then. Our cotton was freighted from Sweet Home, Lavaca County, to Brownsville and sold for three cents and the wagons would bring back dry goods by the bolt. My neighbor women, whose men folks were at the front, had only the Confederate money that was sent back to them and needed the goods, so would pay me \$20 for seven yards of calico, and before the war was over they would send me \$100 for seven yards. My husband had a flock of sheep and gave wool to the women who wanted to make woolen garments. Our son, John, was wounded in battle at Mansfield. My husband went horseback for him and bought for the return trip a back that had been captured from the Yankees for \$1200, and a very small mule for \$1000. After the war I burned all our Confederate money, but have wished many times since that I had kept it. It was very pretty money.

Long live the Advocate and its present editor.
MRS. ANN BYRD CAMPBELL.
Italy, Texas.

SOME WISE AND OTHERWISE SUGGESTIONS FROM MARTHA GREEN.

I have just finished reading the dear old Texas Christian Advocate for this week. It is a great paper and the more I read it the more I realize its benefit to our Church and all who do read it. I have been a reader of this dear old paper for ten years, and whenever I had a chance and the time I would write a few words to encourage the staff and also to jog up the readers. I realize more every day the great need of the Church putting into execution the plans and work set forth in our Church paper. It is true we have too much machinery, but we also have lots of hands standing idly by doing nothing to help run this machinery for the Church. If all were busy we wouldn't have too much. I don't believe there would be an idle Church member if they did their duty to help the good work along. Some don't pay, pray, watch, talk or anything else for their Lord and Church; yet they claim the same Church relation as the members that do all these good things. I claim they are beating their way just the same as if they were on a train without their fare and expected to ride. But the Church has mercy and don't put them out because they have left off all these things. But it ought.

Dr. Rankin has addressed himself to the parsonage inmates this week, for which I thank him very much. It has been my observation also that preachers' children are as good, if not better, than the average child, but this they ought to be, for you know the world expects the preacher to be better than other men, and of course his child should be also. I don't know about his wife. She should be sort of a machine and just move about to suit the crowd or as the Church dictates; and yes she must do as the preacher says. Sometimes that's pretty hard to do; but it seems to me it's harder for a preacher to do like his wife. Anyway I do know it is true also that some preachers and their wives are very slack with their children, allowing them to do many things that is not becoming to any child. But, as a rule,

the preacher's children are as good or better than the associates they have. The reason so many are bad is that they have bad companions. Nevertheless there is always a few good children in every community, so let's see to it that the preacher's children get in with that crowd.

Now for a new phase of the subject. The parsonage is Church property, and I believe it should be cared for as such by the preacher and family who occupy it. The children should be taught to keep the furniture, wall paper and woodwork clean and nice. Of course if the parents are negligent and slovenly you can't expect any better from the children. I know a preacher, poor fellow, has moved six times in nine years, and every place he has moved to he had to haul off the former pastor's tin cans, old shoes, trash, etc., to give room for his family and belongings. The parsonage, too, was left in several instances in very bad shape. One place they say one room was covered with an old carpet that was put down upon another, and they had been down three years. Dusty, my! my! They proceeded to take them up, and you know all the family was sick. Reckon that was the cause of it. These carpets were dusted and cleaned and put back, for they were all the Church could afford, and the old house was so open and cold that the children couldn't keep warm without the floors covered. But the end of the conference year found all these carpets up and floors cleaned, carpets dusted and left up, so if the new preacher desired he could see to putting them down again.

Now my advice is that every preacher see that the parsonage and yards be kept clean while they live there, and at the end of the conference year have a general clean-up. Carry off all the old trash of all kinds, burn all that can be burned on the premises, leave the parsonage clean and fumigated, the furniture in good repair and everything in good

shape. Then it will not work such a hardship on the next preacher. I fear too many parsonage families are too careless about the parsonage, and its up-keep. To my observation it has been that good furniture does not last as long in a parsonage as it does in other homes; and it is very discouraging to pastors, women's societies and any who have something to do with the furnishing to see these things destroyed so quick. I wish we could make a law in the Church that all furniture destroyed should be replaced by occupants of the parsonage or by the one who destroys same. Now I'm done for this time. Maybe I'll have another chapter later.

BISHOP MARVIN'S MESSAGE.

The message of Bishop McCoy was certainly in the superlative degree. Let me place beside that a word from the sainted Marvin. You older readers may remember an article that he published on the subject of "Occupying the Unoccupied Territory," to-wit: "Station preachers, circuit preachers and even presiding elders with plenty of spare time and strength, ignoring the outlying communities that are not only hungry for the Word, but actually calling for service and cannot get it." He closed with this paragraph: "Oh that the Master would supply us with pastors that love God and not money, that love souls and not their ease." If such should be the case to accomplish the impossible, like the Jews did when they conquered the Russians, would be an every day occurrence. As to Church work, these are serious times and there is nothing to be gained by making light of it. Preachers that have been impelled by any of the ordinary considerations are quite liable to run onto the sawyers and be cut to pieces. May heaven help, is an earnest prayer!

W. W. GRAHAM.
Clarksville, Texas.

ADDRESS OF WELCOME TO WEST TEXAS ANNUAL CONFERENCE

By HON. W. E. HAWKINS, Of the Supreme Court of Texas.
(Published by request of the Conference)

Bishop and Brethren:

Upon behalf of the splendid citizenship of "violet-crowned Austin," but more particularly upon behalf of all various Methodist congregations domiciled here, and most especially upon behalf of First Church, your immediate host, a congregation having an enrolled Sunday School membership of 760 and an average attendance of nearly 400, and a total active Church membership of about 1950, including 184 who have been received upon profession of faith or by letter during this conference year—a congregation which will report to you in truly Methodist terms that all of its assessments have been paid in full—upon behalf of all these I greet you and bid you welcome to your Capital City and to our hearts and homes.

For forty-six years the West Texas Annual Conference (known as the Rio Grande Conference until after the Civil War) has been one of the most potential agencies in the civilization and in the Christian uplift of this imperial Commonwealth, and in our own section of the State its work and influence have been, and are, of paramount importance.

And so we all welcome you as a large and component part, and as worthy representatives, of a great evangelical Church whose field is the world and whose outposts already encircle the globe.

Yea, more than that: We greet you because you have personally ministered to us in holy things. You have spoken the words which have joined us in matrimony; you have baptized and taught our children, pointing them the way to a better life; you have brought comfort to our sick and distressed; you have buried our dead; you have been and are our true comforters and friends; and so we but give expression to the instinctive feelings of our hearts when we welcome you home as elder brothers.

You have gathered here from the long reaches of the Colorado River and the mighty stretches of the Rio Grande, that wonderful Nile of America; from the breezy-fanned Llano Estacado, and from where the tides of the singing sea beat in ceaseless cadences upon the sounding shore; from the Nueces; from the Medina; from the Guadalupe; from the Llano; from the San Saba; from the Concho; from the Pecos, and even from the blue waters of Devil's River. You come to us from Haystack in the Northwest and from Shanghai in the Southeast, from the sulphur springs of Lampasas and from the onion fields around Laredo; from historic Goliad, and from the shadows of the world-famous Alamo.

Ours is indeed a godly heritage, rich in territory and rich in the character of a great people, full of patriotism, vibrant with energy and aglow with the elements of exalted citizenship.

that running from Matagorda Bay north and west it pierces the very heart of Central Texas, and passes on to and with the southern line of New Mexico; that for four hundred miles it defines the frontier of old Mexico, our sister Republic; and that for some three hundred miles it follows the shore line of the Gulf of Mexico.

Members of the West Texas Annual Conference, within your borders lies a region fit to form a mighty empire. Can you grasp, and do you fully realize, the deep significance of these stupendous facts and the glorious opportunities and profound responsibilities which thus open up before us?

Bear with me, please, while I fill in a few details.

There are today within the bounds of this Conference:

(a) Portions of five counties and all of seventy-three counties, in many of which may be run a straight line more than fifty miles long, together containing an area of about eighty-six thousand, seven hundred and five square miles; (b) assessed values amounting to billions of dollars; (c) a great variety of soil, climate and natural resources; (d) one of the two largest cities in Texas; (e) the Capital City of the State, with the various departments of the State Government, the University of Texas, with 2150 students; the State Deaf and Dumb Institute, and the Institute for the Blind; (f) Southwest Texas Normal School, Corral Institute, San Antonio Female College, and scores of other denominational and private institutions of learning, high schools, etc.; (g) Epworth-by-the-Sea; (h) about 34,000 members of the Methodist Church and about 275 Methodist preachers, of whom about 125 are itinerants, the other 150 being local preachers; (i) a population of 1,500,000 within the scholastic age, and a total population of exceeding 1,600,000.

In looking over this splendid field, and in casting the horoscope of the future, the people who reside in this favored section, and the members of this great conference, may well and reverently exclaim, "And it doth not yet appear what we shall be."

Because of our fertile and cheap undeveloped lands, much of which lies further south than any other agricultural lands in the United States, and the fact that we are next door to a nation of cheap labor, and our extensive sea coast along the Mediterranean of the New World, and our proximity to the Panama Canal, it is probable that the greatest influx of population and money and the greatest material development on earth within the next generation will occur within the present boundaries of this conference.

Already upon our hands and hearts and consciences we have the Mexican problem. The Mexican is already in our midst, and the Mexican boom ever larger upon our horizon.

Changing conditions will bring you many fresh problems. A rapidly increasing and cosmopolitan population will double your opportunities and quadruple your responsibilities. The immediate work of this session of the

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conference will, indeed, be with existing conditions; but your plans, your hopes and your prayers will span the glorious future.

Devoutly we trust and reverently we pray that your deliberations shall be inspired and blessed by Him who notes the fall of the sparrow and who rules over the affairs of men and of nations, that your stay in our midst may be pleasant to you and may prove a benediction to us, and that as you severally go hence to your new fields of labor heaven's choicest blessings may attend you and yours, and crown with abundant success all your efforts in the cause of the Master.

THE RIVER OF TIME.

Oh! a wonderful stream is the River of Time,
As it runs through the realm of tears,
With a faintest rhythm, and a musical rhyme,
And a broadening sweep and a surge sublime,
That blends with the ocean of years.

How the winters are drifting like flakes of snow,
And the summers like buds between,
And the year in the sheaf—so they come and go
On the river's breast, with its ebb and flow,
As it glides through the shadow and sheen.

There's a magic isle on the River of Time
Where the softest of airs are playing;
There's a cloudless sky, and a tropic chime,
And a song as sweet as a vesper chime,
And the Jones with the roses are staying.

And the game of this isle is the "Long Ago,"
And we bury our treasures there,
There are brows of beauty and bosoms of snow,
There are heaps of dust, but we loved them so;

There are trinkets and tresses of hair,
There are fragments of songs that nobody sings,
And a part of an infant's prayer:
There's a lute unswept, and a harp without strings,
There are broken vows and pieces of rings,
And the garments that she used to wear.

There are hands that are waved when the fairy shore
By the mirage is lifted in air;
And we sometimes hear through the turbulent roar
Sweet voices we heard in the day's gone before
When the wind down the river is fair.

—Benjamin F. Taylor.

THINK HARD

It Pays to Think About Food.

The unthinking life some people lead often causes trouble and sickness, illustrated in the experience of a lady over in Wis.

"About four years ago I suffered dreadfully from indigestion, always having eaten whatever I liked, not thinking of the digestible qualities. This indigestion caused palpitation of the heart so badly I could scarcely walk up a flight of stairs without stopping to regain breath and strength.

"I became alarmed and tried dieting, wore my clothes very loose, and used other remedies, but found no relief.

"Hearing of the virtues of Grape-Nuts and Postum, I commenced using them in place of my usual breakfast of coffee, cakes or hot biscuit, and in one week's time I was relieved of sour stomach and other ills attending indigestion. In a month's time my heart was performing its functions naturally and I could climb stairs and hills and walk long distances.

"I gained ten pounds in this short time, and my skin became clear and I completely regained my health and strength. I continue to use Grape-Nuts and Postum for I feel that I owe my good health entirely to their use.

"I like the delicious flavour of Grape-Nuts and by making Postum according to directions, it tastes similar to mild high grade coffee." Name given by Postum Co., Battle Creek, Mich.

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

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

SOME VIEWS OF THE BRITISH EMPIRE.

By J. H. Varley, Stockport.

The British Empire of four million people consists of free government colonies who make laws detrimental to British trade, also crown colonies and dependencies. All are allowed freedom in religion, free trade with England and self-government where expedient. Justice is dispensed without favor and they are indebted to the strong arm of Britain for peace and prosperity. Even in India has been promised home rule as soon as education has been sufficiently advanced. The loyalty of our colonies and India is proof of our benign rule. All want to be allowed the honor of fighting for this international empire which is the best the world has ever seen.

Gladstone once said: "Our colonies are no profit to the mother country, but a great responsibility."

Free trade is granted to all nations in the British islands in all our dependencies and in the free ports of China won by force of arms as all our possessions have been won to prevent them falling into the hands of powers who might steal the lands from private owners, and monopolize their trade. "not this magnanimous pro bono publico?"

The area of this international empire is eighty times larger than Great Britain and Ireland and the population about equal to the whole of Europe. These figures make only ignorant people jealous. They are a source of delight and profit to all trading countries. Germany has fattened on the trade of the British Empire. If we raised tariffs against their trade as they do against our trade they might have cause for complaint and abuse such as their papers are now raising.

This free trade enables us to govern a widely scattered empire on which the sun never sets with the smallest army in the world. No nation since we adopted free trade has ever declared war upon us. We have had innumerable small wars to prevent uncivilized peoples upsetting peaceful trade, and we have been obliged to annex many distant countries to prevent the trade of such countries falling into the hands of powers who monopolize for their own enrichment.

We have always welcomed civilized powers willing to undertake civilization and development of foreign lands. Trade is the bone of contention and the cause of wars. Free trade and self-government ends strife, allows natural development and brings peace and plenty with good will among nations and peoples. Monopoly does not pay. It breeds discontent among the subdued, and enmity and wars among nations. It rears armies which are a burden in times of peace, and a source of danger in times of war.

War is hell let loose. The God of War is the devil.

To attempt to become rich by the destruction of prosperous States is a fallacy. The destruction of one country is a loss to all. The prosperity of all is a blessing and essential. Nations (always like individuals) are valued by what they produce.

Great Britain does not seek extension of empire; but she desires to protect weak countries, particularly free trade countries like Belgium, which is a hive of industry and the most thickly populated country per mile in the world. Land grabbing and trade monopoly should be stopped in the interest of peace, trade and humanity.

The open door should be a condition imposed by Europe (as in the Morocco settlement) in all future annexations in the world.

Any nation that breaks international laws should have their trade boycotted after one week's notice all over the world by order of the powers from a Congress of Nations to be established at the Hague Palace of Peace. No railway truck should be allowed outside the interdicted country, and no ship from any of its ports.

If a ship belonging to a denounced nation turns up at any port of the world the port authorities would say we have orders from the international court not to unload the ship. The ship would not be molested; but would be ordered back to the port from which it came. This pacific war would be more effective and more humane than fighting. The traders of such country under the ban of civilization would soon bring their government to reason.

The country however powerful would be impotent to fight against the whole world and would not attempt it. For the wealth trade and industrial population must soon emigrate from such a country unless terms were made with the international tribunal on righteous lines.

The suzerainty of all countries should be undertaken by a World's Congress. All nations that have representative governments should be allowed to send representatives. No nation should be allowed to declare war. All disputes should be referred to international law or international arbitration.

Courts of law should be established

at the Hague Palace of Peace.

When all nations are made immune from war armies and navies will soon cease to be created, seeing they will not be allowed to plunder.

When war has to be waged it will be waged by the International Congress.

Troops and navies used by them will be paid for when on international service in any part of the world.

War vessels captured from a rebellious nation could be retained as the nucleus of an international fleet.

The twentieth century has evolved a way to prevent aggressive wars.

The fifty-two separately governed States of the great American Republic, although united in one congress, were on the verge of war with each other owing to walled tariffs against each other until a wise statesman persuaded them to adopt free trade among themselves. Now they are a united people and constitute a prosperous beneficent power.

The same result could be attained internationally if the golden key of free trade is used, for it will let in the Angel of Peace. When large armies and navies are not wanted or created the money thus saved could be used for education, better housing and sanitation to suppress disease, and in a hundred and one ways for the betterment of humanity and the development of the earth.

A duty of three and a half or five per cent ad valorem for fiscal purposes will then be all that any nation need impose on foreign produce or manufactured goods. Free trade countries in the future will be inviolate from aggressive powers. The powerful nations of the whole earth will see they are not brought to destruction if their cause is a righteous one.

"I have been young and now am old, yet have I never seen the righteous forsaken," etc., is also applicable to nations.

The world is now interlaced by telegraphs, railways, steamboat communication and trade into one body. It is fast growing into one harmonious body. The noble thoughts of great minds and flashed from one country to another every hour of the day and night, like the perpetual throbs of the heart, which never cease while life is in the body.

The interdependence of nations for produce of all kinds bespeaks the peace of the world, and the recognition of the brotherhood of man.

What is wrong in an individual in civilized life is also wrong in a community of individuals and in the interests of law and order must be made punishable.

The day may come when the willful disturber of the peace of this world will be held verily guilty concerning his brothers, and answer justice by the death penalty.

When we recognize that the Ten Commandments are binding on governments as on individuals all difficulties will disappear, and a unity of the powers of the world for dispensing justice on righteous lines will speedily be instituted. No power however strong will in future be allowed to crush humanity unchallenged.

SEVERAL THINGS AT ONE WRITING.

I notice that many of the brethren are now sending in reports of their meetings to the Advocate. Some of these meetings were held early in the summer and are just now being reported. While these notes from the field always make good reading, still I would suggest to the brethren that even revival news fresh from the field of action is by the average reader more relished than after it is held up for a few months. Suppose you try the plan of sending in a postal card at the close of each meeting, giving the number of conversions, additions, baptisms, etc. I am quite sure that such would command a large reading.

One brother asks what plan to adopt to keep the children at the morning service. I think that the best plan that has ever been tried is to let the children know that they are a part of it. Even grown people do not like to go where no attention is paid to them. One reason why children come to Sunday School is that they have personal attention. If a child should come to Sunday School a few times and not be invited to participate in any way he is sure to drop out. Let every pastor have some kind of plan to recognize the children in every service. One good plan is to have a junior class and have them render at least one song themselves at the public service.

Brother Watts wants to know if we have too many good preachers, and if so, what shall be done with the overplus.

No, no. Brother Watts, we are short on good preachers. Hundreds of places are clamoring for more ability in the pulpit. I think some of them have a right to clamor. I am afraid there have already been too many early promotions. That is the main

thing that has caused this great congestion at the top. Of the different plans suggested by Brother Watts I think the "baton" plan is the best; provided it is used at the right place. Yes, use the baton by all means. Knock every preacher in the head who is not ready to go cheerfully to any place where he can get a support. This kicking and grumbling and growling and molding and souring on account of our thinking that his dignity has been lowered should never be tolerated among brethren. Yes, wield the baton, but put it in the hand of the Bishop and let him wield it on the soreheads. It might be proper sometimes to use it on the pate of an ex-presiding elder.

To see a nation going wild over an athletic feat like the "stunt" recently pulled off in Boston when leading papers filled up their front pages with news thereof reminds me: Are we not in danger of making the development of the foot and muscles of more importance than the development of the head and heart?

That big Boston hurrah sounds to me very much like some things that went on in the days of the Caesars and Neroes. That is just exactly what is the trouble with poor suffering, bleeding, groaning Europe today. She put militarism, might and brawn before righteousness and heart culture. All that bluster on the part of some of the secular papers about Christianity being a failure, because some of the so-called Christian nations of Europe are at war, is the worst of "rot." Some of those God-forgetting "bull-headed" rulers in Europe would not know Christianity if they should meet it in the road. Christianity never fails when it is applied. C. G. SHUTT.

McCauley, Texas.

WAITING HARVESTS.

"Behold, I say unto you, lift up your eyes and look on the fields, for they are white already to harvest." The predominant characteristic of our age is not the superb advance of discovery or invention, but the vast and mysterious movement of the peoples. Everywhere there is a certain uneasiness as of giants in unsteady sleep, or of giants just before turning over as they wake from their slumber. Everywhere, I say, you will find this movement. It is as though some mysterious hidden leaven were in the world, making ferment in every people. Everywhere there is dissatisfaction, disquietude, yearning, aspiration, movement.

You find it first of all in the homes of civilization, in the old world and the new. Our brilliant works of discovery and of invention are not proving to be the parents of contentment. Even where these most abound there is agitation, like a heaving sea. Science brings her bountiful gifts, but even the privileged who enjoy them are not quieted and found in peace. Our age is breeding great scientists, great discoverers, great inventors, but we are not at rest. We are not breeding similarly statured giants in poetry, in art, in music, or in the realms of general literature, and we are disquieted within us. Peoples cannot find their essential life in the brilliancy of science, or in the material comforts which are the gifts of many inventions.

The soul of our complicated age is clamoring for its own, as did the simple villagers in the simple life we saw at Jacob's well. Our age has more comforts, but it lacks satisfaction; it has more ease, but it lacks peace; it has more science, but it secretly hungers for Christ.

The modern ferment is the leaven of the Holy Spirit. The eternal God will not permit our souls to find their permanent rest in the things of the passing hour. And so we are mercifully kept "on the move," and our time is gloriously full of movement, and all its disquietude means opportunity and harvest-time, and it sounds a challenge to every reaper in the holy Church of Christ. Men and women of our day listen to the Word of the Lord! "Say ye, there are yet four months, and then cometh harvest! Lift up your eyes and look on the fields, for they are white already unto harvest."—Rev. J. H. Jowett, D.D.

"The law of cause and effect is as powerful in the moral and spiritual world as in the world of matter. The teaching of the Bible is explicit on this point. 'Whatsoever a man soweth that shall he also reap.' 'Be sure thy sin will find thee out.' 'The soul that sinneth it shall die.' Hundreds of other passages like these make it plain that 'punishment is a God-arranged result of man's misdoing.'"

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A BROTHER IN DISTRESS—HELP HIM.

Rev. L. Blackstock, the only deaf-mute preacher in the M. E. Church, South, and the only resident preacher for the deaf in Texas, is now in San Angelo stricken with tuberculosis. He has been laboring earnestly and zealously for the salvation of his people. He has been organizing Sunday Schools, preaching and teaching among them, and conversions have followed where he has gone. But in obedience to the orders of his physician he had to desist from his loved employ about the middle of the summer and go West for his health. Brother Blackstock was licensed to preach by the Fort Worth District Conference in June, 1913. It was my task and privilege to instruct and drill him preparatory to his examination by the Licensing Committee. His was the last local preacher's license signed by the late and lamented Rev. Jerome Duncan. From the time he got his license until last November he worked as day laborer during the week and preached to his people on the Sabbath. Feeling that he ought to give his whole time to work among the deaf in Texas he appeared before the Board of Missions of the Central Texas Conference at Temple. This board decided to recommend him to the General Board of Missions and by special collection at the Annual Conference provided for his support until the meeting of the General Board. Last May, at Oklahoma City, an arrangement was made with the Parent Board whereby he could continue to give his full time to missionary work among his people. Just a few weeks later his health failed and he was compelled to cease labor and begin the fight for his own life. His case is pathetic indeed, as he has a wife and one child and is left without any means of support. I want to make two requests of the Advocate readers. The first is that you pray for God to restore Brother Blackstock to health, if it be his will. He is a valuable man. He has a passion for souls, is well equipped for the work he was doing, and has an unusually good command of the sign language. I will quote from a letter he wrote to me, dated August 4: "You must pray God to heal me, not for my sake (for I long for my rest), but for the poor, shut-out deaf whom I love and pity as no man living. I long to be up and among them again, but must be patient till God has done with this trial." My second request is that you help him keep the wolf from the door in this time of his great distress. He is in real need now. Won't you help him? I will quote again from one of his letters dated September 26: "We are penniless, and no coal, no heater stove, and the lander is running low." Will not those who are able come to his rescue at once? "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive, and he shall be blessed upon the earth." Ps. 41:1-2. Send contributions to Rev. J. E. Crawford, Cisco, Texas, or direct to Rev. L. Blackstock, 15 W. 21st St., San Angelo, Texas.

