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

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## TO THE METHODISTS OF TEXAS

By BISHOP J. H. McCOY, D. D.

MY DEAR BRETHREN—We are passing through a time of extraordinary stress and embarrassment in matters financial, due to the European war. The absence of a market for the one great money crop of the section that our Church occupies, just at the time when the bulk of the money for our various Church interests usually comes in, creates an acute situation. It must be met with a firm purpose not to allow our devoted pastors, already cramped by the high cost of living, to suffer further hardships from unpaid salaries. The situation calls, too, for a manifestation of connectional loyalty. The operations of our General Boards will be embarrassed seriously if there should be any large falling off of the collections on connectional claims.

Let us have faith in God and do our full duty by His Church. This storm will pass. And when it is over, we still will have our cotton. But what we fail to collect on our Church assessments this fall will be lost to the preachers and to the Boards.

Men in the financial world with commendable pluck and wisdom are planning to carry their business interests through these perilous times. We of the Church cannot afford to be less alert, to put forth less effort, than these children of the world in caring for the interests of our Lord's Kingdom committed to us. The Church is not the first place at which a loyal Christian will want to begin his retrenchments.

Let the preachers press the collections with faith in the willingness of our people to rise loyally to meet the emergency. And let the laymen realize that duty to God requires that they put forth extraordinary effort to meet an extraordinary situation.

Praying the blessing of God upon all of our Churches and people in the closing up of the current year's work, I am,

Sincerely yours,

J. H. McCOY.

Birmingham, Ala., October 9, 1914.

### HOW TO HELP IN THIS EMERGENCY

**A**S a rule economy begins at the house of God. When men feel that the pinch of hard times is upon them they at once begin to make excuses for curtailing their contributions to the Church. That they owe the Church a debt can not be questioned, but they seem to think that the Church will not press them as other creditors, and they have but little conscience in neglecting their Church dues. They cry hard times, low prices and scarcity of money.

Not all Church people are guilty of this charge; but many of them are. They are quick to take advantage of the pretext and the Church is made to suffer. The pastor goes without his salary and benevolences without their share of his liberality. This is not right. No man ought to rob God. Even if times are hard, the needs of religion are just as sacred as if they were flush. No man ought to feel justified in unloading on the Church because a pinch comes now and then.

We all owe a certain per cent of our income to God. If we have not the money then we have something that is the equivalent of the money. If you can not sell your cotton at as high a figure as you desire, then turn over to the Lord that part of the cotton that belongs to him. It is not yours and you have no

right to hold it. Pay it to the Church and if the Church wants to hold it that is not your responsibility. If you have corn, wheat, oats, poultry, and the price will not justify your disposing of them now, then calculate what part of them is God's and turn that over at once. It is not yours and God does not expect you to hold it for him when he needs his part of it now.

The Church can take these per cents and turn them into money, and thus the affairs of the kingdom go on instead of stagnating because you are waiting for better times to return. Have you thought of this? If not, put on your thinking cap and get busy immediately. God is thinking about it and he will reckon with you one of these days.

God could have so constructed the mineral world as to have made every stone a diamond and every crude piece of metal a nugget of gold. But he was too wise to make a mistake of this sort. Diamonds are rare and gold is our standard of value. Had he been extravagant in filling the earth with these gems and values they would be worthless. Their very rarity and their secret environment make them what they are to us. And the further fact that we have to search to find them adds to their worth.

### MEN WHO ARE NEAR THE KINGDOM

**C**OMPARISONS, and especially invidious comparisons, are odious; but we hope to avoid this charge. We have had occasion of late to make an appeal for a little help in a worthy cause, asking but little from each one; and invariably making the appeal where ability was not lacking. A number of those to whom we applied are leading members of the Church, and in a number of instances they did not even do us the courtesy of a reply. Some, however, did otherwise and did nobly. Several others are men of the world and really make no pretension to religion. We just presumed upon their goodness of heart. With only one exception these worldly men responded promptly and thanked us for the privilege of extended help in the case cited.

What about such men? They are not members of any Church, some of them rarely ever go to Church, and if they have any thought upon religion, we have never heard them give expression to it. They are immersed in business and scarcely ever give a thought to anything else. Yet when called upon to practice the Christian virtue of helpfulness they cheerfully respond. They are not bad men. But they make no pretense to allegiance to Christ—publicly. They belong to the world.

Such men ought to be aligned with the Church, and if they were and thereby becoming trained in Church service, how far they would outstrip many who make loud pretensions in their professions of religion, is not hard to understand. In fact they already possess some of the Christian virtues. All they need is to go only a step further and openly make their confession. They love their fellow men and when called upon they are ready to help such of them as are needy and vouchered for. Were Christ present in the flesh and to have dealings with some of them, as we have, he would doubtless say to them: "Thou art not far from the kingdom of heaven."

The Church is a divine institution and it includes many within its fold whose hearts are not so easily touched as some who fail to become members of this institution. Not all of them, but a few of them are close of fist, niggardly in their disposition and selfish in their practices. When Christ comes he will say to some of them: "I was an hungered and ye fed me not, I was thirsty and ye gave me no drink, naked and ye clothed me not—depart from me, I never knew you." Religion consists in helpful ministrations as well as in professions. The two ought always to go hand in hand.



## Have You Paid The Preacher?

By REV. JOHN R. NELSON, Fort Worth, Texas.

Traveling Methodist preachers are required to give their undivided time and strength to the work of the ministry. They are not allowed to engage in secular pursuits. When one of them turns aside to teach school, run a farm, or conduct a store, "location" stares him in the face. The Church demands that the man of God should be a man of one work and give "himself continually to prayer and to the ministry of the Word."

The Church in accepting the services of these men and requiring all their time becomes responsible for their support. How can they support themselves and work all the time for the Church? "Who goeth a warfare any time at his own charges?" The United States soldier is fed, clothed, housed, paid and pensioned. Will the Church of God do less than the Government? Is a soldier of more value than a minister of the Gospel?

The Church is maintained and is enabled to meet her obligations by the contributions of her members, just like the Government is supported by the taxes of the people. Every member of the Methodist Church when received into full connection took a solemn vow to "support the institutions of the Church." This vow, witnessed by the congregation, was made to God and is binding as long as he remains in the Church, if not until death. The ministry being an "institution of the Church" it is not optional with a member as to whether he will pay his pastor. The question is not one to be determined by his likes or dislikes of a man, but the keeping of his covenant with God and the paying of his vow to the Most High. It is presumed that the word of a Christian is better than a bond and as good as gold.

The preachers have a claim. "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel" (1 Cor. 9:14). The farmer lives of his farming, and the carpenter by his trade. Every man of right is entitled to a living from his occupation. The preacher is no exception to the rule. God's plan is that every man should not only work for his living, but eat the fruit of his own toil. "Who planteth a vineyard and eateth not the fruit thereof or who feedeth a flock and eateth not of the milk of the flock?" The priests who ministered in the temple lived of the things of the temple. New Testament preachers live by the preaching of the Gospel. Methodist preachers, like the tribe of Levi, have no inheritance in the land and no time to make a living. The Lord is their portion and they are dependent upon his people for their support.

A Methodist pastor lives a life of faith, trusting God for salvation, the Bishop for an appointment, and the charge he serves for a support. He has no voice in selecting his field of labor, nor vote in the making of his salary. Grateful for the best and obeying the worst, he is the world's object lesson in consecration, in self-sacrifice, and in "labors more abundant."

When the Lord called his twelve apostles he said, "The workman is worthy of his meat," and when he appointed the seventy he said: "The laborer is worthy of his hire." He made it possible for a self-respecting man to preach the Gospel and be supported by the Church. Paul appealed to the Thessalonian brethren "to know them which labor among you and are over you in the Lord," and to "esteem them very highly for their work's sake." In the face of such high authorities a man occasionally, to justify himself for not meeting his obligation, will say, "Let the preacher work like I do." There are more kinds of work than manual labor. The faithful pastor is a day laborer that does all kinds of work, physical, mental and spiritual. It is made his duty by the Discipline "to visit from house to house." Social visiting is pastime, but making pastoral calls is hard work. The modern Church, especially in the towns and cities, is a business concern, with its various departments, boards, societies, officers, teachers and personal workers, that makes heavy drafts upon the preacher in charge, who is responsible for its administration. Primarily and of greatest concern, the man of God is a teacher of the Bible and a preacher of the Gospel. In order to teach and preach every Sunday fresh, strong sermons, he is necessarily a hard student. Quietly, persistently he studies day and night, reading, writing, thinking—always learning and sermonizing. It is brain work that burns out nerve centers and heart anguish that turn black hairs white. Other men work six days during the week and rest on the Sabbath. The

preacher toils seven days out of every week, Sunday being his hardest day. If other men have earned their living he certainly eats no idle bread.

A steward that says, "What will you give me for the preacher?" does his pastor an injustice and belittles his great work. You give to the beggar; you pay the preacher. One is an object of charity, the other has rendered service. Pay the preacher for the same reason that the field hand and the blacksmith are paid; the man has worked for you and is entitled to his wages. It is an honest debt.

The faithful pastor gives more than value received for what he gets. His work is worth while involving as it does soul and destiny, time and eternity. Paul said: "If we have sown unto you spiritual things is it a great thing if we shall reap your carnal things?" (1 Cor. 9:11). Some things money won't buy and that cannot be valued in dollars and cents. The blessings and benefits of the Christian ministry are without material compensation or reward.

The traveling preacher is affected by high price living as nobody else. Everything used by him and his family is paid for out of his meager salary. His running expenses are the same as the average man, and, in addition, in order to serve the Church, he must be out money for books and periodicals, a horse and buggy or its equivalent, railroad fare to and from conferences and other religious gatherings, heavy moves from one pastoral charge to another, expensive clothes for himself and family as representatives of the Church, and contributions to the various enterprises of the Church and objects of charity. It costs more for him to live than another man of the same sized family. Leadership in the Church is expensive. With few exceptions the

salaries of Methodist preachers have not kept pace with the increased cost of living, and as a consequence many of our best men on the smaller charges are struggling with an inadequate support.

The hard times fall hardest on the preacher. He is the first to feel the financial flurry and drop in the price of cotton and the last one to recover. His salary is dependent upon the finances and disposition of others. Some members of the Church, owing to money stringency and personal reverses, are not able to pay their assessments, while others could pay if they would. It is human nature to cry "hard times," and for economy, like judgments, to begin at the house of God. The pastor's salary suffers from every conceivable source and the failures of many leave a heavy deficit at the end of the conference year for him to bear.

Your pastor needs his money. Like other men he has a family to support and obligations to meet. His creditors are prompt to present their bills and accounts, and it humiliates him not to be able to pay his honest debts. When a preacher gets in debt, specially if he has moved from one charge to another, leaving debts behind, the enemy blasphemes and the Church of God suffers. In nine cases out of ten he would have settled up everything if he had only received his salary. How can he pay unless he is paid? Who is to blame?

All honor and praise to the innumerable company of Methodist stewards and members of the Methodist Church who have entered into the labors of traveling Methodist preachers. Stewards by their unselfish work and members by their self-sacrificing contributions have made it possible for itinerant Methodist preachers to devote their lives to the preaching of the Gospel. Preachers, stewards and members have rejoiced together in the triumphs of this blessed Gospel and in the world to come they will receive the "crown of rejoicing" which the Just Judge shall give to everyone that loves his appearing.

## The New Theology

By REV. J. E. HARRISON, D. D., San Antonio, Texas.

### THE PERSON OF CHRIST.

In chapter No. One I propose to give statements from Arius, of the fourth century, Socinus, of the sixteenth century, Channing, of the nineteenth, Gladden, of the twentieth together with No. Two of the Articles of Religion found in the Discipline of the Methodist Episcopal Church, South.

Comment on these is reserved for future chapters. These statements all treat of the nature of Christ. Arius, whose teaching concerning Christ caused the calling of the Council of Nicea, 325 A. D., declared his belief as follows:

"We believe in one God alone without birth, alone everlasting, alone unoriginate. We believe that this God gave birth to the only begotten Son before eternal periods, through whom He made these periods and all things else; that He gave birth to him not in semblance but in truth, giving him a real existence, at his own will, so as to be unchangeable, God's perfect nature, but not as other creatures, but created by the will of God and endowed with his own glorious perfections, so that while there are three persons, yet God is alone the cause of all things and unoriginate. The Son, on the other hand, is originate, begotten of the Father time apart. The Son is not, therefore, co-eternal with the Father. God is before all things and, therefore, before Christ."

Socinus, who was a leading thinker of the sixteenth century, said of Christ: "Two absolutely different substances cannot unite in one person because mortality and immortality, variability and invariability are irreconcilable."

"If the union of the two natures be inseparable, then Christ could not have died."

"The Scriptures deny to Christ the divine nature in so far as it testifies to his human nature."

"Christ was more than all other human beings, superior in endowments, but not in nature. He was conceived of a virgin, is perfectly holy and has power to reign over all things. Just as dominion over the earth constitutes in man the inherent image of God, so the absolute power conferred by God upon Christ constitutes his divinity."

Channing, one of the brightest minds of the nineteenth century, says of Christ: "A being consisting of two natures, two souls, one divine and another human, one finite and another infinite, is made up of qualities which destroy one another and leave nothing for distinct apprehension. This compound of different minds and of

contradictory attributes I cannot, if I would, regard as one conscious person, one intelligent agent. It strikes me almost irresistibly as fiction."

"On the other hand, Jesus contemplated, as he is set before us in the Gospel, as one mind, one heart, answering to my own in all its essential powers and affections, but purified, enlarged, exalted, so as to constitute him the unsullied image of God, and a perfect model, is a being who bears the marks of reality whom I can understand. \* \* I consider him as enjoying a communion with God and as having received gifts, endowments, aid, light from Him, granted to no other."

"Dr. Gladden in his book on 'Present Day Theology' says of Christ: 'The present day theology puts an end to the old dispute about the person of Christ by getting rid of the ancient dualism which set God and man over against each other as opposite poles of thought.'

"When we have once grasped the unitary conception which unites God and man in the terms of a common nature, the old dispute is ended."

"If God is the Father of us all, if we are the sons of God, there can be no contrariety between our nature and his."

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

"The old theology has made the doctrine of the virgin birth of Jesus an essential doctrine of orthodoxy. It has taught that his life began in a miraculous way. That he had a human father."

"The Scripture proofs of the doctrine of the virgin birth are rather dubious."

"The divinity of Jesus means that we find in him the ideal of humanity realized and are conscious, through him, of being brought into contact with a power which is able to raise us above the law of necessity into the freedom and joy of the kingdom of God. Hence to the Church Christ has the value of God."

The second article of our Articles of Religion says of Christ:

"The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood were joined together in one person never to be divided whereof is one Christ very God and very man who truly suffered, was

crucified, dead and buried to reconcile his Father to us and to make a sacrifice not only for original guilt, but also for actual sins of men." San Antonio, Texas.

### THE COUNTRY CHURCH AND THE PREACHER.

The country Church has served a great work in bringing to Jesus Christ the lost people. It has been that great force to civilize life. She has had her sacred altars and has sent her young men to preach the gospel. She has in time past been the greatest spiritual force for Christianity.

The country Church can not always remain the same. It must change its emphasis. The country Church has, in some localities, gone down. There are various causes for this: the building up of nearby towns, the moving of the masses; but, in many instances, from the lack of progress. The country man has been slower to move than the town man. He has desired to walk in the trodden paths. He has been skeptical about new things. He has been taken up by fads and fakes until finally he has decided never to try a thing until it has become known.

The rural communities are in their infancy in Texas. They are now sparsely settled; farming, stock raising and domestic economy are in their infancy. The rural Church, a big old dump, sits off on some rocky corner, the weeds grow tall in the yard and up to the doorstep. It is unpainted. It leaks. There are a few old one-by-four seats in the house. It looks dilapidated and lone some. A stranger passes by and asks, what it is. He is told that it is a church. He hands out they have one sermon a month, and Sunday School through the spring months.

The question is, is this Church filling its mission? Is it meeting the needs of the community? No! Men are wicked all around her; the boys have lost all respect for the Church, and the girls are ashamed of it. But some old brother says we had the greatest revival here forty years ago that was ever in this country. We set the woods afire. He has been living forty years on that revival. He says men were truly converted then.

The above is a very good description of some Churches and conditions in some rural communities in Texas.

What must be done? Can you help solve the poor, existing conditions of the rural community and Church? We have the universities, but they are far removed from the rural Church. We have extension departments whose aim is to help solve the problems of the rural community. But their information comes on paper and much of it lands in waste baskets. Many do not know that it exists. We have the legislator, but many times he is a demagogue and untrustworthy in every sense. We have the rural school, but it is in as bad shape as the Church, many times being taught by some inexperienced young girl. With all these, the universities, county schools, legislators, etc., we still have our country problems.

Well, we first need these things: A good, simple-life minister; one who loves God and humanity; one who can use the Bible, science, common sense; one who can sympathize with every need of the community. He must be willing and able to co-operate with other Churches, the schools, the universities, the law, society and everything that stands for God and right.

I am convinced more and more that the country Church problem is in the hands of the preacher. He must not be a boy, yet he must not be old. He needs to know how to preach, pray and sing, but he must need be able to do many more things. Moses and Aaron led the people. Samuel administered to the needs of the congregation. The minister of today should be a leader of the people. He must realize his relation to the education, health and moral condition of his community.

The preacher must stand flat-footed and fight for the upbuilding of the public school. It is the only school the masses have to train their children. When the public school goes down, ignorance abounds. Encouragement should be given to the public school in sermons. A good preacher builds school houses as well as churches. We should help to diffuse into the minds of the people more ideas about the new practical education, such as manual training, domestic economy and athletic courses. We should help to organize boys' corn clubs, baby beef clubs and garden clubs. The mind of the boy needs employment and direction. Better agriculture will help the Church and the moral and spiritual life of our community. The minister should help to educate the poor children of the community. He should not be satisfied until the poor widow's child

sits in the schoolroom beside the banker's daughter. The minister should direct the minds of the young farmers to thoughts upon conservation, and upbuilding of soil. The real preacher aims and tries to make an like sacred, and even thinks and tries to protect unborn generations.

The preacher is vitally connected with the health of the community. Jesus healed the multitudes. Why not the preacher be instrumental in the health of the community? The Bible is full of illustrations where men of old healed the people. Then, can not the preacher bring to, or encourage the physician to bring scientific knowledge to inform the masses how they might be kept in good health. If the preacher were to stand in his 11-o'clock pulpit some bright Sunday morning, and tell the mothers of his congregation the dangers of the housefly; if he were to persuade men to screen their houses for the protection of their little children, would the Church turn him out for heresy, and would God cast him into the lake that burneth with fire and brimstone?

If the preacher, in going about on his pastoral duties, were to see some poor reenter trying to bring up a family in a house with cracks unstripped, and holes through both floor and roof, where he could not protect them from the heat of the sun, nor cold, nor flies and insects; suppose he goes to his pulpit and tells what he has seen. Suppose that he concludes by saying, that poor children need houses to live in as well as rich ones do. Don't you believe the Christ that healed the multitudes of Judea, and the Christ that preached the gospel to the poor, would be present. Yes, the cause of public health and better social conditions should be championed by both minister and his Church.

The young people of the country are being driven to towns and cities in quest for amusements, while the country preachers are telling their parents about the fearful effects of baseball.

Thinking people have, some time ago, learned that athletics are necessary for the development of the physical, intellectual and even the moral possibilities of the young. Is not the Church interested in the development of the physical life? Does it not want its boys to have strong arms, sound hearts and lungs? Does it want to dwarf its girls into little tallow-faced eighty-pound women? If the Church is interested in the physical life of the young, it must be also in athletics. The play instinct is born in the child and needs directing. The Church and the preacher are the best qualified for this work because they have no pocketbook to fill, but what they do, they do for the child. Every rural community needs a playground, where the physical, social and moral lives of the young can be directed.

Reader, go read the life of our Lord as found in the four gospels. He was interested in the young, old, everybody. He ministered at the wedding, he fed the five thousand, he healed the man that had the infirmity, he raised Lazarus from the dead. Our Lord was a friend to man, to rich, poor, all.

Let the Church take on the sociological movement. Then we will put point on her walls, cut the weeds out of her yard, put glass in her windows, swell her rolls. Then all the people will come up to the house of the Lord to worship.

J. R. KIDWELL.

Penelope, Texas.

### A STUDY IN JEWISH MISSIONS.

Rev. J. F. Dallmann.

"To the Jew first." Rom. 1:16.

"For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek."

This word of the power of the word of God unto salvation to everyone that believeth is one of the most cited passages of the Holy Scriptures. The Church of Christ has written it on her banner, and her history, and especially again the history of her missions prove the truth of this word. In all ages, and in all places where it was preached the Gospel of Christ has manifested itself as a power unto salvation.

One thing however in this word seems to us to be a superfluous addition, which, moreover, cannot be brought into harmony with reality, that is the addition of the part: For the Jew first, and also to the Greek. More correct it would be to say: To the heathen first, and also to the Jew. For this was indeed the state in the Church of Christ in times past, and is now. The gospel has proved itself to be the power of God unto the heathen, who, by the thousands, are being saved every year. We do not



know of such numbers of Jews flocking into the fold of Christ. And yet, it is written: "To the Jew first," and we have to let the Scriptures stand. When the Christians confess that they believe that the Gospel of Christ is the power of God unto salvation to all men, we would like them also to believe and confess with all their heart: "To the Jew first."

1. What does St. Paul mean by these words. The Bible student who knows St. Paul's thoughts might perhaps say, "The Jews had the first claim to that salvation which is wrought by the gospel, the power of God, for theirs is the covenant and the promise, of them is Jesus, according to the flesh." But will he add: They have despised this privilege in rejecting the Lord Jesus Christ and have thus forfeited their claim. The Lord himself has said, "The first shall be the last." So the Jews shall be the last also whom the gospel shall be preached to. And as the doors to the heathen Nations are open, and such an immense work is to be done there, it seems advisable to push the missions to the Jews into the background at present. Many prominent men in the Church of Christ and friends of missions have thought so, and we are not lacking such in our present time.

St. Paul has not meant this by any means. He knew that Israel was corrupted better than anybody else. And yet he left this privilege to them, and he preached Christ to them first wherever he came, and the Church of Christ has no cause whatever to leave or ignore this apostolic principle. On the contrary, the fact that the Jewish people are living unconvinced among us should be a constant summons to us to think of the Jews first.

It can be only a blessing for the Church of Christ and for her whole mission to the world if she would follow faithfully also in this respect the command and example of her Master and his apostles. For in every case the gain and the blessing for the Church is great that follows her work among the Jews. The Lutheran Church that has been doing missionary work among Jews for many years, although only to a small extent, can point to men like Philippi, Caspari, Moyné, Garland, Stahl and Cassel, and the Episcopal Church, which is doing the greatest work among the Jews, has had men like Bishop Alexander, Bishop Helmut, Bishop Scherschowsky, Dr. Stern, Wolff, Epstein and many more among her converts who have been a blessing to the Church. We can see from this plainly that the gain falls back to the Church if she is faithful to her charge, also in regard to Jewish missions, not to speak of the gain of understanding the Holy Scriptures which comes to those who are interested in missions among the Jews. The writer of this, himself a Hebrew Christian, has been for years a missionary to his people. He was often assured by Gentile friends that the Bible has become a perfectly new book to them since they became interested in the Jews.

On the other hand the Christians of the European countries will tell us how bitterly it has revenged itself and that they have been pretending preaching to the Jews the Lord Jesus Christ. While the soldiers of Christ went forth to win the world for their Master, they left a powerful foe behind in their country. And instead of fighting this foe with spiritual weapons, there was no more being done but to despise the Jew and to ill-treat him. This caused an aversion amongst the Jews against the gospel, and the gulf fixed between Judaism and Christianity is growing wider and wider. The unbelief in every kind and form already prevailed among the Jews has spread like a pernicious poison, even over the Christian Church. Do not blame the Jews, but acknowledge your sin in not obeying God's Word. It would have fared better with the Jews as well as the Christian Church of Europe, would the Christians have taken to heart the Apostle's word: "To the Jew first." And what has happened in some European countries might happen in America too. Already the Christians in cities where many Jews live are complaining of the unbelief that is being spread by the Jews, and the consequences that are following in its track. Judaism has no renewing power, and although many Jews who are coming here from Europe are bringing with them the inherited old piety, they cannot stand against the tide of unbelief which American Jews deem to call Reform-Judaism. They soon drop their inherited faith and become unbelievers. These unbelieving representatives of Judaism do not send forth missionaries but every one of them is a missionary to those with whom he gets in contact. And if the American Christians will not use every means to bring the Jews that are within our gates to the Lord Jesus Christ we might be sure that they will de-

christianize America. There are thousands of Jews living in our larger Texas cities, and hundreds are coming to this country by every boat, but there is not one missionary to the Jews in Texas.

But it is not enough for the Church to raise enough money to send a number of missionaries to the Jews. There are many and great tasks which the Church of Christ yet has to fulfill. And by no means work among the Jews should be done at the expense of any other work. We are willingly and humbly standing back when we are looking on the heathen world, and we are thanking and praising God for the world-wide opportunities he has given us. But according to the Apostle's word: "To the Jew first," we have a right to expect of the Christian Church that she might look upon the conversion of the Jews as the most important of all missionary work. And why? Because in overcoming the unbelief of Israel the Church of Christ will gain the decisive victory for the Kingdom of God upon earth. Therefore, the Christians ought to do all that is in their power to fulfill their duty toward the Jews. Therefore it is not enough to raise the scanty means to support a few missionaries, and let them do the work. The missionaries ought to know and to feel that behind them there is a congregation of believers who lift up holy hands for them. And the Jews ought to be treated with that kindness with which the spirit of Christ only can endow a heart, and which only should prompt us to do missionary work among them. When we read missionary reports and we find that the missions among the Jews have done so little in America—it is different in England and Germany—then do not let us be surprised at it nor let this discourage us, but let us try ourselves, whether we were kind to the Jews, or that the Jews have seen that the Christians have a different spirit than the children of this world or their own co-religionists. And then also let us try ourselves whether we have prayed for the Jews as we ought to have done, and whether our prayers were prompted by that love and mercy with which the spirit of Christ endues the hearts of the believers for the lost.

We also ought to take an active part in the work among this wonderful people of Israel. We ought to study the Jews, their sufferings and what they have done for the world. And last, but not least, we ought to get acquainted with the missionary work that is done amongst them. This will enable us to testify of the Lord Jesus to them whenever God gives us an opportunity. And if we do that we will understand the Apostle's word: "To the Jew first," yet in another sense, we will make the experience that the gospel manifests itself as a power unto salvation in Israel more than anywhere else. It seems as if a truly converted Jew, a believing Hebrew-Christian is a stronger testimony of the power of God's grace than multitudes of converted heathens. And why? Because with the Jews there are stronger and mightier obstacles to be overcome than with the heathen. With the Jews we have the only people in the world that knowingly are antichristian. Yes: we can even say that they are fighting an heroic battle against Christianity, a battle more tenacious than our Anglo-Saxon ancestors have fought. The whole Jewish history since the fall of Jerusalem is nothing but a continual fight against the gospel: whether we take the Talmudical or the so-called reform Judaism or Zionism. In its deepest roots, it is nothing else but insurrection against Christ and his kingdom.