J. E. CRAWFORD,

Cisco, Texas, Oct. 17, 1914.

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

Office of Publication—1804-1806 Jackson Street

Published Every Thursday at Dallas, Texas

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

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

OUR ANNUAL CONFERENCES.

Bishop J. H. McCoy.
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.

A FEW CHANGES.

It seems that after our copy of the New Mexico Conference appointments were made as follows: Rev. J. H. Messer goes to Clovis, Rev. P. D. Hartman to Pecos, and Rev. W. W. Nelson to Alpine. The next session of the Conference will go to Marfa.

WEST END CHURCH, GALVESTON.

We have been laboring for years to build up a strong Church at West End, Galveston; but to date have not made large progress. So, when Rev. W. M. Sherrell went there he looked over the situation and concluded that the Church was not located in the best place for growth. He took the matter up with his people and with Dr. Goddard, of the Central Church, and they heartily agreed with him. He at once went to work to select another location and to create sentiment in favor of the change. The result is that they have selected two good lots at a more eligible site. Just as soon as these are paid for, they will proceed to raise money to build a \$10,000 structure for the use of the congregation, temporarily until larger things can be done. They propose to build a \$25,000 church later. Dr. James Kilgore, the presiding elder, approves of the plan and everything is working toward a wise conclusion. The new location will give them a large territory from which to draw and to grow. They still owe only \$500 on the lots, the original cost of which was \$3500. Now if the Church Extension Board will come to their help, and we are sure it will, they will be greatly helped and encouraged in their undertaking. Brother Sherrell and his people are a heroic band and we congratulate them on their forward movement.

A Few Conference Notes

Bishop McCoy is one of the most delightful presiding officers we have ever seen at an Annual Conference. There is nothing specially official about his method of conducting the proceedings except that everything proceeds with system and order. He is polite, courteous, respectful and brotherly. He puts everybody at ease and he has humor enough to vary the monotony and make the whole machinery run smoothly and pleasantly. He made a most favorable impression on the entire body and every member regards him as a friend.

Dr. W. D. Bradfield and his local helpers gave the Conference most generous entertainment. No delegate or visitor was neglected. Homes were provided for all, and this part of the work ran without a jar. Everybody had a fine place to stay and every family had delightful guests. Much of this is due Miss Eugenia Collett, who devoted herself day and night to looking after the welfare of the occasion. Dr. Bradfield had in her a great helper and she took the details off his shoulders very largely. This writer, Rev. F. B. Buchanan and Rev. J. W. Cowan enjoyed the hospitality of the home of Dr. and Mrs. Bradfield. Many came and went under the same roof.

Our old friend and brother, Rev. H. G. Horton, our own "H.G.H." is one of the useful members of that body. He is actively connected with the Church Extension Board and gives to it unremitting attention. His years rest lightly upon him and everybody loves him. He is as sharp as a briar, alert and very original and quaint in his remarks. We give him the right-of-way in the Advocate, and in this issue will be found many things of interest from his pen. He is an authority on Texas Methodist history and we let him take that part of the work in connection with Austin and the Conference.

Rev. Sterling Fisher makes one of the best secretaries we have ever met. He is constantly on to his job. He is familiar with all the details of the Conference, knows all the members by name and he is a veritable fund of information touching all matters along this line. Then, too, he is brotherly, polite and accommodating. The Advocate force is indebted to him for many favors and long may the Conference keep him in that position. He would be hard to duplicate.

The fellowship of the Conference was fine. They have fewer cliques and classes in that Conference than most any body of the kind about which we know anything. They are all on good terms. They trust each other; they are on a brotherly equality and no one seems to take any part in digging anybody else. They have no bosses and no one among them assumes to dictate or to lead. They stand together and work in harmony.

Bishop McCoy kept his own counsels. His Cabinet did not leak. Nobody knew what was going on. They did not even get any "key-hole" knowledge. The "beloveds" were airtight and nothing could be pumped from them. A few visiting brethren sought interviews with the Bishop as to their fate when he goes to their conferences, but they left just as wise as when they came. Yet they left with good impression of the wisdom of the Bishop. He plays no favorites, so the elders said. No one slipped up on his blind side, and no one got his ear on the quiet as to results. He is a wise Bishop.

By reference to the appointments it will be observed that many changes were made. As a rule we deprecate these often moves by the preachers, but sometimes it seems impossible to prevent it. It is an expensive business for the preachers to take their families these long distances and it disturbs the school work of their children. But the elders and the Bishop are conscientious men and we presume they did the best they could where so many men and places were involved.

Rev. J. W. Hill, our own North Texas Gulliver, for the first time in his wandering life in these parts goes to the West Texas Conference and is stationed at Laurel Heights Church. He is one of our most versatile and useful preachers, with an unbroken record of success through many long years in the North Texas Conference, and the congregation down that way

will find him a man of warm heart, a mind that sparkles from every angle and with a smile for all whom he meets. It will hardly be like the North Texas Conference without him, but we congratulate these people on having him for their preacher and pastor.

Rev. S. H. C. Burgin, D.D., having completed four of the most remarkable years of enterprise and success on the San Antonio District, comes by transfer to the North Texas Conference. He and Dr. Hill exchanged. No man in the West Texas Conference has done a finer work than Dr. Burgin. He is a most resourceful man, alert, congenial, enterprising and one of the best pastors in Texas. Any congregation is blessed that gets him for their preacher and pastor this fall.

No man has grown more in confidence and esteem of the West Texas Conference than Rev. J. H. Grose. He is the man who publishes the printed minutes of the Conference within ten days after the adjournment of that body. He served the Beeville District last year and this year he comes to the San Antonio District. Rev. T. F. Sessions, who has done a remarkable work at Corpus Christi, takes the Beeville District. He is one of the best equipped and up-to-date men in the Conference. Rev. A. W. Wilson, having served Beeville Station acceptably, goes to the Cuero District as presiding elder. He will make good in that office, as he has made good in every place he has filled in the Conference.

Rev. J. M. Alexander, one of the noblest Romans of them all, after four fine years on the Cuero District, goes to Kingsville Station. Rev. Sam Beall, after an extraordinary quadrennium on the Uvalde District, goes to the Beeville Station. No man did a better work than he as presiding elder. Rev. D. E. Hawk gave two good years to Travis Park Church, San Antonio, but this year goes to Corpus Christi by-the-sea; and Rev. A. J. Weeks, after two years of prosperous work at San Angelo, goes to Yoakum, and Rev. J. F. Webb, who had a fine history at Yoakum, goes to San Angelo.

Rev. W. D. Bradfield, D.D., after four years of the most successful work at Tenth Street, Austin, goes to Travis Park, San Antonio. No man has ever made a deeper impression on the city of Austin than Dr. Bradfield. He was a bulwark of strength to us in that Capital City. He stands out as one of our most brilliant leaders. Dr. H. W. Knickerbocker, of Temple, succeeds him in that important charge. Dr. Knickerbocker ranks high as a preacher and a pastor and his work is uniformly successful. Rev. R. P. Shuler goes back to University Church and his return is right and proper. He has done exactly the work among the University Church that he was sent there to accomplish, and he has put that Church to the front, having paid off nearly the whole of its indebtedness.

Rev. S. B. Johnston goes to the Uvalde District. He is one of the bold and aggressive men in the Conference and a good successor to the popular man who has just vacated it. Rev. C. H. Booth comes by transfer to the Central Conference. He is one of the popular men of the West Texas Conference. Rev. W. T. Renfro goes back to San Marcos, where he is popular and making a success of that important station. He is a fine preacher and one of the most delightful and brotherly men in that conference. All but three of the old presiding elders return to their respective charges, and this is strong evidence that they have given a good account of their services during the past year.

If we are to take the action of Bishop McCoy at the West Texas Conference as a criterion, then no presiding elder who has finished his quadrennium will be continued in that office next year. At least that seems to have been his rule at Austin. However, Bishops have no iron-clad rule on this subject, and it may not apply at the other conferences. But it applied at West Texas, Burgin, Beall and Alexander all went out at the end of their four year terms. It will be seen that no transfer from out of the State was used in their leading appointments. Is this to be the Bishop's rule at the other conferences? He seems to think that Texas has men for all Texas places so far, and he is not very far from the right solution of

this problem. Texas now has a strong body of preachers, and it is easy to take them from one conference to another in the State when they are needed.

We wish we had the time and space to make personal mention of scores and scores of these splendid brethren. They are all entitled to it. But they are so numerous that it is impossible. No set of preachers ever made a better record than those in this Conference. They have steadily grown in quality and efficiency until they measure up to the very best standard of work and efficiency. Their reports astonished Bishop McCoy. And they have one of the finest tellers in the Church, Judge Walsh. He has so systematized that department of the work until he is the most popular layman in the Conference. By the time each session opens he has nearly all reports in his hands and the money disbursed. He makes the work of the Conference easy.

LABOR RESOLUTIONS.

At the West Texas Conference there were introduced some rather drastic resolutions anent the labor question, but after a warm discussion the following was adopted in lieu of the others:

"Whereas, the Christianizing of its social order is the supreme social task of the Christian Church; and

Whereas, in their social creeds the Churches of America have declared the right of both capital and labor to organize to be fundamental; and

Whereas, the Church at all times must seek to replace the class spirit in society with a spirit broadly fraternal; therefore be it

"Resolved by the West Texas Conference, That we respectfully but earnestly recommend to the managers of our business enterprises everywhere that in the employment of labor no man shall be discriminated against because in the exercise of his fundamental right he elects to enter or remain outside of organized federation of labor.

"Resolved, second, That we recognize the great good done and the relief for the workingman which has been brought about by labor unions, and pledge our friendship and assistance to the workingmen of our several communities.

"W. D. BRADFIELD,
"F. B. BUCHANAN,
"J. W. COWAN."

REV. J. T. MCCLURE TRANSFERRED.

Rev. J. T. McClure, of the North Texas Conference, has been transferred, at the request of Bishop Mouzon, to the Pacific Conference and leave early in November for his new field of labor. Bro. McClure was long in the pastorate in Texas and made one of our most successful preachers and pastors; but for three years he has been one of the Commissioners in which position he did good work. We regret to see him leave us but we commend him to the Pacific brethren as a good accession to their ranks. They will find him a big-hearted brotherly man and capable of bringing things to pass. He stood well here and it will not be long until he will vindicate the wisdom of Bishop Mouzon in assigning him to this important field of labor.

A SUNDAY IN HOUSTON.

I was called last Sunday to Houston to take part in the funeral services over the remains of Mrs. T. W. House, a warm friend and a devout woman; and at the morning hour, Dr. Sam R. Hay, at St. Paul's Church pressed me into service and I preached to his people. During the preliminary exercises, Rev. John E. Green baptized one of his grandchildren, making several he has dedicated by that rite within the past few years. Brother Green has four fine boys and they all have families. No man has better and more worthy sons than Brother and Sister Green. We had a good congregation present, notwithstanding the inclement weather, and the service was good to the use of edifying. I met many of my former parishioners, as the present St. Paul's Church has a goodly number of the old Shearn members in its membership. It is always a pleasure to meet them. I need not speak of St. Paul's Church. Our readers know what a splendid building it is and what a dominant influence it exerts in that city. Its membership is large, having nearly 1200. It has a great Sunday School and the whole of it ranks among the great Church organizations in the Connection. Dr. Hay is closing

out his quadrennium and during the four years he has taken into the Church something over 800 members. He is one of the popular preachers in that city and commands a wide hearing. He is getting his matters in shape so as to render a good report at the approaching session of the Texas Conference. Happy is the congregation that will inherit his pastorate next year. He will leave things in great shape for his successor.

In the evening, I dropped into First Church to enjoy the service of that great organization. A good congregation filled the auditorium. Dr. Casper Wright preached an edifying sermon. The singing was of a high order. They have one of the best choirs I ever heard and one of the largest. The Church is great. But I need not refer to this, for it has often been written up in the Advocate. Its membership is immense and its Sunday School is wonderful. It was an additional pleasure to greet many old friends of other days. This is Dr. Wright's first year. He is a great worker, an experienced financier, an earnest preacher and he has things in good condition. He is one of the few pastors and that is one of the few Churches whose current expenses are met in full at the end of each month. Its affairs move like clockwork. All the collections for conference purposes amounting to about \$2000, are already paid in full and the pastor holds receipts for the same. They will doubtless have an excess. That is one of the truly great Church organizations in the Connection. No city in Methodism in the South can boast of two such Church organizations and Church plants as Houston.

I was sorry not to be able to visit the other Churches of the city, for we have quite a number of them; but I was limited to the one day and did not have the time. But I heard a good report from them. Those good brethren are all busy rounding out for conference and they will give a good account of their year's work. Houston is now one of our leading Methodist centers and our work has a wonderful future there. The city itself is growing and Methodism is keeping pace with its progress. G. C. R.

THE DEATH OF REV. O. P. THOMAS

This truly strong minister and eminently good man, a member of the North Texas Conference, passed to his final reward last Saturday, October the 24th, and his remains were laid to rest at Terrell last Tuesday amid a large and sympathetic throng.

Rev. O. P. Thomas was born December 13, 1837, at Blountsville, Alabama. He was converted and joined the Church in his native place in 1853 under the ministry of Rev. W. N. Cramp and at once became a member of the Church. In 1856 he was licensed to exhort and in 1857 to preach, by Rev. E. Nicholson and Rev. J. J. Hutchinson. He was admitted into the Alabama Conference in 1862, Bishop Pierce presiding, at Auburn. At the same conference and at the same time he was ordained a deacon; and in 1866 he was ordained an elder by Bishop Wightman at Mobile. He traveled in that Conference until 1870 when he transferred to the Mississippi Conference, in 1873 to the Arkansas Conference and in 1876 to the North Texas Conference. While in this conference he was cut off into the old East Texas Conference where he served for quite a number of years, but later on returned to the North Texas Conference.

While in the Alabama Conference he served Elyton Circuit, having 100 conversions; the Bladen Springs Circuit, with 125 conversions, and Big Sandy Circuit with 75 conversions. He served two years at Meridian, Mississippi and had sixty conversions, Gainesville, Alabama, three years and had 150 conversions. On the Brookville Circuit, in the North Mississippi Conference he served three years and had 75 conversions. In the Arkansas Conference he served three years at Dardanelle and had 150 conversions. His work in Texas is well known. In 1887-88-89-90 he was at Kaufman and reported 150 conversions. In 1881-82 he was at Farmersville and had 200 conversions. In 1883 he was at McKinney and had thirty-four conversions. In 1884 he was again at Kaufman and had 107 conversions.

This is as far as he gave to us his record as a traveling preacher. Since that time, his career is well known, even without a record of his work. It will be noted that in the above data furnished us by his own hand, he only places emphasis upon the conversions under his ministry. These he tells us are not absolutely accurate, but approximately so. While in the East Texas Conference he did valiant work, serving stations and districts with great acceptability, but when the time came for him to retire from active service he returned to his old confer-

ence in which he passed away last Saturday.

Our conference never had a truer, a more faithful and devout man than O. P. Thomas; and in his active days a more successful preacher of the gospel. He was universally popular with preachers and laymen. No one ever heard an unkind word about Brother Thomas. He was loved and revered by every circle in which he moved. His going away makes us sad. Our conference is poor because he has left us, but the ministry and the Church are richer and better because he lived and wrought among us. He leaves a name delicious with the perfume of a life well spent. He finished his course in triumph and the gates above opened wide when his spirit approached the other shore. He leaves a widow, two sons—Sam, an attorney in New York City, and Marvin, a merchant in Winnsboro, Texas; a brother, Rev. O. S. Thomas, and a large host of brethren and friends to mourn his departure; but we all know where he is and one of these sweet days we will greet him again in the conference above.

DEATH OF MRS. T. W. HOUSE.

It is with genuine sorrow that we chronicle the death of Mrs. T. W. House, of Houston. She was widely known in that city and throughout South Texas; and she was no stranger to the entire Methodism of the State. She was a devout Christian woman, full of faith and of the Holy Ghost. Modest, unobtrusive, and rather shrinking, nevertheless her deeds of charity and helpful ministries among the needy, are known and read of all men. She made the Faith Home, a great institution for helpless children, what it is in that city today. She put her life and her means into it. The presence, around her bier, last Sunday afternoon, of scores of those well dressed children from that institution, with their tears, attest how she was loved by them. She opened her hand and her heart to everybody in need. She never stopped to ask about their worthiness. She listened to their plea and gave the help. In her home she was an angel. She measured up to every requirement of consecrated wifehood and motherhood. She was tender, gentle, affectionate, unselfish and self-sacrificing in every relation in life. She did not consider others. We have never seen such a bower of luxuriant flowers on the coffin of any departed saint, and they came from all the walks of life in Houston—from Jew and Gentile, Catholic and Protestant, the rich and the poor, the black and the white. And from all these classes there were people at the service in her memory. The procession that followed her remains to beautiful Glenwood stretched along more than three blocks. She leaves a husband, Mr. T. W. House, five children, a number of grandchildren, one sister and a great multitude to mourn her departure. This writer and his family number her among the truest friends we have ever known. The world is richer because of her passage through it. She leaves a radiant influence to linger in her absence. May the good Father comfort and sustain her loved ones whose grief at her going is deep and poignant. Her spirit went through the gates into the eternal city when freed from her suffering body. Thank God for such a woman and for such a life! G. C. R.

who have written him words of sympathy and of comfort that he greatly appreciates their love for him. They have been as oil to his heart. But he wants them to accept this acknowledgment of their thoughtfulness, as he is too feeble to try to answer them all personally.

In a private note from Rev. Abe Mulkey, we are glad to learn that he is improving and hopes to be strong again. All of us are glad to hear this, for no man is loved more than Abe Mulkey. May the good Lord spare him to us for many years yet, is our prayer.

Rev. O. E. Goddard, of Central Church, Galveston, has had something like a steady revival service in that congregation. So far 230 have been received into its membership and they are coming in at every service. He is making a new congregation out of that reliable old Church.

Mrs. Minnie Matney, beloved wife of Rev. H. A. Matney, died recently at the parsonage at Grapeland, where Brother Matney is the beloved pastor. This comes as a severe blow to this good home and we extend to all of them our deep sympathy. She was a good and true woman and passed triumphantly to her sure reward.

The daughter of Rev. J. L. Williams, who is a student at the Texas Woman's College, recently had an attack of appendicitis and had to undergo an operation, but we are glad to report that she is doing well. All the student body and the faculty showed her ever interest in the affliction. Her father was with her during the time of the trouble.

Rev. J. A. Whitehurst, of the Wabash District, writes us that he has called his "booster meeting" of the preachers and laymen of his district for November the 9th, and requests us to ask his forces to do their best to bring up good reports for Conference. They have a few more days yet and they can accomplish much.

Rev. C. W. Hughes, of the Texas Conference, is closing out his fourth year at Rusk and the local paper there speaks of his career as pastor in very high terms. It says "The best wishes of the people will follow him to whatever place he is destined to go, for few ministers who have ever lived in this city have been the recipient of a larger friendship from any people."

Colonel and Mrs. Benjamin Franklin Bonner, of Houston, have issued invitations to the marriage of their daughter, Miss Garland, to Mr. George Francis Howard, and the happy event will be celebrated in the First Methodist Church of Houston, November 4, 1914. The Advocate extends congratulations to the young couple and wishes for them happiness and prosperity.

The Wesleyan Christian Advocate says the Texas Christian Advocate is a "strong and useful Church periodical," and that "not a little of the progress of our Methodism in the big State is due to work and power of the Texas Christian Advocate."



Byron Sanders, 6-year-old son of Mr. and Mrs. J. E. Sanders. Had perfect Sunday School lessons each time for the last quarter and recited in order, without missing a word, all the Golden Texts for the quarter.

J. M. ARMSTRONG, P. C.

THE ADVOCATE HONOR ROLL OF WEST TEXAS CONFERENCE.

The following pastors reported payment of every Advocate subscription in their charge:

Rev. W. M. Crutchfield, Ozona Station.
Rev. W. A. Dunn, Laredo Station.
Rev. G. F. Harris, Calallen and Odom.
Rev. C. G. Hill, Fredonia.
Rev. R. E. Parker, Gregory.
Rev. J. A. Pledger, Tehuacana and Friotown.

Rev. M. J. Allen, of Liberty Hill and Leander, lacked only one of reporting every subscription in full from a good large list. He is an indefatigable worker and looks after every interest of the Church, the Advocate included.

Rev. M. K. Fred has a good list of Advocate subscribers and has made it a point to bring up a full report every year. This year he only lacked three, but says they will come.

Rev. R. G. Rader, of West Point, did good work for the Advocate, lacking only two in a good list.

The West Texas Conference stands by the Advocate and this year was no exception. We appreciate the good work of all the brethren, but special thanks are due the following brethren for excellent reports: Rev. W. L. Barr, Rev. W. J. Bryant, Rev. J. P. Chambers, Rev. A. T. Cocke, Rev. M. L. Darby, Rev. A. B. Davidson, Rev. Chas. Doak, Rev. G. T. Gibbons, Rev. A. Guyon, Rev. C. W. Hardon, Rev. O. F. Hatfield, Rev. W. A. Hart, Rev. E. G. Hocutt, Rev. J. F. Lawlis, Rev. Theophilus Lee, Rev. J. M. Lynn, Rev. L. C. Matthis, Rev. J. D. May, Rev. I. T. Morris, Rev. H. B. Owens, Rev. J.

W. Rowland, Rev. A. L. Scarborough, Rev. J. F. Simpson, Rev. J. F. Webb, Rev. F. A. White, Rev. D. A. Williams, Rev. A. W. Wilson.

THE 100 PER CENT ROLL.

Happy charge, Plainview District. Rev. B. T. Sharp, pastor, has now every steward on the Advocate list.

"LET THE PREACHERS WIVES GO TO CONFERENCE."

Mr. Editor, I rise to second the motion made by Brother J. Hall Bowman. When the time comes that we cannot find a place in the homes of our people for the self-sacrificing wives of our itinerant preachers, I think then the time has come for the whole business to take the hotel route. Who are these people for whom there is no room. These are the noble women who have stayed by the stuff and cared for the parsonage home. If indeed they have been that well provided for and by their faithful toil and sacrifice they have made it possible for the preacher to do even as well as he has. They have economized and skimped and worked in their effort to get through on the small salary and save up enough to make the trip to conference and some of these women have looked forward to this as the only outing for the year. I say let them go to conference.

Now a personal word: I have been an itinerant preacher for twenty-six years. In all these years my wife has not gone from home to conference but four times, and in two of these instances she was a specially invited guest and spent the time in the home of special friends. This is written with the fact before my mind that she does not expect to attend conference this year; but I am frank to say that I will never knowingly invite the conference to meet in a town, or vote to have it meet in a town, where the wives of the preachers are not accorded such courtesies as their husbands receive.

J. G. MILLER.

SOMETHING TO EAT AND A LONG BED WILL SATISFY F. M. WINBURN.

I am sure Brother John R. Morris and his people are doing about the best they can with reference to the "entertainment of preachers' wives." Most of the colored people are picking cotton and it will be well-nigh impossible for the good women at Hillsboro to secure help. Paul says the "women are the weaker vessel," and they will do well to furnish bed and board for the men. My wife don't want to go, and I'll be very glad if I can get something to eat and a long bed on which to rest.

F. M. WINBURN.

SON OF F. L. MEADOW IMPROVING.

To our many friends who have been kind enough to enquire after the welfare of our oldest child who was seriously burned more than three months ago, we are glad to say that he is just coming home, accompanied by his mother, from the sanitarium, where he has been for about two months. While not entirely healed, the burn is very greatly improved, under the skill of the good physicians and surgeons, and we hope that in a few weeks he will be able to be at himself again.

F. L. MEADOW.

DO YOU SUFFER FROM BACKACHE?

When your kidneys are weak and torpid they do not properly perform their functions; your back aches and you do not feel like doing much of anything. You are likely to be despondent and to borrow trouble, just as if you hadn't enough already. Don't be a victim any longer. The old reliable medicine, Hood's Sarsaparilla, gives strength and tone to the kidneys and builds up the whole system. Get it today.

An ADDRESS.

By Rev. I. Z. T. MORRIS.

To the Bishops and Members of the Conferences of the State of Texas: Brethren: It affords me great pleasure to give to you the information concerning the Texas Children's Home and Aid Society. The organization was established in 1896 and chartered in 1904, under the style and name of Texas Children's Home and Aid Society; the purpose of which was for the support of a benevolent undertaking; namely, the procuring of homes in the State of Texas for homeless children. The corporation's place of business was designated as Fort Worth, Tarrant County, Texas. We organized without any capital stock, goods, chattels, lands or rights or credits of any kind whatever.

Having been organized for 18 years, with a State Board, Constitution, By-Laws, and having met annually every year, covering the whole State, I am glad to report to you, brethren, we have done well. We have placed during these eighteen years over one thousand children, placing them in Christian homes with Christian influences. Like all other public institutions, we have had public evils with which to combat. We take any dependent child reported to us. Sometimes the child in greatest need is a child with living parents; sometimes there is only one living parent, consequently we have complications in these cases with which to combat. Though we have had to go to court with only three cases, and have been fortunate enough to win out in interest of the children in every case.

When I first came to Texas I heard much about "pioneer work" of Methodism, so often and so much that I really began to wish I had been among the "Pioneers of Methodism," but little thinking I would be a "pioneer" of one of the greatest works in America. But, without boasting, for it is not of my own origin and not altogether of my own selection, I fell into it, and heartily undertook this work. If there was a child-placing system or any indication of it in the State it was kept very silent. It sounds strange to me now when I come into the conferences to hear men in charge of the institutional work to stand up and say: "I have placed so many children in private homes." But, of course, I say with both hands up and with a loud voice, "Praise the Lord."

The best part of this society is to the child. It is the child we look after, but along with that goes a great blessing to the homes. Childless homes, if I may say it; but I must say it softly, is one of the curses of America today. If I could I would sound this out from "center to circumference" in every State in the Union.

This year we have received one hundred and fifteen children, placing them where they will have a fair chance with the best on earth to make good Christian citizens.

Now, brethren, I give you this information and ask for your prayers for the work of the Texas Children's Home and Aid Society, and beg you to give us your sympathy and help. If you find a homeless child in your pastoral charge that cannot be handled by any other institution in the State, write me and I will give it attention.

Thanking you for your aid and sympathy in the past and in advance for that you will do in the future, I am, Your brother, I. Z. T. MORRIS.

The above article was written by Brother Morris before his illness, for the purpose of reading it at the different conferences of the State, but as he is unable to attend these conferences, we send you the article, hoping you will print it in this week's Advocate. He is not doing so well, but still there is hope.

The work he loved so well will be carried on by his wife, who has been his faithful assistant for the past fifteen years that he has been superintendent of the Texas Children's Home and Aid Society.

"Talk about questions of the day," said the great Earl Gladstone, "there is but one question, and that is the Gospel; it can, and will correct everything."

PERSONALS

Rev. J. Sam Barcus, of Bonham, was a pleasant visitor this week. He is closing out a delightful year in that fine charge.

Rev. H. S. Goodenough, of the West Texas Conference, has an appropriate name. He did a splendid work the past year at Dripping Springs and he has good reckoning among his brethren.

We had a very delightful visit from Brother W. R. Davis, from near Milford, the other day. He is an old East Tennessean and we found much in common to talk about. He is a good layman in the Church.

We had a pleasant visit this week from two young men in Stamford Institute, Mr. C. D. Strother and Mr. Otis Caton. They were taking in the Fair and looking after some business for the College and we enjoyed their visit.

We had a most pleasant visit this week from Rev. J. H. Reynolds, of Sherman, the dear old saint whom we all love. He has recently passed through the deep waters in the death of his consecrated wife, after a union with her of fifty-eight years. He requests us to say to the many brethren



The above picture is a result of a proposition I made after taking up a collection for conference claims second Sunday at Woodbine. I announced that I would be one to pick cotton one day and give the price paid on conference claims, and as many as would do the same to hold up hands. Quite a number of hands went up, and on the following Friday we met at the cotton field of Brother J. T. Strong, near Woodbine, and picked 1040 pounds between 10 o'clock a. m. 4 p. m. Wife and I were the champion cotton pickers. Wife picked 96 and myself 95 pounds. I think a sleight of hand was worked on me is the reason wife beat me. I noticed some visiting friends who were in close conversation with wife as she picked cotton along side of me. I think I saw two hands of cotton going into wife's cotton sack at once. Any way, we all had an enjoyable time.

Those contributing their work were: Miss Ruby Ware, Miss Mildred Ware, Miss Lilian Gillispie, Miss Gladys Norman, Miss Gussie Simpson, Miss Rosalyn Henderson, Mrs. Alma B. Henderson, Mr. Robert Strong, Carol Strong, Craig Strong, Harry Strong, Charles Simpson, J. P. Henderson and Ward Simpson.

Now, Brother Preacher, should it appear to you that your conference claims are coming up short, lead the way to some cotton field. A sun bath will do you good. However, you may be so sore as a result you can hardly get up when down, but it will give you a fresh supply of sympathy for the toiling masses besides helping to increase your conference claims in a financial crisis that now threatens our collection on conference claims.

J. E. HENDERSON, P. C.

Epworth League Department

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HOPE ON.

There was never a day so misty and gray.
That the blue was not somewhere above it;
There is never a mountain top ever so bleak
That some little flower does not love it.

There was never a night so dreary and dark
That the stars were not somewhere shining;
There is never a cloud so heavy and black
That it has not a silver lining.

There's never a waiting time weary and long
That will not some time have an ending.
The most beautiful part of the landscape is
The sunshine and shadows are blending.

Then let us hope on, though the way be long,
And the darkness be gathering fast;
For the turn in the road is a little way on,
Where the home lights will greet us at last.

Epworth—That village in England so intimately connected with the life of the Wesleys.
League—An alliance or combination of two or more persons for the accomplishment of a purpose which requires a continued course of action, as for furtherance of commercial, religious or political interests.

Epworth League—An alliance of young people for the accomplishment of a purpose based on the teachings of the founder of Methodism, a purpose which requires a continued course of action for the furthering of the teachings of Jesus Christ and the spread of the Kingdom of God.

League—One who belongs to or supports a League.

Epworth League—One who belongs to and supports an Epworth League in word, thought, deed, money and spirit. One who is "All for Christ."

OUR LEAGUE SYMBOLS.

The symbols of the Epworth League are beautiful from any standpoint and our badge is a work of art, but when the meaning of these symbols is understood they become twice beautiful—beautiful of themselves and beautiful with meaning.

The symbols of the Epworth League are three in number: (1) Our flower, the violet; (2) our colors, white and gold; (3) our badge, the Maltese cross.

The violet is symbolic of love and constancy, and these are qualities that should be found in every member of the Epworth League.

As to our colors, white has always been the emblem of light and purity. Whiteness of character means for us lightness, transparency, purity of character.

The "gold" symbolizes worth, and worth means service. The gold over the white means a purpose to be of worth for service by being white or pure in character.

The third symbol of the Epworth League is the badge, the Maltese cross. This cross derives its name from the fact that it was the emblem of the Knights of Malta, a religious order that flourished in the Middle Ages. It is an eight-pointed cross, the eight points radiating from a circle inclosing a smaller circle, the smaller circle inclosing an ordinary cross in the face of a blazing sun, the space between the larger and smaller circles containing the League motto, "All for Christ." The eight points are connected in pairs by four straight lines, thus forming the crown, the base, and the two wings of the cross, and in the arms the letters "E. L." will be seen. The eight points indicate the eight points of the Christian's contact with the outside world as expressed in the eight beatitudes: (1) Poverty of spirit—true humility, (2) deep concern for self and others, (3) meek, gentle, and teachable, (4) spiritually aggressive, (5) merciful, (6) purity, (7) peace-loving and peace-making, (8) patient endurance for Christ's sake.

The circle is symbolic of the teaching of the motto—viz., the completeness of our consecration to Christ.

By the cross in the face of the blazing

sun we are taught that as the glorious life of Christ, with his cross and great sacrifice, is the central fact of our faith, so the inspiration and power for our personal consecration will be found in Christ and his cross.

What is this distant murmur from San Antonio? Missionary work? Let's have it!

FIRST CHURCH, DALLAS.

This League is alive and up and doing. During the month of August the League took over the evening services of the Church and some very helpful programs were given. This is a city Church in the midst of the business district and it is very hard to keep up the interest during the summer months when interest is likely to lag away, but the League was "Always at it, at it all ways" and went serenely on its way. Since the fall season has opened up the attendance and interest have increased and the winter promises good things.

A mission study class is being organized under the direction of Mr. B. A. Philips, a fine Christian worker, the mere mention of whose name spells success in First Church.

On last Friday evening a most enjoyable social evening was spent at the home of Dr. Frew. The entertainment of the evening consisted of fortune telling by various means, guessing contests and other features peculiar to the Halloween season. This department is doing good work under the direction of the Superintendent of the Department of Recreation and Culture, Miss Josephine Wolfe.

FROM THE SWEET SINGER OF EPWORTH.

"It is the biggest and best thing of its kind I have yet seen. At Epworth is a chance for our Church to do a great thing and the needed thing for the young people of Texas Methodism. I trust that the Church will take advantage of this the greatest opportunity in the South. This year, while not the largest attendance (owing to the uncertainty of its meeting) was, I think, the best encampment ever held. The spiritual atmosphere was very refreshing to one who has visited the average gathering of the kind. I am praying and hoping that God will put it into the heart of some man or woman to place the grounds in the hands of the directors free from debt and let it do the large work it could and would do if unhampered with debt."

It is a great pleasure to publish these words from the pen of Rev. Albert C. Fisher, who was in charge of the music during the Encampment last season. Mr. and Mrs. Fisher have many friends throughout the State and it was a matter of general regret that Mrs. Fisher was not permitted to meet with us in our delightful ten days gathering. Mr. Fisher's voice has a sweetness of quality and a depth of sympathy seldom met with even among our Gospel singers, and his geniality and winning smile would coax a song from any congregation.

"Our Heavenly Father, receive us this day as thy children and guests—not beggars groveling at thy feet. We come in the name of Jesus Christ, our Elder Brother; under the impulse of thine own Spirit; and at thy bidding in thy Word; as accepted sons—to talk with thee of our common interests and life. Thou art our life. Apart from thee we grovel, pine and die. If in any folly we should set out to leave thee, do not let us go. Draw us back. Hold us close. Keep our hearts warm, our faith serene, our vision clear, our purpose true. Strip off all our fancies. Purge away all our dross. Let nothing base or ignoble linger in our thought or feeling. So flood our souls with thyself that truth, righteousness, and divine compassion shall be natural to us, and manifest in and from us to all who know us. Wash away the last trace of selfishness. Help us in our emergencies. Do not leave us to ourselves for one moment. Keep us from being tricked into any misdemeanor or low motive. So may we shine for thee, and carry health and healing and comfort wherever we walk."

Boys' and Girls' Self-Culture Club

Conducted by H. L. PINER, Denison, Texas

SOME QUEER AMERICANISMS.

An Americanism is an expression which had its original use in America. The word or words were either coined directly or they were first employed in America, and they distinguish what may be called the American branch of the English language by giving that branch a wholly western flavor, much of which would have been utterly impossible in old England. Here are some interesting examples:

"Ugly" is perhaps of Icelandic origin, but it had a strange significance to the people of that country. It meant something dreadful to look upon and frightful in character. The old Icelanders spoke the word with a kind of gruesome grunt as you do when you shudder on the word "Ugh!" Hence it was "ugh-ly," with a shrugging of the shoulders, and with a sug-

gestively horrified expression of countenance, and with deep pectoral quality of voice. "Ugly" that is "Ughly" was a powerful word. It required special voice, facial contortion and bodily writhing to express it. Americans apply it to mean anything contrary to beauty. It is a pity that the word has drifted so far from its original meaning. There is scarcely another word so very expressive, if used in its original Icelandic sense.

"Get your dander up" is purely American. "Dander" is or was good enough a word, but it meant in English to wander about, and by easy inference to talk incoherently. We use it in the combination just mentioned to mean getting angry. Now, "dander" is perhaps a corruption from the same word meaning "dandruff." Dandruff sticks close to the head, and holds the hair down tight, so that not

even fright would cause the hair to lift. But one can become so furiously angry as to raise the hair, dandruff and all, simply by his violence of temper. Hence he raises his hair, his hair rises in spite of the dandruff that holds it down ordinarily, like a porcupine when excited or angry, and hence the person gets his dandruff up, and by a vulgar corruption of the word he "gets his dander up."

"Bee" is an Americanism in such expressions as husking bee, log-rolling bee, quilting bee, and it means a gathering of persons to work in common for the benefit of some guest or friend. The term spelling bee is also common in much the same sense, except that the spelling is for mutual or common benefit.

"Get things into a muss" is American. "Muss" is a good old English word all right, and it is used by Shakespeare in the sense of throwing little articles down into a jumble and having a struggle by contestants to gather them up. But with us it means a very unpleasant situation. It is not a beautiful word nor a very appropriate one for the meaning given.

"Chunk" is American. It means a short, heavy piece of wood, and is sometimes vulgarly used to mean a piece of meat. "Hunk" is first cousin to it. Both are Americanisms. So is "hunk."

"Clever" in England means intelligent, unusually so, while with us it is often strained to mean censorial or kind. The English meaning is the only really authorized sense in which the word can be employed by cultured people.

"Creek" in England is an arm of the sea extending into the land. In this country it is a running stream smaller than a river. The pronunciation "criek" so often heard is absolutely inexecutable.

"Depot" is Americanized by making it mean a station where people wait for trains. It is clearly from a Latin word meaning to deposit, and hence means a place for storage. You speak of "depot" in England and it is understood that you are referring to a warehouse where goods are stored. By dint of everlasting usage in this country the American meaning has forced itself into the big dictionaries, but it is not cultured usage. We wait for trains at the station, and we send our delivery wagon to the depot for a consignment of goods.

"Dead-head" is strictly western. There is no exact English colloquialism for it. "Highfalutin" is also strictly western. Perhaps it may have an excuse for existence in a figurative sense. It is perhaps a degeneration from "high-flying," or "high-flight-ing." Of course it means ostentatious, pretentious, showy, bombastic.

"Fix" is vulgar when you mean "to mend" and similar meanings. "Fix" means to establish firmly and permanently, to fasten immovably. Now, it becomes ridiculous when we say: "I'll fix my hair," or "go and fix your coat," or "fix the harness" and the like. It is still worse when we talk of things as "fixin'." It is proper enough to say "he fixed his eyes on an object," and better to "fix his gaze on an object," but it is bad to say that the surgeon fixed his broken arm, or the dentist fixed his tooth.

"Booze" is American, but is of absolutely unknown origin. "Stump-speech" is American, and was a natural expression of the colonial custom of standing on a stump and speaking to the people when houses were scarce or unavailable. "Hang around" is American, and only by a strained figurative meaning it is tolerable. A Jap settled his bill at a hotel in this country. The clerk said: "Now, we are square; come around again." The Jap got the idea that coming around again must mean getting in debt to the hotel again.

"Backwoods" is purely American, and is a logical expression from the situation that created it, just as "stump-speech" is. The woods back of the settlements is the meaning. By easy inference again this came to mean uncultured, as, backwoods people. "Drop in" is American, and is inexcusable, unless we are actually to descend suddenly from some higher place. And "drop up" which is so common, is utterly impossible and nonsensical. "Quite a few" is very common, and common indeed it is, too—as well as impossible.

"Store" is impossible to an Englishman, except as a place for storing. "Shop" is the correct word. "Strike oil" is of course a very recent Americanism. "Spread-eagle style" of oratory is wholly American, and means flying high and with exaggerate wings, hence bombastic speech. "Mitten" is good enough a word, but to "give the mitten" is an Americanism, meaning to reject a suitor—that is, you give him the mere covering of the hand, not the hand itself.

"Caucus" is American, from N. A. Indian word "cawcawassough," meaning "urging," "promoter." It means with us a meeting of politicians to discuss political plans. "Dry goods," and "notions" are both wholly American

and unknown in England until sent back to them across the waters. "Camp meeting" is American, and was originated by Methodists. "One-horse" could not have originated anywhere outside the United States. "Shanty," though American in its present application, is from an old Irish word, "sean-tig," meaning "old house."

New inventions and discoveries call for new words, or for old words in a new setting. The "X-Ray" never had a word created for it nor an old one applied to it. "X" is for the unknown. There was nothing tangible about that ray to give it a word-name, unless we give it the name of the discoverer, which would have been appropriate. "Automobile" is an American vulgarism absolutely without linguistic authority for its existence. "Auto" is distinctly Greek. "Mobilis" is distinctly Latin. The combination is therefore a mongrel, and there is no linguistic law upon which you are at liberty to build any word from two languages. It must all come from the same language. But the hybrid has come forth, it has been christened, it is in universal use, and no power now can correct it.

WILL THE CHURCH FAIL?

The Church, and especially the ministry, is now facing a supreme test. The staggering blow of a great war has upset business, tumbled the system of credit and finance upon which modern civilization rested into a pit of confusion, caused no end of personal loss and anxiety, opened the flood-gates of sorrow in many homes, and jarred into mute insensibility the faith of not a few believers.

In such a crisis is the Church's opportunity. Will it rise to meet it? Surely there was never such need as now for the strength and comfort that religion can give. Men will turn to God as they never have before. Are they always sure to find Him when they go to Church?

One business man, who is a liberal supporter of the Church, both in its home and foreign work, said recently: "So much of the preaching that I hear is empty and hollow." That man was looking for help that he did not find, asking for bread and getting a stone. Another of a different communion said: "I was brought up to go to Church, but I did not go yesterday, for I knew I should not get what I needed." Then, with a burst of passion: "I don't want to get away from the Church, or to grow irreligious, but my heart is hungry and it is not fed."

I went into a church on a recent Sunday morning. In the congregation were men and women sore-hearted, burdened, anxious with new and big forebodings. The minister prayed, a long string of empty platitudes; no sign in the word or feeling that he knew of war and its horrors, and of all its incidental upsetting of human affairs. Yet bowed before him, waiting for leadership, were souls with bleeding sores—a father and a mother whose son had answered the call of the Empire as the call of God, and a half a hundred business men wondering if anything was stable and secure. So far as that preacher was concerned he missed his chance, he failed to meet the test, he gave no evidence of being alive.

If to be dead is "to be out of correspondence with one's environment," as Drummond says it is, then it was no wonder that I thought myself in the presence of another Lazarus bound in the grave clothes of a mere formalism. I walked out of church, because I did not care to run the risk of further contact.

Now, if ever our faith must show its vitality, prove its power to keep men calm, brave, stable; give its messages of comfort to those who mourn. The range of our thought must be world-wide as well, and men must be braced for self-denial as they have never been before. And surely the cross of Christ is the world's best rallying place for the heroes of sacrifice. We shall all walk the Via Crucis in the months and years to come. It will help us if He is with us and if our eyes are not hidden or our ears heavy. It is surely the minister's duty and glorious privilege to make Jesus Christ real to those who walk that way.

It is no time now to preach old sermons, musty with the mould of years, and however important controversial and doctrinal discourses may be at certain times, this is not the time for theological hair-splitting. The world is wading in blood. The Son of God died for it. The destinies of nations are being altered as they never were by any previous national or international convulsions. Love and hate are getting a new meaning. The fog of despair shuts out the light from many a soul. Now is our time; the Church's time to speak with a Miltonic sense of a divine mission and message. The inadequacy of

philosophy is the opportunity of religion.

Behind the confusion of the seen and temporal is the calmness and stability of the unseen and the eternal. Nor is it the calmness of indifference, but the quiet strength of unchanging love. "Call upon me in the day of trouble" is the message of God which it is the bounden duty of the Church to interpret to the stricken heart of the world.—George A. Warburton, in Christian Guardian (Toronto.)

ONE THING IS NEEDFUL.

A young believer had lost his joy in the Lord, and had fallen into consequent despondency. As he sat in the house in the depth of sorrow, his anxious mother said to him: "My dear boy, you seem bowed down with care; you look as if the whole world were resting upon you, and you had to bear up the universe." His answer struck me as well worthy of remembrance. "Mother," said he, "if I had to carry the whole world I could do it more easily with God than I can bear my life without Him." It is even so. When the Lord is with us, nothing is beyond our power; but when his presence is withdrawn, not only is the grasshopper a burden, but we are a burden to ourselves, and we grow weary of living, whatever temporal comforts we may possess. You may light as many candles as you please, but there is no day till the sun rises; and so with all the consolations we can muster, our soul is still in the dark till the Lord shines upon us in grace.—Rev. C. H. Spurgeon.

A SPLENDID DEVICE FOR SUNDAY SCHOOLS.

An essential characteristic of a good Sabbath school room is the easy division of the main floor into separate classrooms. It is always important that the whole school should be together at least at the opening and closing exercises. It is equally important that a division into groups be made and that each group should be entirely shut off from the others. Distracted teachers can prove only too well the truth of this statement. This proved to be difficult to do, until the introduction of Wilson's Rolling Partitions, which in a few moments will make a large audience room out of a dozen different classrooms, and as quickly change the latter back into the former. This is done not only rapidly, but quietly. The same room is thereby made to answer a double purpose at comparatively little expense and no tedious and often undesirable alterations in the permanent construction need be attempted. Some partitions are made with blackboard surfaces for object-lesson teaching, thus answering a double purpose.

Illustrated "Partition Catalogue A-2" will convenience, being sound proof, easily operated and lasting. Many thousands of testimonials show that these Partitions give entire satisfaction.

Illustrated "Partition Catalogue A-2" will be sent free upon application to the Jas. G. Wilson Mfg. Co., 3 and 5 West 29th St., New York.

ENTHUSIASM.

The word is of Greek origin, and means the god within—inspired. It has not had a very honorable history because it has been identified with frothy, effervescent folks, who have been known for sound rather than sense and who have been associated with visionary schemes, resting upon no sound foundation, so that it has been opposed both by theology and philosophy. Wesley, the theologian, in his sermon on "The Nature of Enthusiasm," warns the people against enthusiasts, and Locke, the philosopher, is no more kindly to the word, for he says: "Enthusiasm is founded neither on reason nor divine revelation, but rises from the conceits of a warmed or overweening imagination."

But, in these latter days, the word has come into better repute, and is recognized by many as meaning intense interest, fervor, whether springing from inspiration, or thought, or both. A thinker has said that enthusiasm is the result of hard thinking—turning a subject over and over in the mind until it comes to a white heat and becomes a part of the thinker himself, so that his mental fire communicates itself to everything about him. It is more contagious than smallpox. In this sense, in Emerson's language, nothing great was ever achieved without enthusiasm. It carries the most difficult undertakings to victory on the wings of flame, Julius Caesar, Napoleon and every great warrior has possessed it and has communicated it to their soldiery. It gives the commonplace and gives its possessor a passion for his work, without which no notable success was ever accomplished. A man without enthusiasm, no matter what his gifts may be, is doomed to the mediocre. He who would win the highest triumphs must carry enthusiasm into his task.