Recently among the Jews the question has frequently been discussed: "What is the tendency of Judaism?" The most simple and correct answer to this question is: "Opposition against Christ." And these opponents of Christ are well equipped. They are mentally equal to us, if not superior. Morally, they are far superior to the most developed heathen nations, yea perhaps even to the mass of the so-called Christians. We do not approach the Jew with a higher culture or civilization as we do the heathen. They are partakers of our scientific development and contributors to it. To this we have to add that the Jew was made to abhor Christianity by hostilities shown to him by Christians, and through the conduct and some vices of some Gentiles which the Jew in general does not know of. And our unbelieving intellectuals are putting terrible weapons into their hands. Thus the missionary among the Jews has to endure a much harder fight than any other, and we ought not to be surprised if we find out that the Jewish missions cannot speak of the same success as the missionaries among the antipathetic nations can. And yet, in spite of all these difficulties and obstacles, we

can see almost daily that through the power of the Gospel Jewish souls are being brought into the fold of Christ. We can see how prejudices, which have been deeply rooted in the Jewish hearts for centuries, are vanishing. We have seen in many instances—and the writer of this is one of them—that Jewish hearts have been opened to the Gospel, and they were saved by faith in the Lord Jesus Christ; and when we take into consideration that the unbelieving Jews look upon a Jewish convert to Christianity as upon an apostate and a traitor, and that they impute this step to him as cowardice and moral weakness, is not this the possible best testimony for the power of the Gospel unto salvation? Surely we can say here with the apostle: "But where sin abounded, grace did much more abound." When we read that in New York a Hebrew-Christian congregation with a Hebrew-Christian pastor as its head has been organized, or when we hear that Jewish youths in the same city who have been throwing stones at the windows of the mission hall and were disturbing the meetings are now sitting quietly in the meeting listening with glowing cheeks to the old story, or when we hear that over six hundred Hebrew-Christian ministers are preaching the Gospel Sunday after Sunday to Gentile Christians and that many are missionaries in almost every mission field, have we not a living proof that the Gospel is the power of God unto salvation? A proof which we seek in vain in any other mission field.

We are aware of the fact that there are a number of baptized Jews who have never experienced the regenerating power of the Holy Spirit. We find such baptized Jews specially in those countries where they are persecuted, and where they can improve their social conditions by being baptized. This fact is to be deplored of course. It throws a bad light on these "converts," but it also throws a bad light on those "ministers of Christ" who will baptize a Jew just for having him baptized. Such baptized Jews are, of course, the greatest hindrance for an honest truth seeker to accept the Gospel. But this does not alter the fact that the Gospel in the whole mission field has not proved its glorious regenerating, renewing and saving power as among the Jews. And for this we need not go back to the times of St. Paul. Moreover, these truly converted Hebrew Christians have been of a great influence for good, not only abroad but in our own midst. If we read carefully the Jewish missionary reports we cannot help but to believe: To the Jews first.

But the full meaning of this word we shall not realize until the promise given to Israel shall be fulfilled, the promise that, "All Israel shall be saved." The time will come when the Gospel will reveal its regenerating power with the whole of the people of Israel. After the example of St. Paul, the greatest son of Israel, the Gospel will perform the task to create out of a people of enemies of Christ a new Israel, a people, that being washed in the blood of the Lamb, will be a regenerated, blessed people of God. Then Israel shall be indeed a chosen generation, a royal priesthood, an holy nation, a peculiar people. What Israel's work shall be after their conversion we do not know. It seems that the Lord has yet a great work for this people to do. But one thing we know, that the power of God of the Gospel never was and never will be more gloriously revealed as by the salvation of Israel and through Israel.

We do not know how far the time is when all Israel shall be saved; but we know that it is our time now for us to preach the Gospel to them. It seems to the writer that through the present war, under which the Eastern Jews have more to suffer than any other people, the Lord is preparing Israel for the comfort of the Gospel. Jews were flocking to this country of liberty in large numbers, and New York is the largest Jewish city ever known in Jewish history, its Jewish inhabitants numbering two millions. But there are several missionary societies working amongst them. There are thousands of Jews living in our great Texas cities with not one missionary to preach the Gospel to them. God has cast the Jews, as it were, at our very threshold like poor Lazarus. There are many that are longing to be fed with the crumbs that fall from our tables. Will the Texas Christians awake to their duty towards the ancient people of God, the people that have given us the Bible, and men like St. Paul, St. Peter, yea, which have given us our Savior? Let us not be slow to fulfill our beloved Master's last command to preach the Gospel to all creatures, and let us not be slow to believe that the Gospel of

Christ is the power of God unto salvation unto every one that believeth, and unto the Jew first.

#### THE WAY OF SALVATION.

"For by grace are ye saved through faith, and that not of yourselves; it is the gift of God." Eph. 2:8.

In the contemplation of our relation to God and the moral government of the universe, the above text is the basis of all hope, and the inspiration of saving faith in the penitent soul. "He that cometh to God must believe that he is, and that he is the rewarder of them who diligently seek him," says St. Paul. The reward of grace is the "gift of eternal life through Jesus Christ our Lord." And the abundance of grace is manifested in the amplitude of the provisions made for our salvation.

In the 40th Psalm, we have an illustration of the condition and experience of every truly penitent soul, seeking salvation, and of the results following the exercise of saving faith: "I waited patiently for the Lord, and he inclined his ear and heard me; he took me up also out of an horrible pit and miry clay and put my foot upon a rock and established my goings and put a new song in my mouth, even praises unto his holy name." We discover that the "patient waiting and cry for help" originated with the conviction of his helpless and deplorable condition in this "horrible pit and miry clay." From the above experience of this inspired prophet of God, I affirm that saving faith is originated from an intelligent conception of one condition of moral turpitude in the sight of God, and of our hopeless dependence upon the grace and mercy for deliverance.

The wisdom of the divine gift of faith as the condition of justification, is illustrated by its adaptation to the helpless condition of our fallen race. The effects of the fall cannot be removed; but by the grace and power of God, "The carnal mind which is enmity against God, not subject to his laws, neither indeed can be," is the legitimate inheritance of everyone that is "born of the faith." But some modern theologians take the ground that atonement covers every phase of man's condition in consequence of the fall, so that faith in Christ virtually supercedes the necessity of repentance in the child who is properly trained in the way he should go. The error of such teaching consists in its being a mixture of facts and fancies. They lose sight of the fact that the atonement was for sin, for actual transgressions of moral law, first of Adam's sin, and, secondly, of the actual transgressions of his unborn posterity. The atonement was an emergency of divine grace, to maintain the integrity of moral government and thereby "open up a new and living way." Whereby "God could be just, and get the justification of the ungodly."

The text at the head of this article, "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God," shows unmistakably clear, that the atonement was a provision of divine grace to magnify the moral law of God, and thereby open up a way of approach to God through the merits of Christ as our sacrifice for sin; but nowhere in the Book is the atonement referred to as removing the consequences of the Adam's sin, or fall of the race, except in connection with faith in Christ and the washing of regeneration and renewing of the Holy Ghost. The conclusion, then, is inevitable that the sacrificial mediation of Christ has reinstated the race to a condition of moral agency by which every soul can approach the Father in the name of Christ, and obtain salvation. Now we note, and it should ever be borne in mind, that salvation, or justification by faith, is personal, and therefore, notwithstanding the provision in the atonement, it is only those that comply with the conditions, to whom the blood of atonement is applied. St. Paul says, "God hath concluded all in unbelief, that he might have mercy upon all." Jesus Christ said to Nicodemus, "He that believeth on him—that is Christ—is not condemned; he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God, and this is the condemnation, that men loved darkness rather than light because their deeds are evil." John 3:18. It is evident from the above quotations from St. Paul and Christ, that unbelief is a primary product of our carnal inheritance from the effects of the fall, and that under the dominant sway of the spirit of the devil we are easily "led captive at his will."

In conclusion, I will say, that while the infant is in the same "horrible pit and miry clay," as the Psalmist was, and as yet all are until "born of the Spirit," yet the infant needs no atonement, and as I understand the plain declarations of Christ and his

apostles, he never will receive a direct, personal application of that blood until he receives it as the result of an intelligent acceptance of Christ, as "the way, the truth and the life."

The danger line, in the home and the Sunday School, lies right here: Train a child to believe that the atonement alone relieves it of all the effects of the fall, and that it is a "little Christian in embryo," as I heard a lady say of her little brother, and I venture to say, that nine times out of ten, he will believe he is a perfect model of a saint. No wonder he can not tell of a transforming power within his heart, that gives him "the witness of the Spirit that he is a child of God." May the good Lord deliver us from the dead formality of sentimental religion that is destitute of transforming power.

J. M. DUNN.

Shawnee, Ok.

#### ARE THERE TOO MANY GOOD PREACHERS?

"Are there too many good preachers?" is a question raised by the present situation. The time was when this question need not be raised. Then the Bishop said there was a demand for "men of parts." The Annual Conference welcomed capable men. Regret was expressed if gifted preachers turned aside from the work of the regular pastorate. Schools were established, institutes were held, courses of study arranged that preachers might be well trained. Is this the condition of affairs now? Before me is a letter from a leading presiding elder which reads: "We should by right have two or three men transferred from leading appointments in our conference to relieve our crowded condition." Another "elder" writing to a preacher holding a leading appointment says: "Some of the 'elders' have hoped that you would transfer out and leave an opening to move one or two men up." He viewed with alarm the fact that one or two men, who had been out of the pastorate doing special work, might want to re-enter. This also from an elder: "Our conference is worse crowded than I have ever known it, and for the past three or four years the 'elders' have protested against the bringing in of transfers because so many of our men, in every way worthy and deserving of promotion, have been kept down by the enforced appointment of transfers, and I think some of them have a right to feel 'sore' over the matter." Another says: "Our young men are not only 'sore,' but are making their protests heard." Still another said to me, "I have a peg for every hole in the top row, but there is plenty of room lower down."

I have learned that in one conference the elders got together and unanimously declared that the conference was crowded to the point of congestion and requested the presiding Bishop to transfer a certain brother from a leading appointment to a particular conference for the purpose of giving room for "worthy and well qualified men, who have served long and efficiently." Many believe this to be a typical rather than an exceptional condition. "No room at the top, the conference is already top heavy," is a uniform complaint.

Again I ask the question, "Are there too many good preachers?" And in the light of the above conditions ask also, "What are we going to do about it? Shall we try to get some of our best men to quit? Could two or three leading men in each conference be persuaded to retire and go into the real estate business, the relief would then be only temporary, for ambitious young men would soon again crowd the upper ranks. How would it do to have an "age limit," as in the United States Army, putting men on the "retired list," say at 60, regardless of efficiency? Or how would it do to close our schools to the young preachers and make for the school a course of study to prevent the development of young preachers? While we are encouraging this deterioration in the ministry, would it not be wise to number the preachers as they come into the "fraternal line" and make it a part of the duty of the presiding elder to stand on the side line with "baton in hand," ready to strike down any preacher who tried, by hard study and work, to get to the top before all who are before him have reached it?"

These suggestions may not be practical. I do not myself urge their adoption, but with the presiding elders crying, "Crowded at the top," and urging Bishops to transfer men indiscriminately, I again ask, "Are there too many good preachers?" and, "What are we going to do about it?"

W. W. WATTS.

Bonham, Texas.

Strength of character is not mere strength of feeling—it is the resolute restraint of strong feeling. It is unyielding resistance to whatever would disconcert us from without or unsettle us from within.—Charles Dickens.



## Notes from The Field

### Cross Roads.

We closed our revival at Cross Roads, in the Paris District, last Sunday night. We ran just one week. Had several professions, some old-time shouting, many were blessed and five joined our Church. "O that men would praise the Lord for his goodness and for his wonderful works to the children of men."—W. H. Brown.

### Forreston.

Saturday, October 3, our fourth Quarterly Conference was held. The reports were fine, the prospects are encouraging for everything in full. The Falls Church gets credit for being the first in the district to pay salary in full. The charge has a strong Board of Stewards who are true and tried and are standing nobly by the Church and pastor. Only 50 per cent of conference collections collected, but assessment is covered in good subscriptions and we are collecting all along. I have had to "trot on three legs" six months of this year, but through the goodness of the Lord I am getting strong again, so I am the happiest, though not the fattest, preacher in the district.—S. L. Cullwell.

### Lyons Mission.

We have closed our revival campaign for this season, and as a result of our meetings we have received fifty-seven into the Methodist Episcopal Church, South. Our first meeting was conducted by Brother C. W. Hughes, of Rusk. All our people here fell in love with Brother Hughes, and his preaching was as good as I ever heard. Hughes preached the old-time Gospel in a way which made men think and turn to Christ. From Lyons we went to Chiesman and there I was assisted in the meeting by my old friend, Brother C. A. Tower—it should be Power, because he is a power in the pulpit and anywhere else. Brother Tower is one of the greatest Gospel preachers I ever heard. At Cravy I did my own preaching, and at Cook's Point Brother Flary, of Richmond, did the preaching. I have taken in new ground this year. At Hoskin Springs, four miles from Chiesman, I conducted a meeting and organized a class. In this meeting I received fourteen on profession of faith. We have had an excellent year from every viewpoint. The Lord has been good to us, and through the goodness of his people on this work we will bring up a good report to conference at Bay City. We shall report all out in full. Lyons Mission is an excellent work and we have some of the best people in the world and we shall be more than glad if the elder and Bishop sees fit to send us back.—S. W. Stokely.

### Austin.

Have closed my year's work and come in for conference. All in all I have had a good year. God has given some success to the work. The brethren have all been kind, have used me freely and have looked after my wants. Most of the year has been spent in my own district—Austin—but have gone out into other territory a few times. The month of September was spent in the Lampasas District, where I held three meetings. First, with J. P. Watson, at Harkeyville. We had a good meeting. Watson is a true yoke-fellow full of zeal for the cause and consecrated to his work. Next place was San Saba. H. E. Draper, pastor. Just at the beginning of the meeting the pastor's mother died in St. Louis, which was a heavy blow to Brother Draper. Nevertheless he rallied and we had a good meeting. A number of conversions. Watch San Saba grow when she gets that fine church finished. It will be a beauty. The last meeting was at Fairview, where I served as pastor two years several years ago. Here we had, so far as visible results were concerned, the best meeting of the year. Thirty-five joined the Methodist Church. Many heads of families and leaders in the community. Hill is pastor and is held in high esteem by his people. God bless you all, brethren.—Sam J. Franks.

### Mineral Wells.

We have had a very prosperous year in this charge, in every way except financially, and this is due to the depression throughout the country caused by the failure of a market for cotton. We had the greatest meeting I was ever in during the early summer, under the leadership of the Ham-Ramsey evangelistic party. About five hundred were saved and the greatest toning up of Church life I have known. It seems Ham is a prophet of God to call the Church back to her duty to Him. More than one hundred have joined our Church, and all the other Churches have had large gains. After four weeks of strong, intense preaching on worldliness and sins in Christians, the call to give up all questionable amusements, such as forty-two, gaming, dancing, card playing, drinking intoxicants, etc., was responded to by hundreds of Church members. All the Church took high ground against these indulgences and determined by resolution that they would not tolerate these in any of the membership. This meeting was the strongest factor in bringing about the sweeping victory for prohibition last Saturday when our city voted dry by a majority of 227. Our young converts voted right, our business men courageously contended for the right; they worked in a hand to hand contest, pleading with men individually, and won out with a great victory. Our noble women also contributed greatly to this victory by personal work and prayer to God. For nearly a week

previous, and all day of the election, our good women prayed and had the assurance of victory before the results were announced. A few minutes after 7 a. m. I came to my study, at the church, and found one lone woman, Mother Stafford, in the church on her knees in audible prayer to God for victory. Very soon others joined her, and they prayed until the polls closed at 7 p. m. Sunday night all the Churches united in a great thanksgiving service at our Church, when the auditorium was jammed and standing room was at a premium. For eighteen years our town has been wet, but we believe this sweeping victory has settled the question for all time to come. There were more than one hundred and twenty-five at our prayer meeting last night. Our Sunday School has overrun our accommodations, and we don't know what to do. No money, everybody asking when will cotton move. We want everybody to rejoice with us over our victory.—M. S. Hotchkiss.

### Quail Charge.

I hand you partial report of my work on the Quail Circuit. Our presiding elder put me as supply in Rev. Arthur Aaron's place, who became impaired in health soon after conference. I rolled up my sleeves and have been hard at work with the six places of appointments and the mired down hub of the Clarendon District, as Rev. A. M. Long called it at District Conference last May, and in the sand hills besides. I soon met my people at their homes, as I thought every preacher should do, and took up subscriptions to meet the conference claims, and they responded readily to this call. And then, to get out of the mire, I had Rev. Pope, of Shamrock charge, to start to me with presiding elder clothes on. So he started in a two-horse rig and soon an auto overtook him and took him on her sails and he was soon to his last station and he got a buggy to transfer him on and soon the steward hauled him on to into the yard of one of my stewards and he thought the new comer was an Irish peddler and soon the steward and hauled him on to Salt Fork and held our quarterly meeting and we had him preach several days and help us. We had Rev. Bowman to help at Quail. He moved to the parsonage with his good family and took charge of parsonage, grounds and Church and did some splendid preaching and wound up with a sermon, "Why I Am a Methodist," for me. Had splendid meeting, as at Salt Fork. Yes, Rev. A. C. Smith, from Clarendon, helped prize us up at three points. He did some Holy Ghost preaching and we had some big sinners accept Christ. So we feel like the good Lord has blessed our people spiritually and with splendid crops I feel like our people, with three prayer meetings organized and the Church loyalty of our good people, they will send me to conference with claims met. Well, this is my first year to serve as pastor and I find a man needs to live consecrated and faithful in order to get close to the people.—C. B. Ingram, P. C. Ingram, P. C.

### Glen Rose Mission.

Well, well, we are still here, if you have not heard anything of us. The revival season with us is over and we are now busy trying to get our conference claims together. Have the most of our assessment in good subscriptions and hope to come up with everything in full. We began our first meeting at White Church on Sunday, July 19. Brother C. A. Bickley, of Anglin Street, Cleburne, reached us on Monday night, staid until Saturday morning. The election broke into our meeting, nevertheless we had a great meeting. The best in several years, so our people say. Four accessions, two on profession of faith and two by vows. Our next meeting began at Georges Creek on Monday, August 3. Brother J. G. Pollard, of Alvarado, did the preaching. Very good meeting. Five members on profession of faith and one by certificate. Next meeting at Lone Willow on Tuesday, August 18, having been rained out on Sunday and Monday. Brother T. E. Bowman, of Venus, did the preaching. Had a fine meeting there. Seven additions on profession of faith and two by certificate. I began our last meeting on the work at Bush Creek Tabernacle on Sunday, August 30. Brother L. L. Felder, of Harbin, came to us on Monday and preached through Sunday, September 6. Had good meeting, considering circumstances under which it was held. Five new members and several relocations. Our people at all points were well pleased with the preaching of our brethren during our meetings. We are doing all we can for the Advocate and will do our best to collect all subscriptions. This is our first year in the work and God has blessed us and been very good to us. We have some loyal members at all points on the work who have staid by us in all things. Altogether we have had a good year. Pray for us.—Wm. G. Gwaltney, P. C.

### Lockhart.

After the great Ham-Ramsey meeting last year the house of worship here became too small to accommodate either the Sunday School or congregational worship. While we were talking of building a new church house, the Blanks heirs offered us what is called the Blanks Memorial Hall, built to the memory of the late Dr. Blanks, of this town. They offered us this brick hall, 60x75 feet, having a seating capacity of about 200 more than the old church, for less than half of its original cost. The lot alone, 155x213 feet, is worth



J. O. A. CLARK

Hannibal is one of the appointments on the Huckabay Circuit. We have a small but noble band of men and women at that place. It is the home of Brother J. O. A. Clark, who has given four boys to the ministry of the M. E. Church, South, and is also the father-in-law of one or two Methodist preachers. What a grand record for this grand old man who has been a great factor for good in the upbuilding of his community. We pray that his declining years may be filled with greater blessings all along the way. We had a splendid meeting at Hannibal this year. Some say the best in many years. About twenty conversions and relocations and twelve additions to the Church. Our beloved presiding elder, S. J. Vaughan, dedicated our neat little church at that place the third Sunday in June. Will give a writeup of the whole charge soon.

M. J. VAUGHAN, P. C.

the money we paid for the entire plant. We have all the land we will ever need for Church building purposes. The new place of worship is located nearer the geographical center of the population of the town than any other house of worship in the town—just two blocks from the northwest corner of the public square. Our Sunday School is already too large for the new house of worship, and we have two of our largest Bible classes out in two tents and the woman's Bible class is considering the matter of building a Sunday School room or rooms to accommodate the classes already out. We have received sixty-one into the Church this year, thirty-four by ritual and twenty-seven by certificate. This makes a total of 214 additions during the two years work here. The Epworth League is organized according to the new constitution and by-laws arranged by the General Committee since the last General Conference. We are organizing the Knights of Ezelah and the Girls of Epworth to fill that gap between the Junior and Senior Leagues. We are paying Brother Ramon Lopez \$12.50 per month to look after the Mexican people, and he reports sixty Mexican Methodists in our community. We have the banner Woman's Missionary Society in the conference. They have raised \$377.65 for the different mission claims—home and foreign—besides the \$275 for local work in the Church here at Lockhart. Including the assessments for missions, the specials and also the money raised by the Woman's Missionary Society, our Church will pay directly to missions over \$800 this year. This does not include the money raised for the Mission Home in San Antonio—which was \$150. Lockhart Methodist Church is a vigorous growing plant, looking after every interest of the Church. All finances will be in full. The Advocate is being looked after.—Theophilus Lee.

### Beckville Circuit.

On Wednesday, October 7, I held down a silent seat in one of the biggest Quarterly Conferences I had been in since the war. This being the fourth Quarterly Conference everybody that knows Methodism knows something of its importance. 'Tis strange to me that on the occasion of Europe whipping Germany, its affecting everything and everybody, yet such is the case, and the traveling man, day and night, is up against it; longs for some place that he, like Bunyan's Pilgrim, can take the stoppers from his ears, but the Quarterly Conferences of our Church are not free from the same trouble, and the fortunate steward having no need of the fifth quarter says to the less fortunate, "Brother, don't make the preacher pay for the war." Seventy-five per cent of the official roll were present of the largest circuit in the Marshall District. The Recording Steward of thirty-seven years' standing acted as Secretary, and was re-elected. I believe Jim Allison takes the cake in this line. Brothers Treadwell and Pierce, the senior and the junior of it, appeared well-fed and their reports showed fair conditions. Brother Boyles always presides best and preaches best the last time. Several ladies from town and from surrounding country were present and in the right time and in the right place gave encouraging account of their stewardship and reasons for the faith in them. Beckville has a very fine Sunday School under the leadership of Brother Joseph Jordan.

It's a power for good, and Brother Jordan is in the swim when it comes swimming up and keeping abreast of the times in the latest and best for the Sunday School work. The very latest is the trip from Jericho to Jerusalem. Well, if I were a superintendent again and had seventy-five per cent lady teachers (and this holds good in all my rambles) I could do wonders again, and so are the other men.—R. C. Boulware, Jefferson, Texas.

### Llano.

Rev. L. B. Newberry, the preacher in charge of the Guadalupe District of the Border Mission Conference, in Mexico, has been here for some three weeks at the home of his wife's parents, Mr. and Mrs. E. H. Alexander. He preached for me ten days, doing good work. We had eight accessions, most of them by letter. We have received twenty-two during the year. Everything is now in full.—J. F. Lawlis.

### Garden City Circuit.

Our year's work is fast drawing to a close. The good Lord has most wonderfully and gloriously blessed our feeble efforts this conference year, for which we are thankful. We found six preaching places on the work, and, like two of the Bible characters, have doubled what was given us, and, thanks to the good Lord and our twenty-two and a half horsepower auto, we have not missed a single appointment on an itemized expense of one hundred and three dollars. Our work embraces four counties. We have held nine protracted meetings and the Lord was with us in mighty power all the way through. Had forty-five conversions and twenty-five additions to the Church, with the entire Church membership lifted to a higher plane of Christian living, pastor and all. This was our first aim, believing the Psalmist David's statement when he says, "Restore unto me the joy of thy salvation, and uphold me with thy free Spirit; then will I teach transgressors thy ways, and sinners shall be converted unto thee." In our meetings we repeatedly told the people that we would rather have one real, thoroughbred convert than fifty half breeds that would not hold out until frost. We feel like our prayers were answered. We saw four husbands and their wives converted and out of the conversion of seven husbands we have had four family altars erected that we know of. Six Sunday Schools have been organized in the bounds of our work this year and three of them have purchased organs. Our fourth Quarterly Conference has been held. The general assessments all in full, but pastor's salary some behind. We love our people. They have been a blessing to us and we have tried to be to them.—S. J. Estes, P. C.

### Corrigan.

We are now through with our revival meetings for the year and are now on a home run for the near approaching session of the Annual Conference, which meets soon at Bay City. I do not wish to make this letter lengthy, but give just a brief outline of my work up to date. Well, as the little boy says, we are going some down in these parts, and thus far this has been a good year. We have had good revivals, about 125 conversions and relocations, with 51 additions to our Church. Have baptized some babies. We have one new church building, now nearing completion at Legett. We hope to hold a meeting in the new church before conference. We are somewhat in arrears on our conference collections at present, but we hope by conference we shall be able to say everything in full, Bishop. We have looked well to the interest of the dear old Advocate, which is one of the best papers we have, to my mind. We have a fine people to serve and we hope that it may be the good Bishop's pleasure to send us back for another year. If not, we are ready to pack our grip for a farewell trip. Will write more next time. Blessings on all the brethren. Yours in the Master's service.—B. C. Callaway, P. C.