"For whether he's sovereign, or merchant, or clerk,
I have faith in the man who's in love with his work."

A GREAT DISCOVERY OF 1820.

During President Monroe's first administration, nearly a century ago, Dr. W. W. Gray, a brilliant young physician of Raleigh, N. C., made a discovery, now a world-wide blessing. This was a certain ointment which prevented blood poison and counteracted all skin diseases. The wonderful dispatch with which Gray's Ointment cured ulcers, old sores, boils, tumors, felons, abscesses, etc., traveled fast, and, despite the absence of railroads and fast trains, soon became known and demanded the country over. The business was moved in 1850 to Nashville, Tenn., and continued there by Dr. W. F. Gray, a son. Anyone by writing Dr. W. F. Gray & Co., 850 Gray Bldg., Nashville, Tenn., can obtain a trial box of Gray's Ointment free of charge. 25c at drug stores.

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.

SUGGESTIONS ABOUT MISSION STUDY

Send a mission study book to a friend. Missionary literature is a means of propaganda. When you have finished reading a book send it to a "shut-in."

Send ten cents to the Home Base Secretary for a package of leaflets that will be helpful in your study.

Send ten cents to the Home Base Secretary for a package of leaflets on mission study.

CENTRAL INSTITUTE, RIO.

Miss Andrew writes: We had such an interesting service on last Sunday afternoon for the deaf-mutes; three were baptized and taken into the Church. The director of their department, Dr. Silvano, has studied in both the United States and Europe. They have night classes here and services on Sunday afternoon.

VASHTI'S ARTESIAN WELL.

Prof E. E. Bishop reports a well at Vashti as finished and bringing great relief to the school. The work has been handicapped for some time at this point for the lack of sufficient water. Professor Bishop writes that it has taken the entire vacation to secure this benefit. School opened on September 2. They are very much crowded, but have courage and hope to do good work despite this handicap. Four hundred schools like Vashti are needed to meet the present demand for the education and protection of friendless girls. Every State in the union needs just such an institution as we have at Vashti. It is impossible for the Church to finance these institutions. Let us hope that Vashti will become a type which other States will copy.

And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself and take up his cross and follow me. (Mark 8:34.)

At a time when the foundations of civilization are being shaken by war it is well to remind ourselves that Almighty God is still upon the throne, and his works must still be carried on by his followers. The harder the time, the greater the difficulties, the more need for faithfulness on the part of disciples. He can overcome the present adverse conditions and bring out of them aid in extending the kingdom. He can not do this unless the Church and every agency of the Church is ready to advance. It is easy to lessen our gifts just now; it is victorious to increase them. It is easy to sing when all goes well; it is blessed to sing praise to Him in the hard times. It is not difficult to witness for him when our life is undisturbed; it is triumphant to witness for him at strategic times. Often extraordinary conditions of war have developed the finest qualities in missionaries and have been followed by revivals. Shall not the Missionary Societies now show their finest qualities of faith and liberality?

CHAUTAUQUA FOREIGN MISSIONARY WEEK.

The Interdenominational Foreign Missionary Institute was one of the most inspiring weeks at Chautauqua during the season of 1914.

The fact that eleven hundred persons registered to consider methods of conveying the Christian message to all members of the world family, tells its own story. Nearly all branches of the Christian Church were represented, there being nineteen different denominations represented.

Now our interest centers upon next season. The meeting for 1915 is being planned for August 25 to 29.

Mrs. Prabody, chairman of the Central Committee on United Study of Foreign Missions, was present at the institute and is planning a splendid program for 1915 with these and other attractive features. A normal teacher for leaders of mission study classes and other missionary organizations; a story hour for children, and special conferences for workers. There will also be attractions offered for young women and inducements projected to bring them in large numbers.

MRS. J. C. LACY.

MARLIN AUXILIARY.

The October meeting of the Woman's Missionary Society broke all records for attendance, there being about sixty present. The young Ladies' Missionary Society met with us and we were glad to welcome many other visitors, some from other towns.

Roll call was responded to with crisp news items from the mission fields.

A number of the members presented a missionary spectacular. Twelve from the Young Ladies' Society, dressed in bits, marched in singing, "Onward, Christian Soldiers." When these had formed a semi-circle on the rostrum six other ladies in costumes representing the six mission fields of the society, marched in and, on bended knee, begged the gift of the Gospel of their more fortunate sisters. The costumes worn were both appropriate and becoming. We looked upon the sad countenance of a lace mantled lady from Brazil and another in many bright hues from storm-tossed Mexico. Then upon a bloused silk costume from Japan, still another wearing the national dress of Korea. One lady in sunbonnet and apron represented Africa.

We borrowed Mrs. Ella Rogers from our Presbyterian friends to represent China, she

having spent a year there with her daughter who is our missionary in Soochow. She wore a beautifully embroidered Chinese costume.

Christianity, represented by the twelve young ladies, took the hands of these unfortunates and led them to the Light.

Another special feature of the meeting was a model study class, intended to show those unacquainted with it just how this very important part of the society is conducted. From the study class, as a general rule, come our most efficient members.

There followed good reports from the four Vice-Presidents and from the Secretaries and Treasurers.

We have received twelve new members in the last few months, and every department of the work is in a flourishing condition.

A membership campaign was inaugurated with Mrs. Tom Connally and Mrs. J. T. Batson leading opposing sides.

Prayer in concert closed the interesting meeting.

MRS. LEVI GOODRICH,
Publicity Superintendent.

WEATHERFORD DISTRICT MEETING.

By Mrs. W. T. Hiles, District Secretary.

The Weatherford District Meeting met in Graford on the 13th inst. Promptly at 10 o'clock we sang the opening hymn, "Work for the Night Is Coming." Mrs. J. B. Price, Conference Second Vice-President, read the 121st Psalm, followed by prayer by Rev. R. F. Brown, of Midlothian. "Stand Up for Jesus" was sung and then Mrs. Morris welcomed us to Graford. The gracious, graceful welcome put us in splendid humor and Miss Lula Browder, of Cents Memorial Church, at Weatherford, in a few well-chosen words expressed our pleasure at being there.

The district meeting then went into organization and Miss Lorena Walcott was appointed recording Secretary. After enrollment of delegates, the minutes of the last district meeting were read, a departure from the established custom, but one found very helpful, while the members were reminded of the assuming of a Scarritt scholarship and a letter was read from Miss Mary Sue Brown, who is studying for the foreign field, and whom it is the privilege of Weatherford District to claim for their very own. A committee was appointed to write Miss Brown. The personnel being Miss Margaret Yeager, Miss Bertha Pearson and Miss Angie May Lee.

The prime object of the meeting being "Information, Consecration, Inspiration," the "Strategic Points of a Live Missionary Society" was discussed. The President's part, by Mrs. B. R. Beeler. Miss Lula Browder presented the points of a First Vice-President. The Second Vice-President's part was left for the institute to bring out, as that was in their line of work. Miss Lorena Walcott discussed the Corresponding Secretary's duties, while Mrs. J. B. Price, of Weatherford, and Mrs. R. F. Brown, of Midlothian, brought out splendid points for the Mission Study and Literature. Mrs. Brown very forcibly emphasized the social service work by posters. At this point, by special request, Mrs. B. R. Beeler, of Mineral Wells, sang the beautiful song, "Where Hast Thou Gleaned Today." The prerequisites of live members was the theme of general discussion.

Miss Emma Beeler read the 145th Psalm and left us the message, "For Others," and benediction was pronounced by Rev. Mr. Morris. The ladies of Graford then served a splendid feast of good things. At 2 p. m. the meeting was reconvened and after the singing of "More Like the Master," Rev. Mr. Brown led the devotional and gave us the parable of the talents. Brother Morris prayed and all joined in singing, "Loyalty to Christ."

Mrs. J. B. Price very ably conducted an institute in which Misses Lorena Walcott, Lula Browder, Emma Beeler, Margaret Yeager, Bertha Pearson and Mrs. Osee Taylor took part.

Reports from the societies of the district were very helpful and showed our district to be in pretty fair shape. Report from District Secretary brought out the fact that out of the missionaries supported by Central Texas Conference, Weatherford had one young lady in Scarritt, also Bible woman in China and scholarship in China, while they had been liberal in sending boxes and barrels of fruit to Virginia Johnson Home, Rebecca Sparks Co-operative Home, and the Orphanage.

Further reports of auxiliary work was given by Mrs. James Hamilton, of Graford, Graham and Newcastle were read by District Secretary. Young People of Mineral Wells by Mrs. O. H. Taylor and Adult Auxiliary of Mineral Wells by Mrs. B. R. Beeler. Coats Young People of Weatherford report by Miss Bertha Pearson. Mrs. J. B. Price told something of the work of the Weatherford Auxiliary, and Miss Eliza Anderson gave the year's work done at Olney, Bethesda, read by Secretary.

Mrs. O. H. Taylor gave her experience in combining the Mission Study and Young Peoples' work in the League, showing that this is a field open to points where not feasible for the two. Miss Lorena Walcott sang the beautiful solo, "Help Somebody Today."

Mrs. R. F. Brown gave us the beautiful Shepherd Psalm, and Brother Brown very fittingly conducted an experience meet-

ing. The doxology was sung and we were dismissed by Rev. Mr. Brown.

The evening service was opened by splendid singing by the young people of Graford, also a solo by Miss Lorena Walcott.

Miss Emma Beeler took charge of the devotional and left a ringing call to service.

Mrs. R. F. Brown, the Conference Publicity Superintendent, was then presented to the audience and she very cleverly introduced herself and her grips to us and at once she won our hearts and as she carried us from one place of the work to another by poster and word, we had impressed upon us the wonderful gifts of Mrs. Brown as the poster lady and word painter. Olney was selected for the next place of meeting.

The following resolutions were read:

Whereas, We, the members and visitors in attendance upon this district meeting of the Woman's Missionary Society of the Weatherford District, have had such a pleasant and profitable conference; and,

Whereas, The good people of Graford have spared no pains in making us comfortable and happy in their midst, therefore be it resolved,

First—That we express to Brother and Sister Morris and to the good people of Graford, who have opened their homes to us, and welcomed us so cordially, our sincere thanks.

Second—We express our appreciation to the local auxiliary and the ladies for the most excellent lunch served at the church.

Third—We extend to our conference officers, Mrs. J. B. Price, the First Vice-President, and Mrs. R. F. Brown, the Superintendent of Publicity, our heartiest appreciation for their presence and inspiring messages, and promise to these faithful workers our co-operation. We desire to express our thanks to Mrs. Brown for the many helpful and suggestive posters.

Fourth—We wish to express our appreciation to our faithful District Secretary, for the efficient manner in which she has conducted the work of her department during the past year, also for the wisdom in presiding over this meeting.

Fifth—We extend thanks to the Index Printing Company of Mineral Wells for their courtesy in printing and furnishing free of cost the programs for this district meeting.

Sixth—That a special vote of thanks be extended to Rev. R. F. Brown for his presence, inspiration and instruction, and help in making the district meeting a service of helpfulness toward the crystallization of deaver purpose for a greater service for the Master.

Last—A special vote of thanks to Mrs. B. R. Beeler for leading the song service and solo, Miss Margaret Yeager for presiding at the organ, Miss Lorena Walcott for solos and work as Recording Secretary, Brother Morris for his untiring efforts for our comfort, and the young people of Graford for their inspiring music.

(Signed) MISS EMMA BEELER,
MRS. A. L. HOWARD,
MRS. WOODS,
Committee.

JOINT MEETING OF BOWIE AND DECATUR DISTRICTS.

The joint meeting held by the Bowie and Decatur Districts was an inspiration and a blessing; inspiring, because of the desire to teach and to be taught, and a blessing, because of the spirit of Christian fellowship existing between members and visitors as well as between host and hostess.

This meeting was looked forward to with much pleasure on account of the coming together of familiar faces of the conference and district members. We were fortunate in having with us Mrs. L. P. Smith, Mrs. W. Williams, Mrs. J. S. Fulton and Mrs. Frank Bennett, of the conference body; also Miss Leah Roberts, our missionary to Mexico, who gave out many interesting facts concerning her work among those people, covering a period of twenty-six years; also of the condition of the country and the present revolution.

With these able and noted women the subject of missions from the year one down to the present time (especially the present time) was discussed. The two Secretaries, Mrs. J. Graner, of the Bowie District, and Mrs. Roark, of the Decatur District, conducted the work in a masterly manner, giving due notice to each department of work in their respective fields.

The missionary work, through the management of the Missionary Council, is being so systematized that the conference and societies are seeing visions of a great harvest in world missions such as has hitherto been unrealized, and with such hands of willing workers in his name, surely the Master's work will go forward at a very rapid rate.

The demonstration given by the young people's auxiliary of Alvord was one of the special features of the institute and worthy of much praise. Their efficient practice in parliamentary usage showed careful study to which older heads must needs lift their hats. Also an ideal executive meeting by the Decatur ladies was due much credit. The people of Alvord will long be remembered for the splendid way in which they opened their doors to receive us. We were met at the train by a committee and conducted to the waiting room where was printed a sign, "No smoking allowed," and just beneath it, "Women." Well, a hint to the wise was sufficient, so there was no trespassing. The missionary spirit prevailed throughout the session and ties of love already existing were strengthened to a finished product.

The session closed by singing, "Breathe Breath Divine," and with hearty good-byes we departed to our different homes, realizing the many, many things in life to be thankful for.

IDA CUNNINGHAM, Sec.

Henrietta, Texas.

TO MISSIONARY METHODISTS.

In the Seven Devil Mountains, in the territory of the Hugo District of the East Oklahoma Annual Conference, there is missionary territory and there are missionary opportunities as urgent and appealing as in any of the mountain districts of Tennessee, Georgia, or Kentucky. In these mountains, between Little and Kiamichi Rivers, there are eight country towns with postoffices, with a population of something like three thousand virile, promising and needy people, in the territory

Sister: Read My Free Offer!



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

I INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT

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

served. One man this year has been our representative in a space eighty miles by one hundred and twenty miles. The Presbyterians have workers among the Indians, but no other Church is at work in this section. Our man has received from his work this year about thirty dollars, part of which was in "kind." We must serve this territory, save these people and control the society and civilization of this section. The Board of Missions of East Oklahoma Conference is unable to take care of the situation, with the other pressing demands made upon it by its rapidly developing territory. Ten thousand white Americans in Hugo District are not being reached by any authentic Church today.

On November 11, 12, in the mountain section referred to, there is to be a sale of Indian lands, which will bring in to that country a number of new and permanent settlers. We have secured a reservation of twenty acres of land near Cloudy, Oklahoma, the central point for the territory. This land will not be bid upon, but sold to us at the minimum price of \$137.50. Adjoining lands will certainly sell at the sale for twenty dollars per acre. Upon this twenty acres the Government estimates forty thousand feet of pine timber, and ten thousand feet of hardwood. An expert timber man went over the tract with me last week, and says there are forty thousand feet of pine in thirty trees, with twenty to thirty thousand feet more in smaller trees available for use. We want to purchase this tract, every foot of which is fine farming land after the timber is removed; build a parsonage and church, and let a man live upon the twenty-acre tract and serve the mountain territory mentioned. This year our preacher, Rev. A. F. May, has lived with his family in a tent and in his wagon. A home, with a few acres that can be farmed, and a church in which to work, will make it possible for this man, who has wrought under difficulties comparable only to those of the early pioneers of Methodism, to succeed in planting permanently our Methodism in that section. Later it is our hope to establish at least a ten weeks' summer school at Cloudy upon this land, and to work out other plans suitable to the needs of the country to be served. At present our great need is a base of operations. This land will be held for us until the sale, November 11 and we must buy before then or bid in the open market at three times the price. It will require some additional money to cut the timber, prepare it and put up the buildings. I am appealing for contributions for that purpose—to buy the land and erect the church and parsonage. To be of use contributions would need to reach us by November 1. No appeal of recent years, in my judgment, represents a more needy or imperative call to the missionary impulse of our people. Contributions may be sent to Mr. W. H. Darrough, District Lay Leader, Hugo, Oklahoma. He will publish a list of contributors later. Mr. Darrough will have in charge the purchase of the land and erection of the buildings. This is an appeal for a base of operations to serve a wholly neglected, woefully needy and wonderfully promising population of American citizens denied the privileges and advantages of our day by their mountain situation. Help us. Eventually we hope to work out three centers of work in this territory, on this same plan, at Cloudy, Ida, and Smithville. The remaining two must wait for another Government allotment. Let us not fail in this first call.

R. T. BLACKBURN,
Presiding Elder.

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

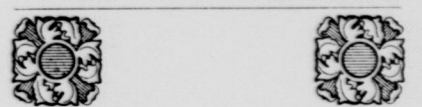
There are about as many different miles as there are countries. Certainly a mile does not mean the same thing everywhere. In the United States and in England a mile is 1760 yards. But the Irish mile is 2240 yards and the old Scots' mile, still used in the Highlands, is 1976 yards long. The hardy Swiss are content to walk 9153 yards up a Swiss mountain and then call it only a mile. The Swiss mile is the longest of all. The Prussian mile is 8237 yards, the Danish 2244, the Turkish 1826 and the Italian 1766.—The American Boy.

Loss of appetite is an ailment that indicates others, which are worse—Hood's Sarsaparilla cures them all.

We never know for what God is preparing us in his schools—for what work on earth, for work in the hereafter. Our business is to do our work well in the present place whatever that may be.—Dr. Lyman Abbott.

The most I can do for my friend is simply to be his friend. I have no wealth to bestow on him. If he knows that I am happy in loving him, he will want no other reward. Is it not friendship divine in this?—Thoreau.

There's As Much Difference In Sewing Machines As There Is in Automobiles



This may not be information to you, but it serves to emphasize the fact that the Advocate Machine is different from any other machine unless it is a machine that usually sells for \$75.00.

If it were just an ordinary "makeshift" of a "contraption" put up to sell, we would not receive so many letters of commendation from readers of this paper who are satisfied owners of the Advocate Machine.



A NEW MODEL DROP HEAD, AUTOMATIC LIFT.

The very last word in Sewing Machines and sold to you with a guarantee of the factory and ours. You are thus doubly secured. You absolutely take no chances. The Machine is shipped direct from the factory to your station, freight prepaid.

It is none too early now to order for Christmas delivery. You can get one with the usual promptness, but if you desire we can arrange the shipping date so as to reach you about that time.

\$25-50

Includes the Machine freight prepaid and one year's subscription to the Texas Christian Advocate.

ORDER NOW.

Address

BLAYLOCK PUB. CO.,
Dallas, Texas.

THE PASSING DAY

Tremendous loss of life is reported by both the Germans and allies in the fighting during the past ten days. The losses on both sides have been greater than in any other previous engagements since the first crack of "musketry" on Pelagian soil. The real scene of activity now is among the Yser Canal, which the Germans succeeded in crossing last Saturday. Their advance, however, has been checked by the stubborn resistance from French, British and Belgian troops. Along the coast, where assistance is lent, the allies by the warships of Great Britain and France, the Germans have found progress slow and the "going hard." Along the old front, stretching from the River Oise to the Meuse, from which the Germans withdrew their best troops to strengthen the army which is attempting to advance along the coast, the French have been taking the offensive and to the north of Soissons have been engaging in an artillery duel with the Germans, in which they have destroyed several of the German batteries. They seem to have been playing at this game for some time, for the last three reports from Paris have announced the destruction of German guns. In Southern Poland and in Galicia battles are being fought, but without decisive results. The Russians, however, have crossed the Vistula north of Ivanogrod with a fresh army corps, which should have marked effect on the fortunes of the battle. They appear from their own account to be breaking down the resistance of the Austrians south of Przemyel and throughout Galicia, where fighting of the most stubborn character has been going on for weeks. The fear of Zeppelin raids in London has not waned in the least, and the report of the building of a new "flotilla" of these dangerous air craft to be put into commission will increase the British tendency to look upward. The end of the war is not yet even forecasted; it may be dreamed of by some—only dreamed—and the great slaughter goes on.

Burt M. McConnell, who accompanied Stefansson, the Arctic explorer, believes he is alone and drifting on moving ice probably 150 miles north of the Alaskan coast. McConnell and two companions, Ole Stefansson, Ole Anderson and Storker Storkersen on April 7, last, when the party had reached the continental shelf, discovered by the Duchess of Bedford expedition in 1906. The three returned to civilization and Stefansson went north, intending to reach Banksland. Stefansson probably is being carried by the ice sheet. He has dogs, food, other supplies and a sled that can be used as a boat and McConnell thinks Stefansson and his companions can outwit the forces of storm and hunger.

Whether State bonds of \$35,000,000 shall be issued for the purchase of cotton will be voted upon by voters in South Carolina at the November elections. The special session of the Legislature has passed a bill presenting the question practically as a referendum.

John S. Leahy has been appointed Administrator of the late J. W. Campbell, the St. Louis railroad promoter. Mr. Leahy's bond was fixed at \$100,000,000. This action was taken at the request of attorneys for nephews and nieces of Mr. Campbell, who are contesting his will, which left the entire estate to his widow and daughter, with the provision that ultimately the property should go to St. Louis University for the establishment of hospitals and strengthening the medical school. Mr. Leahy will supplant the Mercantile Trust Company of St. Louis, which was made administrator of the estate by the terms of the will.

George C. Deming, senior editor of the Palestine Daily Visitor, and one of the oldest and most highly respected citizens, died last Friday. Deceased was 90 years old. He was one of the oldest Masons in Texas, being a member of the local lodge a score of years. The funeral was held Sunday.

Controller Lane expressed the opinion that the liquor regulatory laws of Texas are not worth the paper they are written on. He said recommendations for better liquor laws are useless and for that reason none will be contained in his annual report. He considers it a waste of time to make recommendations relative to liquor laws.

Jess Smith, the young son of Mr. and Mrs. A. W. Smith, of Carrollton, a member of a moonlight picnic party, was drowned in the Carrollton dam last Thursday night. The body was recovered within a few minutes after he fell into the water but life was extinct.

Postmaster General Burleson has put into effect a schedule of injury and death benefits for postoffice employees. Postal clerks, carriers, rural carriers, special delivery messengers, railway mail clerks and their supervising officers, postoffice inspectors and all subordinates are entitled to benefits under the new ruling. If a postal employee is killed while in performance of his duty his family is entitled to \$2000 cash. This sum cannot be used to pay debts but goes to the dependents of the dead employee. If injured while in performance of duty postal employees are entitled to their full salary during one year of disability and 50 per cent of their salary during the second year of their disability. Nothing is paid after twenty-four months.

Followers of Wilbur Glenn Voliva, overseer of Zion City, Chicago, were ordered to resist vaccination by State health authorities even if they had to use shotguns. Voliva's instructions were delivered after health inspectors had declined to use a serum to check the spread of smallpox in Zion City. The Zionists' religion forbids vaccination.

Mrs. Agnes L. Riddle, Progressive candidate for Secretary of State in Colorado, is making a vigorous campaign in all parts of that State. "If elected I will not tolerate bossism in any form," she is telling her hearers. "My God

is my only God." Nine other women are seeking offices on the Republican, Democratic and Progressive tickets. All three parties have named women for the office of Superintendent of Public Instruction—Mrs. Mary E. C. Bradford, Democrat; Miss Katherine L. Craig, Republican; and Mrs. Florence Dick, Progressive.

A large crowd of Houstonians visited the ship channel and touring basin below Houston last week to witness the departure of the steamship Dorothy, which has just finished unloading a cargo of coal at Clinton, and also to see the ship turn around in the basin. This boat was the first ocean-going freighter to enter the turning basin. All who witnessed the scene were well pleased with the way the large boat came around, which showed that both the channel and turning basin had an abundance of depth. The Dorothy will proceed to Florida, where a cargo of lumber will be taken on.