### Texhoma (Okla.) Charge.

As it has been quite awhile since I wrote anything for the columns of the dear old Advocate, I'm impressed to write a little from my pastoral charge, Texhoma, in West Oklahoma Conference. The State line runs through the town, Texas on the south side and Oklahoma on the north side of the line. Sherman County bordering on Texas side and Texas County, Oklahoma. Hence there are two good brick school buildings and two good schools, one on Texas side and one on Oklahoma side. The greater portion of the town is on the Oklahoma side. Texhoma is a fine business town on Rock Island Railroad, fifty miles northeast of Dalhart, Texas. It is a noted shipping point. Thousands of cattle, cream, wheat and other products are shipped from here. It is the commercial center for a large area of country. Have two large brick banks, two printing establishments, two large elevator mills and a number of machine and blacksmith shops and a number of stock feed stores and a number of hotels and restaurants, meat and ice and dairy markets and many stores. Three churches—M. E. Church, South; nice brick; Presbyterian, concrete; Baptist, frame wooden building. The writer is pastor of the Methodist Church. We closed a fine meeting at Methodist Church last week, which resulted in twenty-five conversions and a number reclaimed and seventeen additions to the Church. The Church is in a good condition. Have a live Woman's Missionary Society, fine Sunday School, Senior and Junior League. The conference collections are provided for in full. It is only six weeks until conference. Then I wish to return to the interior of Texas. I've done nothing else but pastoral work for the last fourteen years, and I'm ready for

more work. I've preached in every conference in Texas and last year, in Louisiana, and this year in West Oklahoma. I promised the Lord that I'd serve as pastor as long as able to do so. I have a lovely presiding elder, Rev. W. J. Stewart. Our relation has been quite pleasant. I send kind greetings to all Texas friends. Success to the Advocate and force, and the noble cause of prohibition, State-wide, Nation-wide and world-wide. Sound the tocsin long and loud.—J. B. Gregory.

### First Church, Corsicana.

We are closing out the greatest year in the history of First Church. One hundred and seventy members have been added this conference year and of that number more than fifty of them are men. Last Sunday five were received on profession of faith. We are having conversions and additions nearly every Sunday. Our congregations fill the auditorium. This great Church is now one of the most spiritual in the Connection. Every department of the Church is alive. We will report everything out in full at conference. Last night the Official Board, by unanimous vote, asked Bishop McCoy to return their pastor for another year. I feel so unworthy of the confidence of my brethren. Such expressions of appreciation from the Church stimulates a poor fellow to do his best. I believe this is the best Official Board in Texas. God has been good to us and we are happy in his service.—J. W. Fort.

### Ferris.

Believing it to be the duty of someone to write a letter from Ferris I am sending a few lines. This has been a great year for our Church. While a great many members have been lettered away from our Church we shall show a net gain at conference. Our Sunday School is in good condition, increasing in membership all the year. The people have shown a lively interest in the preaching services, and the congregations have been good all the year. If we do not pay out in full it will not be the fault of our pastor, for Brother Lee is fully alive to every interest of our Church, and we believe our Church to be in better spiritual condition than it has ever been. Our Woman's Missionary Society has been doing good work. In fact, every department of the Church has been doing splendidly, and, although money matters are very close, we shall make a strong effort to pay everything in full. Should we have the same presiding elder and pastor next year we shall certainly give them a hearty welcome.—T. H. Noble.

### Dalby Springs.

The last quarterly meeting for Dalby Springs has passed into history. Saturday and Sunday, October 10 and 11, found me among the good people there, preaching to attentive and orderly congregations, and enjoying their bountiful hospitality. Friday night, while we were partaking of the nice supper prepared by the pastor's wife and we were in good trim for it, after our nine-mile drive, Sister White said: "We are going to have 'possum for dinner tomorrow." Brother J. E. had been out hunting and brought in one of the (shall I say) varmints, and had saved him for the quarterly meeting. The very suggestion that he should have a place on the dinner table was just a little more than I could relish, and I was not long in saying that he had not been up long enough to get fat, and that really I did not care for 'possum any way. Suffice it to say that Mr. 'Possum was missing next morning, and the presiding elder was accused of turning him out, but I forever plead "not guilty." I think, though, that is about as near as I ever came to eating a 'possum. The conference was held in the afternoon and was fairly well attended. The work has prospered this year, and but for the stringency in financial circles they would have easily have paid all claims, so they say; as it is, the salaries and conference collections are quite a ways behind and it will take hard work to make the landing, but they have determined to do their best, and that means much with them. Some good meetings have been held, and there is a spirit of hopefulness. Brother White is in high favor, and many kind things were said of him and his family. The close of the year will see a much better showing along financial lines. Three o'clock Monday morning found us behind old Fred, with Brother White as pilot, on a nine-mile drive to catch an early train to meet another important call, and we parted at the station with the hope of meeting at Bay City in good spirits and with at least some returns for our efforts put forth.—O. T. Hotchkiss.

### SABINAL STATION.

Our fourth Quarterly Conference was held Wednesday night, October 8, Rev. S. E. Beall, the presiding elder, presiding. Our reports were all in full and everything ready for conference. A commendatory resolution in regard to the pastor, Rev. W. L. Barr, asking for his return for two more years was adopted. (When we get tired of him we send him off on a month's trip and pay his way, so we thought he could stand it.) This being the presiding elder's last time with us the following resolution was adopted: Whereas, The law of our beloved Methodism allows her pastors to remain in one charge only four years; and, Whereas, Rev. S. B. Beall, our esteemed presiding elder, is closing his quadrennium on the Uvalde District; and, Whereas, God has blessed his labors to the enlarging of our borders, and the development of our Zion, in this western district of the conference; and, Whereas, He has shown himself to be both a district pastor and a Church financier, even to the point of making this hard country the banner district of the conference, and has at



the same time been our faithful brother and spiritual adviser; and,

Whereas, During these four years we have learned to love him as a man of God, therefore be it

Resolved, first, That we, the Quarterly Conference of Sabinal Station, would do hereby express our most sincere appreciation of him, and of his labors among us; and,

Resolved, second, That we earnestly pray our Divine Father to guard his life and loved ones, direct his appointments, and fill his heart and life with all heavenly blessings; and,

Resolved, third, That we commend him to all people wherever he may be directed, as a man worthy of all confidence and esteem. Furthermore, be it

Resolved, That a copy of these resolutions be spread upon our minutes, a copy furnished the San Antonio Daily Express and a copy sent to the Texas Christian Advocate.

Everything is O. K. at Sabinal, with the best Sunday School in the conference.

J. S. McGEE, S. S. Supt.

#### MIDLAND METHODISM.

We have just closed a great revival meeting here. It is said by many of the old settlers here to have been the greatest ever held in Midland. In many respects it was the most remarkable meeting I ever attended. Our Church, and in fact the whole town, was in great need of a genuine revival, and it seemed that only a few of us realized our great need. Rev. E. N. Parish, our young Texas Evangelist, of Cleburne, did the preaching for us. He preached twice every day for two weeks, except when the people shouted him out of an opportunity to preach. At the very first service of the meeting Brother Parish called mourners, and a goodly number came forward for prayers, and there were several conversions. This was such an unexpected thing to so many of our people that the meeting began at once to attract attention, and the interest seemed to steadily increase throughout the two weeks. There were only three services during the meeting that there was not someone converted, and during the altar services it became a regular Pentecost. A great number of our card-playing, dancing, worldly-minded members got religion and re-consecrated themselves to God for better service and a more consistent life in the Church. And this was one of our greatest needs. Many fine young men and young ladies gave their hearts and lives to God and have started in the right way. Many persons stood up and publicly confessed their faults one to another, and strong men who had become estranged from each other and who hated each other, met at the altar and apologized to each other, and prayed God for forgiveness; men and women fairly shouted the praises of God all over the house. There were about one hundred and forty adult conversions and reclamations, and forty-nine children were led to confess Christ. The meeting has left our Church and the entire town on a much higher plane, spiritually and morally.

Brother Parish is one of the most spiritual and consecrated evangelists I have ever heard, and I have heard most of them who have been in Texas during the last ten years. His preaching is Scriptural, pungent and forceful. He makes not the slightest compromise with sin. He fights the devil and all his works with holy zeal, yet he pleads with the sinner as one whose heart is filled with wounded love. He is a true and loyal Methodist preacher, and is a great helper to the pastor in his work. He can not be satisfied with anything less than an old-time Holy Ghost revival. His "personal evangelism" is the greatest I ever saw. When he has finished one of his great sermons, he goes down into the congregation and persuades men to come with him to the altar to seek God's forgiving grace. And he always gets results.

We are closing up our year's work with success. Midland will have a great report to make at conference this year. We have labored hard and constantly. God has blessed our work and to him be all the praise.

J. M. PERRY, Pastor.

#### METHODIST-CAMPBELLITE DEBATE.

On August 25 Brother T. J. Beckham met Elder E. M. Borden, of Little Rock, Arkansas, in debate at Wagner, Texas. The usual propositions—Justification by Faith, the Mode and Design of Baptism, and Infant Baptism—were discussed.

The deep water brethren had waxed very bold and offered \$25 to any Methodist that would meet them in debate. The same they refused to make good after the debate was over. Well, it is hard to pay a fellow to give you a licking.

Beckham utterly routed his antagonist in the first proposition. Made him acknowledge that a sinner has everything, even a change of heart before baptism. To this some of the orthodox Campbellites disagreed, saying their man had ruined the Church since he had admitted that Campbellites had heartfelt religion.

Beckham showed from history the origin of the so-called, or self-styled, Christian Church, is properly called "The Campbellite Church." Something new to Wagners. He went back to the second century and showed that immersion was practiced by dipping three times

stark naked, and the subjects ran through the streets crying, "We are the naked truth." He agreed to give the Campbellite his time to produce a Greek lexicon or an English-Greek Bible that says that any person ever went into the water for baptism, and if he produced one he would join the Campbellite Church and make them a mighty good preacher, but the son of Campbell failed to produce it.

Beckham showed that the Church was set up in Abraham's house and traced it down to the coming of Christ, and showed that it had always had children in it.

Beckham showed by numerous examples and Scriptures that a sinner is saved before and without baptism. He showed that the Roman Catholics, the Mormons and the

Campbellites agree on baptismal regeneration. It was a complete victory for Methodism at Wagner. The Methodists are delighted with the way Beckham defended the doctrines of the Church. When it wound up the Campbellites raised the "Song of Victory." The Methodists sang "Old Time Religion." One good old Baptist sister raised a shout and then two or three Methodist sisters began shouting and when the battle had ended we had had one conversion and baptized five children. The most of the Campbellites had left their own place of worship and Borden had started back toward Arkansas. So farewell, elder. It's hard, but it's fair.

W. R. GOUDELOCK.

Merit, Texas.

#### THE DODSON-NUNNERY DEBATE.

Let me tell you about it. It was pulled off at Afton, Texas. Afton is a splendid inland town in the very heart of Dickens County, one of the finest parts of the Panhandle. The same is in the bounds of the Plainview District. Brother J. M. Owen is our pastor at that place.

For some time our Baptist friends over there have been seeking a discussion on disputed points of doctrine, so an agreement was reached to have the matter thrashed out by the two above named champions of the peculiar doctrines of these Churches for which these gentlemen stand.

Rev. B. W. Dodson, presiding elder of the Brownwood District, and Rev. A. Nuntery, of Granite, Oklahoma, began the discussion on September 16 and closed on the 20th, the last fighting four days, and it was a battle royal. Never in the history of our great Church was a more signal victory won for Methodism on points of doctrine.

Dodson is one of the best equipped men in our great Church. He is thoroughly furnished in every way. He is conversant with dead languages. He has the Greek at his tongue's end. He never forgets anything. In a word, he is a ready man. In fact, he is a talking machine. With it all he is fair in every respect to his antagonist. He is so much so many think he makes too many concessions.

Rev. Nuntery is a nice gentleman. He is supposed to be one of the strongest preachers of the Baptist Church in the South. These men were courteous to each other. In fact, he it said, with but one or two exceptions this discussion was an orderly, religious affair from beginning to the close.

The following points were discussed:

1. On Wednesday, September 16, two sessions. Infant Baptism Is Authorized by the Scriptures and the Practice of the Apostles. Dodson affirming.

2. The Scriptures Teach that a Child of God May so Apostatize as to be Finally Lost. Two sessions. Dodson affirming.

3. The Scriptures Teach that a Child of God May Backslide, Get Out of Duty, but Will Finally be Safe-housed in Heaven. Nuntery affirming.

4. Form of Church Government, or Polity of Baptist Church Is the Only Form of Church Government Authorized by the Scriptures. Nuntery affirming.

5. The Scriptures Teach that Sprinkling or Pouring Water on a Candidate Is a Valid Mode of Christian Baptism. Dodson affirming.

6. The Scriptures Teach that Immersion in Water Is the Only Valid Mode of Christian Baptism. Nuntery affirming.

7. Restrict, or Close Communion, as Practiced by Baptists of the South, Is Fully Sustained by the Scriptures. Nuntery affirming.

C. S. CAMERON.

#### THE ORPHANAGE.

The Board of Directors met at 9 a. m., Thursday, the 8th inst. There were present only five members of the board and two members of the Advisory Board. Brothers E. Hightower and W. D. Thompson were prevented from coming on account of sickness. Many things were discussed and some things of very great importance were acted upon by the board.

The matter of maintaining the Home was one matter which claimed the attention of the board for quite a while, and after much discussion it was resolved to take the assessment off the conferences and put the Home upon its merits and ask each conference to fix upon one day early in the year as Orphanage Day and ask each pastor to take a collection for the Orphanage and send the money in so as to enable the manager to keep up all the expenses without being forced to borrow money, as has been the case ever since it has been a Home. Besides, the assessment is entirely too small to meet the demands of the Home. The matter will be presented to each conference and we hope to have a full and free discussion upon the subject and we hope each preacher will feel a great interest in the matter.

The matter of caring for 181 children demands our attention and if the Church in Texas proposes to maintain a Home for Orphan Children it will have to make better provision for it than has ever been made. We believe that the people are ready to give of their money if we will give them a chance.

Up to the first of October we have received \$9000 less than last year, and have had more children than ever before. Now you can see that better arrangements must be made.

The board gave us two men to travel through the State in the interest of the Home for the next conference year soliciting funds for the enlargement of the buildings. We were able to report to the board 1600 bushels of corn and 4000 bales of fine hay as our crop for the year. We were glad also to report thirty head of fine Jersey cows giving all the

# SOUTHWESTERN UNIVERSITY'S Building and Endowment Campaign

## Why Texas Methodists Should Put An Additional Three Hundred Thousand Dollars in Southwestern University

By JOHN M. BARCUS, D.D.

First: Because of what they have already put in Southwestern. I mention only the money investment. The investment in men and sacrifice and service and prayer cannot be tabulated.

Beginning about forty years ago we invested about \$65,000. This has grown slowly from year to year until the aggregate value of our plant at Georgetown, including endowment, is conservatively estimated at \$800,000.

No like amount ever invested by the Church anywhere in the cause of Christian education has ever yielded the Church a bigger dividend. A large per cent of the preachers, teachers and leading Church workers today in Texas were trained in Southwestern. The plant there has always been overworked. The work required of it has always exceeded the facilities furnished and the demand for its products has always exceeded the supply.

There is every reason to believe that the demand for the kind of work Southwestern has done and is doing will be more and more insistent and to meet this demand there must be enlarged facilities. The foundation we have there is well laid

what machinery we have is first-class—it only needs to be added to. For this reason there is no place where money to be invested will go further or accomplish more than at Southwestern. Our work there is cumulative. Other men have labored and invested money and we have all that they have done and more than a generation of splendid history to build on. It would be supreme folly not to utilize this to the best advantage by putting additional facilities where they can be put with less expense than anywhere else.

Second: Southwestern is the only "A" grade college in our Church in Texas whatever may be the differences of opinion among us on other phases of educational work, all are agreed that the work of the college is indispensable. The college has the young men and women in their character forming period, between the ages of sixteen and twenty-one. The influence of the Church with its consecrated teachers, religious atmosphere, its revival meetings, etc., is absolutely necessary at this time. Our Church simply cannot get along

without a first-class college. The graduates from the State high schools and from our own training schools are not prepared for a university. They must go to a college and Southwestern is our only attempt at a first-class college in Texas. So far it has stood, acknowledged by all, as among the best in the South; if not at the very head of the column. We can maintain this lead if we will, but this additional money asked for is absolutely necessary if we do so.

Third: Since the action of the recent General Conference through its Educational Commission has taken over the Southern Methodist University at Dallas as one of the universities of the whole Church, this leaves Southwestern University at Georgetown as the only educational institution owned and controlled exclusively by the Annual Conferences in Texas. Texas men and money have made her what she is today and she must depend on these same agencies in the future. There is every reason why our Methodists in Texas should rally now and follow the leadership of our Commissioners and make their own and only school the best school of its grade in the whole Southwest. Let us all say, "We can and we will" and DO IT NOW.

## FROM OKLAHOMA

When you ask me if I think Southwestern University should be endowed, all my heart goes out in an affirmative answer. Every argument or circumstance ever set forth to prove any other school's need of endowment, is relevant in the case of Southwestern. And that endowment is an absolute necessity for the assured permanency of any school is a fact which no one will now pause to

discuss. Schools are no longer founded except on the assurance of invested funds to sustain them.

And now that Southwestern, through these years the strength and glory of Methodism in Texas, has come to where she must be placed on a basis of unquestionable stability, I am sure that the thousands of ex-students and alumni who have gone forth with the benedictions of their Alma Mater upon them will not fail her in her supreme need. And I be-

lieve that there are thousands of Methodists in Texas, other than those who have gone through Southwestern's halls, who will rally to her call because of her noble service to the Church, and because of the heroic spirits who have sacrificed for her welfare in other years. Let Southwestern's children and friends know of her need, and I believe the response will be glorious.

(Signed) ROBT. E. GOODRICH, Oklahoma City, Okla.

## Why Should The Church And Friends Of SOUTHWESTERN Rally Now To This Special Campaign For Additional Endowment And Buildings?

1. Because Southwestern needs it to meet the increasing demands laid every year upon her.

2. Because of the character of the work she is doing. Manned by great Christian scholars and gripped by the leadership of master spirits Southwestern with her present and this proposed new equipment would be to the fore in the quality and character of the work she is doing and would continue to do.

3. Because of the security of such an investment. Her title is clear, her enthronement in the affections of her people is sure and steadfast.

There can no longer be any question as to the permanency of her location. Money given her is seed in good soil that will have an everlasting cultivation.

4. Because she is now and will be for years to come the Church's greatest school west of the Mississippi. Greatest in her history. Greatest in present equipment. Greatest in the quantity of work being done. Greatest in her future possibilities. Why should we not rally to perpetuate and perfect such an institution? My words are not extravagant. I use them advisedly.

5. Because Southwestern is a reality and is doing work. She is not on paper, but in brick and mortar, with between thirty and forty teachers and over a thousand students. She is actually doing work, and has been at it continuously for more than forty years. Does it not appeal to us to help that which is really doing things?

6. Because Southwestern is not backed nor assisted by the great corporations.

She looks to us and we shall not fail her. T. F. SESSIONS, Corpus Christi, Texas.

milk and butter we need for our consumption, also forty head of fine hogs to be slaughtered this winter. We are doing very fine work in our school. By the way, don't you think that we should make good provision for this school, as well as the other schools under our care in the State?

Seems to me that the Church is responsible for this school as well as any of our other schools in Texas.

Brethren, I hope to have the time to tell you much about the Home at your conference.

R. A. BURROUGHS.

#### WESLEY COLLEGE

Wesley College opened its first session at Greenville, September 17, 1912, with an enrollment of sixty-five.

When the buildings were occupied they were far from being finished. There were no entrances to the buildings, but one stairway and it not finished. No window lights at all in one of the buildings, no ceiling overhead in either, the walls of many of the rooms had not been plastered and no finishing work done. There was no plumbing, no heating, no water and no lights.

The college was one mile from the city limits on a lonely hill. There were no roads nor streets nor street car service. The college had no science laboratories nor libraries, no outbuildings and no money to provide conveniences or necessities. Groceries would not deliver any goods whatever because of the distance and condition of roads. The president furnished an automobile for drayage and transportation, borrowed a gasoline engine and

some pipe and pumped water from a big tank three-fourths of a mile away.

By December 1 the buildings were heated with steam. December 20 they were supplied with water from the city, with lights by January 12, and by the end of the session the buildings were finished and as elegant as any to be found.

Yet amidst all the inconveniences and difficulties we did not merely hold our own but reached an enrollment during the session of one hundred and forty. During the next session we enrolled one hundred and seventy-three. Despite the frightful financial situation we have begun the third session with an enrollment of one hundred and thirty-five and have one hundred boarders. There is every reason to believe we shall enroll at least two hundred by January 1.

Though we have had no money except the proceeds from board and tuition and \$991 appropriated last year by the conference, yet we have improved the grounds, put out twenty-five trees, screened the buildings, provided blackboards and other equipment, paid for a laboratory worth nearly \$1000, have practically paid for a number of pianos, one of which is a \$600 grand. We have a library of several hundred volumes, the most of the up-to-date reference works have been bought and paid for by the college and all bills and salaries have been paid promptly except the salary of the President.

We now have two splendid and well-furnished boarding halls equal to the best in the State and are putting in the foundation of a splendid \$50,000 Administration Building. We are also enjoying splendid street car service and a macadamized road.

We have a strong faculty and a student body pervaded by the best spirit that I have ever seen manifested in any school. The future looks bright.

These three years have been strenuous years for the President. The work was new to him. In the midst of the beginning his home was broken by the death of his wife and then the little two-year-old son passed away. The only daughter lingered for quite awhile in the twilight of two worlds. Many days has he carried burdens of sorrow and responsibility, walked through dark and untrodden paths, sometimes with the impression that his brethren had forgotten him. But amidst it all he has been conscious of the encircling arms of the Omnipotent.

The clouds have been broken and the dawn of the future of Wesley College is glorious.

DAVID H. ASTON, President.

#### A. C. I. AND THE JACKSONVILLE DISTRICT.

These two great responsibilities, either of which is large enough for the largest man amongst us, now claim every ounce of energy and every possible stretch of wisdom and judgment that this scribe can summon. The district was more than enough, but feeling the imperative need of our great opportunity at Jacksonville to build a great Junior College I have accepted the unanimous judgment of my brethren of the Board of Trustees and am now the President of this, our conference school. Our opening, in spite of the very hard times, was good. We have a total en-

(Continued on page 13)



## HOW I BECAME A METHODIST.

By Rev. H. O. Launch.

Number Two.

At the Polytechnic I became Dr. Lloyd's general roustabout. I've been everything there, from nursery maid to representative of the college, from stableboy to interpreter. The English language played me quite a number of tricks. Some of the words have so many different meanings. One day Dr. Lloyd told me that he needed two men to do some work. I told him that he could get all the men he wanted for nothing. "How is that?" he said. My reply was, "I do not know how these people can do it, but you will find in the Fort Worth Record this ad: 'All kinds of help furnished free of charge. Southern Employment Agency.'" Up to that time, the word "charged" had had only one meaning for me. I knew when people bought goods and did not pay for them, the goods were charged. The Professor of Chemistry, Dr. Adkisson, said to me one day, "Take this battery to me. Andersons" and have it charged." At once I knew that the battery had not been paid for, and so I broke out, "To whom must it be charged?" Neither Dr. Lloyd, nor Dr. Adkisson took time to explain, both walked away laughing. I had a feeling that they considered me half-witted. But how was I to know? But I got it back on some of these learned men, whenever they'd practice their little German on me.

It took me a long time to get used to the life at college. The Sundays, with their silent hours, almost killed me. We had been raised to enjoy ourselves on Sundays. In the old country, we would go out into the woods, go skating, or go to some concert and theater, and then stop at some inn or beer garden for refreshments. The men would take beer, while the women and children would drink coffee and sweetened water. In such places the preachers often met with their congregations. In the evening after we would go to Church. Sister Lloyd took me aside and explained to me what awful sins these Sunday enjoyments and this beer drinking were. She soon out-argued me; I was silenced, but not convinced. I saw the folks read books and papers on the Sabbath, buy ice, milk and meat, and they would also desecrate the Holy Days, such as Good Friday, Ascension Day, Christmas, and Repentance days. Was it not written in my catechism, "Remember the Holy Day, and keep it holy." They would also drive their horses on Sundays, etc. All of these things were practiced more or less around the college by the Methodists; and it looked very sinful to me. Yet, according to their own testimony, they were on their way to heaven. No wonder Sister Lloyd's argument did not have the effect on me that it might have had. Yet her words troubled me no little. I reasoned thus: These few Methodists do all the above named sinful things and are saved, yet all the rest of the world is damned, because they drink a glass of beer and enjoy themselves on Sunday. I said in my heart, "This God is an unfair God." Dr. Lloyd was to me wisdom personified, to him I went with my burden. He told me, that although these things were very sinful and deserved punishment, yet the mercy of God was watching over all and would take care of all. I was comforted, and I had a better opinion of God than I ever had before.

Rev. E. V. Cox was pastor at the college that time. I did not like him. His sermons sounded to me as if he were forever telling us what a sorry lot of boys we were. By this time I had gotten acquainted with quite a number of the boys, among whom were Jim Walkup and Neal Turner, who came to such a tragic end lately. The dislike between me and Brother Cox must have been mutual. Most of the time he did not even see me. He could not have pursued a better course with me, had he followed me, or had he tried to argue me out of my beliefs. I would have balked on him. I watched him with both eyes open, trying to find cause against him. But his consistent life finally forced me to surrender my grudge against him. I saw that he blundered here and

there, but I could not fasten sin on him. People would say of him, even after he was gone, "Cox was always Cox." He once refused to eat dinner at a place where the meat had been bought on Sunday, but he helped eat that same meat on the Monday following. At another time I noticed him sending supplies to needy families. And how tenderly did he watch and nurse at the bedside of Prof. Siegler.

The time for a protracted meeting came. One of Bro. Cox's school-mates, a man by the name of Raymond, did the preaching. That man's face tickled me; he was so ugly. The boys said, "What is Bro. Cox turning loose on us now?" But with every sermon he preached he became better looking. Toward the last he was to me the best looking man in the house. On the last day, there was a love feast. I thought that I knew all about the Methodists by now, but this love feast was something new yet. Of course, I was on hand to learn all about it. But as soon as Rev. I. Z. T. Morris, who led the feast, said, "Now let the doors be locked," I got scared. Caged animals doubtless feel as I felt then. I sneaked out as fast as I could. I did not want these Methodists to lock the doors on me. I inquired into this affair later on, and I learned that they had locked the doors just to eat a bite of bread and to drink a little water.

By now I had learned that the Methodists were not better than other people, but they seemed to possess something that I did not have. A longing for this something came into my soul. I cannot explain what it was that I wanted. I only can compare this something with a distant light, which ever eluded my grasp. Dimly could I see it, but always beyond my reach. Sadness and dissatisfaction filled my heart against my will, in spite of my struggles. It seemed to me, as if these Methodists were living in a different sphere and that I was on the outside watching them through the windows. Although I had lived some years among them by now, yet they still were strangers to me. I heard them speak about the "Witness of the Spirit," that gave me some kind of an idea that they were seeing ghosts. I did not believe in ghosts. Things began to look gloomier every day. I grew sick and tired of this tame and tasteless life; I began to look toward the west. Sister Lloyd and Sister Cox (God bless these women) tried their best to cheer me, but they could not understand my trouble, nor could I clothe in words the things I wanted. That mystery proved unsolvable.

Miss Kate V. King, the vocal teacher, once sang a solo. The song I have forgotten. But the refrain resounds in my heart even today. It was, "God be merciful to me a sinner." Try as I may, I could not shake these words out of my system. A voice seemed to say without ceasing, "It is you, it is you." The gloom around me grew deeper. I fought it with all of my might. I compared myself with everybody around me. Some were better than I was, I longed to be like them. But the greater number of the Methodists were not, and some stood even below me, for they would do things that I would not have done. And yet so many of these would testify that they were still on their way to heaven, that they still loved God above everything, that they longed to be with him right now. I became cynical; I wondered what God would do with them, and where he would put them, if he had them right now. What wonderful prayers some would pray. I often thought, "Wouldn't they be scared and surprised if their prayers were answered." How some of them could weep at the testimony meetings, and yet act so little on the day after. I thought, "they surely think that God does not know, and this is pretty much like the Catholic Church. They get forgiveness here and now, do the same old sins over again, and are forgiven again at the next meeting." God looked to me now like a reasonable, fair God; I knew that if these Methodists were saved, I'd be saved also. I measured myself and everybody else with the Ten Commandments, but little comfort did I get out of that, my misery increased from day to day. I prepared to leave.

Another meeting was held by Bro. Cox. My dislike for him had disappeared, but a kind of jealousy took its place. Every time he stood in the pulpit I thought that he stood in my place, and that his sermons should be my sermons. Since my watching had failed to show him up, since I had to pronounce his life consistent, I was ready to give him a fair hearing. But comfort for me was not in his preaching. He talked as if the sinning Church members were as much a child of hell as the sinning non-member, that God would not wink at any kind of sin, no matter by whom practiced, and that one sin of the righteous, if not repented of, would land him in hell, and that the wages of sin were death. Although I knew

most of the Scripture he quoted by heart, yet never before had I thought that they had been written especially for me. Like hail, they were descending down on me, and I could see no shelter anywhere. They bruised me right and left, inside and outside, in vain did I try to dodge. My eyes opened; those sinning Methodists were as little saved as I was, we were all under condemnation. I began to examine myself. I found that I had wasted twenty years, that I could not give an excuse for being in this world, that there was absolutely nothing good about me, that God was right in creating a hell for such as I, and that he justly condemned me. Not a single excuse could I bring for myself. I knew that I was lost beyond redemption. The blackness of despair enveloped me. I kept all of this to myself; I walked about as in a nightmare. Complaints I did not make, I considered my state as a deserted consequence of the life I had lived. I said in my heart, "Although God has no use for me, yet I'll show him that I want to do the right thing." The \$10 I owed, I paid at once. I knew sufficient English by now to say things with double meanings. I had tried one on Dr. Lloyd. I went to him and told him that I was a liar, and bade him good-bye. He would not hear of my leaving, but told me that he needed me now more than he ever did before. I could not see why he wanted a liar around him. I agreed to stay only a little longer, the shame of it was almost driving me mad. Quite a number of boys had come to the mourner's bench at that time, among whom (if I remember correctly) were Geo. Boyd, Leon Sensabaugh, Neal Turner, Ewing Hall, Marvin Morris, A. T. Rogers, and others. Most of them came away with happy faces. They laughed, they shouted, they hugged each other. That mourner's bench again, and how I hated it! That God demanded that I should kneel down beside that bench seemed to destroy the good opinion I had of God. I considered it unfair of him, it looked as if he were playing with me. Yet this abomination of my heart seemed to have a peculiar virtue. I saw the boys go weeping and heart-broken to that bench, and come away with happy shining countenances. The preacher said, that you must humble yourself, that you must come to the mourner's bench if you would have your soul satisfied. I resolved to test the virtue of that hateful pew. My whole being cried out against it. I went. I knelt and prayed. I expected something to happen; I did not know what. I closely examined the bench, looking for the hidden power. But nothing happened. I heard Bro. Cox and others quote Scripture to the other mourners, but all sounded far away, it had no meaning for me. Nobody spoke to me, and I was glad of it. I only longed to be let alone. Finally I rose to my feet, silently and swiftly I passed out. The conclusions of my test were: That God either had nothing to do with that bench, or that I was too vile a sinner for him. Crushed and humbled I went my way. I had made restitution wherever I could, I could do no more. Bro. Cox had said that God would meet such a one. He did not meet me, that promise was not true. "It is all a myth," I cried out, "there is nothing but imagination to it." My heart filled with rebellion against it all. To think how I had fought and struggled, how I had debased myself, how I had suffered, and all for nothing. I would have no more of it. Prof. Siegler tried to speak to me, but there was no message for me in all that he could say.

Sunday after this there was a great day in the college chapel. Quite a number had been converted and reclaimed. Everybody was happy. There was a testimony meeting in the evening. That feeling of condemnation had given place to an utter weariness. Had there been some other place to go to, I would not have gone to the chapel. Quietly I slipped into a back seat and listened to the testimonies. They spoke of God's love and goodness, they spoke of the witness of the Spirit, they laughed, and they cried. I began to sneer again; I almost pitied the people for their imaginations. Dr. Lloyd rose to his feet. I wondered what kind of dream he could have had. As soon as he began, I awoke. Something compelled me to pay the closest attention to his words. He seemed to tell my own experience. He told how he had struggled and suffered and that there seemed to be no hope whatever for him. Now that he finally said, "Lord, I've done what you've required of me. I can do no more. If I am lost, you are to blame, and I tell you so at the judgment day. I here put my burden at your feet. And I have left it there ever since; and I have not regretted it." At once I saw the opening for me. I knew that I had met the requirements of God; I knew that he would not lie to me. All imagination vanished, everything became real. I cast my trouble at the feet of God, and almost dared him to refuse the ac-



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ceptance of it. My soul leaped out from under its burden, out from under that angry cloud, out from the enveloping gloom and weariness. As a flash of lightning illumines a dark night, thus light flashed into my darkness. (If I only had words to tell it.) A sweet sadness stole over me. "Lord," I said, "I've seen the Savior, depart from me, for I am unworthy. Is it possible that you can love even me?" Laughing and shouting went on around me, it sounded like blasphemy to me. I slipped out into the night. Never before had the stars shone so bright, some twinkled a greeting from God to me, and some looked at me with a message of blessed assurance. Familiar as I was with the Scriptures, not until this time had I seen the real truth of God in them. The witness of the Spirit was no longer a ghost story to me. I knew it all. I understood the Methodist language. The sinning Church members had my compassion, could they but taste of the goodness of God. I knew that then they could not sin or act little. That great mystery was solved at last; I even understood the mourner's bench. To think that I had fought and struggled all of these years until life had become an unbearable burden, for something that was mine by the will of God, for something that had been within my reach all the time, that I could have gotten just by reaching forth, almost made me doubt the soundness of my mind. Where was the trouble? As I look back over it all today, I find that it was the Methodist language. These terms: Repentance, Conviction, Justification, Regeneration, Conversion, etc., were to me fortifications that had to be captured before the way to the Holy City was open. Had someone explained to me, in children's language, the simple story of the prodigal's return, I would have seen the truth long before this.

## A SONG OF OTHER DAYS.

By A. M. Miller.

One hundred years ago denominational loyalty was one of the noteworthy characteristics of Christianity. Those who united with the Church took pride in making religious efforts through definite denominational channels. Our Baptist brethren at this time did not need the advice of Dr. Shailer Matthews. "Make Baptists, make Baptists!" Out of this spirit sprang the song:

"I am a Baptist born.  
I am a Baptist bred;  
And when I'm gone,  
'Twill be a Baptist dead."

The Methodists believed that in joining this Church they were then giving themselves with the great purpose of God—the redemption of the world. They not only preached it, lived it, but sung it. And who knows how many babes were cradled to sleep, to long meter tune, and words declaring adherence to distinctive Methodist doctrine or glorying in Methodist propaganda!

These songs were not always poetic gems, with "linked sweetness long drawn out," produced by such master minds as the Wesleys and those other distinguished men who contributed so largely to Methodist hymnology. Many of them were doggerel, but voiced the sentiment of the people sufficient to be published in the "Spiritual Songster," compiled for camp meetings. The first edition of this book was published at Fredericktown, Md., in 1819, by George Kols. The entire preface reads: "Impressed with the utility of a work of the nature of the one now offered to the public, the publisher has been careful in making a judicious selection of such spiritual songs as tend to enliven and cheer the Christian. They are generally intended for camp meetings, and other places of lively worship."

The authors' names do not appear, with the exception of Rev. George Askins, who wrote, "Brethren, we Have Met to Worship," and other contributions to this Songster. But here is found, "And Let This Feeble Body Fall." Blow Ye, Your Trumpet. Blow." "Arise, My Soul, Arise." "Am I a Soldier of the Cross?" and many other hymns raised on many a bat-

tlefield of righteousness by the people called "Methodists." From this "Songster" I copy Hymn 11:

## The Methodist.

The Savior's name I'll gladly sing,  
He is my captain and my king.  
Where'er I go his name I'll bless,  
And shout among the Methodists.

The devil's camp I'll bid adieu,  
And Zion's peaceful ways pursue:  
Ye heirs of hell come turn and list  
And fight like valiant Methodists.

It is religion makes the man.  
The world may try to prove it vain:  
But I will give the whole for this,  
To be in heart a Methodist.

Come sinners, turn unto the Lord,  
And daily search his precious word:  
And when you do this part possess,  
You may become a Methodist.

Come now with me and you shall know,  
What a dear Savior can bestow:  
His love to me I can't express,  
Altho' I'm called a Methodist.

A Methodist—it is my name,  
I hope to live and die the same:  
O may I always live in this,  
And die a Faithful Methodist.

I am a soldier of the cross,  
All earthly things I count but loss,  
My soul is bound for endless rest,  
I'll never leave the Methodists.

A better Church cannot be found,  
Their doctrine is so pure and sound:  
One reason which I'll give for this,  
The devil hates the Methodists.

They preach and pray and sing the best—  
They labor most for endless rest:  
I hope the Lord will them increase,  
And turn the world to Methodists.

The world, the devil and Tom Paine,  
Have tried to prove that it is vain:  
They can't prevail, the reason's this,  
The Lord defends the Methodists.

And when that happy day is come,  
And all the Christians are brought home:  
Faithful then our souls shall rest,  
Among the shouting Methodists.

We shout too loud for sinners here,  
But when in heaven we do appear,  
Our shouts shall make the heavens ring,  
And all the saints in glory sing.  
Carnegie, Okla.

## BLASPHEMY AGAINST THE HOLY GHOST.

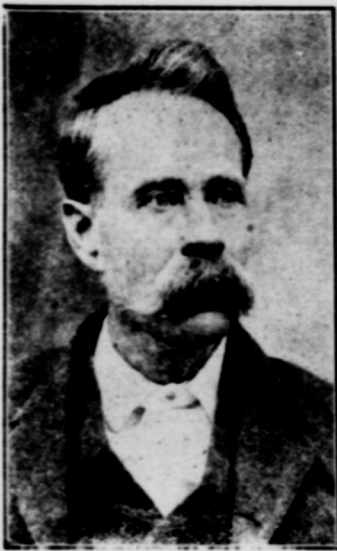
In the Advocate of October 1 there appeared an article on "Unpardonable Sins," by Dr. J. A. Landis, to which doubtless all readers of the Advocate agree. Since we do not believe in Catholicism or Russellism—nursery or a second probation—we Methodists believe and teach that all sins unforgiven in death are "unpardonable sins." Why? Because the merits of Jesus Christ bridge the chasm between sin and holiness in this world, but vander there is no such bridge. To the living Jesus Christ is a merciful Savior; to the dead he is a relentless judge. But if the Doctor in his article means "blasphemy against the Holy Ghost," his position is untenable because it is what is known in theology as "final impenitence." We read: "There is a sin unto death: I do not say that we shall pray for it" (1 John 5:16). Here the inspired writer teaches us that there is a sin—specific sin—that may be committed before death, and for this we should not pray.

What is this sin to which our Savior referred? As I read it, Paul describes it in Hebrews: "For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God and powers of the world to come, if they shall fall away to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh and put him to an open shame" (Heb. 6:4). Again: "If we sin willfully after that we have received the knowledge of the truth

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MR. AND MRS. A. W. REEVES AND SON.

We take pride in presenting to the readers of the Advocate some of the oldest and truest members of the Church on the West Point Circuit. We mention Brother and Sister A. W. Reeves and their little son, Andrew Greeley, as Brother Reeves is the senior of the list. Two true Methodists never lived than Brother and Sister Reeves. Brother Reeves joined the Church in 1882, on a Sunday night in July. He went home from the camp-meeting and erected his family altar Monday morning as he told his wife of his surrender to Christ (she not having been at the meeting the night before). From this he was elected steward and served the Church twelve years in that relation. He was also District Steward of the Sunday School eighteen years unbroken. A reader of the Advocate thirty-three years. He was received into the Church by Brother M. S. Hotchkiss. He laughs and tells of paying his quaterage in guineas. He says they would set a box with one end up and a stick with a card tied to the stick, then they would throw corn under the box and Brother Hotchkiss would pull the string. Brother Reeves has served also as teacher in the Sunday School, and to his pastor. He never refuses to respond to the call of the pastor, whether the call be for relief or for service, and as to Sister Reeves, a truer or a purer and more faithful woman never lived.

ROY G. KADER, P. C.

there remaineth no more sacrifice for sins (Heb. 10:26). "Who hath trodden under foot the Son of God, and hath counted the blood of the covenant, whereby he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace?" (29). Many of these figures describe a very high state of grace. While they mean conversion they may also include a high point of conviction. These latter figures describe a total and final apostasy in this life. These expressions do not convey the idea that every one that drifts off into sin and goes back to a wicked life after conversion, blasphemes against the Holy Ghost, for many who once enjoyed a high state of grace go back to the world and are reclaimed. But Paul here refers to a specific class: Those who "crucify the Son of God afresh;" who "hath counted the blood of the covenant whereby he was sanctified an unholy thing." This means if a converted man goes so far back in sin as to deny the power that has brought him, it is impossible to renew him again unto repentance.

We shall briefly answer two questions that may arise:

(1) In what respect is it blasphemy for one to deny the vicarious atonement of Christ who was once a Christian? It is the mission of the Holy Spirit "to take the things of mine and show them unto you." When one commits such a heinous sin against superior light, "there remaineth no more sacrifice for sin." One has the power to dig out his own eyes. Then the sun may shine all around him, but to no avail, because the organ of sight is destroyed.

(2) What is the sign of this awful crime? Profound indifference. When we find one who has once enjoyed superior light, but now living in rebellion against heaven, with no desire for salvation, no dread of sin or hell, no compunction of conscience, that one reveals that he has crossed the dead line spiritually.

A few concrete examples will not be amiss.

A mother asked a preacher who was holding a meeting in her city: "Do you believe that God hears prayer?" The preacher answered in the affirmative. "Do you believe He hears your prayers?" He replied: "I feel so." Then she said: "Pray for me; make me a special object of prayer." The meeting went on for about two more weeks. At about the close of the meeting this mother sought another interview with the preacher, and said: "Brother ———, your sermons and prayers have no effect on me. At one time I was religious and enjoyed reading my Bible. But I began reading Mental Science, and got off into sin. Now the Bible is uninteresting to me. I have no more feeling than that post (pointing to the post of a chair close to the channel rail). Now, Brother ———, I have been candid with you, tell me what you think of my case." The minister replied: "Sister, you are as much damned now as you will be a million years after judgment." That statement did not effect her seemingly.

A man today walks the streets of one of our little cities, wicked as the archfiend wants him to be. He curses the Churches, ministers, Bible and in fact everything pure and

sacred. Says he would as soon die as to live. Those who know him best believe he has no fears of sin or hell. "Nothing moves this heart, this frozen heart of mine." Go back fifty years ago and we find him the son of a minister with early advantages. When in young manhood he joined the Church. To know the man no one could feel for a moment that he was swayed by public opinion. Why this contrast? Why no fear? Paul explains fully.

Another case: A steward said to his pastor: "We will go over and talk to my neighbor dying of consumption." After he and his pastor had been in the house with the sick man a reasonable time, the preacher said to the sick man: "Let me have word of prayer with you." "Well do as you like," was the reply, "but it will do no good." "As long as there is life there is hope," said the preacher. "But not for me," was the reply. The preacher and others knelt for prayer. He said words, but did not pray. When he began to pray the room filled with darkness. And it seemed as if this darkness was filled with demon-hands extended, trying to get hold of him. That preacher did not pray long and got up terrified. Strange to say the steward that went with him had the same peculiar experience. The preacher sought to learn something of this sad man's early life, and found he had been raised well and at one time very pious. While living on that bed, telling of his sad condition, and even while kneeling with others in prayer, he seemed indifferent. Not a tear did he shed, not a request did he make.

A man that walks the streets of some Western city, with a feeble and infirm step, at one time was a power in our pulpit. He began reading "Agnosticism as a Science," and in less than a year in flaming headlines he published to the world that he did not believe in four of the fundamental doctrines of Christianity, one of which was the vicarious atonement of Christ. At the next Annual Conference he was permitted to withdraw from the ministry and membership of the Methodist Church. Some three or four years after this, Sam Jones, then in his prime, went to this city and held a great revival. And while scores were converted and thousands convicted, this apostate minister sat unmoved. It is awful to contemplate: alive, yet dead; on time's side of eternity and yet beyond the reach of mercy for the want of conviction.

JOHN W. HOLT.  
Holland, Texas, Oct. 6, 1914.

#### MAN AND HIS NEW RELATION TO LAW.

Psalms 8:3-8. Genesis 1:26; 2:8. What is man, that thou art mindful of him, and the son of man that thou visitest him? Thou hast made him a little lower than (God).

God rules the universe by law, violation of which the penalty is enacted if not arrested. God can, and has, arrested the penalty of his law; he also can pardon the violator, and thus restore him from condemnation of law.

God requires obedience of law and service to be rendered as proof of recognition and obedience of law.

All trespass is sin, and all sin is trespass.

(I) Man's creation contemplated.

Let us make man. The Trinity in conference to consider man's creation, agree (in his creation) to reach the climax of their creative power (in image of God) created he man.

Man was created, formed, generated by the creating God, as the final act of creation and the one for which all else was created. Man, created a free, moral, conscious, intelligent, immortal being, but a little lower than God (Revised Version).

I would rather be a man than an angel, for God made only man in his own image, and God is mindful of him and visits him.

(II) Man placed on probation. God placed man in the garden to dress and keep it. Sin or violation must be possible where holiness or keeping of law is possible, else there is no probation. It devolved on God, the law giver, to explain to man the law given.

(III) Man's relation to various laws while on probation. (1) Man's relation to God. Worship expected by God and enjoyment of all the rights and benefits offered by keeping the law controlling same. God's plan for man is deathlessness. A godly man will never die, for he sustains a permanent relation to God the life-giver.

(2) His relation to the angels. The angels are ministering spirits sent by God to man (the angel of God encampeth round about them that fear him, and delivereth them). Paul says, "Know ye not that we shall judge angels."

(3) His relation to lower animal world. He was placed in dominion over it, as a king and to make use of it, using them for food.

(4) His relation to vegetable world. The first man was to subsist on vegetable diet, using it for food.

(5) His relation to other men. Love thy neighbor as thyself. Whatsoever ye would have men do unto you, even so do unto them.

(IV) The result of violation of law. Deprivation of rights, benefits of life are the result of violation of law controlling same or death. The soul that sinneth shall die, unless the penalty is arrested.

Some accuse God of a number of conditions of life that he has nothing to do with. God does not send man to heaven or hell. Man does not say that the court of law causes him to suffer penalty of same.

I have but recently heard men say that God is the cause of the present war; the real cause of the present war or of any war, is violation of law (known or unknown).

(1) Physical law—controlling rights and benefits of physical life. If we violate the same law, we suffer penalty of law, unless the penalty is arrested.

(2) Civil law. Man has the right to live and if any one hinders this right being exercised, they have violated his right of life. Killing, stealing, lying, all are violations of law.

(3) Commercial law, if violated by one who will not pay a debt will demand that the party be deprived of benefits of same.

(4) Intellectual law. Reading trashy books will weaken the desire for good literature; reading books and not retaining the sense, is intellectual suicide.

(5) Social law. Intemperance is violation of this law, for society has certain rights. All have a right to be well thought of, and if I hinder them from enjoying this right I have violated their right; the saloon can not exist according to this law.

(6) Spiritual law governs spiritual life. If we violate the law of same we are deprived of the rights and benefits and can not blame anyone but ourselves.

Because I some time in the past enjoyed the benefits of this life, is no proof that I still do, therefore it is possible to be saved and later lose the benefits of that salvation. I must use the rights of this life, else I will have a case of arrested development or death. May God help man in this state of probation to not for.

L. A. ALKIRE.

Midfield, Texas.

#### REST.

The "peace" through Jesus offered. Accepted, bringeth "rest."

Much time has gone to waste, perhaps, and was of no avail. God never expects free work of us. He knows our strength, our work, our life, our faithfulness. He is our friend and "A friend loveth at all times."—Prov. 17:17.

Yet the heart is burdened and restless. It is like the mighty sea. But its restless billows sway mightier. O forgive the follies and errors and let

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me be glad(?) Please ever remember the burden of this world does not rest on one. We plead for peace to pillow the heads and hearts of all those who are fighting to at last "walk in the Spirit" (Gal. 5:16) and harvest something worth while. Love and peace is offered through Jesus.

This war is only a warning. God is going to lift his hand against all nations some day and show his power right and left. The just and the unjust shall be measured out something like the fisherman and his fishes. The fisherman gets into his boat, takes his net and sails out on the water to cast his net down, then draws back to shore. When he draws the net up containing many fishes, some are good. These are gathered into a basket to keep. Some are bad. These are left. So it shall be when God decides to draw the net, to make his final and lasting judgment.

There are many perplexing questions before us and God alone can deliver us from all doubts and fears. That strong hand of divine love is ever present to pilot us onward and upward. This prayer life is a battle. But in the divine light our march is forever towards heaven and with eyes of faith we see those things of which we sing and while in this field (this world) we are faithful and ready to respond to duty. For charity beareth all things, believeth all things, hopeth all things, endureth all things" (Bible). Our earnest prayer is for all nations to surrender to God and pledge themselves for peace and good will. The Gospel is God's love teaching and pleading to all mankind that he should yield obediently to the divine will and be a follower.

MRS. ADDE McMILLAN,  
Corsicana, Texas, Route 1.

#### RESOLUTIONS OF APPRECIATION PASSED BY THE FOURTH QUARTERLY CONFERENCE OF ROSEBUD STATION.

Whereas, This conference year brings to a close the administration of our brother, Rev. I. F. Betts, as presiding elder of the Marlin District, according to the time limit of the law of our Church, and,

Whereas, The happy and profitable associations that we have had with him as such must be for a time at least closed, therefore be it

Resolved, first, That we desire to give thanks to the Great Head of the Church for the wise and efficient service Brother Betts has been permitted to render us as presiding elder of this district, and shall pray the continued blessings of God upon him and his labors in whatever field he may be called.

Resolved, second, That we have found in him a man of broad culture, tender sympathy and unsparring consecration to the work of the Master. In his preaching, counsels and administrations we regard him as a peer among the princely men of God, commanding the love and profound respect of all. As such we heartily commend him to the people of God whom he may be called to serve.

Resolved, third, That a copy of these resolutions be spread upon the minutes of this Quarterly Conference and a copy be sent to

the Texas Christian Advocate and the Marlin Democrat, with the request that they be published. Signed,

D. C. CLARK,  
Chairman.  
D. M. WARD,  
Secretary.

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

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## OUR ANNUAL CONFERENCES

Bishop J. H. McCoy.

|                             |         |
|-----------------------------|---------|
| West Texas, Austin          | Oct. 21 |
| Central Texas, Hillsboro    | Nov. 11 |
| Texas, Bay City             | Nov. 18 |
| North Texas, Denison        | Dec. 2  |
| Northwest Texas, Sweetwater | Dec. 9  |

Dr. G. C. Rankin left last Monday night for Pecos to attend the session of the New Mexico Conference. It met last Wednesday, the 14th, and will adjourn by Monday morning, the 19th instant. He will have a report of that conference in the next issue of the Advocate. It is a long distance out to Pecos, but we want those heroic men struggling in that large territory to know that we appreciate their efforts and that the Advocate is in hearty sympathy with them in their efforts to build up Methodism in that younger portion of our country. Bishop H. C. Morrison is in charge of that conference this year.

## OUR BISHOPS.

Bishop Waterhouse has just been in Texas holding the German Mission Conference, and he gave great satisfaction to our good German brethren. His presidency and his pulpit ministrations were highly gratifying. Bishop Waterhouse is one of the most substantial members of our Episcopacy, level-headed and capable. Bishop Mouzon having been on the Pacific slope for some time, ran back to Texas recently and spent a few days. He dropped over to Dallas and he, Dr. Hyer and Dr. Bradford completed their work of selecting the faculty of the Theological Department of Southern Methodist University. They agreed on the six members of that faculty, but will not give out their names until the Board of Trustees pass upon them. The Bishop is looking well and from reports from the Golden State, he has taken those brethren by storm. They regard him as a great accession to their work out that way this year. Bishop Atkins is in China at the present time. A letter to a friend in this city tells of his work in the Far East. He will be there for some time yet. Bishop McCoy had a temporary attack of indisposition some weeks back and left Texas for his home in Birmingham for a few days of rest before beginning his Texas Conferences. But he will be on the ground next week and have charge of the West Texas Conference. It will meet at Austin.

## Just a Few Things Here and There

Preachers' children, despite the old adage of their badness, make about the best class of citizens in the country. It would be a reflection upon the ministry were it otherwise. Of course, there are exceptions. Now and then you find the child of a minister who turns out badly, but such is not the rule. The influence of religion asserts itself in the life of the minister's family. They are taught truthfulness, honesty, sobriety, frugality and industry. This sort of teaching produces character and a high standard of life.

The above statements make it incumbent upon the parsonage to establish and maintain discipline that even larger results may yet come from the families of our ministers. If the parsonage does not turn out the right sort of citizens to what sort of a home are we to look for them? The parsonage is supposed to be above the average home in its piety and intelligence and if it does not do first-class work in the way of producing good men and good women, then the average home is in a bad way. The parsonage sample is expected to be a model and disappointment at this point is discouraging.

Now and then you find a parsonage where discipline is lax, family government is at a low ebb, and the children do pretty much as they please. They injure the parsonage furniture, they abuse the house, they hack the shade trees planted by the people, they pull pickets off the fence and disturb the neighbors. When the attention of the father and mother is called to these things they do not appreciate it and imagine that their children are alright, instead of finding out the facts and administering discipline. We have known more than one preacher to be moved from good appointments in the course of the years simply because the people could not stand the misbehavior and rudeness of his children. Mischievous children in the parsonage, who do not respect their parents, who make themselves a nuisance to the congregation, will undermine the usefulness of any minister regardless of his other excellent qualities. People will not put up with bad children in the parsonage, and we do not blame them.