According to figures made public by the Secretary of the Treasury, 357,598 returns were made under the income tax law during the fiscal year just ended. The estimates on which Congress worked gave a total of 425,000 taxable incomes. These estimates did not include incomes between \$3000 and \$4000. According to this statement, 79,426 returns were made on incomes between these limits, so that the total discrepancy between the estimates and the incomes is \$146,828. Unless the experts who figured out the "taxables" when Congress was working on the income tax law were far at sea in their calculations, there are more than 140,000 income tax dodgers who have evaded the internal revenue collector and failed to pay their share of the toll. There is little doubt that the law will be made to catch up with violators, for, as a revenue producer, the law has fallen considerably below expectations, turning in about \$28,000,000 for the payable ten months of last year instead of about \$45,000,000, as had been expected. Not a single class of incomes lived up to the expectations of the law. The \$5000 to \$10,000 class, however, the discrepancy was greatest, the estimates being 178,000 and the returns 101,718. Incomes from \$4000 to \$5000 were only found to number 114,484, while the estimate was 126,000.

Governor Colquhoun in a farewell message to the Legislature reviewed the situation as regards the cotton grower and business conditions as a result of the war. He referred to his appeals for legislative action to relieve the situation and says the State and Nation have been inactive. "We are left, therefore," says the message, "to contemplate one of the most peculiar tragedies any part of this Nation ever experienced. It is part of a great giant like our Nation and our State by their own inactivity has become so pitifully weak and inefficient." Only one remedy is left, says the Governor, and that is a moratorium, which would suspend all payments in January and which is opposed by the present Legislature. The Governor predicts physical suffering, and wrote, "We build monuments to the heroes of the battlefield and neglect the heroes of the cotton field."

The charter of the Dallas and Southwestern Motor Way Company, formed for the purpose of constructing a motor road from Dallas, Texas, to a point on the Red River in Red River County to Del Rio, an estimated distance of 800 miles, was filed Oct. 21, in the office of the Secretary of State. The principal place of business is to be in Dallas and the capital stock is \$25,000. It is proposed to build a motor road from Dallas, Texas, to Del Rio, passing through the counties of Dallas, Tarrant, Johnson, Somervell, Erath, Bosque, Hamilton, Mills, Coryell, Lampasas, San Saba, Burnet, Llano, Mason, Kimble, Edwards, Kinney and Val Verde. Another road is to extend from Cedar Knoll, in Somervell County, to Waco, traversing Somervell, Erath, Bosque, Hamilton, Lennan Counties. Another road will extend from Dallas through Denton, Collin, Rockwall, Hunt, Hopkins, Delta, Lamar and Fannin Counties to a point on Red River in Red River County.

O. V. Allen, Treasurer of the State of Idaho, plead guilty at Boise City last week of embezzling State funds and was sentenced to from five to ten years in the penitentiary. He began his term at once. The shortage of Allen so far disclosed amounts to \$70,000. Fred M. Coleman, deputy State Treasurer under Allen, for time, was arraigned on a charge of embezzling \$22,500. He was held for trial under a bond of \$5000.

In Houston last Thursday Albert Lynch, a structural steel worker, while riveting beams together at the pinnacle of the framework, ten stories above the street, was accidentally struck between the eyes with a ten-pound hammer. He was knocked unconscious and began sliding off the beam on which he had been sitting. "Red" Riley, another steel worker, leaped from another beam, caught Lynch just as he started to fall and tied him with a rope to the beam. Then with the aid of the derrick, with the unconscious man tied on and four others riding it, the beam was lifted slowly out of place, swung out over the street and gently lowered to the ground. Lynch was removed in an ambulance. He will recover.

The Fall Mail Gazette says that the Duke of Roxburgh, captain of the Scots Guard, was wounded while on service in France. His wounds have, however, been reported as being not dangerous. The Duke of Roxburgh is well known in the United States, especially in New York, where, in 1903, he married Miss May Goelet. The couple have one son, the heir to the dukedom, who was born September 8, 1913.

The proposal to issue \$250,000,000 in currency, for depositing in Southern State and National banks with an agreement that it was to be loaned to the producers of cotton and tobacco at not exceeding 4 per cent interest was defeated in the House October 21 by a vote of 91 to 123. The proposition, brought from the Rules Committee as an amendment to a pending currency bill, was first shown of several features the author regarded essential, and then the main idea killed outright. Mr. Burgess was the only member of the Texas delegation present who voted against the cotton amendment. All the Oklahomans in Washington supported it. The proposition received the support of three Republicans, and one of them was Mr. Morgan, of Oklahoma.

The Sacred Harp Association of Texas, composed of twelve county and district organizations held a three days' season of song in Dallas last week. The session was opened Friday morning with prayer, by the Chaplain, W. A. Jones, of Dallas. A short talk was then made by the President, M. S. Steger, of Carthage. Among the old song leaders were W. T. Coston and T. V. Daniels, of Dallas; J. W. Miller of Athens; J. M. Murphy, of From; G. C. Whitely, of Temple; Frank Mannel, of Jacksonville; R. S. Whitely, of Dallas, and Wiley Whitely, of Gladen, Tennessee. The Association takes its name from the title of a book of old-time hymns, which were compiled and sung in the churches of the South before the war. The music is written in characters that are Greek to many of the present generation of vocalists.

Peace commission treaties of the kind negotiated between the United States and many foreign countries were spoken of by President

Wilson at Pittsburgh, Pa., Saturday, as the means for "shedding light" on disputes which will make the use of force unnecessary. President predicts that after the war, peace treaties have been discussed for a year, as provided in these treaties, cannot will not be found necessary to settle them. The President addressed a mass meeting in celebration of the seventieth anniversary of the Y. M. C. A. movement, and "cast about the lesson of Christianity, urging young men to be progressive and work for the public welfare.

One cargo of cotton and one of wheat were exported from Galveston on October 23. The steamship Fagerton, flying the British flag, steamed from port at 11 a. m. The cargo of cotton, valued at \$54,980. The cargo of wheat, valued at \$226,560. The clearance of the vessel was for "the United Kingdom or continent." Wheat and cotton are commencing to move out of the port at a satisfactory rate.

Texas bankers can now substitute notes of their customers for emergency currency without having to wait for the Treasury Department's approval of such substitutions. A request from the National Currency Association for Dallas for permission to make such substitutions has been favorably passed on by the Treasury Department. Notice of that fact reached the local association, heretofore bankers in the local branch of the association wishing to substitute notes as collateral for emergency currency for such as have become due have had to wait about two weeks until they receive notice of the Treasury Department's approval of such substituted collateral. Under the new ruling they will be able to make the change within two days.

More than seventy British warships are hunting the coast or near the coast as a large fleet in the Atlantic, Pacific and Indian oceans, seeking to destroy them, according to a statement issued by the Admiralty outlining the steps that are being taken to protect commerce. The hunted cruisers include the Emden, which has sunk or captured twenty British vessels to date in the Indian Ocean, and the battles, which has taken thirteen British ships in the Atlantic.

Efforts to evolve a plan that will result in the farmers of the South holding their cotton for a price by a committee of bankers, headed by J. A. Kemp, of Wichita Falls, has announced that this action follows the meeting of the Texas Bankers' Association, which held its annual session in Dallas last week without arriving at any definite plan for relieving the situation. Considerable difference of opinion developed among the members of the association when a recommendation was made looking to action that would establish the price of cotton at 8 cents a pound. At that point, the session broke up. Kemp, however, announced that he did not consider it the business of the bankers to establish the price of cotton. His opposition resulted in no vote being taken on the resolution.

All 24-hour records for export business in wheat at Chicago since European hostilities began were surpassed by the total last Friday, 3,000,000 bushels. The broadening out of trade was accomplished by rumors that agents of the German and English Governments have been in active competition. General European need of wheat from Uncle Sam was emphasized by emphatic advice that despite recent reports of a surplus in Mexico, the United States surplus in Australia and by reports that the yields in Canada were worse than had heretofore been made known. Corn, and to a slight extent other cereals as well, were largely affected by the German's wholesale destruction of steamships that trade with Argentina.

The board of directors of the Chamber of Commerce of the United States recently met in New Orleans, and thereafter began a tour which included Houston and Dallas, Texas, Kansas, Shreveport, Memphis and other cities. The Dallas Chamber of Commerce entertained the visiting board last Friday and so entertained them with the "Dallas spirit," that the guests departed with the unanimous declaration that the visit to the "city of the hour" was not only a revelation, but the most significant feature of their trip. A large Reception Committee from the Dallas Chamber of Commerce met the board at the Hotel McManis, and escorted them to the Country Club where breakfast was served. At night a banquet was given in their honor in the Adolphus Palm Garden.

A dispatch from Biarritz states there is no truth in the report of the death of Porfirio Diaz, President of Mexico. He is believed to be suffering from slight gastric trouble, but otherwise his health is good.

Eleven persons were drowned at San Antonio last Friday afternoon when the San Antonio River transformed from a lazy, quiet stream into a raging torrent. The river had been held back for a time by a bridge above the business section. The rapidly spreading waters soon reached the basements of many of the business houses in the vicinity of the river. Comparatively little damage was done to property, but five houses were sent to one and succeeded in rescuing all who were in danger. All bridges were washed away. There will be no train service for several days on account of washouts between Port Lavaca and Piacola.

The North Texas Wholesale Grocers' Association met in Dallas Saturday and entertained as guests members of the South Texas Wholesale Grocers' Association. They discussed matters pertaining to their business and adjourned without taking action on the cotton problem. They did, however, discuss this matter, but a resolution asking farmers to put cotton in circulation as security was withdrawn without a vote being taken upon it. President Hughes addressed the meeting, which was attended by about fifty members of both organizations, and speeches were made by Paul Wanles, of Fort Worth; W. T. Penick, of New Orleans; I. W. La Ratt, of San Antonio, President of the State Wholesale Grocers' Association; Morris Stern, of Houston, former President of the State organization; W. D. Cleveland, of Houston; Wiley Blair, of Wichita Falls; C. H. Platter and John J. Simmons, of Dallas.

The body of Geo. H. Herman, the millionaire philanthropist of Houston, who died in Baltimore, October 21, reached Houston last Saturday. Accompanying the body from Baltimore were J. J. Settegast, Jr., and T. J. Ewing, of Houston, and Mr. and Mrs. Sam R. Gray, of Washington, who came to Houston to attend the funeral. When the body arrived Mayor Campbell, the City Commissioners and about 100 citizens were present at the depot to pay their respects to the memory of the philanthropist, who in June of this year gave to the city a park site valued at \$500,000. To do honor to his memory a public funeral was held at the city auditorium last Tuesday afternoon.

Preceding the public ceremonies at the auditorium private services were conducted at the home of T. J. Ewing where Mr. Herman lived. Over a hundred representative citizens from Houston and other points acted as honorary pallbearers. At the close of the public funeral exercises at the auditorium, a large number of citizens were present at the private funeral services, which were held at the home of T. J. Ewing. The body was buried in the city cemetery. The funeral services were held at the home of T. J. Ewing, which was valued at three and five million dollars, to the city of

cotton be stored in them to protect it from the weather. The farmer himself can supply all the protection necessary if he merely wants to hold his cotton for better prices. Something under it to protect it from the damp ground and something over it to protect it from rain will fill the bill."

The Daughters of the Confederacy at Austin issued a statement extending their thanks to members of the Legislature for having declined to entertain the recommendation of the Governor to rearrange the floor space of the departments in the capitol building. Bills were introduced in both branches of the Legislature, but died on the calendar during the last special session. The effect of the rearrangement would have been to dispossess the Daughters of the Confederacy of their quarters in the State House.

The validity of Oklahoma's "Jim Crow" law is being argued before the Supreme Court at Washington and will be determined by that body. In addition to the usual "Jim Crow" requirement of separate cars and waiting rooms for the white and negro races, the Oklahoma statute permits the railroads to use their cars, sleeping cars and dining cars exclusively for one race. The railroads contend that this is a justified distinction in service, as not enough negroes desire these facilities to pay the railroads for furnishing separately.

One hundred and fifty-seven former inmates of Buckner's Orphan Home attended the twelfth annual reunion held at the home east of Dallas Saturday and Sunday. Dr. R. C. Buckner, founder of the home, preached the annual sermon in the chapel Sunday morning at 11 o'clock. He took for his text, "Living for Others." Those present promised to make an effort to raise \$1000 for the institution during the next twelve months. The women also stated that they would spend their leisure moments in making clothing for the orphans.

Among the nominations made by the President which at the adjournment of Congress were unacted upon and which will have to be nominated again at the session beginning December 7, were fifty-five postmasters. The President has the power to make recess appointments to these places, who will serve until regular nominations are confirmed by the Senate.

Governor Goldsborough, of Maryland, was operated on at Annapolis, Md., Saturday following a severe attack of appendicitis. Dr. Thomas Cullen, operating surgeon, stated that while he found the appendix in very bad condition he believed that the Governor would recover.

All records for continuous sessions of Congress were broken last Saturday. Congress has been practically in continuous session since April 7, 1913—567 days. The next "regular" short session begins December 7, and ends March 4. Congress adjourned sine die Saturday afternoon. Southern Democrats, blocked in attempting to secure cotton relief legislation by lack of a quorum in both the Senate and House gave up their filibuster and consented to adjournment. By moving the clock ahead, the Senate and House both "jumped" the adjournment hour for 4 o'clock. The House adjourned at 3:21 and the Senate adjourned later, after the adjournment of the record-breaking session came at four. The end of the session was not accompanied by any of the scenes that generally mark a winding. There was a round of hand-clapping as Speaker Clark thanked the members for their faithful services and then almost everybody dashed for a train.

It is announced from Washington that the Postus J. Wale cotton pool plan which contemplated the loaning of \$150,000,000 on cotton, has been received and as now agreed upon is fixed at \$135,000,000. The plan will be administered under the general supervision of a committee composed by the individual members of the Federal Reserve Board. The new plan contemplates the loaning of money on cotton to borrowers at 6 cents per pound and at a rate of interest not exceeding six per cent for a period of one year, with privilege of renewal for an additional six months.

Archibald G. McMath, formerly of Denton County, was arrested in El Paso last week for the Dallas County Grand Jury investigation into the printing of \$1,000,000 of counterfeit currency of General Villa by a Dallas Engraving firm on an order purporting to have come from General Villa. McMath was arrested on an indictment served at Fort Worth. Twenty affidavits charging forgery were filed in Justice of the Peace T. A. Work's court in Dallas late Friday afternoon against McMath by C. A. Gardiner, secret service agent of General Francisco Villa. The affidavits charged McMath with forgery of the name of General Villa to twenty separate pieces of currency purporting to be \$20 bills of the Villa government.

Ten and three-fourths inches of rain fell in Port Lavaca, Texas, last Saturday. Cholera Creek was higher than ever known. Farmers living near the creek called for help. A rescue party with five boats were sent at once and succeeded in rescuing all who were in danger. All bridges were washed away. There will be no train service for several days on account of washouts between Port Lavaca and Piacola.

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Houston for the purpose of erecting and endowing one of the greatest charity hospitals in the South.

Sir Edward Grey, British minister of foreign affairs, has assured the United States through Ambassador Page, that the attitude of the Government will permit the safe movement of American cotton to any point, including Germany, Sir Edward Grey's statement is construed in some quarters as meaning there is to be no interference with any noncontraband cargoes from a neutral country carried in neutral ships, even when consigned directly to a belligerent. The British statement as to cotton forestalled the statement of the State Department upon a request made Saturday by Senators from Southern States that the belligerent countries be asked to give assurances that shipments of cotton from the United States to neutral or belligerent countries would not be seized or detained. Cotton never has been listed as either absolute or conditional contraband, but some cargoes have been detained and certain marine insurance companies have refused to issue cotton policies.

Thos. J. Porch, a printer, who has served nine years of life sentence in the penitentiary, on a charge of murder, has made application to the Governor for a pardon. He was sent up from Mason County and it is said the evidence against him was circumstantial. It is thought his petition will receive favorable action and he will get his pardon Thanksgiving.

At a meeting of the Executive Committee of Texas Farmers' Congress held in Dallas, a commission consisting of H. E. Singleton, McKinney; P. L. Downs, Temple; J. H. Connel, Dallas, was appointed to make a tour of several Northern States to study rural conditions and methods of State institutions aiding in the development of agricultural resources, with a view to applying these means as far as conditions as far as practicable. It was also decided by the committee that the regular meeting of the congress next summer at College Station be held immediately following the two weeks' farmers' short course.

The need of additional artillerymen is pointed out by Brigadier General E. M. Weiss, chief of coast artillery, in his annual report to the Secretary of War. The shortage of coast artillery for the United States proper is far below the requirements, the report says, being short 564 officers and 10,988 men. He explains that the taking of twenty-five companies, to which must be added twenty-five in the future, for service in the Philippines, Hawaii and the Canal Zone, cripples the service at home.

In the twenty-sixth district court at Austin, an injunction was granted in the case of the State of Texas against the Emil, Ochlfre and Western Railway Company restraining the company from tearing up thirteen miles of track extending out of Dalhart. The company wanted to tear up this track on the ground that it was not being used in the operation of the road, and build the track in another direction. Under the injunction the company is enjoined from taking any such action.

President Wilson told callers at the White House Monday, that while only the end of the war would restore normal conditions, progress was being made in an effort to assist the President is much encouraged by plans for furnishing planters money and the opening of foreign markets. He said there was every reason that all ports should be open to cotton and predicted that they would be. Southern business men with whom he has talked, the President said, had not been deeply apprehensive over the situation and he added he had been confident all along that the question would work itself out with the assistance of the administration.

St. John's Episcopal Church, in Jersey City, New Jersey, known as the "Millionaires' Church," was destroyed by fire last Saturday. Only the outer walls of the blue granite edifice, erected forty-three years ago, were left. Standing beside this ruin five of the wealthiest members of the congregation, their faces, hands and clothes begrimed from their efforts to help the firemen, pledged themselves to assist rebuild the church at once. The church was valued at \$175,000.

William Averill Harriman, son of the late E. H. Harriman and director of half a dozen banks, railroad official and heir to \$75,000,000, is spending the fall on a barnstorming tour of the Union Pacific in Wyoming and Colorado, serving as a section hand on one of the railroads of which he is vice-president. Attired in blue overalls he is mixing with the section men and the ordinary day laborers along the line. The identity of the slender young man is kept from all except the two or three engineers who are with him; none of the workmen has the least idea of it. At noon Harriman's dinner is taken from a tin bucket, and he eats it in company with his fellow laborers. To them he is simply "Bill" and a cub engineer, who doesn't know much about the business, but is learning.

For one cent each the Panama Canal authorities will launder all the aprons, sheets, table cloths, towels, napkins and caps on any or all the vessels that come to the canal, thanks to Colonel Goethals. As soon as a vessel comes to one of the canal entrances it can turn over to the laundry the aprons, sheets, towels, napkins and caps on any or all the vessels that come to the canal, thanks to Colonel Goethals. As soon as a vessel comes to one of the canal entrances it can turn over to the laundry the aprons, sheets, towels, napkins and caps on any or all the vessels that come to the canal, thanks to Colonel Goethals. As soon as a vessel comes to one of the canal entrances it can turn over to the laundry the aprons, sheets, towels, napkins and caps on any or all the vessels that come to the canal, thanks to Colonel Goethals. As soon as a vessel comes to one of the canal entrances it can turn over to the laundry the aprons, sheets, towels, napkins and caps on any or all the vessels that come to the canal, thanks to Colonel Goethals.

The serious time of the war, said Lord Charles Beresford in a speech at Stafford, England, would begin when the Germans were forced over the frontier and were in their own country and with their own base of supplies. This is not going to be a short war. Lord Charles added. It would take more than six months or a year to put Emperor William on his back, he said. Nobody knew what would happen in the next great naval battle in which modern instruments of warfare were used. Lord Charles continued. The element of luck would come into play, but luck or no luck, Germany, he declared, must be humbled and humiliated. "She must lose the force of her fleet," Lord Charles concluded. "Give me the Kiel Canal and her colonies; her forts must be demolished and the Krupp works razed to the ground."

In an official statement on the subject, Secretary McAdoo, who named the date for the beginning of business by the reserve banks under authority vested in him by the currency act, said he had decided on November 16, following a conference with the reserve board and because of the emergency situation in the South, believing that the banks will be of aid to that section and benefit other parts of the country. The directors and governors of the twelve reserve banks, at a meeting in Washington recently, voted against

opening on November 16 and expressed their preference for November 30. Secretary McAdoo made it evident by his statement that under the new system, the federal government would be able to deposit in the general fund of the treasury in reserve banks to help producers of cotton. The new reserve requirements, which will become operative when the banks are opened, according to Mr. McAdoo, will release more than four hundred million dollars of money now held by national banks as reserves and will materially increase the loaning power of the banks.

Four of the crew of the American Red Cross Society were in irons when the ship reached New York last Saturday from Rotterdam. Mutiny was aboard from the time the ship cleared from New York September 12, on her errand of mercy until her return. The 155 passengers aboard said that Irishmen in the stoke hold and West Indian negroes in the galley kept up a continual warfare in which knives, revolvers, bludgeons and monkey wrenches were the weapons. One man probably prevented the mutineers from seizing the ship. That man was Emil Kovarik, the giant master-at-arms. Kovarik, singlehanded, stopped some of the fights, and in one instance disarmed a big West Indian black who threatened him with a revolver.

The Empress Eugenie is spending the autumn for the first time in her life at Farnborough. She has a heavy little foreign children staying with her and is having the time of her life. The other afternoon the Empress invited the children of the recent King and Queen of Belgium, who are Lord Curzon's guests, Admiral Beatty's young-est, and some of the younger family of Queen Mary, and all these small celebrities were allowed to do pretty much as they liked in the grounds. One of the Belgian princes found there was a piano in the music room with a German maker's name, and he set forthwith to burn it; indeed, the conflagration had advanced before it was discovered what the royal imp was up to.

Thomas J. C. Fagg, former Judge of the Missouri Supreme Court, and one of the few men of this age who know Thomas Jefferson, died in St. Louis Monday. He was 93 years old. Mr. Fagg was born on a plantation adjoining the plantation of Thomas Jefferson. At the dedication of the Jefferson Memorial here last year he made an address in which he described Jefferson's personal appearance.

The thirteenth annual convention of the Texas Fraternal Congress met in Dallas Tuesday, acting President O. B. Briggs presiding. About one hundred delegates, representing fifteen different fraternal orders are present at the meeting which will last through the day. Many ladies were present and took an active part in discussions and reports which were listed on the program. In the absence of Mayor William M. Holland, Commissioner Louis Blaylock, a leader among the Fraternities, made the formal address of welcome to the city. Mr. Blaylock spoke concerning fraternal insurance, a subject upon which he is unusually well posted.

Indications that General Carranza had agreed to retire in deference to the wishes of the American national convention at Aguas Calientes were contained in official dispatches to the State Department Monday. General Obregon and the committee which went to the City of Mexico to interview the First Chief, returned to the convention "highly optimistic," according to official reports. Officials of the Washington Government had no doubt that the two conditions which Carranza was reported to have stipulated as necessary before he would retire, namely, that the tenure of the Provisional Government be brief and that he be permitted to be a candidate for the Presidency in the elections to be ordered would be satisfactorily met by the convention.

The State Department at Washington has been requested by Japan to send the German Cruiser Geir from the port of Honolulu where she recently put in for repairs. Steps to comply with Japan's request was taken Tuesday. Honolulu port authorities were ordered to report whether the Geir is seaworthy, if so she will be ordered to depart at once.

An explosion in the store room of the Western Union Telegraph Company, in Dallas, early Tuesday morning did damage to the amount of ten or twelve thousand dollars. The entire front of the store room was blown out. On the north side something tore a five-foot hole through a ten-inch brick wall, destroying a lot of machinery in the building occupied by the Dallas Heating and Ventilating Company. Officials of the Western Union Telegraph Company are unable to account for the explosion. Manager L. D. Decker of the store room said the men who worked for the company were never allowed to bring dynamite to the place. He also said that he had never known of any nitroglycerin being stored in the building. Manager Ott of the Western Union is investigating.