Dr. J. W. Lee, of St. Louis, has had a remarkable record as pastor and presiding elder. In 1893 he became pastor of the old St. John's Church of that city. After a quadrennium of successful service he was four years on the St. Louis District. In the meantime he made a trip to Palestine and brought out a book, giving his impressions of the Holy City and of the "The Earthly Footsteps of Christ and the Apostles." Then followed four more years at St. John and during that time the new church was built. After this he returned to his old Church in Atlanta, Ga., and served four years. When through there, the St. John's people clamored for his return and four more years he served them. Now he begins his second term on the district. We doubt if there is a similar case in Methodism.

Last Sunday morning we preached at Munger Place Church for Rev. Lawrence Cohen and a good congregation was present. The singing was good and the responsive service was generally engaged in. The worship was spiritual and very helpful. The pastor was absent helping in a revival service. This is our youngest Church in the city, but it is showing vigor and robustness. Brother Cohen has done a splendid work in that part of the city, and the people hold him in high esteem for his own and for his work's sake. That is one of our best resident sections, and it bids fair to be one of our leading city congregations.

In sending the renewal of subscription of Mrs. M. B. Crowson, of Honey Grove, Rev. C. B. Fladger adds: "The Texas Christian Advocate has been coming to this home for forty-eight years. The wife subscribed in her name and though she has been dead for several years, her husband still subscribes in her name. He appreciates the Advocate and would not be without it."

Rev. C. D. Montgomery and his faithful people at Lawton, Okla., had a great day recently when they came together to worship on Sunday morning. After appropriate services the officers of the Church presented the

Our ministers ought to look to these matters. Much depends upon the orderly conduct of their children. They can not afford to listen to every little complaint that comes to them about their children; but in the main they can make their children obey reasonable rules, respect the quietude of the neighborhood, regard the rights and interests of others, behave at the Church service and make themselves a credit to the home and to the Church whose servants we are. There is no excuse for rudeness and unbecoming conduct in the child-life of the parsonage. It is the fault of the parents when such things exist. All that is necessary to correct such delinquencies is the wholesome enforcement of proper discipline. Children are just about what their fathers and mothers permit them to be. Whether they are good or bad, the explanation is in the home government or the lack of it. Good parsonage children are a joy to the congregation. Bad ones are a grief and a disappointment. A leading member of the Church once said to us: "We love our preacher and his wife; they are excellent people, but they will not control their children, and we will have to have a change at conference."

And other people ought to exercise good discipline in their homes, too. Sometimes the parsonage has trouble with its children simply because the members of the congregation have bad children and the latter make it hard for the former to do right. One lad boy in the neighborhood can spoil a dozen good ones. And you let a bad boy in the home of a steward run at large, and the parsonage boys are menaced day and night by him. And right here is often the difficulty the parsonage has in administering discipline. Of course, it will never do for the minister to tell the steward about the conduct of that boy; but his influence is most pernicious on the boys in the parsonage. What a serious thing is this business of bringing up and training children in the right way. If every home were the right sort of a home, it would not be so difficult; but many homes are practically without discipline. Such ought not to be.

canceled mortgages on the church building and the documents were publicly committed to the flames and disappeared in smoke amid general rejoicing. This marked an era in the history of this Church enterprise. For some years the debt has hung over this heroic band and they have struggled with it manfully; but it is now gone forever and the people are happy. Much credit is due to the faithful pastor for this long-wished-for climax.

We give space to Bishop McCoy on our first page this week because he is writing about a very important matter, and we want what he says to strike home with all the emphasis possible. The Bishop has spent some time in Texas, and he will soon be back in the State holding our several conferences. He realizes, along with the rest of us, that we are face to face with perilous times, and he speaks words of wisdom to the people of this State. Read what he says and then let's all do our full duty and make the best showing possible when we render our final reports at the approaching sessions of our conferences. Only this sort of work will make possible the continued success of our important enterprises.

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.

Rev. Dr. Meek, of the New Orleans Advocate, writes us that the article recently appearing in the Texas Christian Advocate was written and sent by his son, still in his teens, and without the knowledge of the father. Dr. Meek says he knew nothing of the article until he saw it in print. There was nothing in the article or the name to indicate to us that it was not written by Dr. Meek, the editor; and as a brotherly courtesy to a brother editor we admitted it, but with some

misgivings. It was rather salty and we thought a little strange that Dr. Meek would send such an article to us instead of publishing it in his paper. Now the Doctor clears up the situation by the above explanation. Young men sometimes put more edge to their writings than older ones, and such was the case in this recent Vanderbilt article by our young brother, R. E. Meek, of New Orleans.

A great revival is in progress in First Church, Galveston. Dr. O. E. Goddard, the pastor, is doing the preaching. Rev. A. C. Fisher, of Fort Worth, is leading the singing. At the end of the first week there had been forty additions to the Church and the interest growing steadily. The pastor hopes for a great religious awakening.

Rev. L. L. Johnson, presiding elder of Clinton District, West Oklahoma, died at his home in Clinton, Okla., Sunday night, October 11. His body was buried at Mangum, Okla., Tuesday, October 13, where he buried a daughter when he was presiding elder of Mangum District some years ago.

## THE NEW MEXICO ANNUAL CONFERENCE.

The New Mexico Conference of the Methodist Episcopal Church, South, is convening in its twenty-fifth annual session in Pecos, Texas, with Bishop H. C. Morrison presiding. This Conference was organized at El Paso, Texas, August 27, 1890, by the late Bishop O. P. Fitzgerald. Bishop Morrison, then Missionary Secretary, and L. Blaylock and Dr. James Campbell, publisher and editor respectively of the Texas Christian Advocate, were the Connectional members who were present at the organization. Including ministers and delegates, the Conference now numbers about a hundred members. L. Blaylock, Dr. George C. Rankin, Miss Mary Capers and P. L. Turner, of Dallas, are among the Connectional members from Dallas who are attending.

## DEATH OF MRS. J. H. REYNOLDS.

This saintly woman, the wife of our dear brother, Rev. J. H. Reynolds, a superannuated member of the North Texas Conference, died Thursday, the 8th of this month, at their home in Sherman. Funeral services were held Friday by Rev. R. G. Mood and Rev. Knox Porter, and her remains were laid to rest in the beautiful graveyard in that community. Mrs. Reynolds was seventy-nine years of age and she and her devoted husband had been living in Texas a great many years. She was one of the truest and the noblest of God's children and she was the idol of her husband and children. Her end was one of peace and triumph. We deeply sympathize with Brother Reynolds in his age and feebleness as he bows to this stroke of Providence. May the good Lord give him sustaining grace for his trial, is our prayer.

## ALEXANDER INSTITUTE OPENING.

The Alexander Collegiate Institute had a good opening recently. The attendance was beyond expectation. While the depression in money matters has interfered with all our schools, since a wonderful outlook was promised last summer, yet we are gratified at the showing made by them all. Alexander Institute is the leading school in the Texas Conference; it is located at Jacksonville, a healthy and prosperous point in East Texas. Board can be secured at most reasonable rates and the surroundings are most favorable for school work. The community is moral and high-toned, and the course of study practical and thorough. For years it has contributed largely to the interests of Methodism.

The present term starts off promisingly. Rev. J. B. Turrentine, long a leading member of the Conference, and a man of great enterprise and ability, is the new President. He is popular, energetic and resourceful. He will not be able to give the whole of his time to the Institute until the session of the Conference, since he is presiding elder of that district. But he will give general oversight to its work and when he finishes up his district work, he will throw his whole time and ability into the plans of the school. Now, let Jacksonville do her full duty and with the co-operation of the Conference, Alexander Collegiate Institute ought to move forward with success.

## PERSONALS

Rev. J. E. Roach, one of the Commissioners of the Southwestern University, made us a pleasant visit last week. He is winding up his year's work and is very busy these times.

The Advocate had a pleasant visit from Rev. A. W. Hall, of Vernon, the past week. He is one of the strong men of the Northwest Texas Conference and he has one of its strongest charges.

By a strange mishap, the report from Forrester, written by Brother S. L. Culwell, and printed in last week's Advocate, was full of mistakes. It will be found in proper form in this week's "Notes from the Field."

Rev. Ed Barcus and his people of Oak Cliff Church have broken dirt for their new Church enterprise, which, when completed, will cost \$40,000. Brother Barcus is closing his second year with this charge and he has done a splendid work.

Rev. J. A. Old, of the Lawton District, Oklahoma, was a pleasant visitor last week. He is a Texan and drifts down this way once in a while. We do not blame him. No man who has made Texas his home ever gets completely weaned away from it.

Rev. D. H. Aston, of Wesley College, was a pleasant visitor this week. He reports as many boarding pupils this year as he had on the entire roll all of last year. Had not the strenuous times fallen upon us, Wesley could not have taken care of her patronage this term.

Mr. and Mrs. John Trieller are issuing invitations to the marriage of their daughter, Allene, to Rev. William Loomis Lightfoot, on the evening of Tuesday, the twenty-seventh of October, at eight o'clock, nineteen hundred and fourteen, at Ervay Street Methodist Church, Dallas, Texas.

Rev. C. A. Bickley and his people are nearing the completion of their elegant church structure. They have been worshipping in it for some time in an unfinished state, but soon they will be in the completed building. Then they will have one of the best plants in the town of Cleburne at Anglin Street Church.

We notice from the Texas Spur, the paper published at Spur, Texas, that Rev. G. J. Irvin has been preaching a series of interesting sermons to his people for the past few Sunday nights. The paper speaks in complimentary terms of these discourses. These sermons were doctrinal in character and qualified to strengthen our people in the faith.

Rev. J. L. Morris and his family at Grace Church, this city, will soon be in a brand new and handsome parsonage, which is nearing completion. The house stands on the Church lot and the location is a fine one. This will give to the pastor out there a comfortable home. Grace Church, Dallas, is one of our best charges, and Brother Morris is held in high esteem by his people.

Rev. Abe Mulkey says he is now very well, but is not strong. He hopes to gain strength so that he may go back into the work next year. The notice of his sickness in the Texas Christian Advocate brought to him many letters, many more than he will be able to answer personally, but he deeply appreciates the messages of love. He says he is keeping up with Methodism through the Advocate.

Rev. and Mrs. C. S. Walker, of Chickasha, West Oklahoma Conference, after having served that Church for the past three years, and also Missionary Secretary of the Conference, and Sister Walker Corresponding Secretary of the Foreign Department of the Woman's Conference Society, are now in New Haven, Conn., where Brother Walker is taking a special course in the Yale Divinity School. Their friends who have correspondence with them will note this fact and address them at New Haven, Conn.

Who would like to see his business record written by his competitor? What nation would glory in its history if its enemy were its historian? Who would care to read his own biography if his rival wrote it? Yet this is just the kind of a golden rule that most people are applying to some folks.



## Our Church News

Bishop Hendrix, with the session of the St. Louis Conference, closed his round for this year. He held the Denver and the three Missouri Conferences.

A call has been issued to all Methodist Churches in the United States and Canada to observe in 1916 the centenary of the death of Bishop Asbury.

Bishop Hendrix, now our Senior Bishop, recently held the St. Louis Conference. Before that body, by request, he spoke of the European war situation and his experiences as a delegate to the Peace Conference held in Constance, Germany.

Our Bishops have been on the run lately. Bishops E. E. Hoss, Collins Denny, J. C. Kilgo, and W. R. Lambuth, were in Nashville recently attending the Board of Missions. After only one day Bishops Hoss and Kilgo went to Atlanta, after which Bishop Hoss went to Muskogee, Okla.

St. Luke's Church, Oklahoma City, recently received twenty-eight members from the Junior Department of its Sunday School. We congratulate Dr. Goodrich, the pastor, on having this opportunity to enroll among his membership so many young Christians. That is the kind of a Sunday School that counts for something great in the work of the Church.

Dr. James Cannon was the leader of the Prohibition forces that won so gloriously in the recent State election in Virginia. Dr. Cannon says that the liquor men spent one million dollars in Virginia during the campaign; the Prohibitionists spent seventy-two thousand dollars. All of which shows several things, these among some others: The liquor men do not mind spending money when their cause is in danger, and it takes far less to carry forward good causes than it does to maintain the evil ones.

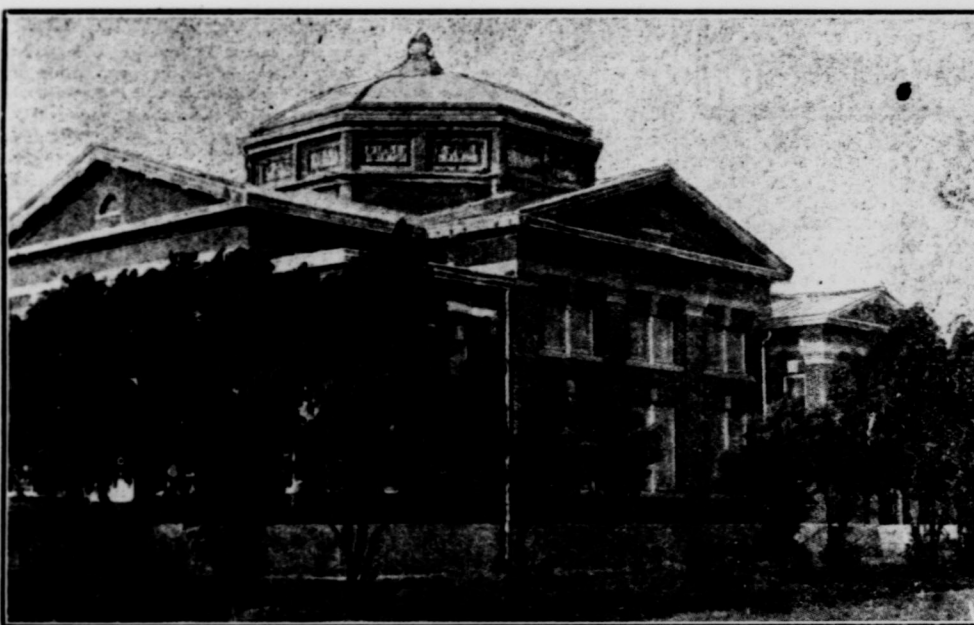
"Jesus, the Teacher and Some of His Teachings," is the title of a series of lectures to be delivered to the Garrison Memorial class of the University Methodist Church, Austin. This is the class usually known as the Wilson Williams class. It will hereafter be held in the Y. M. C. A. instead of the church, as is announced upon the circulars. The series will last from the 11th of this month until the middle of December, and will include speeches by a number of the best speakers in the University and local seminary faculties.

Dr. R. H. Bennett, of Virginia, has been chosen Secretary of the Correspondence School of our Church. He is a man of fine natural ability and has had the advantage of training in the best educational institutions. He has read and traveled much and brings to his new task a wealth of information, experience and executive ability that insures the successful doing of his work. In addition to this he is a man of magnetic personality, the highest character and genuine spiritual experience.

The California Conference last week, in its session in Oakland, passed resolutions favorable to the proposed plan of unification of American Methodism, but before the vote was taken on the resolutions, Rev. J. A. Batchelor, who was a visitor at the conference, and having been a member of our General Conference at Oklahoma, when our Church took the advance step looking to Methodist union, was asked to speak. His speech made a delightful impression upon the conference, after which the resolutions were adopted by an enthusiastic vote.

In the Nashville Advocate of October 8, Brother A. D. Betts has a very interesting article on "The Largest Churches in Southern Methodism." Counting from a membership of one thousand up, he names forty-eight congregations. Among that number appear twelve Texas Churches. Thus it appears that Texas Methodism has one-fourth of the strongest Churches in all Southern Methodism. They are arranged by Brother Betts according to numerical strength, and Texas Methodism shows up as follows:

5. First Church, Fort Worth...1521
8. First Church, Houston...1410
9. First Church, Beaumont...1381
16. Grace Church, Dallas...1189
26. Georgetown...1088
28. Travis Street, Sherman...1074
33. Travis Park, San Antonio...1032
38. First Church, Dallas...1021
40. San Marcos...1019
41. Waxahachie...1017
44. St. Paul's, Houston...1006
46. First Church, Temple...1003



NEW MEXICO CONFERENCE AND WHERE IT MEETS.

The above is a view of our beautiful church building in Pecos, Texas, where the Twenty-fifth session of the New Mexico Conference opened yesterday, October 14. Bishop H. C. Morrison presiding. Rev. Joel F. Hedgepeth, secretary of the last session which met in Albuquerque, New Mexico, happens to be the host of the conference this year, he being the pastor at Pecos. In this closing of a quarter of a century, dating from the days when Methodism fought Catholicism and the Indians for every inch of ground, having endured all the vicissitudes of a real frontier, and since when New Mexico has passed from territorialism into statehood the clans have now gathered to recount the triumphs of a year that's past. The New Mexico Conference began the year with 34 local preachers and 7251 members, a total of 7285. Last year 132 infants and 267 adults were baptized. They had 22 Leagues and 908 members; 55 Sunday Schools, 525 officers and teachers, and 5878 scholars. They paid supernuaries \$834; Foreign Missions, \$819; Domestic Missions, \$1708; Church Extension, \$883; American Bible Society, \$8450. New Mexico Conference paid her presiding elders \$4971; preachers in charge, \$31,840, and \$284 to the Bishops—a total of \$37,095 for the support of the ministry. This is a per capita of nearly \$5.10. In these twenty-five years this conference has developed into 98 societies and 53 houses of worship; 51 pastoral charges and 41 parsonages; 3 districts and 1 parsonage. This property represents a valuation of \$386,435.

Doubtless, through the faith and struggles of that heroic band, the New Mexico Conference will show handsome gains this year. Into all these victories of our Zion enter the life and devotion of royal Methodist men and women who built more wisely than they knew.

### REPRINT OF AN APPEAL BY GERMAN THEOLOGICALS "TO THE EVANGELICAL CHRISTIANS ABROAD."

In this age of opportunity, without a parallel in history, when Christendom has been granted access to, and decisive influence upon the entire non-Christian world, the Christian peoples of Europe are about to rend one another in fratricidal war.

A systematic network of lies, controlling the international telegraph service, is endeavoring in other lands to cast upon our people and its government the guilt for the outbreak of this war, and has dared to dispute the inner right of us and our Emperor to invoke the assistance of God. The necessity is therefore laid upon us, who are known among Christians abroad as men who have worked for the propagation of the Gospel among foreign peoples and for the establishment of cultural ties and friendly relations between Germany and other Christian nations, to offer to the entire public our testimony concerning this war.

For forty-three years our people have maintained peace. Wherever a danger of war arose in other lands, our nation has exerted herself to assist in removing or diminishing it. Her ideal was peaceful work. She has contributed a worthy share to the cultural wealth of the modern world. She has not dreamed of depriving others of light and air. She desired to thrust no one from his place. In friendly competition with other peoples, she has developed the gifts which God had given her. Her industry brought her rich fruit. She won also a modest share in the task of colonization in the primitive world, and was exerting herself to offer her contribution to the remodeling of Eastern Asia. She has left no one, who is willing to see the truth, in doubt as to her peaceful disposition. Only under the compulsion to repel a wanton attack has she now drawn the sword.

As our government was exerting herself to localize the justifiable vengeance for an abominable royal murder, and to avoid the outbreak of war between two neighboring Great Powers, one of them, whilst invoking the mediation of our Emperor, proceeded (in spite of its pledged word) to threaten our frontiers, and compelled us to protect our land from being ravaged by Asiatic barbarism. Then our adversaries were joined also by those who by blood and history and faith are our brothers, with whom we felt ourselves in the common world-task more closely bound than with almost any other nation. Over against a world in arms, we recognize clearly that we have to defend our existence, our individuality, our culture, and our honor. No scruple holds back our enemies, where in their opinion there is a prospect, through our destruction, of seizing for themselves an economic advantage or



REV. JOEL F. HEDGEPEETH  
The Conference Host.

an increase of power, a fragment of our motherland, our colonial possessions, or our trade. We stand over against this raging of the peoples, fearless because of our trust in the holy and righteous God. Precisely because this war has been wantonly thrust upon our people, it finds us a single people, in which distinctions of race and rank, of parties and confessions, have vanished. In a holy enthusiasm, not shrinking from battle and from death, and looking to God, we are all of one mind and prepared to stake our all for our land and our liberty.

Unnameable horrors have been committed against Germans living peacefully abroad—against women and children, against wounded and physicians—cruelties and shamelessness such as many a heathen and Mohammedan war has not revealed. Are these the fruits, by which the non-Christian peoples are to recognize whose disciples the Christian nations are? Even the not unnatural excitement of a people, whose neutrality—already violated by our adversaries—could under the pressure of implacable necessity not be respected, affords no excuse for inhumanities, nor does it lessen the shame that such could take place in a land long ago christianized. Into the center of Africa the war has been unscrupulously carried, although military operations there are entirely irrelevant to its decision, and although the participation of natives, who have been pacified but a few decenniums, in a war of white against white, conjures up the terrible danger of a native rising. These primitive peoples learned to know Christianity as the religion of love and peace as opposed to racial feuds and the cruelties of their chiefs. Now they are being led in arms against one another by the peoples who brought them this Gospel. Thus

flourishing mission fields are being trampled in ruin.

Into the war which the Czar has openly proclaimed as the decisive campaign against Teutonism and Protestantism, heathen Japan is now also called under the pretext of an alliance. The mission fields which the World Missionary Conference in Edinburgh indicated as the most important in the present day—mid-Africa with its rivalry between Christendom and Islam for the black races, and Eastern Asia remodeling its life—are now becoming the scenes of embittered struggles between peoples who bore in a special degree the responsibility for the fulfillment of the Great Commission in these lands.

Our Christian friends abroad know how joyfully we German Christians greeted the fellowship in faith and service which the Edinburgh World Missionary Conference left as a sacred legacy to Protestant Christendom; they know also how we have, to the best of our ability, co-operated in order that among the Christian nations, with their competing political and economic interests, there should arise a Christianity united and joyous in the recognition of the task entrusted to it by God. It was also to us a matter of conscience to remove by every means political misunderstandings and ill-feelings and to assist in bringing about friendly relations between the nations. We have now to endure the taunt that we have believed in the power of the Christian faith to conquer the wickedness of those who are seeking war, and we encounter the reproach that our efforts for peace have only served to conceal from our people the true attitude of their enemies. Nevertheless, we do not regret that we have thus endeavored to promote peace. Our people could not enter into this struggle with so clear a conscience if leading men of its ecclesiastical, scientific, and commercial life had not in such manifold ways exerted themselves to make this fratricidal strife impossible.

Not for the sake of our people, whose sword is bright and keen—for the sake of the unique world-task of the Christian peoples in the decisive hour of the world-mission, we now address ourselves to the evangelical Christians abroad in neutral and inimical lands.

We were hoping that through God there would arise from the responsibility of the hour a stream of new life for the Christian peoples. Already we were able to trace in our German Churches the powerful effects of this blessings, and the fellowship with the Christians of other lands in obedience to the universal commission of Jesus was to us a service of sacred joy.

If this fellowship is now irreparably destroyed; if the peoples among whom missions and brotherly love had begun to be a power lapse into savagery in murderous war through hate and bitterness; if a simply incurable rent has been made in Teutonic Protestantism; if Christian Europe forfeits a notable

## SEVERE RHEUMATIC PAINS DISAPPEAR

Rheumatism depends on an acid in the blood, which affects the muscles and joints, producing inflammation, stiffness and pain. This acid gets into the blood through some defect in the digestive process.

Hood's Sarsaparilla, the old-time blood tonic, is very successful in the treatment of rheumatism. It acts directly, with purifying effect, on the blood, and improves the digestion. Don't suffer. Get Hood's today.

portion of her position in the world; if the sacred springs from which her peoples should derive their own life and should offer it to others are corrupted and choked; the guilt of this rests, this we hereby declare before our Christian brethren of other lands with calm certainty, not on our people. We know full well that through this sanguinary judgment God is also calling our nation to repentance, and we rejoice that she is hearing his holy voice and turning to him. But in this we know that we are at one with all the Christians among our people, that we can and must repudiate on their behalf and on behalf of their Government the responsibility for the terrible crime of this war and all its consequences for the development of the Kingdom of God on earth. With the deepest conviction we must attribute it to those who have long secretly and cunningly been spinning a web of conspiracy against Germany, which now they have flung over us in order to strangle us therein.

We direct our appeal to the conscience of our Christian brethren in other lands, and press upon them the question, what God now requires of them, and what can and must take place, in order that, through blindness and unscrupulousness in God's great hour of the missionary enterprise, Christendom shall not be robbed of its power and of its right to serve as his messenger to non-Christian humanity.

The Holy God carries on his work to its goal, even through the storm and horror of war, and permits no human wickedness to defeat his purpose. Therefore we come before him with the prayer:

"Hallowed be Thy Name;  
Thy Kingdom come;  
Thy Will be done!"

### THE EUROPEAN WAR.

Reply to the Appeal of German Theologians.

A document has obtained circulation in England, and, we believe, in America, in the form of an appeal with reference to the European War, addressed to "the Evangelical Christians Abroad," and making special reference to the members of the World Missionary Conference in Edinburgh. It is signed by brothers and friends of our own in the Church of Christ—men of whose honesty, capacity, and good faith there can be no conceivable question, and whose names carry weight throughout the world among those who think and teach and pray.

It fills us with amazement that those who occupy the positions held by the signatories of this appeal should commit themselves to a statement of the political causes of the war, which departs so strangely from what seem to us to be the plain facts of this grave hour in European history. They offer in brief words some account of the events of recent months or years, but to the most salient of the facts out of which the war has arisen they make no reference at all.

It has not been a light thing for us to give our assent to the action of the Government of our country in this matter. But the facts of the case as we know them have made it impossible for us to do otherwise. Of these facts we offer here a brief but a careful summary, derived from the official papers, the accuracy of which can not be challenged. It is upon these facts that we rest our assured conviction that, for men who desire to maintain the paramount obligation of fidelity to plighted word, and the duty of defending weaker nations against violence and wrong, no possible course was open but that which our country has taken.

#### 1.—The Course of Negotiations.

On 24th July Sir Edward Grey said to the German Ambassador that "if the Austrian ultimatum to Serbia did not lead to trouble between Austria and Russia" he "had no concern with it." He proposed that "the four Powers, Germany, Italy, France and ourselves, should work together simultaneously at Vienna and St. Petersburg in favor of moderation in the event of the relations between Austria and Russia becoming threatening." (Correspondence respecting the European Crisis, White Book, Cd. 7467, No. 11.) The German Secretary of State

(Continued on page 16)



## Epworth League Department

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

### STATE OFFICERS.

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

It's wiser being good than bad.  
It's wiser being meek than fierce.  
It's sifter being sane than mad.  
My own hope is, a sun will pierce  
The thickest cloud earth ever stretched;  
That, after last, returns the first.  
Tho' a wide compass round be fetched;  
That what began best, can't end worst,  
Nor what God best intend prove accursed."  
—Browning.