It is probable that the first apportionment of the available school funds for this school year will be made November 1. The superintendent urges that the school boards of important districts give immediate attention to the selection of depositories in order that there may be as little delay as possible in sending out payment warrants.

The Illinois Steel Company launched a unique advertising campaign against "demon rum." To offset attractive brewery and distillery ads in the vicinity of their plants in South Chicago the company set up huge electric signs at points of vantage. "Did booze ever do you any good?" asked the signs in big red letters. The company employs 20,000 workmen. It is planned to change the wording of the signs each night.

Three hundred men were entombed in Mitchell mine, near Royallton, Ill., by a gas explosion, soon after the day shift entered the workings. One hundred escaped, thirty or forty dead bodies had been found at 11 a. m. and one hundred were known to be imprisoned in a lower level, which was burning. The mine is a mile from town and the explosion was heard distinctly. Everyone in town, except the telephone operator, hurried to the mine. Aid was summoned from Duquoin and Murphysboro. A rescue car was sent from Benton. No hope is held out for the 100 men known to have been working on the lower level. The flames make it impossible for rescuers to reach them.

Leading bankers of Texas, including three presidents of the leading national banks of Dallas Tuesday pledged their co-operation in a movement to prevent the sale of cotton to the Northern mills at less than 8c a pound. This pledge was given at a meeting of the bankers in Dallas. The meeting was held in pursuance of a resolution adopted by the Texas Bankers' Association at its meeting held here October 22. J. A. Kemp, of Wichita Falls, appointed at that time chairman of the committee to determine ways and means for relieving the present tense cotton situation, presided. Twenty-five of Texas' leading bankers signed the resolution pledging the bankers of Texas to co-operate in placing the price of

cotton at 8c. Copies of the resolution were wired last night to the presidents of all Southern State bankers' associations, and also to all Southern clearing house associations. A copy will be sent to every banker in the South.

Mrs. Lucien P. Smith, a survivor of the Titanic disaster, was married secretly last August in New York to Robert W. Daniel of Philadelphia, also a Titanic survivor. Mrs. Daniel lost her first husband in the disaster. Daniel was picked up out of the sea and rescued by the lifeboat which carried the former Mrs. Smith and Mrs. Madeline Force Astor, widow of John Jacob Astor. Mrs. Daniel is the daughter of Representative James Hughes of Huntington, West Virginia.

Total exports to Europe from Galveston Monday aggregated \$2,052,312, by far the heaviest day of the season. The cotton exports were 35,816 bales, valued by the shippers at \$1,242,996. The wheat exports were 703,183 bushels, worth \$209,316 at the market price. Seven steamships were cleared by customs officials during the day, the biggest day of the year.

Everything in this world has a meaning. Your deeds and language and bearing all have significance. "I didn't mean anything," is the common excuse for words or actions which have wounded somebody. O, but you did mean something, my friend. You may not have meant what others understood of you, but you meant something. There is absolutely nothing insignificant.

TEXAS CONFERENCE BROTHERHOOD NOTICE

Brother J. T. Kirkpatrick, of Corrigan, died October 17. Your mortuary is now due. Please do not wait until conference, but send now. A. P. BRADFORD, Sec-Treas.

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 hindrance and invite all. JNO. R. MORRIS, P. C.

The presiding elders of Central Texas Conference will please meet in the stewards' room in First Methodist Church, Hillsboro, November 10, at 2 p. m.

Rev. J. N. Vincent is Statistical Editor for Cisco District. Hand your reports to him first morning at Hillsboro.

Pastors, send at once to Smith & Lamar for new blank reports. The old blanks will not do. C. E. LINDSEY.

The Committee of the First Year will meet Tuesday, November 10, at 10 a. m. at the church. Those members of the class who have not completed their examinations will meet the committee at that time. Those who have will please hand their certificates to me not later than Wednesday morning. C. L. BROWNING, Chairman Committee.

CHURCH EXTENSION NOTICE CENTRAL CONFERENCE.

If you contemplate applying to the Conference Board for aid on church or parsonage, procure blanks from Rev. C. R. Wright, Fort Worth, Texas, and after filling out your application accurately, be sure that it is in his hands not later than the first day of the conference session. This is important, attend to it now. J. J. CREED, President Board.

The class of the second year will meet committee at such place as the host will designate at 1 p. m. Tuesday, November 10. Let those who attended summer school and those who took correspondence course bring certificates and grades. M. A. TURNER, Acting for Committee.

BOARD OF MISSIONS.

The Board of Missions of the Central Texas Conference will meet in the Methodist Church at Hillsboro, Tuesday, November 10, 2 p. m. Every member of the Board is urged to be present at this time. Let the Chairman of the various committees be present.

W. H. MATTHEWS, Pres.

M. S. HOTCHKISS, Sec.

REMEMBER THE SUPERANNUATES.

To the Brethren of the Central Texas Conference: In these times of stress and strain let us not forget the superannuates. Even if every dollar of the assessments is paid the amount will be insufficient to meet the actual needs of these disabled, but honored sons of God. The laymen are urged to co-operate heartily with pastors that full assessments may be reported. E. P. WILKINS, Chairman Joint Board of Finance.

SPECIAL NOTICE.

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

BIBLE CLASS FEDERATION-IMPORTANT.

Rev. Clas. D. Bulla, superintendent of Wesley Adult Bible Classes, has authorized this scribble to call a meeting of the representatives of such classes in the Central Texas Conference to convene at Hillsboro at 3 p. m., Friday, November 13, for the purpose of organizing a Conference Bible Class Federation. Representatives from many sections of the Conference can leave home in the early morning, attend this meeting and participate in the organization, and get home again the same night. Owing to the fact that Hillsboro will be entertaining the conference, delegates to this meeting will be expected to take care of themselves. This will be the first conference in Texas to organize such a federation. Let each Bible Class send at least one delegate. E. HIGHTOWER.

INCREASE IN ASSESSMENTS, CENTRAL TEXAS CONFERENCE.

Let us rally to the call of our General Board of Missions. For several years we have made

no advancement in our assessments and none in our collections, for missions. The calls by our General Society have passed unheeded. The General Board has made considerable increase in the assessments on the Church, and the Central Texas Conference is called on for its part of the forward movement. Let us do our best and cheerfully assume our part. This is no time for retrenchment. The opening fields, and greater needs caused by war conditions in the East call on us for great enlargement.

Our advancement in missionary matters has not kept pace with the advancement in other lines of Christian endeavor.

For reasons, the Central Texas Conference is less able to undertake this increase than many others, but let there be no hesitancy on our part to "attempt great things for our God."

If the war in Europe does not terminate soon, it will be difficult for us to meet this increase; should it close soon, great prosperity will come to this nation. There will be a demand for everything we can spare, and high prices will be paid.

The assessments for Foreign Missions is \$20,850 and for Home Missions, \$6,672 for next year. This gives total increase of \$8,422. Let us with unflinching courage undertake this greater task. M. S. HOTCHKISS.

TEXAS.

Committees on Examination will take notice of the places where they are to meet, and make their calls accordingly: Admission on Trial will meet in the First Presbyterian Church, Class of the first year in the First Methodist Church, Class of the second year in Wesley Chapel, Class of third year in the First Christian Church, Class of the fourth year in the First Baptist Church.

JAS. F. CARTER, Pastor.

The railroads traversing the territory of our conference have been asked to give us the usual rates for our session at Bay City, and the report of their action has not reached my hands. I feel sure we will get the rates. Ask your agent a few days ahead, and if he has not received instructions, buy to nearest junction point and then rebuy. If you can't get rates at all, take receipt, and present it at conference and we will try to get a refund. Dates of sale asked for November 16 and 17, with return limit to 25th. O. T. HOTCHKISS, Sec.

There is so great a change in the statistical blanks for conference reports that all of the pastors had better get them before leaving home, and fill them out. The man who depends on making them out after getting to conference without first having gotten the data before leaving home, will not be able to make a complete report. This is the beginning of a new year, and I beg the preachers to be very careful in making out their statistical report, so that the errors may be reduced to the minimum. O. T. HOTCHKISS, Sec.

It is now four weeks since I gave notice to all preachers of 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 assignments. 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 me the names of your wives, there will be no entertainment for them. Remember this. It is your mistake, not mine. JAS. F. CARTER, Pastor.

Class of the third year is called to meet at the Methodist Church in Bay City Tuesday morning, November 17. Those who have passed at Georgetown or done work through the correspondence school will send their papers to Rev. L. B. Elrod, at Jacksonville. Send your sermons also to him. E. L. SHETTLER, For Committee Third Year.

The Committee and Class of the Second Year will meet in the Methodist Church at Bay City on Tuesday, November 17, 1914, at 2:30 o'clock, p. m. for examination on the course of study. Members of the class who have done their work with the Correspondence School, or at the Summer School of Theology, will please report to me at once, enclosing their certificates. D. H. HOTCHKISS, Chairman. Crockett, Texas.

The class for admission on trial in the Texas Conference will meet at the Methodist Church in Bay City, Tuesday morning at 9 o'clock. Nov. 17. Let members come prepared for written examinations. S. W. THOMAS, C. U. McLARTY, C. B. GARRETT, Committee.

NORTH TEXAS.

NORTH TEXAS CONFERENCE-VERY IMPORTANT NOTICE

I have been transferred to the Los Angeles Conference and have asked Rev. L. D. Shawyer, Krum, Texas, to act as Secretary of the Board of Church Extension until the meeting of our conference. All communications will therefore be addressed to him. J. H. GRIFFIN, Sec. N. Tex. Conf. Bd. Ch. Ex.

Will the presiding elders please send me at once the names and addresses of all applicants for orders and for admission on trial.

Will those who desire entertainment for their wives please notify us not later than Nov. 10. On account of the large number of trains entering the city, the hourly arrivals of interurban cars from Dallas, no attempt will be made to meet incoming trains. The church is on West Main Street and all Sears street cars pass the church doors. Arriving come at once to the church to receive your assignment. Chairmen of Examination Committees will receive due notice of the meeting place of their committees. E. L. EGGER.

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 notify me how many copies you can let me have and I will send the necessary postage. Notice regarding railroad rates, etc., will appear in the Advocate soon. Sherman, Texas. R. G. MOOD, 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.

CLASSIFIED ADVERTISEMENTS

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

AGENTS WANTED.

GREAT opportunity is offered to every woman to earn money. No experience or money required. Address NATIONAL NOVELTY CO., 3822 Baring St., Phila., Pa.

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

AGRICULTURAL IMPLEMENTS.

EVERY Plows, Harrows, Planters, Cultivators are up to date labor-saving, horse-saving and money-saving tillage implements. Visit us when you come to Dallas. Write for our farm year book. B. F. AVERY & SONS PLOW CO., Dallas.

MANURE spreaders. It is a good time to invest in these sure-shot money-makers, and we have the sort you'll want when you see. Now is the time. B. F. AVERY & SONS PLOW CO., Dallas.

BUSINESS OPPORTUNITIES.

FREE FOR SIX MONTHS—MY SPECIAL offer to introduce my magazine, "INVESTMENT FOR PROFIT." It is worth \$10 a copy to anyone who has been getting poorer while the rich, richer. It demonstrates the REAL earning power of money, and shows how anyone, no matter how poor, CAN acquire riches. INVESTMENT FOR PROFIT is the only progressive financial journal published. It shows how \$100 grows to \$200. Write NOW and I'll send it six months free. H. L. BARBER, 435, 28 W. Jackson Blvd., Chicago.

CONFERENCE EVANGELIST.

Am ready to book dates for meeting for ensuing year. Write me early. J. C. WILSON, Conference Evangelist, Alpine, Texas.

GET A FEATHER BED—SAVE \$7.50.

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

HELP WANTED.

WANTED—Railway mail clerks. Commence \$75.00 month. 3000 appointments coming. Sample examination questions free. FRANKLIN INSTITUTE, Dept. M-102, Rochester, N. Y.

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

WHITNEY—A CORRECTION.

In referring to the Colorado District camp meeting held by Rev. M. S. Hotchkiss, in the Whitney field note, I said 134 conversions and not 14 as you have it. There should have been a 3 between the figures 1 and 4. Please make correction.—Joseph B. Dodson.

RESOLUTIONS—MRS. E. O. BLACK-SHARE.

Whereas, God, in his infinite wisdom, has called from our midst our beloved sister, Mrs. E. O. Blackshare; therefore be it

Resolved, That in her death the Missionary Society has lost a useful, honored member, and the community a faithful friend. To the Missionary Society she was ever faithful, as a friend she was true, responsive and appreciative, was quick to discover the good in those about her and ever remembered by word and deed to sympathize and encourage. Her spirit of helpfulness was not limited to her immediate circle, but went beyond and sought to cheer and uplift the poorest and neediest.

We hereby express our deep sorrow at her death and our appreciation of her loyalty and devotion to our society and its work.

Resolved, That a copy of these resolutions be recorded in the minutes; that the Secretary send a copy to the bereaved husband and mother, also furnish the Advocate a copy for publication.

MRS. J. W. MOORE.

MRS. CROSS RANDLE.

MRS. R. H. WHALEY.

RESOLUTIONS.

Whereas the preachers and their people throughout the Gatesville District were shocked and deeply grieved when they learned of the drowning of Brother Neal W. Turner, his son, Hermon Turner, the Church recognizes the loss of one of its most gifted, consecrated, and useful ministers.

That his good wife and true helpmate and sweet little daughter, Edith, have lost a true companion and strong support as well as a loving and heroic father.

Resolved, That we express to all the bereaved, including Brother Wooley and family,

HONEY.

SOUTHWEST Texas honey, none better. Two sixty-pound cans comb for \$12.00; two sixty strained, \$10.00; 10 one-gallon buckets comb for \$13.00. Freight 60c per 100 pounds additional. W. H. LAWS, Beeville, Tex.

PURE extract honey in 60-pound cans, two in case, 9 cents pound f. o. b. Taylor, Cash with order. One gallon prepaid to any place in United States, \$1.75. B. ROBINSON, Taylor, Texas.

MISCELLANEOUS.

Caldwell's Sanitarium, McKinney, Texas, for treatment of internal and external cancers. Come or write for book of information.

CHRONIC INDIGESTION CURED.

Send me your name and address. I'll tell you how to cure stomach troubles after all medicines fail. Don't despair.

HAUTIE PRESLEY, Silver Point, Tenn.

MONEY FOR YOUR CHURCH.

If you or any member of your Church is interested in raising Church money, write us and we will tell of an easy way. POLA AGENCY, 1808 N. Canal, New Orleans, La.

MUSICAL INSTRUMENTS.

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

PERSONAL.

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

PIANOS AND ORGANS.

Rarest of rare bargains in high grade, best makes, standard pianos received in exchange. Easiest payments. Write for booklet 22.

THOS. GOOGGAN & BROS., Dallas, Texas.

USED HARDMAN PIANO, rebuilt, sweet-toned; bargain price; easy terms, freight paid, sent on trial. Paste this ad on postal or send in letter. WILLIAMS PIANO & ORGAN CO., Dept. 338 14 West Wash. St., Chicago.

U. S. GOVERNMENT JOBS.

INTELLIGENT men and women, over 18 wanted for U. S. Government jobs. \$65 to \$150 month. Thousands appointments this year. No layoffs. Common education. Full unnecessary. Write immediately for list of positions open to you. FRANKLIN INSTITUTE, Dept. M-704, Rochester, N. Y.

VEHICLES.

BUGGIES, spring wagons, carts and farm wagons, good reliable qualities, handsome styles, big assortment to select from. Write us, giving an idea of your needs. B. F. AVERY & SONS PLOW CO., Dallas.

our sincere and heartfelt sympathy in this sad hour, and pray the heavenly Father to give them sustaining grace for this sad experience. That these resolutions be spread on our minutes and a copy furnished the stricken families as well as published in our Church papers.

Respectfully submitted,
G. F. CAMPBELL,
J. F. ADAMS,
J. H. BRASWELL,
T. B. LINDVALL,
G. F. WINFIELD.

S. B. KNOWLES,
Secretary Conference

Every person, no matter how poor, has something he can present to the Lord, and there is nothing which so enriches the human heart as a distinct and happy gift to God.

Cairo District—First Round.

Victoria, Nov. 7, 8, 9.
Lodi, Nov. 9, 10.
Port Lavaca, at Pt. L., Nov. 14, 15.
Seaside, at S., Nov. 18.
Ganado and Loma, at G., Nov. 21, 22.
Edna, Nov. 23.
Nursery, at N., Nov. 28, 29.
Midfield, at M., Dec. 5, 6.
Palacios, Dec. 7, 8.
Provident, at Cordle, Dec. 12, 13.
Yoakum, Dec. 19, 20.
Hallettsville, at H., Dec. 20, 21.
Curo, Dec. 26, 27.
El Campo, Jan. 2, 3.
Runge, Jan. 10, 11.
Smiley, at S., Jan. 17, 18.
Nixon, Jan. 18, 19.
Pandora, at P., Jan. 23, 24.
Stockdale, at S., Jan. 24, 25.
Laveria, at L., Jan. 30, 31.
The District Stewards will meet in the Methodist Church at Cairo on Tuesday, November 17, at 7:30 p. m.

Pecos Valley District—First Round.

Elida Cir., Nov. 6.
Rogers Cir., Nov. 7, 8.
Portales, Nov. 8, 9.
Portales Cir., Nov. 9, 10.
Texico Cir., Nov. 13, 14.
Texico, Nov. 14, 15.
Clovis, Nov. 15, 16.
Clovis Cir., Nov. 16, 17.
Hagerman, Nov. 21, 22.
Dayton and Lakewood, Nov. 22, 23.
Sacramento Miss., Nov. 28, 29.
Hope, Nov. 29, 30.
Artesia, Dec. 1.
Rocky Arroyo and Queen, Dec. 5, 6.
Carlsbad, Dec. 6, 7.
Malaga and Lake Arthur, Dec. 7, 8.
Lovington Cir., Dec. 12, 13.
Eunice Cir., Dec. 13, 14.
Toyah Valley Cir., Dec. 19, 20.
Odessa Circuit, Dec. 21, 22.
Roswell, Dec. 27, 28.
S. E. ALLISON, P. E.

Obituaries

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

Poetry Can in No Case be Inserted.

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

SIMMONS—Charles Hillen Simmons was born February 15, 1909. The angel of death came and carried his spirit away September 5, 1914. He had been sick for nearly one year, but no one thought that it was serious until just a few days before he was taken. Physicians and loving hands did their best, but to no avail. He was a splendid little character and had many friends. He was religiously inclined and as long as he was strong enough he said his prayers each night during his sickness. How comforting to know that Jesus has prepared a home for him and that he still lives in the sight of God and is now enjoying the happy association of the redeemed host of heaven. Sad for mother and father to give him up, yet Jesus will take good care of him. Through faith and consecration you may live so that when God calls you may meet little Charles in the skies. Look up to Jesus and let his light, truth and grace console and comfort. At least may the gates open and admit you to abide with your boy forever.

A. L. MOORE.

Big Spring, Texas.

SAMFORD—Marvin Samford was born December 14, 1886, and departed this life July 19, 1914. He was happily married February 17, 1910, to Miss Bell Wallis. To this union was born one boy who is left behind, with his mother, to mourn the loss of a true companion and a good father. Marvin was converted in 1906, joined the M. E. Church, South, and lived a member of the same until the day he died. The last year of his life his home was a home of prayer. He was an obedient child, loving companion and a tender father. When the end came he breathed out his life calmly without a murmur, but, like the setting sun that hides its face that the stars may shine, his spirit took its flight to its home in the sky, and while loved ones wept because of his departure, angels shouted because of his coming to take possession of his mansion in heaven. We laid his body to rest in Sand Hill Cemetery to await the resurrection morning. To his parents, brothers, sisters and dear wife and child: Lift thy tear-dimmed eyes toward the glory world and be faithful to Marvin's Christ and you shall soon see him again. His pastor, J. L. ROSS, Center, Texas.

MEACHAM—Brother M. M. Meacham was born in Chatham County, North Carolina in 1854. He was a member of a large family, having five brothers and two sisters, all of whom, together with his father and mother, preceded him to the world beyond. At the age of 20 he was converted and joined the M. E. Church, South. In 1876 he was married to Miss Lucinda Hogan, of Chapel Hill, North Carolina. To this union were born eight daughters—Mrs. D. H. Mills, Mrs. I. N. King, Misses Donie, Josie, Nettie, Lula, Eunice and Vernice—and three sons—Willie, Robert and Weems. He moved to Travis County, Texas, in 1883, where he spent the remainder of his life. Brother Meacham was a genuinely good man, and showed his goodness by his daily walk and conversation, thereby winning the respect and confidence of a host of friends. He was a loving husband, a devoted father and a true friend. He was a kind-hearted, charitable and sweet-spirited Christian man. He was a faithful member of the Church and was ever ready to hold up the hands of God's servant who was sent to minister to him in holy things. He loved his home and the oft-seen placard, "Home Sweet, Sweet Home," was not out of place there, for his was such a home as we seldom find, and he could well say, as he often did, "There's no place like home." His house was a house of prayer where the fire on the family altar was kept burning. As a result of his exemplary life and the influence of a godly wife all of his large family of sons and daughters are useful members of the Church. On Friday, August 29, 1913, he passed from earth to his eternal home beyond. Beneath a mound of fragrant flowers we laid him to rest in the Fiskville Cemetery to await the resurrection of the just. We do not say good-bye for long, for we shall meet again in that land where no tear dims the eye and where no partings are had, "In the far away home of the soul."

L. E. BOOTH.

ADAMS—Sister I. N. Adams was the daughter of Hugh Callahan and was born October 16, 1874, in Williamson County, Texas. She departed this life September 8, 1914, near Fairy, Texas. She was happily married to I. N. Adams, near Crawford, Texas, April 10, 1890. To this union were born four children, three sons and one daughter. The girl passed to her home above at 9 months of age. At about 20 years of age she professed faith in Christ and joined the Methodist Church. She was found in the Sunday School and Woman's Missionary Society, and wife of a steward, punctual, sympathetic and faithful. These tokens testify to her devotion and consecration to the cause of Christ. We have lost the presence and counsel of a true Christian, yet her life is still speaking.

Thoughtful, loving and patient as a wife, she leaves a painful vacancy. As a tender and devoted mother she was torn from the bosom of her grief-stricken husband and devoted children. For more than three months she was confined to her room and bed in pain and fever, facing the king of terrors. Without a murmur she endured to the end. With unwavering faith in her Savior, resigned to "His will" to live, to suffer or die as he chose, her self-denying spirit showed her Christlike character. She is no longer among those loved ones at home. She is transplanted to her home in heaven where no doubt the beckoning hands of her baby girl were waiting to embrace and welcome mother to the new and better home. Heaven will henceforth seem nearer to the lonely husband and sorrowing children. Let us meet her in heaven. Amid a great concourse of sorrowing friends and brokenhearted kindred we laid her remains to rest near the sleeping dust of the departed daughter.

H. B. HENRY, P. C.

MULLIN—Mrs. S. E. Mullin was born November 12, 1842, in Georgia. Her father, Allen, was a Methodist preacher of the old type. She was converted early in life and joined the M. E. Church in 1859. She was married to J. C. Mullin. She had only been in Texas a few years when she married. In 1860 she came to Brown County, to what was then known as Mullin's ranch, now a thriving community nestled around them. In 1863 or 1864 she, her companion and five others, organized the first M. E. Church ever in Brown County. Thus she has helped bring this community from a bare grazing country to a thriving rural Church of eighty members. She leaves a loving companion, eight children, two brothers and a host of near relatives to mourn her departure. We laid her to rest just as the sun was sinking in the west. It is sad to part, dear loved ones, but your loss is heaven's gain, for her life and the fruits of her work point us to God and heaven, for her entire household are on the road to heaven, there to meet again. I have been her pastor for eleven months and never met a more devoted Christian. To visit her was to go away with renewed energy and strength with a feeling that I had come in touch with a soul that belonged to heaven rather than this low ground of sorrow.

T. D. ELLIS, P. C.

McMILLAN—The subject of this sketch, Walter Sidney McMillan, was the only remaining son of Brother and Sister George McMillan; was born into this world June 26, 1884, and into the kingdom of God when about 21 years of age; went home to heaven September 20, 1914. Thus a life, history has been told, the struggles incident to a life here have passed and a mother's boy, a sister's fond hope, has gone to that world from which there is no return and where there is no sorrow nor tears. Walter was a kind-hearted husband, a dutiful son and affectionate brother, and while he had only been married about four months was in a fair way of reaching a prominent and useful career in the Church and business world. I had talked to him and he had his plans made to give more of his time to the work of the Church, but, alas, that grim monster came and interfered with all our plans and Walter is no more with us. May the Lord give consolation to the bereaved little widow and the father, mother and sisters. May they be faithful to the Lord and the Church of his choice until death releases them of this earthly toil and they can join him in that land of a never setting sun.

ALLEN TOOKE.

BRISTOW—Gertrude Avith Bristow, daughter of Rev. and Mrs. P. G. Bristow, was born May 14, 1884, and departed this life August 10, 1914, in the triumph of faith in the Lord and Savior Jesus Christ. She was converted in childhood and joined the Methodist Episcopal Church, South, and from that blessed day until her demise was faithful to her Lord and the Church she so dearly loved. Miss Avith was a sufferer for several years and especially the last six months and all that medical skill and the loving and tender care of parents and friends could do was of no avail and she bore up under it all with Christian fortitude and met the grim monster, death, with the smile of victory. For the short time I knew her I am sure I never met a more intelligently religious girl, and she evidenced the fact that she appreciated the work of her pastor and showed disposition to stand by him in his labors. Her influence will abide. May her faithful parents and brothers live in the consolation that a pure and holy life has been finished here and that they have the privilege of meeting her "over yonder."

ALLEN TOOKE.

SMITH—Charles Lewis Smith was born in Barren County, Kentucky, November 10, 1826. Departed this life at Denton, Texas, at the home of his son, Ed H. Smith, January 11, 1914, being 87 years, 2 months and 1 day old. He was the son of George Washington and Polly Settle Smith, who were among the most prominent citizens of that part of the State. At the age of 22 years he was married, in Kentucky, to Miss Melissa B. Hawkins. To this union were born nine children, five of whom preceded him to the better world. The other four are Ed H. Smith, Denton, Texas; Mrs. M. Spradling and Mrs. W. C. Hodges, Bellevue, Texas, and Mrs. W. J. McCormick, Frederick, Oklahoma. Brother Smith moved to Texas in 1853, and settled at first in Nacogdoches County, but remained there less than a year, from whence he came to Denton County as a member of the Hawkins-Bates-Smith-Button settlement, all of these families locating there at the same time. The old family home stood on the line be-

tween Denton and Collin Counties, his land being partly in both. Here he accumulated good property. At the call of his country he joined the Confederate Army in the war between the States, being a member of Carpenter's Company I, Martin's Regiment, Gano's Brigade. He took an active part in the battles of Diamond Grove and Fort Smith, Arkansas. He was an enthusiastic member of the Masonic fraternity. But the cause for which he really gave his life was the kingdom of God. He was converted at the age of 22 years and joined the Methodist Church. For sixty-five long years he faithfully labored in the same, filling almost every official position of the Church as a layman. His every heart throb was full to overflowing with love for his fellowman and their future welfare. His modesty, his sweet disposition, and his unselfish purity gave a fragrance to his memory that will enshrine it in the heart forever. In 1870 the writer moved from Kentucky to Texas, and settled at Rock Hill, Collin County, within two miles of his home. We attended a camp meeting in the summer of that year at Rock Springs on the road between Denton and McKinney, on Little Elm Creek, where there were over four hundred conversions, one hundred of which joined the class of which he was a member, Zion class. That meeting was conducted by the Rev. George S. Gatewood. It is said that over thirty preachers went out of that meeting to preach the Gospel of Christ. During this whole meeting Brother Smith was one of the most faithful and efficient workers. He knew all of the old camp meeting songs and took a great delight in singing them. When rewards are offered to the faithful in that day, no doubt his will be a bounteous share. We expect to meet him again where partings will be no more. His old time friend,

I. N. CRUTCHFIELD.

Bellevue, Texas.

McAFEE—Helen Verdis McAfee, the youngest member of the McAfee family in Emmett, was called to be with Jesus on Wednesday morning, October 7, 1914. It would have been only seven days until her first birthday. She was just learning to say that word which so many of us first learn. She was learning to look at the cat and say, "Kitty." On the fourth of last April her father and mother, Mr. and Mrs. Ira D. McAfee, brought her to the altar of their Church and she was dedicated to God in baptism. But he who knows best and loves us best has called Helen to be with him. The funeral services were held in the Emmett Methodist Church on Friday, October 9, and the remains were interred in the Emmett Cemetery. Her life was short in days, but she gave her best to the world and now as the darling of the family she waits beyond the river for all those who love to do God's will. The friends of the family and all loved ones extend to them their tenderest and truest sympathies.

THE PASTOR OF THE FAMILY.

STEWART—Lucinda Jane Stewart (nee Scruggs) was born July 4, 1852, in South Carolina; was married to Rev. W. A. Stewart, by Rev. W. A. Gill, April 27, 1872. To this union were born seven children, six of whom were with her when God called her home—three sons and three daughters. The firstborn died when young. Sister Stewart joined the Methodist Church when young, lived a consistent member thereof until October 7, 1914, near Goldbusk, Texas. She was one of God's purest children. She truly loved God and his cause. She did what she could. She was a devoted wife, a loving mother. To know her was to love her. She died happy; had no fear. Her last words were, "Sunday School." Her heart was there. The loss to husband, children and the Church is great. Heaven is the richer. Her shouts on earth are heard no more, but she is telling the good news up yonder. Weep not, loved ones; just live as she did. It won't be long until you will meet her to part no more. Her old pastor,

JESSE L. SMITH.

LINEBERGER—Arthur Malcom Lineberger was born September 15, 1867. He spent his early life in Whiteville, Tennessee. Later he came to Texas, where he became acquainted with and married Miss Alice Ainsworth in 1891. To this union there were born two sons—James Malcom, who now resides in Fort Worth, and Vernon, now of Waco. Brother Lineberger was converted early in the 90's at Gainesville under the ministry of Rev. G. S. Sexton, and some years later was reclaimed and joined the Methodist Church at Round Rock, and acted as Sunday School superintendent for some time. In 1909 he and his family moved to Godley and I was his pastor for two years, and he always took a great part in Church work, ready with his time or his means for the Church and his pastor. No call was ever made by either, that he was not ready to answer to the best of his ability. He was a loyal, true soldier. At the time of his death, September 20, 1914, he was a member of the Tenth Street Methodist Church at Austin. His remains were shipped to Round Rock for burial, where they were met by the Masonic order of that place, who conducted the funeral services. The business houses of Round Rock were closed and the funeral cortege was one of the longest known in that community. A former pastor.

JNO. M. NEAL.

LINEBERGER—Alice Ainsworth was born October 12, 1868. Was married to Arthur M. Lineberger December 20, 1891. She was happily converted during a meeting held by Rev. Jno. S. Huckabee, in 1907, at Round Rock, and lived a consecrated Christian life until her death, which occurred August 30, 1914, at

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Including Don Philippini and his famous band of 60 soloists, Ewing's Zouave Band, Paul Harris' Band and Victor Eslick's wonderful musical organization.

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W. I. YOPP, President

W. H. STRATTON, Secretary

Austin, Texas. During my pastorate at Godley I had the pleasure of being often in her home, and though her failing health prevented her doing active work in the Church, we had in her a true friend, as she was most loyal to the Church. Her devotion to her family was absolute—her only desire to live being that she might guide her two boys in the ways of righteousness. To these two boys—Malcom and Vernon—we would say, "Follow mother's God and mother's teaching, and you will be a reunited family in heaven." Her former pastor,

JNO. M. NEAL.

RAMPY—Mrs. Harriet Artilla Rampy was born January 4, 1851; died April 28, 1914, at Kingston, Texas. On February 20, 1868, she was married to R. R. Rampy. To this union were born nine children—six boys and three girls—all living, except the oldest boy. She was converted and joined the M. E. Church in August, 1870, and from that date she lived a consistent member of the Church, always at her post of duty, always happy, cheerful and true to God. Not only true to God, but no husband and children ever had a truer, more loving wife and mother than she was to her family. Gone but not forgotten. The Church at Kingston will never forget her. But those who die true to God shall surely meet her again. She died suddenly, but if she had been able to have spoken in her last moments we know she could have said, with Paul, "I am now ready to be offered. I have fought a good fight, I have kept the faith. Henceforth there is laid up for me a crown of righteousness." Her pastor,

C. H. RUSSELL.

CHAMBLIS—Brother T. W. Chamblis was born November 16, 1858, in Robinson County, Tennessee, and died May 17, 1914, four miles south of Greenville, Texas, where he lived for a number of years. He professed religion and joined the M. E. Church, South, in 1876, and in that year he was married to Miss Mollie Anshorn. To this union were born nine children. One died in infancy and the other eight were with him when he passed away. For these thirty-eight years he has been a faithful member of the Church, acting in almost every capacity of a layman in the Church. He was especially a faithful steward. Brother Chamblis was everybody's friend. All were his friends. Bethel Church has lost one of her best members. We all feel his loss, but our loss is his gain. We know where to find him. All was done for him that medical skill and tender nursing

could do, but of no avail. May the good Lord bless all the family, is the prayer of their pastor,

C. H. RUSSELL.

HALL—Sister Lethie Hall (nee Corder) was born July 19, 1898, near La Rue, Henderson County, Texas; died October 17, 1914. Was united in marriage to Wilford Hall, grandson of Dr. Hall who died in the service of the State at Houston a few weeks ago, October 24, 1913. Sister Lethie was converted and joined the M. E. Church, South, under the ministry of the writer, August, 1912. She was faithful to her vows. She loved the Lord, was faithful to Sunday School, always attended when her condition would permit, was a kind, affectionate daughter. She leaves a father, mother, four brothers and a young husband and a little infant of a few weeks old to mourn their loss, but God thought best to take her. May His grace sustain her loved ones. May they mourn not as those who have no hope. She expressed her willingness to go and told her mother it was all right, was not afraid to go, but wanted to live to raise her little babe. May her going be an incentive to her loved ones to live consecrated Christian life and by God's grace endeavor to meet her on the plains of light where parting will be known no more.

A. H. CALLAWAY, P. C.

FREEMAN—Josiah Cobb Freeman was born in Cotton Valley, Macon County, Alabama, September 29, 1847. His parents were Henry H. and Elizabeth Turner Freeman. He completed the course of study in the common schools and then attended the Alabama Male College, located at Auburn, Lee County, Alabama. He came with his parents to Johnson County, Texas, in 1869, and was for three years engaged in teaching school. He then turned his attention to farming and was for many years a prominent and successful farmer in the Sand Flat community, near Cleburne. In September, 1909, he moved to Cleburne, where he lived until his death on September 17, 1914. Brother Freeman was married to Miss Mary Virginia Heath, of Douglassville, Cass County, Texas, in 1871. Of

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this union five sons were born, one of them—A. H.—preceded him to the grave. The other four, H. H., of San Angelo; W. P., of Dallas; J. V., of Plainview, and O. G., of Hillsboro, and his wife are left to mourn because he is gone from them. In their sorrow many relatives and friends join. Miss Mattie Heath, a niece of Sister Freeman, was raised in his home and was loved by him as tenderly as if she had been his own daughter. Brother Freeman was baptized by Rev. B. B. Ross and joined the M. E. Church, South, in 1867. For many years he was a very active worker in the Church, holding important offices and representing his pastoral charge in the various conferences of the Church. For many years he has been a great sufferer and unable to take an active part in any work, but he never lost his interest in public questions nor in the kingdom of God. He was a man of large information and was a lover of good literature. The Texas Christian Advocate has been coming to his home since 1871. It has been the writer's privilege to know him more than three years and to talk with him often. He suffered patiently and appreciated the kindness shown him. In these years of suffering his wife and Miss Mattie Heath, his niece, have ministered to him and have done all that a wife and daughter could do to make his last days brighter and happy. Before his going he gave them and the writer assurances that it was well with his soul and that he was at peace with God. A good citizen, a devoted husband and father, a genuinely good man, is gone from us. We cherish the fond hope that we shall see him again.

W. H. MATTHEWS.

Cleburne, Texas, October 17.

STEWART.—Another beautiful life has closed on earth; another voice has been added to the celestial choir, but no kinder, sweeter soul ever passed from earth to heaven than when Cora Beall, daughter of Mr. and Mrs. B. W. Langley, and wife of Judge S. Leslie Stewart, on Sabbath morning, October 11, 1914, heard her Master say, "It is enough, come higher." Always weak and frail in body, she was strong and beautiful in spirit, a perfect sunbeam among her friends and neighbors. The last Sabbath she spent on earth she said was the happiest of her life. The next Sabbath she was safe in her heavenly home, happier than she could have been here, for she was with the angels, and knew that all is well. Quietly she had slipped away leaving only the perfume of a beautiful life. As her body lay in its bed of flowers on the face was the halo of infinite peace. It was as though the soul entering the glories of heaven radiantly beautified the body. We know that she is safe in that heavenly home, free from all trace of pain, and with her Savior whom she trusted so fully, and when we, too, shall go to that long-sought home, we know that she will meet us, gracious, sweet and smiling as we knew her here.

MRS. J. M. YOUNG.

ODOM.—Mr. John Odom, born in Lauderdale County, Mississippi, November 24, 1839, and departed this life, Grandview, Texas, September 28, 1914. Brother Odom moved with his father to Cherokee County, Texas, in 1845, and then moved to Johnson County in 1859, and in this county and in practically the same community he has resided ever since. He joined the Methodist Episcopal Church, South, in 1855, and he was a member of the Church at Grandview for more than fifty years. He enlisted in the Confederate Army in 1861; was in the cavalry service, company "A," Captain Percy, 19th Texas Cavalry, Parson's Regiment, Buford's Brigade. Coming home after the war, he was married to Miss Mary E. Howard, October 15, 1865, who preceded him to the better world one year ago. To this union were born nine children, six of whom survive him: Rev. J. D. Odom, Mrs. J. J. Hill, Mr. Ham Odom, Mr. Chester Odom, Rev. Otis Odom and Mrs. H. D. McMaster, and all are members of the Church. Upon the head of Brother Odom had fallen the hand of affliction, and for more than two years age and disease had broken mind and body, and he was a pathetic figure, when a year ago his devoted companion of nearly fifty years was called suddenly home, and somewhat realizing his loss, and catching some idea of his failing powers, he mournfully said, "What will become of me? But the God he so long had served had not left him alone, for he found a home in his daughter's house, who watched over and cared for him day and night, as a mother would for her babe, and it was in her home and arms he breathed his last. This

dear old man had lived beyond the average life of man, and he had lived a useful life, plain and unpretentious, loving his home, loving one book—the precious Bible. He has gone his way trying to live and to do what he thought that precious book taught, loving his Church and supporting it through these many years. To him the Church and the home were the largest things in life. Will any man say that a life like this is not worth while? He has served his day and generation and by the will of God fell on to sleep. He was a useful, good man, he sought the will of God, he served his generation and thus served God. W. J. HEARON, Pastor.

Faith should never be a secret thing. Out with it. A Quaker woman once said to Mrs. Inskip at whose side she was kneeling, "Believe out loud, so that I can hear thee." When you make your faith known to others you invite sympathetic faith, and that is good.

Say, you higher critics, how would it do for you to get down on your knees and study the daily miracle of sinners transformed by the power of the Gospel into saints of purest character. This marvelous work is going on in the world right under your eyes while your vision is hidden on mere questions of date and authorship in the Pentateuch.

RESOLUTIONS OF RESPECT.

Our Heavenly Father, in his infinite love and wisdom, has called from our midst one of his most faithful ones, our beloved sister and ex-President, Eddie King. Be it, therefore,

Resolved, That we, as a committee of the Woman's Missionary Society, wish to record our appreciation of her noble Christian character, her devotion to the Church, Sunday School and especially her loyalty to the Woman's Missionary Society.

Resolved, That in our deliberations we miss her helpful service and encouraging words; that we commend to all her Christian character as worthy of imitation. We deeply deplore our loss, but we are strengthened as we think of her brave, cheerful facing pain and weakness. She lived, loved and died triumphantly.

Resolved, That we extend to her bereaved family our sympathy and commend them to trust the God whom she delighted to serve.

Resolved, That the resolutions be sent to the loved ones; that a copy be furnished the Trinity County Star and the Texas Christian Advocate for publication.

MRS. E. H. ROBERTSON,
MRS. C. H. WILLIAMS,
MRS. BESS LACEY,
Committee.

HOG RAISING AND THE SAN BENITO IDEA.

Secretary Geo. A. Toolan, of the San Benito Commercial Club, has advised the Texas Industrial Congress that a new approach to the proposition of growing hogs on the farm as a "cash crop" has been made under the leadership of Mr. R. O. Barron, a progressive farmer of San Benito. Without waiting for the banks to furnish the credit, Mr. Barron purchased a carload of thoroughbred Duroc Jersey sows from the stockyards at Fort Worth and had them shipped to San Benito. Then he carefully selected a number of worthy farmers and leased them one or more sows each, as the circumstances appeared to justify. By the terms of the lease the lessee agreed to care properly for the sows, which had all been bred before shipment, and at the end of three months to return the sows and one-half of the pigs to Mr. Barron, keeping the other half of the pigs for himself. San Benito can grow a plentiful feed crop and has mild winters, and Mr. Toolan states that there are thousands of hogs on the San Benito tract now where a year ago there were but hundreds. He also says that hogs can be and have been raised there at a production cost of 25¢ cents per pound. While Mr. Barron acted upon his own initiative, he received valuable help from the San Benito Commercial Club in carrying out his plan.

The banks of Texas have been and are leaders in the better farming movement, and will no doubt render substantial aid in their own communities along these lines, but Mr. Barron's accomplishment shows that any public-spirited citizen can initiate this plan if necessary.

The introduction of hog raising on a large scale around San Benito has not only furnished every grower with meat, but has also provided a cash crop that wartime conditions will only render more remunerative. Grain and sweet sorghums, cowpeas, peanuts, and other feed can be grown cheaply in almost every section of the State, and a carload of fat hogs marketed twice a year will make a man a better living than many farmers have ever made from cotton.

NEW MEXICO

Albuquerque District—First Round.

Magdalena, Nov. 1, 2.
Tucumcari, Nov. 4.
Melrose, Nov. 7, 8.
Clayton, Nov. 14, 15.
Gallup, Nov. 21, 22.
Watrous, Nov. 28, 29.
San Jon, Nov. 30, Dec. 5, 6.
San Marcial, Dec. 12, 13.
Vaughn, Nov. 19, Dec. 19, 20.
Tucumcari, Dec. 26, 27.
Albuquerque, Jan. 2, 3.

GEO. H. GIVAN, P. E.

CENTRAL TEXAS

Brownwood District—Fourth Round.

Santa Anna, Oct. 31, Nov. 1.
Coleman, Nov. 1, 2.
Blanket, at Blanket, Nov. 4.
Brownwood, Nov. 7, 8.

J. H. STEWART, P. E.

Cisco District—Fourth Round.

Strawn, at S., Oct. 31, Nov. 1.
Cisco, Nov. 6-8.
Cisco, at Central, Nov. 7, 8.
Cisco, at Central, Nov. 7, 8.

C. E. LINDSEY, P. E.

Cisco District—Fifth Round.

Stewards Meeting:
Ranger, at Ranger, 7 p. m., Nov. 1.
Eolan, at Eolan, 3 p. m., Nov. 4.
Breckenridge, at B., 7 p. m., Nov. 7.
May, at May, 3 p. m., Nov. 7.
Rising Star, 7 p. m., Nov. 7.
Carbon, at Carbon, 10 a. m., Nov. 6.
Sipe Springs, at Sipe Spgs., 3 p. m., Nov. 7.
Scranton, at Scranton, 3 p. m., Nov. 7.
Wayland, at Wayland, 3 p. m., Nov. 7.
Pioneer, at Crosscut, 3 p. m., Nov. 7.
Romney, at Romney, 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.

Joshua, at Joshua, Oct. 31, Nov. 1.
Burleson, at Everman, Nov. 1, 2.

Cleburne District—Fifth Round.

Cresson, at Wadles, Nov. 5.
Barnesville, at Mt. Peak, Nov. 6.
Grandview, at Grandview, Nov. 7.
Brasos Avenue, at a, m., Nov. 8.
Lillian, at Cahill, 7 p. m., Nov. 8.

W. W. MOSS, P. E.

Corsicana District—Fourth Round.

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.

Bluffdale, at B., Oct. 31, Nov. 1.
Tolar, at T., Nov. 1, 2.

Adjourned Session of the Fourth Round.

Stephenville, at S., 2 p. m., Nov. 2, at S.
Stephenville, 2nd St., 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.

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.

Oglesby, at Oglesby, Oct. 31, Nov. 1.
Meridian, at Meridian, Nov. 4.

M. K. LITTLE, P. E.

Georgetown District—Fourth Round.

Holland, at Holland, Oct. 31, Nov. 1.
Weir and Jonah, at Weir, Nov. 1, 2.

T. S. ARMSTRONG, P. E.

Hillsboro District—Fourth Round.

Line Street, at L. S., Oct. 30, p. m.
Whitney, at W., Nov. 1.

HORACE BISHOP, P. E.

Waco District—Fourth Round.

West, Nov. 1.
Elm Street, Nov. 1, 7:30 p. m.

W. B. ANDREWS, P. E.

Waxahachie District—Fourth Round.

Maypearl, at Maypearl, Nov. 1, 2.
Bethel, Nov. 7, 8.
Waxahachie, Nov. 8, 9.

J. A. WHITEHURST, P. E.

Weatherford District—Fourth Round.

Couts' Memorial, at C. M., Nov. 1, 2.
First Church, at First Church, Nov. 1, 2.

JAS. CAMPBELL, P. E.

NORTHWEST TEXAS

Arlington District—Fourth Round.

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, at Clyde, 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.

Dumas, Oct. 31, Nov. 1.
Stratford, Nov. 1, 2.
Hamford, Nov. 4, at 11 a. m.
Ochiltree, Nov. 7, 8.
Higgins, Nov. 14, 15.
Glazier, Nov. 16, 17.
Amarillo Mission, Nov. 21, 22.
Amarillo, Folk St., Nov. 22, 23.
Umbarger, at Day S. H., Nov. 29.

J. T. HICKS, P. E.

Big Spring District—Fourth Round.

Big Spring, at Moore, Oct. 31, Nov. 1.
Big Spring, at Big Spring, Nov. 1, 2.
Post City, Nov. 8, 9.
Tahoka and Stanton, 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.

Goodnight, Oct. 31, Nov. 1.
Clarendon, Nov. 7, 8.
Clarendon, at Sunny View, Nov. 8, 9.
Wellington, at Fresno, Nov. 14, 15.
Wellington, Nov. 21, 22.
Shamrock, Nov. 28, 29.

J. W. STORY, P. E.

Hamlin District—Fourth Round.