Your editor is a busy person and must depend on you for the material for this page. She had expected to hear from more of the State and Conference Officers before this with plans for the winter's work.

"This page in our Church paper is the voice of the Epworth League work of our State. We want a communication of sentiment, or ideas and League spirit to flow through this page. Each League lives and acts too independently. We live too much to ourselves. Let each chapter realize that it is one of a great family of Leagues. Each chapter has its own problems to solve; and the problems of every one are largely the same. Then let us hear from you. Report your work and show the other chapters how you are accomplishing real results."

We hear rumors of much good work being done by the Leagues over the State and are hoping that they may crystallize themselves into reports for this Department of the Advocate.

What of the report of the splendid work for Miss Wynn that Grace Church League (Dallas) is planning? What of Trinity and the great report we were to have from her this week? What of San Antonio, Fort Worth, Waco, Paris, Corpus Christi, Houston and others, and others, and others? Let us have a word from you even if it be just a word.

We have the promise of some good things being contributed to the League Department this winter by some of our most enthusiastic workers. Watch for them!

### A JUNIOR CONTEST.

Dr. Woodman, of La Luz, New Mexico, writes: "The Junior League of Alamogordo has divided itself into two classes, reds and blues, and each side is trying to outdo the other in bringing in new members." The plan is to give each member who brings a new member a badge of red or blue, according to the side he represents, and bearing the inscription, "Alamo Junior Epworth League."

Hurrah for the Juniors! They are always working. Let us know how this contest comes out, Dr. Woodman.

### NEW OFFICERS OF GORDON JUNIOR LEAGUE.

Jennie Chapman, President; Loraine Browder, First Vice-President; Annie Terry, Second Vice-President; Helen Hawkins, Third Vice-President; Jesse Simmons, Fourth Vice-President; Zella Marshall, Secretary; Eva Boyd, Treasurer.

We have lost one by death and fourteen have moved away, but we still number sixty-five.

We have four divisions—Camp of Knights of Ezelah, Junior Girls, Intermediates and Primary Department. The leaders of these departments, with the superintendent, are taking the reading course prescribed by the League Board for Junior Superintendents. Many of our Leagues have professed religion and joined the Church, during the year, and we believe only two or three have not made public professions. We count it a great privilege and a constant source of joy to labor in this capacity in the Master's vineyard.

MRS. C. E. SIMPSON,  
Junior Superintendent.

### CAMPBELL EPWORTH LEAGUE.

The Campbell Epworth League observed Rally Day September 27, 1914. A fine program was rendered, a large crowd was present and the missionary spirit was much in evidence. Miss Frances Hamilton was the leader. The following members took part in the program: Misses Valie Wheatley, Alvie Rodgers, Dollie Whitaker, Mary Lee Mills, Lillian Guy Love; Messrs. W. A. Clayton and Charlie Sanders, one of our Leaguers who has given his life as a medical missionary to Africa.

Special music was rendered by Miss Rhea Hendricks, vocal solo; Messrs. Smith and Blackburn, vocal duet.

Miss Bess Tomlinson, Fourth Vice-President, took charge of the meeting. A missionary collection was taken, after which the or-

ganized a Mission Study Class of ten charter members, "Daybreak in the Dark Continent," being our text book.

Campbell Epworth League has survived the dog days and is a live wire, keeping in view our League motto, "All for Christ." We are doing things. Watch us.

MARVIN SMITH,  
President.  
LILLIAN GUY LOVE,  
Secretary.

### EPWORTH ITEMS FOR THE ABSENT.

The more I think of the good times we had at the Encampment and the great benefit all received there the more I crave a word, Miss Editor, with those Leaguers who were not present. Why they staid away I can not imagine. Possibly because they did not know what they missed.

Listen, absent ones: Why should you have gone? First, because of the instruction gained. Every important department of Church work was considered and discussed by experts in that particular field. Institutes were held every day in mission study led by Brother McKenney, of Nacogdoches; in Sunday School work, led by Miss Kilpatrick, of Corinth, Mississippi; and in the affairs of our own organization, led by our well-known and well-informed Dr. Parker, of the Central Office, Nashville, Tennessee. From these leaders you would have caught energy and enthusiasm that would have made things go when you got home; you would have learned more about your League in ten days than you could have done in one year at home.

Secondly, you should have gone for the great spiritual uplift afforded. Every morning we had a devotional hour, led by people from every section of the State. This put us in readiness for the day. At the 11 o'clock or the 8 o'clock evening hour inspiring sermons

and lectures were given. Bishop Mouzon, Dr. Sexton, our dean; Brother Flinn, Dr. Young, Dr. Boaz, Brother Hightower, Brother Olerdonk, Brother McKenney, Mr. Wright and others brought us messages that moved and uplifted. The twilight group meetings and the sweet Christian fellowship were the two final things that drew us nearer to our Lord. We each caught a vision. May none be disobedient unto it!

Lastly: Absentees, the recreational feature would have won you entirely. Such breezes, such waves, such swimming, boating, fishing as you might have had! I sympathize with you in missing it all. Such a welcome relief from the hot, dusty city. The memory of that delightful coolness makes San Antonio much more endurable to me now.

So, Leaguers, do not err again by remaining away. We hope to have Epworth always at its present site. Therefore make your plans to be on the ground next year. Start an Epworth Club in your town right now and get your forces ready to storm our camp by the sea. Especially you North Texas Leaguers, prepare to swell the crowd coming from Dallas for "God bless them, they'll need it," since they have to make good the rash challenge to San Antonio for the biggest crowd next season. Let everyone be up and doing. On to Epworth in 1915.—Ida Bess West, San Antonio.

"Father in Heaven, take the twists out of us; the snarls; the unsuspected crookedness; the moral ugliness that carves bad lines in our faces when we least suspect it. . . . Make us gentle, considerate, full of compassionate longing instead of fierce condemnation. Make us swift to help without 'if' or 'but.' Show us the real values under the surface of even disorderly lives, and make us glad these values are there. Keep us from despising people—even the debased, or neighbors who tread on our toes. Root out of us the subconscious feeling that we are necessarily the good people, and that all who differ from us are faulty. Lead us out into the joyous, appreciative, easy, helpful ways which shone in Jesus' life."

## THE SUNDAY SCHOOL

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

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

### MAHOMET GOES TO THE MOUNTAIN.

It is recorded of Mahomet, the prophet of Islam, that he sought by prayer to cause a mountain to come to him. Failing in that he went to the mountain. For years our Sunday School Boards have been trying to bring the latest and best Sunday School plans and methods to the notice of our pastors. The trouble has been, not that our pastors have no Sunday School vision, but that meager finances, the pressure of other duties and the many demands upon every pastor's time, have prevented them from going abroad to attend institutes and conferences where the Sunday School is discussed and its best methods taught. Some time ago it occurred to the Executive Committee of the Central Texas Conference Sunday School Board that it would be a good idea to give to our Annual Conference a first class Sunday School institute where our leaders could help our pastors, and especially our young preachers, into a broad and comprehensive view of Sunday School methods and work. The plan was first submitted to the Committee on Public Worship and after careful consideration met their most hearty approval. They cheerfully granted to the board the first three afternoons of the conference session. Accordingly we have arranged for the presence of Dr. E. B. Chappell and Miss Elizabeth Kilpatrick, and possibly of Dr. Bulla. Dr. Chappell will consider with the pastors the pastor's place and work in the Sunday School and will try to give just such assistance and suggestions as every pastor needs in coping with actual situations that are met in our fields of work.

Miss Kilpatrick will, of course, specialize in Adult Class work. She was at Epworth last summer, and is engaged for next year. This editor is getting letters from all parts of the State, written by persons who heard Miss K. at Epworth, begging for a date with the local Sunday School. When writing of her work one is disposed to deal in superlatives. She not only captured Epworth, but sent her captives home with a purpose to do things worth while in the Sunday School. To hear her is a liberal Sunday School education. In view of the prominent place now given to the Sunday School in the work of our Church we not only offer no apology for this plan, but feel that the conference is to be congratulated in securing such strong talent to lead us in the work. To the class for admission on trial and to the undergraduates the work of Dr. Chappell and Miss Kilpatrick, and we hope of Dr. Bulla, will be an especial boon.

### NEWS AND NOTES.

On the last Sunday in September, which was Rally Day for all Dallas, the total attendance at Protestant Sunday Schools in that city was eighteen thousand eight hundred and forty. On the first Sunday in October the attendance was fourteen thousand one hundred and forty. This is a good showing. What other city or town in Texas can do as well? But to keep the school up to the Rally Day record will require earnest and constant work.

Many Methodist parents who are careful to see that their children attend public school every day, and who stay at home when they would like to visit rather than have their children miss a day from school, seem to have no scruples about having them absent from Sunday School half the time. Nothing is interfering with Sunday School attendance at present more seriously than the automobile craze. Families who were formerly regularly at Sunday School and Church in their home town now get in the auto whenever there is a pleasant Sunday and hie themselves away to distant points visiting or sight-seeing. We know strong Churches where both Sunday School and preaching service show a better attendance when roads are bad and weather unpleasant than when there are good roads and pleasant weather. Perhaps it would be going too far to say that it is always wrong to go visiting on Sunday, but it is certainly not best for children to be kept out of the Sunday School half the time, and to get the idea that the work of the Church is of secondary importance, and that Sunday is principally a day for frolic and fun. Sunday picnicking alone is becoming a common practice on the part of many Methodists. What sort of Church members can parents hope to make of their children when they show great concern to have them regularly and punctually in the day school and then manifest such utter indifference to their attendance at Sunday School and their own attendance at Church. It is high time for pastors and Sunday School workers to form a conspiracy with parents to save the rising generation from the curse of a Christless Sunday.

Rev. E. L. Silliman, District Secretary of the Decatur District, North Texas Conference, is planning a great Rally Day for the entire district on Sunday, October 18. This is a good idea. Brother Silliman's suggestions to pastors are worthy of general adoption. Here they are: "1. Prepare a spicy sermon. 2. Set a certain number as a goal and pull for that number. 3. Set the child in the midst. Make the children prominent. 4. Get everybody to talking Rally Day." Brother Silliman adds, "Be sure and report the attendance on Rally Day of each of your schools." The only criticism we have on this statement is that he did not add after the word "report" the phrase "to the Sunday School Department of the Advocate." We have begged for State Sunday School news until we feel ashamed to beg further.

A superintendent told us the other day that after trying the Graded Literature for three years he had ordered the uniform lessons again for every class above the elementary grade. When we asked if he considered the uniform literature better he replied in the negative, but declared that it had been much better adapted to the different grades in recent years than formerly. When asked for the exact reason for the return to the uniform system he said that the pupils could not be induced to study the Graded Lessons, and teachers could not be persuaded to furnish substitutes when absent, and that in a school like his he had found it impracticable to keep the Graded Lesson, though he deemed them the best obtainable Sunday School literature. That superintendent has our sympathy. He is not the only progressive man whose work in the Sunday School is handicapped by indifferent pupils and careless teachers. Our Sunday School work has been done in a slipshod, half-hearted manner so long that the task of toning it up is fit for one greater than Hercules. But the only way we see to improve is to establish correct standards and then work toward them with undying patience and persistence. Who ever heard of a wide-awake public school superintendent lowering the standard of his school for the accommodation of indolent teachers or indifferent pupils? Let it be repeated over and over again that the Sunday School is a school. It is not a singing class. It is not a debating society. It is not a preaching service. It is not a social meeting. The Sunday School is a school. Moreover, it is the most important school in

every community where it exists, for usually it is the one school that proposes to teach religion. This being true, those who have it in charge should never cease to strive to make it the best school. Let there be no retreat in Sunday School methods, however great the resistance of non-progressive Methodists.

We have at last met the Sunday School superintendent who insists that the old fashioned 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 "scooper," 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 frail, 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.

### A RESOLUTION OF THANKS TO WOODROW WILSON, PRESIDENT OF THE UNITED STATES OF AMERICA. PASSED BY MEMBERS OF THE DIFFERENT CHURCHES AT MALLARD, TEXAS.

At a Special Prayer Service on Sunday, October 4, 1914, in Compliance With Proclamation Issued by the President.

Resolved, 1st. That we are thankful to Almighty God that we have a Christian man at the head of our Government who believes in a Supreme Being, and has faith in God, and believes in prayer.

Resolved, 2nd. That we express our appreciation of our Chief Executive by voting a resolution of thanks and commendation for the manner in which he has administered the affairs of our Government, and his peaceful attitude toward other Nations, and his efforts to bring about peace and reconciliation between the Powers that are at war at present.

Resolved, 3rd. That a copy of these resolutions be sent to President Wilson, and a copy to each of the Churches represented, to be sent to their respective Church papers for publication, and a copy to the Montague Enterprise.

G. W. WILLIAMSON,  
N. Z. ABBOTT,  
G. L. PARR,  
Committee.

### WANTED—BIG MEN.

Mr. W. M. Thayer relates how Agassiz learned that Cuvier was preparing a work on the same plan as his own, and he knew that if Cuvier's was given to the public there would be no sale for his. While he was lamenting the misfortune to himself if Cuvier should publish his work, the latter sent for him and showed the material which he had collected for his book.

"I have examined your material," he said, "since you placed it in my hands, and it is so excellent and your work so much further advanced than mine, that I deem it more than right to put my material at your disposal, hoping that you will be eminently successful in your efforts."

That is the sort of men the world needs—big men, big inside, big above the shoulder blades.—Christian Intelligencer.

### NOT DRUGS Food Did It.

After using laxative and cathartic medicines from childhood a case of chronic constipation yielded to the scientific food, Grape-Nuts, in a few days.

"From early childhood I suffered with such terrible constipation that I had to use laxatives continuously going from one drug to another and suffering more or less all the time.

"A prominent physician whom I consulted told me the muscles of the digestive organs were weakened and could not perform their work without help of some kind, so I have tried at different times about every laxative and cathartic known, but found no help that was at all permanent. I had finally become discouraged and had given my case up as hopeless when I began to use the pre-digested food, Grape-Nuts.

"Although I had not expected this food to help my trouble, to my great surprise Grape-Nuts digested easily from the first and in a few days I was convinced that this was just what my system needed.

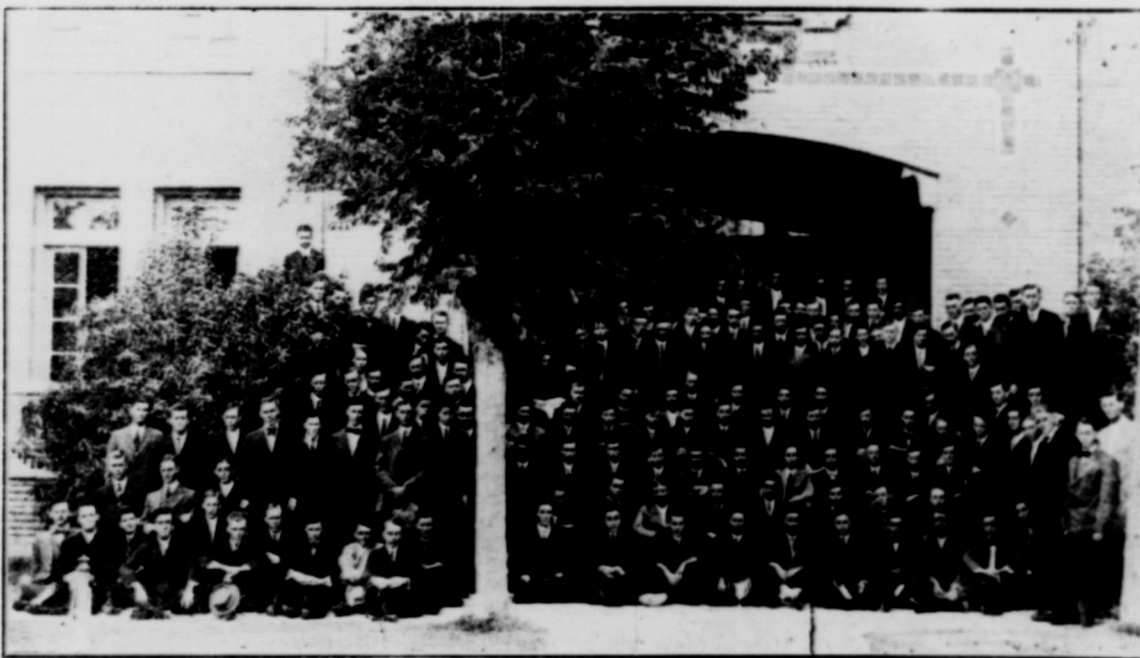
"The bowels performed their functions regularly and I am now completely and permanently cured of this awful trouble.

"Truly the power of scientific food must be unlimited." Name given by Rostum Co., Battle Creek, Mich.

Trial 10 days of Grape-Nuts, when regular food does not seem to sustain the body, works wonders. "There's a Reason."

Look in pkgs. for the famous 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. (Adv.)



BARACA CLASS, UNIVERSITY CHURCH, AUSTIN, TEXAS.

The above is a picture of a part of the Baraca Class of the University Methodist Church. Rev. R. P. Shuler is the teacher. This class is one of seven classes, all made up wholly of students of the State University. The picture is taken in front of the University Y. M. C. A. Building, in which place four of our classes meet, there being no room for them in the church building. "Our crying need now is more room," writes Brother Shuler.



## 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.

### TAKE NOTICE.

Auxiliary Fourth Vice-Presidents of the North Texas Conference, Woman's Missionary Society, will please send reports for the third quarter to Mrs. William Bacon, Greenville, Texas, instead of Mrs. P. C. Archer.

### WEEK OF PRAYER.

Begin now to plan for the Week of Prayer November 2-9. Remember that one day should be observed by the young people. A special program has been prepared for them. Another day is to be observed by the children, and a very attractive program is prepared for them. Every day should be observed by the adults. Appoint committees to help, such as Program Committee, Attendance Committee, Poster Committee. Begin the quadrennium by having the best Week of Prayer that the society has ever known. Remember that its aim is: "Information, inspiration, conservation," and that the offering is a measure of our love.

### OUTGOING MISSIONARIES.

Many changes had to be made in the dates of departure for outgoing missionaries. They were scheduled to sail on English and Japanese vessels that were taken for war. The greatest delay has been in those going to Brazil, for the only steamship line between New York and Rio is English, and the vessels have been harassed by German ships. Three of our missionaries—Misses Owing, Baie and Edwards—who came from Korea via Europe and were there when the war broke out, reached home without serious inconvenience. Misses Rankin and Bomar, from Hukon; Miss Lester, from Soochow; Miss Holman, a music teacher for the Laura Haygood School, and Miss Elizabeth Love, sister of Dr. Harriet Love, left for China on the Siberia September 7.

### THE IRENE TOLAND SCHOOL.

School opened on September 1 with a better attendance than last year. A span of mules and a wagonette have been purchased for the purpose of bringing some of the children from a distance; Miss Belle Markey is in charge.

### MISS WILLIA FRANCIS PROMOTED.

Among the deaconesses consecrated at the last session of the Woman's Missionary Council, perhaps the happiest was Miss Francis. She had been called to deaconess work during the council meeting at Washington in 1912. God used one of the deaconesses to let her see the need. The Baltimore Conference provided a scholarship and at last she was ready to come forth prepared for the work, full of joy in being ready for service. The board appointed her to Clifton, South Carolina, and all of her plans were made with a view to helping the cotton mill people at this beautiful little city. On August 29, after a protracted illness from typhoid fever, she died at Versailles, Kentucky, while she was visiting her sister, Mrs. R. J. Bamber. They took her to Branchville, South Carolina, for burial.

During the Deaconess Conference and the Missionary Conference at Junalaska, fervent prayers for her recovery were offered, but God had need of her elsewhere and so her work was finished here. Who can take her place at Clifton?

### HILLSBORO DISTRICT.

The Hillsboro District meeting of the W. M. S., Central Texas Conference, was held at Hillsboro First Church on September 29 and 30.

Mrs. W. S. Mayes, District Secretary, opened the meeting. The pastor, Rev. J. R. Morris, conducted the devotional service and also extended greetings in a beautiful and gracious manner, which was responded to in a few well-chosen words by Mrs. J. M. Pyburn, of Coledge. Miss Daniels sang very beautifully, "The Ninety and Nine," after which Mrs. J. W. Downs, our Conference President, addressed the audience. Mrs. Downs always charms her hearers by her gracious personality and besides gives food for thought by the thorough knowledge of her work and the earnest manner of telling it.

Miss Ruby Wilson, one of Hillsboro's talented musicians, rendered a very excellent pipe organ solo. The congregation was then invited to the church parlors where they were served with delicious fruit punch and a delightful social hour was enjoyed.

The morning session Wednesday was well attended and after devotional service conducted by Mrs. Mayes, more than thirty delegates and visitors were enrolled by Mrs. E. H. Edens, who was chosen Secretary.

Reports from the various parts of the district were full of interest and showed that our women are wide-awake. These reports also indicate that this will be the best year in the history of the district.

Among the subjects discussed was the most encouraging and the most discouraging things in my society, and how to enlist new members.

Mrs. Downs then followed with the institute work. She also told of the best way to keep the work before the people. Mrs. W. L. Perry spoke of the Juniors and their possibilities. The quiet hour was conducted by Rev. Horace Bishop, using the 91st Psalm. All who heard this beautiful lesson on the happy

state of the godly felt a great spiritual uplift.

The afternoon session opened at 2 o'clock by singing. "I Know that God's Promise Is True," after which Mrs. S. M. Wooten conducted the devotional, reading the 22nd chapter of Matthew and stressing the beauty of service. After roll call and reading of the minutes, Mrs. W. L. Perry, our much loved Conference Treasurer, gave us a very helpful talk on finances. She explained everything in detail so that no one should make a mistake. Mrs. Fred Long then gave a blackboard talk which was both interesting and helpful and explained very fully the value of posters and the best way to present press work.

A most beautiful paper on prayer was read by Mrs. N. S. Spring, of Itasca, after which the Week of Prayer, When and Why, was thoroughly explained by Mrs. Downs. A message was read from Mrs. J. H. Stewart, of Brownwood, extending love and greeting to the body.

Miss Marie Hughes favored the audience with a beautiful song, which was appreciated very much. Mrs. J. B. Dodson, of Whitney, then read a paper on Mission Study. It was such an excellent paper that the body voted to send it to the King's Messenger for publication. At this moment Rev. Morris stated that he had a rare treat for us, which was a vocal solo by Mrs. Huckabee, who had just arrived.

The presence of Mesdames Downs and Perry throughout the session was an inspiration to those in attendance. They explained every line of work so thoroughly we are sure each delegate went home greatly benefited and determined to do more work in the future. Revs. J. H. Morris, pastor of First Church, and Horace Bishop, presiding elder, assisted in every way possible to make the meeting a success. A most charming feature of the session was the whole-souled hospitality of the members of First Church Missionary Society, who served both dinner and supper in the basement where they have the most ideal equipment. The visitors were very generous in their words of appreciation of the entire meeting as carried out and went to their homes helped for the present and with glad anticipations for the next district meeting.

MRS. W. S. MAYES,  
District Secretary.

### BROWNWOOD DISTRICT MEETING.

The Woman's Missionary Society of the Brownwood District met in district meeting in Coleman, Texas, 2 p. m., September 29, 1914.

Devotional services were conducted by Mrs. E. M. Raney, of Santa Anna. Using Ps. 62:5-8 as a Scripture lesson Mrs. Raney commented in part as follows: "In 1851 the South American Missionary Society was organized by Captain Allen Gardiner, of the British Royal Navy. On his third expedition to that country, while trying to reach Terra del Fuego with the Gospel story, Captain Gardiner, with six companions, starved to death. On a rock near where the bodies of these deathless seven were found was painted a hand pointing to this inscription, 'Psalms 62, 5-8.' This example should inspire each one of us to a greater faith."

Miss Grady, of Indian Creek, was elected Secretary.

The following visitors and delegates were enrolled:

Conference Officers—Mrs. J. H. Stewart, Conference Corresponding Secretary; Mrs. D. R. Blair, Publicity Superintendent; Mrs. R. F. Brown, Assistant Publicity Superintendent; Miss Cora Posey, District Secretary.

Visitors—Rev. J. H. Stewart, presiding elder.

Pastor—Rev. S. J. Rucker, Coleman; Rev. T. D. Ellis, Thrifty; Rev. J. B. Curry, Santa Anna; Rev. R. F. Brown, Midlothian; Rev. J. M. Neal, Winters.

Delegates—Brownwood—Mrs. H. F. Mayes, Mrs. Fred Abney, Miss Eula McFarland.

Santa Anna—Mrs. E. M. Raney, Mrs. T.

T. Perry, Mrs. Otha Kelly, Miss Bessie Lavender, Miss Ada Brown.

Bronte—Mrs. T. L. Sorrels.

Winchell—Mrs. W. A. Neill.

Bangs—Mrs. W. B. Vaughn, Miss Hattie Harris, Miss Whaley.

Thrifty—Mrs. T. D. Ellis.

Coleman—Mrs. J. W. Golsen.

Ballinger—Mrs. J. M. Skinner.

Talpa—Mrs. S. P. Hail, Mrs. T. D. Dunn.

Mrs. H. C. Bowman.

Indian Creek—Miss Maggie Grady, Miss Bessie McAden, Y. P.—Mr. Phil Grady.

Winters—Mrs. Jno. M. Neal, Mrs. W. D. Sanders, Mrs. C. D. Garrett.

The Conference Officers and visiting ministers were introduced to the conference. In the District Secretary's message she spoke of the work of the past year and urged the paying of the pledge in full, asking that it be given in the spirit of love.

Mrs. S. J. Rucker read a paper on Christian Stewardship. She touched on every phase of the subject, and reminded us that giving should be done as an act of worship. Reports were received from each auxiliary; delegates assumed the amount assessed their respective auxiliaries on the pledge.

After the close of the afternoon session delegates and visitors repaired to the home of Mrs. T. L. Stevens, where a delightful social hour was spent.

The evening service was opened by devotional exercises, led by Rev. R. F. Brown. Greetings were extended by Mrs. R. H. Overall, of the Coleman Auxiliary, and Miss Frances Willard Thompson, of the Coleman Juveniles. The response was given by Mrs. J. M. Skinner, of Ballinger.

The main feature of the evening was the splendid discourse delivered by Rev. J. H. Stewart, presiding elder of the Brownwood District. His subject was "The Macedonian Call."

In the absence of Mrs. Clifford Smith, the devotional exercises on Wednesday morning were conducted by Miss Posey.

Our Conference Corresponding Secretary, Mrs. J. H. Stewart, of Brownwood, gave an address on Organic Union. The "new regime" was thoroughly explained.

Mrs. D. R. Blair, Conference Publicity Superintendent, spoke upon Bible and Mission Study. Following this address, Mrs. R. F. Brown, Assistant Publicity Superintendent, opened her "Publicity Grip" and displayed posters illustrating every feature of our work.

Mrs. H. F. Mayes read a very interesting and instructive paper on How to Develop Study and Publicity in the Local Auxiliary.

The afternoon session opened with the communion service, conducted by Rev. S. J. Rucker.

The Hull House and many of the marvelous things accomplished there was brought very forcibly before us by Mrs. Fred Abney. The facts were all fresh and up-to-date, as Mrs. Abney had just recently visited Hull House.

The Workers' Conference, led by Mrs. D. R. Blair, was very helpful.

Ballinger was selected as the place for our next meeting.

After committee reports and farewell words from the Conference Officers, our delightful district meeting closed by singing the Doxology with the benediction pronounced by our presiding elder, Brother Stewart.

MISS MAGGIE GRADY, Sec.

### CARRIZO SPRINGS AUXILIARY.

We want to tell of a visit made our society by our Conference President, Mrs. E. A. Lilly, of Pearsall. This occasion, the first day of October, will not soon be forgotten by the members of Carrizo Springs Auxiliary, it being the first time we were ever honored by the visit of a conference officer.

On account of poor railway connection our President did not reach us until the afternoon of the above named day. The audience awaiting her at the church were not lacking in interest and a willingness to learn. This session was devoted to reports from auxiliary officers, attention being called to the changes made at the last council meeting. Mrs. Lilly's address at the evening hour was impressive, instructive and inspiring. Having attended the council her discourse was based on what she saw and heard while there. In speaking of the consecration of deaconesses and missionaries, she made the scene very real and exceedingly impressive and emphasized the joy

and peace that always follows the life wholly given up to God. The splendid collection of charts and posters which she exhibited while here helped impress the audience of the need of more consecrated workers.

We believe great good will result from Sister Lilly's visit and we pray God's richest blessing upon her as she goes from place to place and when our Annual Conference shall convene in San Marcos next year we, as officers and members of the Missionary Society, desire to so live and labor that it may be said of each of us, "She hath done what she could."

REPORTER.

### PARIS, TEXAS.

The Mission Study Class of the Centenary Church met in the home of Mrs. Berry, Monday, September 28. Hostesses, Mesdames Berry, Roseman, Brooks, Bryan, Brown.

Roll Call—Response, quotations on Meekness.

A Reckoning With God's Stewards—Mrs. A. H. Patrick.

Sacrificial Giving—Miss Lena Ewing.

Prayer—Mrs. J. T. Webster, Ennis, Texas.

Lesson—Moses.

Leader—Mrs. P. W. Coffee.

Who was Moses? Tell of his birth and concealment—Mrs. L. P. McCuiston.

Relate his life in Egypt and the Wilderness—Mrs. Bryan.

Tell in full about the "Burning Bush"—Mrs. John Stone.

How did the Israelites receive the message? The King?—Mrs. Berry.

Name the Ten Plagues and tell of the Passover—Mrs. Daisy Webster.

Tell of "the Exodus" down to the death of Moses—Mrs. Ed McCuiston.

Reading, Song of Moses—Mrs. Lattimore.

What was Moses' chief characteristics?—Mrs. Saunders.

Of whom was Moses typical? Draw the parallel—Mrs. L. A. White.

The influence of Moses' work as we feel it today—Mrs. J. W. Wood.

Reading—Death of Moses—Mrs. Lattimore.

Discussion throughout the program.

Mrs. L. P. McCuiston and Mrs. P. W. Coffee were appointed delegates to the "Institute of Missions," October 6 to 8, Cooper, Texas. Alternates, Mrs. John Stone and Mrs. Ralph Province.

Refreshments were served. The society adjourned to meet Monday, October 5, in their regular business meeting. REPORTER.

### A FEW WORDS FROM CENTRAL TEXAS CONFERENCE

Publicity Superintendent:

I am just back home from the Fort Worth District meeting where we had a most interesting and profitable time. Last week I attended the Brownwood District meeting at Coleman, my old home, and there, too, we had such a great time. I am very anxious to write something about these meetings but on account of the pressure of time I shall have to wait awhile or get some one else to

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write them up. Then there is also that splendid district meeting at Italy, in my own, Waxahachie District, which came so close to the Brownwood meeting that it was impossible for me to attend. I want to say some nice things about this also. O, you don't know how busy I have been since you gave me this important office. I told the districts where I have attended that you elected me in June, and truly I have been "fuming" ever since. I know my predecessors can understand it. I hope to be able to send out some valuable information, and some good write-ups of these district meetings before long. In the mean time we may have something from our District Secretaries regarding these great meetings. Respectfully,

MRS. R. F. BROWN.

Midlothian, Texas.

**Mrs. Winslow's Soothing Syrup**  
for Children Teething.

Purely Vegetable—Not Narcotic.

### RESOLUTIONS—L. H. MATHIS.

Whereas, Death has removed from our midst Brother L. H. Mathis, and

Whereas, His wise counsel, brotherly love, gentle and Christian influence will be long felt and missed by the board, the Church and Sunday School; therefore, be it

Resolved, By the Board of Stewards of the M. F. Church, South, that while we bow in humble submission to the decrees of an All Wise Providence, we deeply deplore the irreparable loss to our board, our Church and our Sunday School; that the Board of Stewards has lost a wise counselor who was ever loyal and faithful to its interest and welfare; the Sunday School a faithful and efficient laborer; the Church a true friend and beloved brother, whose life was a benediction to all, and the community an upright and honorable citizen.

Resolved, further, That we extend to the bereaved family our heartfelt sympathy and condolence in this their sad hour and point them to him who is able to heal the broken-hearted and comfort the troubled soul.

Resolved, further, That a copy of these resolutions be spread upon the minutes of the board and a copy sent the family of deceased, and a copy be furnished the Texas Christian Advocate for publication.

Respectfully submitted,

M. P. KELLY,

P. A. KELLY,

T. J. WAGGONER,

Committee.

Progress in being is always hindered by anxiety about seeming.

## A Woman's Appeal

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment, which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 187, South Bend, Ind.



REV. J. S. MOORE BUYS A BALE.

The above is the likeness of Brother J. S. Moore, pastor of Water Valley Circuit, San Angelo District, taken just after his return from the gin, having bought a 100-pound bale from the Eola people (on his salary). The following contributed to the bale: D. P. Cove, 750 pounds; Mrs. S. M. Mays, 100 pounds; J. A. Brasher, 100 pounds; R. A. Carr, 100 pounds; Anderson Davis, 75 pounds; Mrs. W. A. Stephenson, 100 pounds; C. C. Loilig, 40 pounds; Olevin McKenna, 200 pounds; Mrs. Gates, 50 pounds. Mrs. D. P. Cove, the Steward's wife, drove over the country and collected the cotton. Brother Moore has also bought a bale on the same plan of the Grape Creek Church. People holding cotton, no money in the country is the cry. Why not others help the country preachers in this way, and it does not hurt the people to give 100 pounds of cotton, fifteen contributors at 100 pounds each would make the 300-pound bale and who would be hurt?



## THE PASSING DAY

Martial law has been declared throughout the Union of South Africa as a result of the discovery of rebellion in the northern part of the province which adjoins German Southwest Africa. Lieutenant-Colonel Maritz, a Boer officer, together with a number of his officers and men, has come over to the German forces of the German protectorate and is in rebellion against the Government of Union. The proclamation of martial law declares there is reason to believe the Government of German Southwest Africa is endeavoring to corrupt other citizens of the Union with promises of the establishment of a republic in South Africa. The official statement issued in Paris declares the allies are making progress along nearly the entire line of battle. It has been decided to remove the Belgian Government to France. King Albert, however, will remain with his troops in the field. Some officials of the Belgian Government and members of the diplomatic corps accredited to Belgium already have left Ostend for Havre. Germans are reported to have occupied Ghent, and yesterday a German aviator dropped bombs on Ostend. The Germans are continuing their endeavors to persuade the Antwerp civil population to return to their homes; otherwise there is little news of the actual situation at this Belgian port, now in the hands of the Germans. The eastern arena of the war has recorded no particular activity other than continued preparations for a decisive combat in Russian Poland along a battle front which probably will extend from Kalis to Lodz to Piotrkof, to Kielec and to Busk, in Galicia. Germany claims to hold all the western portion of Russian Poland with the exception of Warsaw, and it is becoming clear that the German military operations in the eastern theater are being concentrated in Poland. Vienna declares the entire Russian force investing Przemyśl has been withdrawn. Russia makes no reference today to the situation at Przemyśl, but it is reported that the Russian forces are continuing to advance in East Prussia and that the soldiers of Emperor Nicholas hold the entire district of Lyck. The Kaiser Wilhelm Canal, according to an American report has been closed to ordinary traffic for the duration of the war. Prince George, brother of the Crown Prince, is reported mortally wounded. Prince Oleg, son of Grand Duke Constantine of Russia, has died of wounds received in battle. There has been a brief armistice at Kiaohow, China, to bury the dead. The Governor of this German territory is endeavoring to arrange for the departure of all non-combatants remaining in Tsingtau.

Through Chandler Hale, who is in charge of the Austrian branch of the American embassy, the United States Government has gone into the restaurant business in London. Mr. Hale opened a first-class eating-house near Charing Cross, which, though patronized only by Americans and Hungarians, serves more than 2,000 meals a week. The quaint feature of Uncle Sam's latest diplomatic departure is that while the restaurant is entirely under the jurisdiction of Mr. Hale as Ambassador Page's representative, it is capitalized by the Austro-Hungarian contingent fund led by Count Mensdorff, when he quitted England, and the food is served free to Emperor Franz Josef's subjects.

The Newport News, Va., Shipbuilding Company at \$7,115,000 and the New York Shipbuilding Company at \$7,175,000 were the two lowest bidders for the construction of two of the battleships to be built for the navy this year, to be known as the Mississippi and the Idaho. As each contract bid for one ship only, each will receive a contract. These vessels will be the largest yet designed for the United States navy, each having a displacement of 32,000 tons, while the Nevada, launched last July, and her sister ship, the Oklahoma, have a displacement of 22,500 tons.

The Comtesse de Gramodo, who was Ethel Spencer-Brown, daughter of Mr. and Mrs. Harry Spencer-Brown of Chicago, has thrown open her splendid castle, the Chateau d'Aux, and the thousand acres of her rich farm lands as a home to French refugees. Twenty-fourteen are housed, fed and protected within the walls of the castle, which is situated in a picturesque territory near Le Mans, in Sarthe, about 250 kilometers from Paris.

The Hummer, a boat whose propeller works against the air instead of the water, is running on the Charleston River, in Missouri. The Hummer is a fifty-foot freight boat, whose power is an air propeller operated by an airplane engine. The engine is situated in the rear of the boat. The propeller is both power and rudder. Its blades are nine feet long, with a three-foot pitch. The estimated power is a 500-horsepower thrust, sufficient to send the boat along rapidly from ten to twelve miles an hour downstream, and from eight to ten miles an hour upstream, when navigation is good. The machinery is a six-cylinder airplane engine.

An Italian priest has invented a pocket wireless apparatus consisting of a potato and two needles which easily intercept wireless messages.

The Department of Agriculture announces the increased demand in Europe for American horses presents an excellent opportunity to farmers of the United States. It is stated that this demand may continue for a decade or longer, as when peace is restored more horses will be needed for farming. Only

horses of high quality may be profitably raised. Inferior animals are a drag on the market. Next to Russia, the United States has more horses than any other country, and the two together possess 58 per cent of the world supply. It is conservatively estimated that 1,000,000 horses are now engaged in the war.

Associate Justice Daniel T. Wright, of the District of Columbia, against whom impeachment charges are pending before the House Judiciary Committee, has sent his resignation to President Wilson, to take effect November 15. The charges, filed by a Washington banker, alleged official and personal misconduct.

Lloyd's Underwriters, in London, are doing quite a business at 84 per cent, insuring residences against damage from airship bombs. The threat of the Germans to make airship raids in England has caused much alarm. Lloyd's is also taking risks against death and injury from bombs.

A. Carnegie Ross, British Consul at San Francisco, states he has been refused by the British Ambassador to the United States not to protest the transfer of any German vessels to American registry. His activities will be limited to calling the attention of interested parties to the article of the international naval conference of 1909, giving British warships the right to capture any vessel of a belligerent purposely changing its registry to avoid capture.

The Clayton anti-trust bill, as amended, has passed the House by a vote of 244 to 34. Primarily the Clayton bill, as finally enacted, fixes guilt upon individuals connected with corporations which violate the act. It prohibits unfair price discrimination and the interlocking of directors of two or more competing corporations or of directors of railroad corporations with stock supply companies, and limits the interlocking of bank directors. The bill also prohibits the existence of holding companies, which would substantially lessen competition and forbid exclusive and tying contracts. Provisions of the act liberalize the laws relating to injunction and contempt and exempt from prosecution under the anti-trust laws agricultural, horticultural, fraternal and labor organizations.

The Federal Reserve Board has set October 20 as the date for a convention of all class C directors of regional reserve banks and of such other directors of the banks as may care to attend, at which a decision probably will be reached as to the date of opening the federal reserve bank system. The conference will be held in Washington and it is expected that all of the banks by that time will have secured quarters, arranged for their clerical assistants and taken all other preliminary steps to open the banks. Members of the board stated that it was possible to open the federal reserve system simultaneously on November 15, so far as the future is concerned. In any event, the opening of the reserve banks in the central reserve cities will not precede by many days the opening by the other regional banks.

"The chief lesson of the European war," said George Edmund Foss, former chairman of the naval committee of the National House of Representatives, speaking at the luncheon of the Chicago real estate board, "is the absolute necessity of a merchant marine and a navy big enough to protect it." Mr. Foss has no faith in the practicability of securing a merchant marine by opening American registry to foreign built ships or of an entrance of the government as a partner with individuals in buying ships. "Subsidiary," he thinks, is the only answer to the problem. On the subject of an adequate navy he had this to say: "China is an excellent example of a nation that refused to prepare for war. Today it is the choice of drop among nations and every one has taken a bite."

Chicago Methodists are to have a "Go-to-prayer-meeting night" similar to the "Go-to-church Sunday" demonstration several months ago. November 11 was announced as the day on which all Methodists in Chicago and suburbs will be urged to go to prayer meeting. There are 208 Methodist Churches in Chicago and vicinity, and an effort will be made to have record-breaking attendances at the prayer meetings on that date. Ministers of the Chicago Conference are impressed with the plan, and the movement is likely to spread beyond the boundaries of Cook County.

Secretary of State Bryan has placed a ban on grape juice, the drink he helped to make famous. Finding grape juice to be a national function to which he has been invited, and grape juice in cases, the gift of admiring friends, piling up in his cellar, and making its way almost daily to his table, the Secretary's stomach finally rebelled. This, his friends say, explains why "Villars" was "limerick" made from fruit picked from the Secretary's summer home in Florida, was dedicated to the diplomatic luncheon it gave the other day as the new Bryan soft drink.

William D. Haywood, organizer of the I. W. W., the "I Won't Workers," is in Chicago and after looking over the town declared it a splendid field for the I. W. W. propaganda just now. The I. W. W. will in the next few days start the work of organizing the unemployed with a view to forcing the community to relieve their distress," Haywood said. "We are not going to do any more marching for effect only. We will tell the jobless men the way to get food and clothes. What is the best way? Well, it is for these unemployed men to march down South Water Street and take—yes, take—the food they need. Now, we realize that they will not get very far. The police will meet them and block the way. They will resist, and the police will arrest them. That is just where our purpose will to some extent be accomplished. The men arrested will be given food and shelter—just what they need. This is going to be the hardest winter we ever had in the United States."

David R. Beach, a New York insurance broker, has recovered from the effects of bi-chloride of mercury which he drank in a glass of water several weeks ago. The secret of the cure was in the promptness with which relief measures were taken. These consisted of saline injections and baking Mr. Beach in an electric oven with a temperature of 300 degrees Fahrenheit. It was necessary to treat the patient in the oven three times before his kidneys resumed their functions. Mr. Beach said he did not feel the heat at all.

Whether or not Miss Genevieve Clark, daughter of Champ Clark, wears "the cotton cloth" herself is a question that agitated members of the Monday Club of Edwardsville, Illinois, and will be out soon up to the best authority, Miss Clark herself. A resolution addressed to Miss Clark was adopted and forwarded inquiring whether the Speaker's daughter had developed a personal preference for cotton hosiery as against the silk kind.

Here's "one" they're telling on Democratic Leader Oscar Underwood: When debate was raging over whether gasoline should be taxed 2 cents a gallon in the "war tax" bill, Underwood was at the White House. A friend, an automobilist, button-holed Underwood to

protest against the proposed tax. "You shouldn't mind paying a small tax like that on gasoline," said Underwood. "I'm sure I would not." "But," his friend retorted, "you drive an electric car." The Alabama statesman, who does in fact use an electric runabout, joined in the laugh which followed.

Ex-United States Senator William Lorimer, of Chicago, and Joseph P. Gallagher, his associate in the construction firm of the Lorimer & Gallagher Co., have been indicted by a Federal Grand Jury at Chicago, probing the La Salle Street bank smash. It is based on worthless loans of \$50,000 of the depositors' money when the bank was a national institution, made to the construction company. The loans made to the construction company were secured only by its notes and are declared to have been worth nothing because the construction company was insolvent when the notes were given. William Lorimer is said to have arranged for the loans as president of the bank and Mr. Gallagher is named as his attorney.

Flying an American airplane, driven by an American made motor, Capt. H. Le R. Muller, of the First Aeroplane Corps, United States Army, broke the American altitude record at San Diego, California, when he ascended to a height of 17,441 feet. The world's altitude record, 24,600 feet, is held by a German aviator.

One relative, thirteen friends and eleven institutions, most of them connected with the Methodist Church, are beneficiaries of the \$300,000 estate left by James Bartlett Hobbs, former banker, board of trade man, and philanthropist, of Chicago, who died in Portland, Maine, on August 15. James B. Hobbs, of Los Angeles, California, a grandson, the only living relative of the decedent, is given \$20,000.

A steel net, such as is used for the protection of battleships from torpedo attacks, was set up as a target near Newport, Rhode Island, in an official test made in Coldwater Cove. A torpedo with a war head, containing 210 pounds of explosive, was fired from the torpedo boat Morris, and according to observers it was successful in penetrating the net.

The Federal District Court at New York ruled it had no jurisdiction in the suit brought against Secretary Daniels and four naval company of America to prevent the Government from keeping closed the wireless stations of Siasconnet, Massachusetts and Seagrave, New York. The company's application for an injunction was dismissed. The court was with the government, Judge Veeder held, as none of the defendants nor the plaintiff resides within this federal district.

Pickpockets thrive in Chicago. They are in league with certain policemen and have meeting places, where the spoils of their criminal acts are divided oftentimes with saloonkeepers. In addition to their police protection, Edward W. Altz, an investigator for the City Council Committee on Crime, made these and other sensational statements to the committee. Altz described the inner workings of the "pickpockets' trust." He said policemen who protect pickpocket "mobs" are paid 35 per cent of the property stolen. "Policemen in uniform," he said, "protect the pickpockets." Altz, "often get on street cars with them and actually assist in the criminal work." The policemen usually stand on the front or back platform of a car, to get in the way of anybody who tries to chase a pickpocket after a robbery has been committed.

Six hundred and eighty-six bars of silver bullion seized recently by the Mexican Government, were returned to six foreign mining companies by order of the Treasury Department. At the time the bullion was seized it was claimed that it was secretly being sent out of the country in violation of the law prohibiting such exportation. The silver, valued at \$2,000,000, was held in the Government vaults until ownership was established.

The fortieth annual convention of the American Bankers Association began in Richmond, Va., with routine committee and sectional meetings. Tuesday night the Council Club will hold its annual meeting. Addresses will be made by Congressman A. J. Montague, of Virginia, Martin J. Littleton and Frank Trumbull of New York, and Sel Wexler, of New Orleans. The convention will be in session until Friday.

Governor-Elect James E. Ferguson, of Temple, passed through Dallas early Sunday night on the Missouri, Kansas & Texas Railroad en route to Washington, where on Wednesday of this week he was the guest of President Woodrow Wilson and Postmaster General Albert S. Burleson. Mr. Ferguson is journeying to the Nation's capital on the personal invitation of the President, a meeting with the Chief Executive having been arranged by the Postmaster General. He is accompanied on the trip by George D. Armistead, postmaster of San Antonio, and John Durst, a prominent attorney and politician of Tyler. Prior to returning to Texas the Governor-Elect will possibly stop off at Dallas to visit the Fair on his way home.

Thomas A. Edison, the inventor, who, with Secretary of the Navy Daniels, inspected a submarine for the first time at New York, October 10, predicted that before long it would be possible for submarines to remain under water almost indefinitely without coming up for air. If a fish could extract enough oxygen from the water to live on, he said, man could do the same. "All that is needed," he continued, "is a device with potash batteries as the principal part. Such an apparatus could be installed in a submarine and it would break water up into its elements of hydrogen and oxygen." Mr. Edison said he had not planned to submit any such equipment himself to the navy.

The students of Baylor University have, by ballot, voted for self-rule or independent government. The general outline of the plan does not include the well-known "honors system" of students trying cases of breach of conduct, but includes student control of athletics, publications, social calendar and all student enterprises.

Three persons were killed and fourteen injured, several seriously, October 11, when a twenty-ton boulder falling from a precipice, crashed into the day coach and smoker of Denver and Rio Grande passenger train No. 3, eighteen miles east of Grand Junction, Colo.

The Supreme Court reconvened Monday after a four months' recess. Justice McReynolds, the successor of the late Justice Lurton, took his seat on the bench and the court adjourned to pay its respects to the President. All business was postponed until Tuesday to allow the court to transact the ceremonial set for the day. The call of cases for argument began Tuesday, when motions also were received. No decisions will be announced until October 19.

Approximately 1000 delegates from half as many chapters in various parts of the State

assembled in Galveston Monday to take part in the thirty-second annual convention of the Grand Chapter of Texas, Order of the Eastern Star, which began Tuesday afternoon for a session lasting three days.

Students of three agricultural colleges—Texas, Oklahoma and Arkansas—are judging the stock at the show in Ft. Worth. Judging cattle in car lots took place Wednesday, as also the judging of sheep, hogs and horses. Beginning with junior bulls and running through to aged cows, the judges passed on all the stock singly. J. E. Hoagscott, of Columbia, is ringmaster and is assisted by O. W. Armstrong, superintendent of the Red Polled department; John T. Burgess, superintendent of the beef cattle department; Frank Scofield, superintendent of the Shorthorn department; W. H. Hill, superintendent of the Angus department; John P. Lee, superintendent of the Hereford department; D. L. Bobbitt, superintendent of the Jersey cattle department; A. L. Ward, superintendent of students' judging contest; Tom Frazier, superintendent of the hog department, and R. Johnson, superintendent of the sheep department. For the first time in the history of the Horse Show a Texas was in the judging. C. D. Crow, of Pharr, Richard P. Stericker, of Aurora, Ill., and Ed McElroy, of Elgin, Ill., are the other judges. Mr. Stericker will also judge the draft horses in the day show.

A prediction that the \$150,000,000 cotton loan fund recently approved by the Federal Administration and the Federal Reserve Board would be completely subscribed and ready for use by the end of this week was made Monday by J. N. Sloan, a member of the committee which accompanied Festus J. Webb, author of the plan, to Washington last week. The statement was made at a conference between officers of the Business Men's League and merchants, manufacturers and railroad men to discuss means of increasing the uses of cotton. The conference was called at the request of R. D. Bowen, of Paris, Texas, chairman of the committee for greater cotton consumption of the Southern States Cotton Association. As a more permanent means of disposing of surplus cotton, Mr. Bowen advocated the substitution by railroads and manufacturers of cotton twine and bags in the place of the same products made of East Indian jute. Support of his suggestion was promised by local manufacturers and railroad officials.

Carranza officials at El Paso received a secret code message Monday from the City of Mexico which indicates that Carranza intends to make a play for national popularity by issuing a formal demand for the removal of the Vera Cruz troops at once. The demand is now being drawn by Carranza's secretary and will be submitted to him before it is sent to Washington. This is considered by the Villa element as a cheap play for popularity on Carranza's part, as they say that the American troops are willing to leave as soon as the Carranza Government at interim will agree to comply with the conditions which have been made by the United States, which they say, are only fair. But they expect Carranza to stand firm on his demand, as he has been led to believe that all of Villa's men are deserting for Herrera, who has openly declared against the Americans at Vera Cruz. In the meantime Villa continues to get quantities of ammunition across the border for his expected attack on the Carranza fortress.

The cruise of the Italian built submarine, which disappeared from the Gulf of Mexico some days ago and later turned up at Ajaccio, Corsica, has come to an end. The French authorities of Ajaccio, who took possession of the vessel, asked Paris what disposition they should make of it. Paris communicated with Rome. Italy sent a destroyer to get the submarine, and there is reason to believe that it is now on its way home under this convoy.

October 3 was the forty-third anniversary of the great Chicago fire which caused a loss of \$200,000,000 on which there was insurance amounting to \$100,225,839. That catastrophe destroyed 17,500 buildings in a territory covering 300,124 acres or nearly three and one-fourth square miles. More than 98,000 people were rendered homeless and subjected to untold suffering. Governor Dunne and Mayor Harrison issued proclamations naming October 9 as "Fire Prevention Day," because they realized that it was the first duty of every citizen to protect himself against fire loss.

The British Consul General in New York, declined a present of several dozen white handkerchiefs for the use of the soldiers at the front. "The British soldiers are not allowed to carry white handkerchiefs," he said. "An enemy seeing them might mistake them for a signal of truce or surrender."

President Wilson gave his reason for not pressing Congress to establish a rural credit system to meet the demands of farmers for loans on easy terms. The President said that

progress in the shaping of this legislation to the enactment of which the Democratic party committed itself in the Baltimore platform has been halted by the lack of a definite plan. He expressed the doubt that with a political campaign in progress the House and Senate committees could evolve a definite plan for a rural credit system in time for consideration at the December session. The President's explanation was elicited by the numerous protests received by members of Congress from agricultural organizations against the decision of the Administration to abandon the rural credit legislation.

The British Consul General in New York, indictment alleging high treason and covering thirty-seven pages has been read to twenty-five prisoners charged with having been concerned in the murder of Archduke Francis Ferdinand, heir-apparent to the Austrian throne, at Sarajevo. It is expected their trial will last three weeks.

The first of the year will see peace negotiations under way between the powers of Europe, according to S. W. Straus, president of S. W. Straus & Co., who arrived in Chicago last week from Europe. The negotiations will be directed by President Wilson. Mr. Straus says, and will have a stimulating effect on American business. "It would be impossible for a peace movement to gain headway at the moment," said Mr. Straus, "but the battle of the four rivers is going to result in such a loss of life and the combatants are going to be bruised and battered each other so terribly that by January 1, or before, peace proposals will not fall on dead ears. I believe business men should take into consideration the extreme probability of early peace, with a consequent revival of activity and easier monetary conditions in the United States. In regard to the business outlook in the United States I am deeply optimistic."