Rotan, Oct. 31, Nov. 1.
Jayton, at J., Nov. 7, 8.
Sylvester, Nov. 14, 15.
Ruie, at R., Nov. 21, 22.
Rochester, at R., Nov. 16.
Knox City, at K. C., Nov. 17.
Vera, at V., Nov. 18.
Peacock, at Brazos Valley, Nov. 28, 29.
Spur, 8 p. m., Nov. 30.
Sagerton, at Sunny Side, Dec. 5, 6.

G. S. HARDY, P. E.

Plainview District—Fourth Round.

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, Nov. 17.
Happy, at Lakeview, Nov. 21, 22.
Lockney, at Lockney, Nov. 28, 29.

Plainview, at Eilen, Dec. 5, 6.

O. P. KIKER, P. E.

Stamford District—Fourth Round.

Throckmorton, Oct. 31, Nov. 1.
Woodson, Nov. 1, 2.
Avoca and Bethel, Nov. 7, 8.
Westover, Nov. 14, 15.
Seymour, Nov. 21, 22.

Seymour Sta., Nov. 22, 23.
Albany Sta., Nov. 28, 29.

J. G. MILLER, P. E.

Sweetwater District—Fourth Round.

(Revised.)
Hermleigh and Dunn, at Dunn, Oct. 31, Nov. 1.

Roby and Royston, at Roby, Nov. 7, 8.
Sweetwater, at Sweetwater, Nov. 14, preaching at Mary Neal, Nov. 15.

Fluvanna, at Fluvanna, Nov. 21, 22.
Sweetwater, Nov. 22, 23.
Blackwell, at Blackwell, Nov. 28, 29.

Roscoe, Dec. 4, 6.

B. W. DODSON, P. E.

Vernon District—Fourth Round.

Vernon, Oct. 31, at 2:30 p. m.
Vernon Sta., Nov. 1.

J. G. PUTMAN, P. E.

TEXAS

Beaumont District—Fourth Round.

Liberty, at Liberty, Nov. 1, 11 a. m.
Dayton, Nov. 1, 8 p. m.

Spur 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.

Wharton, Oct. 31, Nov. 1.
Richmond, Nov. 1, 8 p. m.
Rosenberg, Nov. 1, at 3 p. m.
Lexington, Nov. 7, 8.
Lexington, Nov. 8, 9.
Giddings, Nov. 9.
Chapel Hill, Nov. 11.
Brenham, Nov. 13.

Bay City, at Gainsmore, Nov. 14, 15.
Ray City, Nov. 15, 16.

S. W. THOMAS, P. E.

Houston District—Fourth Round.

Texas City, November 1.
Arcadia, November 1.

St. Paul's, business session, Nov. 3.
St. Pauls, Nov. 8.
Katy, Nov. 8.

Velasco, Nov. 11.
Harrisburg, Nov. 15.
Humble, Nov. 15.

J. KILGORE, P. E.

Jacksonville District—Fourth Round.

Overton and Arp, at Arp, Oct. 31.
Troup Sta., Nov. 1.

Brushy Creek, at Mt. Vernon, Nov. 4.
Mt. Selman, at Mt. Selman, Nov. 7.

Holladay, Nov. 8.
Trans-Cedar, at Pauline, Nov. 14.

Athens Sta., Nov. 15.

J. B. TURRENTINE, P. E.

Marshall District—Fourth Round.

Bethany, at Bethany, Oct. 31, Nov. 1.
Marshall, First Church, Nov. 4.

Halville, at Winterfield, Nov. 7, 8.
Marshall, Summit Street, Nov. 11.

Harrison, at First Ch., Marshall, Nov. 14.

F. M. BOYLES, P. E.

Marlin District—Fourth Round.

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. DETTS, P. E.

Navasota District—Fourth Round.

Montgomery, Nov. 1, 2.
Brazos County, at Wellborn, Nov. 8, 9.

Millican, at Millican, Nov. 9, 10.
Conroe, Nov. 12.

Cold Springs, at Waverly, Nov. 15, 16.
Willis, at Willis, Nov. 16.

E. L. SHETTLES, P. E.

Pittsburg District—Fourth Round.

Douglasville, at Cedar Grove, Oct. 31, Nov. 1.

Linden, at Linden, Nov. 1, 2.
Cason, at Cason, Nov. 7, 8.

Dangerfield, at Dangerfield, Nov. 8, 9.
Hardy Memorial (Wednesday), Nov. 11, 7:30 p. m.

First Church, Texarkana, Nov. 12, 7:30 p. m.
Pittsburg, at Reeves Chapel, Nov. 14, 15.

Pittsburg, Nov. 13, 15.

O. T. HOTCHKISS, P. E.

Timpson District—Last Round.

Center Circuit (Neuberg), Oct. 31.

Center Station, Nov. 1.
Melrose (Chireno), Nov. 7.

Nacogdoches Station, Nov. 13.
Appleby (—), Nov. 14.

Timpson Station, Nov. 15.

J. W. MILLS, P. E.

Tyler District—Fourth Round.

Colfax, at Antioch, Friday, Oct. 30.

Ben Wheeler, at Holly Springs, Oct. 31, Nov. 1.

Wills Point, at Alsa, Nov. 4.
Wills Point, at Wills Point, Nov. 4.

Murchison, at Murchison, Nov. 7, 8.
Harvin, 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.

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.

Sunset, Solona, Oct. 31, Nov. 1.

Vashti, Union Hill, Nov. 1, 2.
Crafter, Crafter, Nov. 7.

Dundee, Nov. 14.

T. H. MORRIS, P. E.

Dallas District—Fourth Round.

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.

Munger Place, Nov. 17.
Oak Lawn, Nov. 18.

Oak Cliff, Nov. 20.
Grace, Nov. 25.

O. F. SENSABAUGH, P. E.</

NO ALUM in Dr. PRICE'S CREAM BAKING POWDER

NOTES FROM THE FIELD.

(Continued from page 5)

to order by the presiding elder and, after a good season of devotional services, Lem Keith, of Owens Chapel, was elected Secretary and the disciplinary questions were asked and one of the best conference sessions proceeded and closed that we have attended in some time. Our people are delighted with the fine business way Brother Vaughan conducts the Quarterly Conferences. The original wit and humor he without affectation gets off is relished by all. The following were elected stewards for the new conference year: Bunyan: T. J. Shillingburg, W. J. Allen, Dave Wright, Melvin Trice, Dave Crouch, Rev. J. W. Glenn and Stone East, Lingleville: J. F. Duncan, W. J. Livingston, Ivy Cutler, Charley Cowan and S. E. Lowe, Owens: Lem Keith, W. J. Logan, Bert Wyson, Cow Creek: J. S. Carr, Bob Barker and C. M. Parks. The following were elected superintendents of Sunday Schools: Bunyan, Guy Snively; Lingleville, S. E. Lowe; Owens Chapel, J. B. McElyea; Cow Creek, C. M. Parks. Officers confirmed as Presidents of Epworth Leagues: Bunyan, Oliver Pryor; Cow Creek, H. J. Goughly; Mrs. Zora Sonies is Superintendent of the Junior League and Mrs. M. M. Smith, President Woman's Missionary Society at Bunyan, and Miss Emma Sheffield, President of the Woman's Missionary Society at Lingleville.—Mac M. Smith, P. C.

Keneffick, Oklahoma.

I am now winding up my thirteenth year since I left Texas. Ten years have been spent in twenty miles of where I am now. This has been the most trying year of my life. Myself and three boys had each a very hard spell of typhoid fever the first of the year. Then my oldest boy got his arm broken and then took appendicitis and was under the doctor for two months. But out of it all the Lord has brought us and given me one of the best years spiritually of my life. I have had 117 conversions, received 111 members, built one church and under normal conditions would have built two more. Organized one splendid Epworth League; have two of the best Missionary Societies I ever saw, two Methodist Sunday Schools and several union schools in the bounds of the work. Financial conditions are hard, but we are trusting the Lord.—M. B. McKinney, P. C.

Azie.

All things considered, we are rounding out a very good year. While the suspension of the cotton market has affected our people considerably, as in all sections, yet they are making some noble sacrifices for which we feel sure the Lord will bless them. We hope to report everything in full. We have lost a large number of members by emigration, but have gained enough to at least hold our own. The charge is in good shape spiritually. This preacher was delightedly surprised upon walking in the Silver Creek Church at the last appointment. We found the altar and pulpit covered with bright new carpet, new window shades, upholstered pulpit chair, a fine pulpit Bible, scarf, table and several other articles of furniture, all of which we learned, the good women of that community had been the means of furnishing. It is a token of their love for the sanctuary and will be appreciated by the next preacher, whether he is old or new.—J. M. Bond, Jr.

Harrisburg.

As the year draws to a close I feel that I should make a report to the Advocate from this charge. All things considered we have had a fairly successful and happy year. Our people have been good to us. As proof of this last fact I have but to mention a "surprise party" and "pounding" which took place recently at the parsonage when it seemed to us that the members of the entire community vied with each other in bestowing good things upon us. The Ladies' Aid Society, organized since January, deserves special mention, having assisted largely in recent church repairs, and having assumed the payment of the parsonage debt. We have held our meeting that resulted in greatly reviving the Church, and we expect to hold another before conference. We have received eleven into the Church so far. All our conference collections are about in, and we are hoping to have the salary in full, this despite the present financial depression.—R. E. Ledbetter, Pastor.

Burke and Diboll.

This is our first "epistle" to the Advocate this year, but it is not because we have not been busy nor had anything to report. A Senior and Junior League has been organized with a total membership of 100, also a Woman's Mission Society, which has done a most excellent work. A \$2500 church has been built and paid for at Diboll. This place has

also paid the preacher's salary in full and \$67 over, and also their pro rata of the conference assessment. The entire charge reported "out" at the fourth Quarterly Conference. The first to so report on the district, so said the presiding elder. We will report everything "in full" at Bay City. We are indebted to the following brethren for help in meetings: C. C. Bell, W. W. Thomas and J. M. Bond. Each of these brethren did most efficient preaching in the meetings held for me. As a result of these revivals forty-eight members have been received and the membership of the Church has been revived and strengthened. Ryans Chapel church has been recovered and painted inside and out. It has been a very pleasant year in every respect. We serve a noble, generous people and they know how to take care of their pastor. We are the possessor of "conference hat" by the kind generosity of a number of friends at Diboll. This has been one of the most pleasant years of my ministry.—P. S. Wilson.

Sinton.

October 1 Judge M. J. Thompson, of Fort Worth, came to us with the Gospel message and at once proceeded to lay the foundation for a great revival of religion. After two and a half weeks of hard work with our combined forces, righteousness succeeded in gaining a victory which we trust will be lasting in its effect upon the Church and community. Opposition was strongly entrenched, but the claims of our Lord were ably presented and claims of our Lord were ably presented and the visible results are clearly seen and felt. Sixty-four names were given for membership in the various Churches. Of this number forty-six joined the Methodist Church. The various Protestant Churches of the town co-operated with us and as never before possibly in its history was there such union of Christian fellowship enjoyed. At the close of the meeting our people responded liberally in a material way in appreciation to Brother Thompson and every one seemed to be "happy on the way." With gratitude to our Heavenly Father and with renewed zeal we press forward.—E. Y. S. Hubbard, P. C.

Meridian.

We have just closed a very gracious meeting of only one week's duration. Brother Knowles, our popular pastor, did the preaching and did it well. In fact we all think he is improving, although he was a good preacher when he came to us a year ago. All his messages are characterized by clearly stated truths, which can be comprehended by even the children of the congregation. I think this is one of the chief characteristics of a great preacher. Then, too, his sermons abound in forceful illustrations, well stated and correctly applied. As a pastor Brother Knowles is faithful and untiring. He knows how to reach the heart of the individual and help to build up the religious life or lead him to repentance and saving faith. He is therefore an especially good school pastor. I have thought that some pastors of school congregations tried to preach scholarly sermons and therefore both faculty and student body were left poorly fed. Our pastor is one of the best all-around young preachers in Texas. The Church here has prospered under his pastorate. He has held two meetings and during the year received over one hundred into the Church, a goodly number being on profession of faith. Twenty were received last Sunday. In each meeting practically every student was reached and also several strong men of the town. Brother Knowles is a success anywhere and the Lord will doubtless use him with increasing efficiency as the years go by. This is one of the best towns in Texas for a young man or woman to come for an education. The atmosphere is wholesome and religious. We expect everything to be reported in full at conference.—G. E. Winfield.

Cornet Circuit, Hughes Springs and Avinger.

My last trip took me to Nolan's Chapel, on the Cornet charge, and to Avinger, on the Hughes Springs charge. Brother Yearwood has had a right good year on the Cornet Circuit and his quarterly meeting was well attended and the spirit of the occasion was fine. Some good meetings have been held and all of the conference collections have been secured in subscriptions, but the financial stringency is making it hard to collect these. The salaries are pretty well paid (in cotton). Brother Saxon went out and visited two of the Churches and rallied them and pointed out to them how they could meet their obligations by getting up seed cotton and the stewards reported four bales at the conference on Saturday, October 24, and say they will make up at least one more bale. If anybody would like to "buy-a-bale" just write to Bro. Yearwood. A destructive cyclone passed through the circuit early in the year and came near wrecking the parsonage. The scars of it remain until now. With everything considered, the

showing at conference will be good. Sunday night, October 25, I preached at Avinger to a very attentive congregation. It was a good service. We held the conference on Monday. The reports show good work done by pastor and stewards. The Sunday Schools are flourishing and the Woman's Missionary Society grades high. The new church at Hughes Springs is a beauty and speaks well for the liberality of the people and untiring efforts of the pastor. The salaries are still considerably behind, and so are the conference collections, but those who are charged with the responsibility of gathering in these things will make a much better showing in the windup. The preachers all over the district are working these busy days and putting forth Herculean efforts to make the best of a distressing situation.—O. T. Hotchkiss, P. E.

Celeste.

We want to give to the Advocate a few items of our work. The year thus far has been one of the greatest in the history of the Church at Celeste. From the very beginning of the year, after conference had sent us Brother and Sister Conkin, we decided to do greater things for the Lord and made our Church a station. Our recent revival was one of the most successful ever held in our community, one hundred converted and forty-one joined the Church. The pastor did the preaching, and we have never heard a man who could hit sin as hard as Brother Conkin. The first thing he did was to dig up all us backslidden Church members. The truth is he conducted a revival in the old-time way. We started our meeting down town under a great tabernacle, but owing to the continued rains we moved back to the church, and thoroughly demonstrated the fact that we could have a revival in the house in spite of the weather. Large crowds came to the morning services though the rain came in torrents. Brother H. M. Cosby directed the choir and the music was a great factor in the meeting. He also rendered valuable service as a personal worker. We feel that we are fortunate in having an influential character like him to dwell in our midst. As a result of the meeting every department of the Church is at work. Our mid-week meeting is growing in number and interest. And the new converts have led every prayer meeting since the revival. We have always had a good Sunday School, but we are growing so now that five new classes have been made. In an address given on Rally Day, by a teacher that has taught for years in our school, said that more young ladies and young men were at work than he had ever known. Our Church showed their appreciation of Brother Conkin and Cosby's faithful work by giving them a liberal offering and the record was broken by remembering the organist. Take notice, pastors, and do likewise. The greatest thing about our revival is it is still lasting, and we will all continue to sing, "Praise God from Whom All Blessing Flow."—Eula McGinire.

SHEPHERD-POSTORIA MEETINGS.

We have just closed two of the most successful revivals the good Lord ever blessed our ministry with. We ascribe all the praise to our Heavenly Father who through the Spirit directed our feeble efforts. We, the pastor and his wife, began at Shepherd September 26 to do as our people asked us, to hold the meeting ourselves. With the music in the care of wife and several of the ladies who willingly assisted at the organ, we launched out trusting the results to our leader, God. The battle was hard, but we worked, prayed and trusted until on Thursday night of the first week two conversions blessed our staying trust. By this time our Church was working as we seldom see people work, for they had done in the right way what we had asked them to do, go down on their faces before God and stay until they were willing to get right with their neighbors at any cost. They did and we strengthened up some fearful old evils of long standing. Friday night we had five conversions, Saturday night eight, and on Sunday we had two great services, so great that we were entirely overcome with joy and we lost the count, but God as our witness we have never seen such mighty working of the Spirit of God in man. On we went until on Wednesday night of the second week we reached our first real climax, when we asked all the converts to stand we could not count them, but God knows that a reasonable estimate would be about fifty. We continued until Friday night, making no compromise with sin or the sinner, but called all alike to repentance. One of the most touching scenes was that of an old gray haired father who had never made any profession of or pretention at religion when he stood up to testify it settled over all the house like a pall, but when he spoke a flame of burning fire spread over us. It was wonderful. Strong men stood up weeping victims of the Spirit and said, Pray for me. We closed Friday night of the second week with a glorious victory, leaving our Church and really all the town in fine shape, morally and spiritually.

The town expressed their appreciation for our services by giving us forty dollars extra of our salary, and asking for half time another year.

We began at Postoria Sunday, October 11, to comply with the expressed wishes of our people by doing the preaching in our revival ourselves. Wife, with the assistance of Mr. Dean, took charge of the music. Taking the Word of God, which proved indeed a two-edged sword, we began with the Church folks. Some of them were touched in a hardened place and of course it hurt. They did not seem to understand, but we continued to work pray and trust until on Wednesday night they, by a hearty response, said, "We are ready to go to work." And, be it known to the credit



REV. HAYES HOWELL.

Introducing to our Advocate family Brothers L. A. Humphreys and Hayes Howell of Matador and Tulsa Stations, Plainview District, Northwest Texas Conference. Recent transfers from the Louisiana Conference.



REV. L. A. HUMPHREYS.

of all, they were faithful to their promise. I have yet to see as many consecrated workers as we had there. Thursday the Spirit of Christ did some mighty convicting work—many fell at his feet and begged forgiveness for a wasted life. We were not able to keep count on the conversions, but we knew God was working there. On we moved, like a sweeping tide, until on Saturday night we could only exclaim, "Wonderful Counselor is our Lord!" Sunday was indeed a great day; we had three services, all of which were crowned with success. At our morning service we took fourteen into the Church. These were strong men and their wives and noble young men and women. At our afternoon service for men only we had about sixty men and ten boys present. Led, as we never were before, by the Spirit we preached from the subject, "The Positive and Negative Life." When, after pleading for more than an hour with these men and boys for positive living, we made a call for all who would. Out of that congregation of Methodists, Baptists, Christians and Catholics about sixty-three came to the altar and declared they were going to, by the help of God, live positive lives. After a short exhortation the other seven came, saying, "Pray for me; I want to live a positive life." Before this service there were only three men in the troop that would pray in public. After this service I believe there were not less than twenty men that would pray anywhere you would call on them. Our evening service was just ideal, as a result of the work in the afternoon service, and at the evening service we took eleven in the Church. All told, we got twenty-five members. Several will join the Baptist Church and some the Christian Church, as a direct result of the meeting. When we started our meeting there was not a man in our Church at this place that would pray in public. When we closed with a Church Conference on Monday night we had about fifteen that would.

I wish I could say more, but am afraid to ask for more space.

Praise God from whom all blessings flow
For the love he will to others show.

T. W. ST. JOHN, P. C.

PECOS VALLEY AND EGYPT.

By Rev. Ed R. Wallace.

Having had a desire for years to look in on the New Mexico Conference I availed myself of this opportunity by going to Pecos at their last session.

This is an interesting conference, and yet so small that one is reminded of a large District Conference.

The men from the field have that daring frontier spirit so attractive in men who love to make sacrifice for a cause they value more sacredly than life.

It is a pleasure to meet with such men, and who would not like to be one of their number—after the victory is won?

It reminded me of twenty years ago when my circuit covered much of seven counties of the Panhandle.

The Pecos is great; that is, the valley through which the river flows. It is a duplicate of the Valley of the Nile. If you should move a man instantly or unconsciously from the heart of Egypt to open his eyes on the Pecos Valley he would not know his change, except, perhaps, he would recognize a change in vegetation.

When this great valley is sufficiently irrigated it will be the wonder of the Western World. Having made a close study of Egypt from an agricultural standpoint, and having been interested in farms and farming all my life, I was in a position to appreciate both Egypt and the Pecos Valley. I was in Egypt just five years ago—the year the first Sudan grass was introduced into this country. Now, my opinion is that the Sudan grass is the best forage crop to be raised. There are thousands of acres now in Texas and more yet to be planted.

I stopped with a former steward, Brother A. J. Curtis, and was shown his alfalfa field truck farm. The alfalfa had been cut five times and the tomato crop had, last year, produced to the rate of \$2400 per acre.

With the numerous advantages of the territory of the New Mexico Conference I see no reason why that will not become one of the strong conferences. Well do I remember when the scope of country now occupied by the Northwest Texas Conference was first be-

ing covered by our four preachers the plea was constantly made that this part of the State would never be sufficiently agricultural to support an independent conference, but the most faithless have changed their minds. I will, therefore, take the risk to say that the present territory, within five quadrennial periods, if the General Conference will only leave the boundary lines as they are, will constitute one of our strong conferences.

The New Mexico Conference needs not only to keep her men of strength and steel fiber, but she needs more men who are willing to live hard, suffer and die, if need be, to plant Methodism throughout that great domain.

That you may better understand the vastness of territory and resources, I will remind you that, with all the New Mexico territory proper, there is also all of that part of Texas lying south of New Mexico and Andrews County line. To illustrate: That part of Texas in this conference is greater in area than all of Italy. Now, Italy is the remnant of the old Roman Empire. It has Rome as its capital and many additional large cities. Italy has fifty-five million population. You will wisely say that broad domain does not enter into the matter of supporting masses, but this undeveloped country, such as the Pecos Valley in New Mexico and Texas, with much other similar soils, has proven its ability and adaptability to produce foodstuffs for vast populations.

The question that will affect all time and eternity is, Will Methodism take this country for our Lord at a cost and sacrifice worthy, or will we let it pass out of our hands? This conference should no longer be looked to as a sanitarium, or health resort, but as fertile fields into which robust young men will cast their lots to live and die.

Merkel, Tex., Oct. 23.

A GREAT DAY AT WICHITA FALLS.

Yesterday 515 in Sunday School, Big crowd at preaching service. J. W. HILL.

A COMMENDATION.

I believe in giving flowers to the living; their beauty and fragrance regale not the dead. Let a little sunshine in to cheer the way along.

The past week has been spent in association with Brother B. E. Alsop, who has been preaching for me. The outward seeming often fails to indicate the man. It is so with Alsop. He is a rough ashlar. His sermons, for depth of thought and native philosophy, are wonderful. He knows nothing of grammar, or rhetoric, and precious little of English, but his thoughts come like nuggets of gold, borne upon a language and style shot to pieces by the rules of grammar and rhetoric and yet, diamond-like, scintillating with poetic beauty. And it all comes from a heart beating in warm sympathy and love for his fellow. He is a jolly good fellow. H. B. URQUHART.
Fort Worth, Texas.

THE NEW THEOLOGY.

By O. T. Rogers.

"The fight is on" indeed. The sounds of battle come from near and far and to our thinker it seems more likely that the "Battle of Armageddon" is the present battle of the New Theology vs. the Old, rather than the literal crash of arms in Europe today.

The "big noise" made by C. W. Webb roused the ire of an old war horse and he smelleth the battle afar off. Behold him, "his neck clothed with thunder-pawing in the valley and rejoicing in his strength." The way he has "trampled" on poor Webb is pitiful. No, J. W. W. Shuler, of Morgan, is no "fossil" by every token.

I had not intended to take up space with a reply to C. W. Webb further than to call attention to the clearness and simplicity with which he vindicated every charge I made against the New Theology. But even that was prevented by a violent and timely (?) case of "poison oak" in my right hand.

However, my silence has perhaps brought Shuler to light and Dr. Harrison has opened fire and I am well content. If ever the apostolic "anathema" was called for against a "New Gospel" it is now.