The danger of the Church losing the women to the club and political activities unless it sees and grasps its present opportunities, was pointed out in a lecture by the Rev. Shailer Mathews, dean of the divinity school of University of Chicago. Dr. Mathews spoke at the Rock River Conference on "Militant Idealism." "The feminist movement," he said, "is the most significant movement in modern civilization. The question for the Church is this: are we going to co-operate in the movement or are we going to do nothing? Unless the Church gives the women an opportunity for self-expression, the women will go to the clubs."

Investigation of the financial operations of the Chicago, Rock Island and Pacific Railroad by the Interstate Commerce Commission will begin in Washington October 16 before Commissioner Clements. The Commission will hold public hearings in connection with the inquiry already instituted in conformity with a resolution adopted by the Senate, on the floor of which it was declared the Rock Island had been exploited to the great benefit of a small coterie of financiers and that the stockholders had suffered enormous losses as the result.

"This war is costing the country 355 per cent day and night," said Sidney Webb, well known as a political economist, in a lecture at the school of economics and political science in London, of which he was the principal founder. The war, Mr. Webb added, was equivalent to a series of economic earthquakes, which was upsetting everything and presenting everything in a new light. Nobody could predict to what degree of good or evil the world would be changed by the war, the speaker said, but that the change undoubtedly would be colossal.

Asserting that dry farming is one of the biggest problems the people of this country are facing, I. H. Worst, of the Agricultural College of North Dakota, responded on behalf of the United States Government to the address of welcome before the International Dry Farming Congress at Wichita, Kansas, October 12. "The rapid increase of population in the United States is making increased demands upon the soil already," he said.

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It's a wonder in arousing brain action and as a stimulator of originality. This vitalizing mind quickener, and also

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## An Appeal From the War Zone

The war had scarcely begun when a cry came from the heart of Germany to the American Bible Society "for Christ's sake" to send the Scriptures in German, French, Russian and Polish. Already four such appeals have come, and others are yet expected. The following cablegram is no doubt one of the last to come over the German cable:

**AMERICAN BIBLE SOCIETY:** For charity work among soldiers we need urgently German, Russian, French and Polish Testaments, parts of Bibles and money. Help us for Christ's sake.

(Signed) **CHRISTIAN TRACT SOCIETY, (Lehmann.)**

The Foreign Bible Societies are doing their utmost to place a Gospel in the hands of every soldier before he goes into battle, but under the serious handicap of war-time conditions, the task has proven too great for them alone. They have called on America. The American Bible Society has and is responding as generously as possible to these appeals, but since the shadow of Europe's war has also mightily increased their task at home and crippled their resources, they are not nearly able to fully meet the need.

Since 1 cent will buy a Gospel in any language, it has been suggested that the Sunday Schools help in this cause. To this end the American Bible Society wishes to call attention to this opportunity through superintendents to Sunday Schools of every denomination. In this the society simply offers its services in conveying without cost to the places of need any funds that may be contributed for this cause.

Pastors, present this special call in connection with your regular annual collections for the American Bible Society, and we believe it will help raise your offering beyond the amount assessed. Thus will the home and foreign work both be advanced. We must not overlook the needs at our own door, and at the same time this emergency call should be met. Let us do both.

**J. J. MORGAN, Agency Secretary,  
AMERICAN BIBLE SOCIETY  
DALLAS, TEXAS.**



"Within half a century at least two and one-half times as much raw material will have to be produced in order to feed and clothe our people as they now are fed and clothed. With approximately half of the land surface of the globe semi-arid in character, dry farming becomes one of the biggest problems that confronts the human family.

Fire in New York which for a time threatened some of the Columbia University dormitories, destroyed the college gymnasium Saturday morning. With the gymnasium were burned the college registration office, the swimming pool, the editorial rooms of the Columbia Spectator and such of the athletic trophies as the students, aroused from their beds, were unable to save.

As evidence of the fact that all Cooke County farmers are not suffering as the result of low prices of cotton, Mr. Davis, a farmer living six miles southeast of the city, sold 110 gallons of sorghum syrup on the streets there Saturday for 60c a gallon. Mr. Davis has almost a hundred gallons of this syrup yet to market. Besides several hundred bushels of potatoes, he has sold an immense amount of garden truck this season and says this has been one of the most prosperous seasons he has ever enjoyed, notwithstanding the fact that he has a few bales of cotton stored on his farm.

Crown Prince Ferdinand of Romania, in the presence of the members of the royal family, the diplomatic corps and other notables, took the oath of office Sunday in succession to his uncle, King Charles, according to a dispatch from Bucharest by way of Amsterdam to the Central News Agency. King Charles died at his country seat in Sinaia Saturday. The new king declared he would labor for the development of the State.

Joe, a six-foot alligator belonging to a small carnival company chasing on the North Side, in Fort Worth, Texas, escaped early Monday morning. The alligator was seen after his escape by several negroes, who were considerably frightened. Several policemen were severely tested when they attempted to stop the running of some of the negroes. It is thought that the alligator has entered a city sewer.

On the 20th of this month dealers all over the United States will celebrate "Apple Day." Every dealer will make a good display and invite their customers to see it and sell apples at attractive prices in order to stimulate consumption. With this end in view the wholesale dealers are offering their stocks at very low prices.

President Wilson on Monday gave assurance that American merchants trading in Europe would have the Government back of them to the limit of their rights and he did not expect there would be interference on the part of the nations at war. The President said that from what he could learn the great bulk of business was progressing normally. Business affected by the cotton situation, he added, had been most affected, but he expected an improvement.

Frederick R. Smith, of Rochester, New York, imperial potentate of the Ancient Arabic Order, Nobles of the Mystic Shrine of North America, accompanied by a portion of his imperial divan and potentates of Texas temples, arrived in Dallas Tuesday. The imperial caravan, upon an official visit to the largest temples of the Northwest, West and Southwest, remained in Dallas until Wednesday afternoon, when it set out for Oklahoma City, the next oasis on the itinerary.

The anniversary of the discovery of America was declared a legal holiday by the Legislature of Texas two years ago, and it was observed for the first time last year and for the second time, October 12, 1914. The banks and the postoffices were closed.

Judge R. B. Seay of the Criminal District Court, at Dallas inaugurated a district departure from the usual procedure of the court by spending several minutes in explaining to the twenty-four jurors for the week, the nature of the Texas suspended sentence law and pointing out defects in it. He urged the jurors to be careful in granting the suspended sentence, if the issue should be submitted, and he said that he made the explanation of the law simply to prevent loss of time and also worry on the part of the jurors as to what the law means. He said he had found that many jurors did not even understand what a suspended sentence is.

With subscriptions still coming in from local quarters to swell the more than \$3,000,000 already pledged by Dallas to the \$10,000,000 cotton fund started last week in St. Louis and encouraging reports from other sections of the State relative to the raising of the amount allotted to Texas, Dallas business men are optimistic of the success of the gigantic plan to relieve the financial stringency.

By donation Dallas has received from Colonel W. E. Hughes a large tract of land lying between one and a half and two miles west of the postoffice. The principal conditions of the gift were that the twenty-two acres lying to the southeast, along Maple Avenue, and known as the Cole property, should be purchased and the whole developed as park property and that an underground crossing of the Missouri, Kansas and Texas Railroad shall be substituted for the present dangerous grade crossing on Maple Avenue.

Civil service employees in every State have been warned by the Civil Service Commission in regard to their activity and relation to political work. The warning, printed on red paper so as to emphasize its importance, has been sent to all of the governmental offices. In it extracts are set forth from the civil service law forbidding Federal officers and employees to "take active part in political campaigns," to use any form of political coercion or to consider recommendation of an applicant for office which is used in the way of political influence.

Speaking at the Johns Hopkins Hospital Anniversary in Baltimore, Dr. Simon Flexner voiced the belief that he had cultivated the hitherto invisible germ which causes infantile paralysis and had reproduced the disease in animals by injection of the culture of this germ. The doctor believed the disease was transmitted through the respiratory channels rather than by insects as some have held and he advanced the theory that healthy persons often carried the germ in their bodies and through them children would be infected just as there were "carriers" of typhoid and diphtheria, while transmitting these diseases to others, do not suffer from them themselves.

Thomas Morris, of Waterville, Neb., has lived through the terms of every President of the United States and most of the big historic events of the last 120 years, and is vigorous today on a Nebraska farm. In six months he will be 121 years old, and is believed to be the oldest white man in the United States, and in all probability the oldest in the world. He has lived in three centuries. He was three years old when Washington's term as Presi-

dent closed. This connects him with the administration of every President of the United States. Mr. Morris has always smoked tobacco and takes tea or coffee at all meals and upon retiring takes to his bed room a quart of tea or coffee which he drinks during the night.

The Chicago, Rock Island and Pacific Railroad is to be sold at public auction at the County Courthouse in New York, at a date to be determined soon. The last legal detail preliminary to advertising the property for sale was settled when Judge Mayer, of the United States District Court, signed the decree of foreclosure and sale. Samuel Entermeyer, representing certain minority bondholders endeavored to intervene in the foreclosure proceedings at the last minute, but his application was denied by the court. Default in payment of interest on four per cent gold bonds resulted in foreclosure proceedings by the Central Trust Company, trustee of the bondholders. The amount of such bonds and the interest due thereon is \$74,098,000.

Saving babies is the business of the American Association for the Prevention of Infant Mortality. Its members include many of the best known doctors, nurses and welfare workers in the country and they will meet November 10 in Boston to consider how to cut down the present excessive death rate among babies.

The visiting date of the Battleship Texas has been shifted, and the sea fighter will reach Galveston harbor November 7. A committee of representatives from the student body of Galveston's public and parochial schools is arranging the silver service presentation program.

Jack Frost crossed the border and invaded the northern portion of the State. In Dallas Tuesday when the sun rose the thermometer registered 50 degrees, and 60 was the highest recorded during the day, the mercury having fallen to 59 at 2 o'clock in the evening, according to the Government Weather Bureau bulletin. Dr. Chas. local weather forecaster, says it is to be still colder, probably as low as 44 degrees, but the cold wave is due to pass on and rising temperature will probably follow. The entire northwestern portion of the State was visited by the first frost of the season Monday night. Tuesday morning, at Amarillo, the thermometer registered only four degrees above freezing.

According to figures issued last week by the Philadelphia Presbyterian, there are now in the United States 37,200,370 persons enrolled as Church members. This includes all classes—Protestant and Roman Catholic, Evangelical and several Oriental Churches. Counting the entire population as 100,000,000 this leaves over 62,000,000 persons unenrolled in Churches of any kind. Of these more than 10,000,000 are more than 22 years of age, while about 10,000,000 are over 14 years of age, the age when children are generally considered to become eligible to Church membership. There are thus, says the Presbyterian, more than 4,000,000 people in the country of a "free will" age not allied with any religious organization.

Even the most startling predictions made when the European war began regarding the number of men that would be called into the conflict and the tremendous losses that would accompany it have been borne out. Events now show that the nations at war have men under arms or at the battle front as follows: Russia, 6,000,000; Germany, 4,800,000; France, 4,000,000; Austria, 2,500,000; England, 250,000; Serbia, 300,000; Montenegro, 20,000; total, 17,930,000. Colonel R. N. Maude, author of the "Evolution of Strategy," estimates the total German loss along all the battle fronts at 1,000,000. Frenchmen, killed, wounded or taken prisoners, Austrians, killed, wounded or taken prisoners, the Galician campaign, killed, wounded and prisoners, more than 500,000. Inflicting this damage, it is believed that the Russians lost at least 250,000. Thus the estimates of the killed, wounded and missing in the war so far are placed in the neighborhood of 2,900,000 men.

In the last ten years probably as many students in American colleges have been demoralized by the automobile as by alcohol. W. H. P. Faunce, President of Brown University, asserted in a sermon which was the opening feature of a week to be devoted to the celebration of the 150th anniversary of the founding of Brown.

General Von Bessler, of the German Army, who captured Antwerp, has imposed a fine of \$100,000,000 on that city as a war indemnity. In a proclamation issued to the inhabitants of the fallen city General Von Bessler says: "No citizen shall be harmed and your property shall be spared if you refrain from hostile acts. All refractoriness will be punished according to the laws of war and may lead to the demolition of your beautiful city."

To establish another wild wool retreat on the northern shore of the Gulf of Mexico the Rockefeller Foundation has purchased the Grand Obispo tract of 85,000 acres in the parishes of Cameron and Vermilion, Louisiana, at a cost of \$225,000, and has placed the land for five years under the protection of the Louisiana Conservation Commission. The Grand Obispo tract and Marsh Island are a part of a preserve of 500 square miles with a frontage of seventy-five miles on the Gulf coast which it is proposed to acquire. Included in this preserve will be the 60,000 acres previously indicated to wild life reservation by G. A. McIlhenny.

Heretofore, although there is no law prohibiting Jews from entering, there was no Israeli officer in the German Army. Since this war began, however, more than 150 Jewish officers have been created in the German Army.

The total current receipts of the American Board of Commissioners for Foreign Missions for the year ending August 31 amounted to \$1,082,218, according to the report of Treasurer Frank H. Wiggins, of Boston, submitted at the 103rd annual meeting of the organization, which opened at Detroit, Michigan, October 13. The total cost of the missions was \$992,325, an increase of \$25,570. A gain in receipts from Churches and individuals amounting to \$11,335, and the fact that the woman's boards increased their contributions to the extent of \$14,010, furnished a gratifying feature of the report, said Mr. Wiggins. At present the American board has 615 American missionaries in the field. There are 312 native pastors in charge of native Churches; 565 evangelists and 274 trained native teachers. The total working force of the board is \$500,000. The most important missions of the American board are those in North China, South China, Japan, Ceylon, two central missions in Turkey and hospitals and colleges in Africa, it was stated.

Navigators can always tell when their ships are approaching icebergs, not only by the usual means, but the great coldness of the air. Brother Pastor, haven't you at times found human icebergs "floating around" in some of the Churches which you have served, and have you yet recovered fully from the "chill" which some of them gave you, and which you remember even unto this good day?

## A. C. I. AND THE JACKSONVILLE DISTRICT.

(Continued from page 5)

rollment of 135 at this time, nearly as good as any previous opening, and we feel sure that if times get a little better we will have a substantial increase after the crops are gathered. We have a competent faculty and they are joining with me in making this school what it ought to be for all this great territory. Our five last March forced us to build and furnish anew our girls dormitory, but these fine people at Jacksonville rallied nobly to the call. We are now in our splendid, well-lighted fireproof building. We have private lavatories in each room, with hot and cold water running throughout the building. It is steam-heated and has bath and toilet rooms on each floor. We have a fine body of girls and boys and they are working like they appreciated what the Church and their parents had done for them. We are greatly in need of additional funds, however, to finish our equipment of this splendid plant. I hope that every man and woman who has subscribed to this fund, or who wishes to help a great institution now in great need, who reads this article, will send me a check at once. We need it so much. Do it now, brethren. If many of you would just send a small amount, in the aggregate it would help me carry out my dream to make this institution a great Junior College, one that would send scores of well prepared young ladies and gentlemen to our great Southern Methodist University, from year to year. If you could read the really pathetic letters I am getting from ambitious young men and women who are hungry for an education you would open your purses and send me the money with which we could prepare the future leaders of this country. Help me do this, and as the years go by your joy and satisfaction will grow more and more. Above all, at least let every subscriber send me something right now.

The district is getting along as well possibly as could be expected. We are not satisfied, of course. We wanted to do so much more than we have done and so much more than we may, but we are doing our best. The forces seem to have conspired against us this year, but we are doing God's work and we will not falter until the last day is past. With the splendid set of men I have in charge of the appointments in the district I feel confident that the showing they will make at Bay City will challenge attention. Our people are nearly all farmers, but they are God's best people and out of their very poverty they are going to contribute that the cause they love shall not suffer. My greatest regret when I think of giving up the line of work in which I have spent the best part of my life is that I will not have that close relation to these men whom I love so much as in the past. I have tried to be loyal to the call of my Church now for nearly a quarter of a century. If they say do this other work, in the fear of God and with faith in my brethren I will do my best. I need your prayers and co-operation, though, brethren. Give me that and I believe we will see our school enterprise go forward as never before.

J. B. TURRENTINE.

## A LARGE ENROLLMENT.

The Randolph Mason Woman's College registrar announces that the enrollment has reached 501, the largest in the history of the institution. The demand for rooms in the dormitories has never been so pressing as at present. It has been found necessary to place fifty students in the neighborhood of the college. Statistics given out by the registrar show that with reference to denominational affiliation the students are grouped as follows: Methodist, 242; Presbyterian, 99; Baptist, 79; Episcopalians, 66; Christian, 18; Jewish, 11; Lutheran, 8; Congregational, 5; United Presbyterian and Catholic, 4 each; Unitarian, 3.

## SOUTHWESTERN UNIVERSITY.

At a meeting of the Ministerial Association of the young men preacher students the following officers were elected: President, R. W. May; Vice-President, W. E. Hamilton; Secretary-Treasurer, J. L. Lynn; Advisory Committee, R. F. Conell, W. H. Baker.

Special plans were laid looking forward to a former association which will be of mutual benefit to all. This organization is very helpful to those young men preparing for the ministry and they should be given every encouragement. They are going forward steadily and without pomp or splendor in their noble work. It is the one purpose of this organization to be of greater help to its members than heretofore. ROBERT E. BROWN, Publicity Department of Southwestern University.

## ASSESSMENT FOR THE AMERICAN BIBLE SOCIETY.

By John M. Moore, D. D.

Our Church has no General American Bible Society Board, and so this great organization, through its Secretary, Rev. John Fox, D. D., has asked me to bring to the attention of our Church the action of our General Conference last May in regard to the assessment for the American Bible Society. The following recommendation of the committee (Journal page 335) was adopted: "We therefore recommend an annual assessment for this cause during the next quadrennium of a sum equal to two cents per capita for our entire membership. I interpret this to mean an assessment of two cents the member in each charge. I am giving notice through the Church papers to the various Conference Bible Boards and to the various pastors and Churches that heretofore there is to be an assessment on each charge of two cents a member. This honorable society is doing a great service throughout the world by the distribution of the Word of God. Never has the call for the Bible been so great as today, not only in our own country, but in all the countries of the world. There is no cause that should appeal to us more strongly than that which is represented by the American Bible Society.

## 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 40 cents. Cash must accompany all orders. In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type will be used. Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

## AGENTS WANTED.

GREAT opportunity is offered to every woman to earn money. No experience or money required. Address NATIONAL NOVELTY CO., 3222 Riving St., Phila., Pa.

GARTSIDE'S IRON RUST SOAP CO., 4034 Lancaster Ave., Philadelphia, Pa. Gartside's Iron Rust Soap (U. S. registered patent No. 1477) removes iron rust, ink and all unremovable 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 new year book. R. F. AVERY & SONS PLow CO., Dallas.

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

## BUSINESS OPPORTUNITIES.

FREE FOR SIX MONTHS—MY SPECIAL offer to introduce my magazine, "INVESTMENT FOR PROFIT." It costs \$10.00 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 (concrete) financial journal published. It shows how \$1000 grows to \$2000. Write NOW and I'll send you 6 months free. H. I. BARBER, 415, 28 W. Jackson Blvd., Chicago.

## GET A FEATHER BED—SAVE \$7.50.

ONE forty-pound bed, six-pound pair of pillows, all new feathers, Amos-drag ticking with Ventilators, pair full size blankets, one full size comfort; retail value \$17.50, shipped for \$9.00. 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 \$25.00 month. 3000 appointments coming. Sample examination questions free. FRANKLIN INSTITUTE, Dept. M 292, Rochester, N. Y.

ANY intelligent person may earn steady income corresponding to his newspaper experience unnecessary. Address: PRESS CORRESPONDENCE BUREAU, Washington, D. C.

Many of the very people who would smile scornfully at the very idea of somebody deceiving them into "going snipe hunting," and leaving them alone at night in some lonely place, holding a burning candle, beside an open sack, for "the snipe to run into," will allow the devil to play just such a trick upon them—they holding the bag into which he promises to drive peace, happiness and contentment as a reward to them for obeying him. There are real snipes—birds of very swift flight—but they are not caught with a sack and a candle. There are real peace, happiness and contentment—but they are not subject to the devil's driving. Don't let him "take you snipe hunting."

## CONFERENCE NOTICES.

### WEST TEXAS.

## WEST TEXAS CONFERENCE—REDUCED RATES.

The railroads traversing the territory embraced in the West Texas Conference have authorized a rate of one and one-third fares for the round trip to Austin and return. Tickets will be on sale Tuesday and Wednesday, October 20 and 21, limited for return to October 28. STERLING FISHER, Sec.

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

## CHURCH EXTENSION—WEST TEXAS CONFERENCE.

H. G. H.

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

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

Candidates for third year will please report on morning of Tuesday to Rev. W. T. Renfro, who will act for committee. THOMAS GREGORY, San Marcos, Oct. 6, 1914.

Members of class of first year, please be present for examination, or report work done in correspondence or summer school, at first

## 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 \$11.00. Freight 60c per 100 pounds additional. W. H. LAWS, Beeville, Tex.

New amber extracted honey, 2 cans of sixty pounds each, \$9.50 (nine dollars and fifty cents). Reduced prices on 10-can lots. J. M. RUYTS, Carlisle, N. M.

PURE extract honey in 50-pound cans, two in case, 9 cents pound l. o. b. Taylor, Cash with order. One gallon prepaid to any place in United States, \$1.75. B. ROBINSON, Taylor, Texas.

## MISCELLANEOUS.

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

## MUSICAL INSTRUMENTS.

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

## PERSONAL.

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

## PIANOS AND ORGANS.

SLIGHTLY USED EPWORTH PIANO from convention. Special price and terms. Paste this ad on postal or send in letter. WILLIAMS PIANO & ORGAN CO., Dept. 338, 14 W. Wash. St., Chicago.

## RIBBON CANE SYRUP.

Best strictly pure ribbon cane syrup, direct from plantation. Order now for earliest shipment. Booklet free. J. E. MUIRE, Palacios, Texas.

## U. S. GOVERNMENT JOBS.

INTELLIGENT men and women, ages 18 and over, wanted for U. S. Government jobs. \$65 to \$120 month. Thousands appointments this year. No payoffs. Common education. Full unnecessary. Write immediately for list of positions open to you. FRANKLIN INSTITUTE, Dept. M 292, 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. R. F. AVERY & SONS PLow CO., Dallas.

## WORK AS A SUPPLY WANTED.

I WANT work as a supply in Texas or West Texas or New Mexico Conference. Best of references given. Have been supplying for a number of years. R. F. RUSSELL, Combs, Texas.

Church, Austin, on Tuesday, 10 a. m., October 20.

The presiding elders will meet at First Church, Austin, at 2 p. m., Tuesday, October 20, for the purpose of making up the various Conference Boards and Committees. JOHN M. ALEXANDER.

## 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 journeymen and delegates except in those instances where they are specially invited by friends. We regret having to say this, as we had hoped to remove the limit and invite all. JNO. R. MORRIS, P. C.

Rev. J. N. Vincent is Statistical Editor for Cisco District. Hand your reports to him next morning at Hillsboro. Pastors, send at once to Smith & Lamm for new blank reports. The old blanks will not do. C. E. LINDSEY.

## TEXAS.

Let the names of all lay delegates to the Texas Conference, which meets here November 18, be sent me at once. Brethren, do not delay.

Also let all the preachers who expect to bring their wives write me at once. Please do not have me make another call, brethren. No night trains will be met. The schedule of all day trains will be given in the Advocate in ample time. Watch for it. JAS. F. CARTER, Pastor, Bay City, Texas.

## MARRIED.

KELLERWARD—At the home of the bride's mother, Prof. Ferrell Keller and Miss Lala Ward, September 1, 1914, Rev. W. A. Pritchett officiating.

WILSON BARTLEY—At the residence of Mr. Albert Bartley, Mr. E. C. Wilson and Miss Pearl Bartley, September 20, 1914, Rev. W. A. Pritchett officiating.

OWEN FLOYD—At the Methodist church at Brewster, Mr. Tom Owen and Miss Emma Floyd, October 8, 1914, Rev. W. A. Pritchett officiating.

ALLEN ROACH—At the home of the bride's parents, W. T. Roach and wife, of Lipan, Texas, Mr. James Allen and Miss Myrtle Roach, at 9 a. m., October 5, 1914, Rev. Samuel C. Baird, pastor, officiating.



## Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 175 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in an other column.

### Poetry Can in No Case be Inserted.

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

**COMER**—Theodore S. Comer, aged 76 years and 8 months, was born November 24, 1838, in Northern New York, and went home Friday morning, 5 o'clock, August 21, 1914. Early in life he learned to walk in his Master's footsteps and throughout his long life was an influence for good upon all with whom he came in contact; his clean moral life, his earnest Christian character, is a priceless memory to his family and friends. In all the long years of his life he was always the same faithful, fearless soldier for his Master. He brought his family to Havensville, Kansas, in the spring of 1880 and with his own hands built the home where so many happy hours were spent. After the death of his wife three and a half years ago he came to Houston, Texas, to make his home with his daughter. He became affiliated with the Methodist Church there and was always found at the service. While he had been feeble for a number of years at the last was confined to his bed only a few days. His going was peaceful like his life. He was anxious to go and said many times during his last months he wished the dear Lord would come for him that day. His son, J. W. Comer, and his daughter, Mrs. Shriner, and her family were with him constantly those last days. Services were held at the Texas home and many beautiful flowers were placed on his casket, tokens of the love and respect in which he was held and many were the expressions that he would be missed from his accustomed seat at Church and on the porch at home, where he so often sat and greeted the friends as they passed. A beautiful service was conducted by Rev. Whaling and Rev. Hay, both of Houston. The music he most loved was sung and while his friends could not but weep they felt it was truly a beautiful going home. He had fought the good fight, he had kept the faith, henceforth there was laid up for him a crown of righteousness. Interment was at Havensville Tuesday, August 25. His body was met at the train by his youngest son, D. O. Comer, and many friends. An escort of old soldier comrades tenderly draped his casket with the flag and escorted it to his old home. Services were held in the Church he had helped to build and where he had worshipped so long. The pastor tenderly portrayed his faithful life. Both the G. A. R. and Masonic Lodge attended the body and at the cemetery the Masons consigned his body to earth with their impressive burial service. He leaves behind two sons—J. W. Comer, of Chickasha, Oklahoma, and D. O. Comer, Havensville, Kansas—Mrs. W. R. Shriner, Houston, Texas, and a sister, Mrs. Eva Atwood, of Plattsburgh, New York.

### HIS DAUGHTER.

**TALLIFERRO**—James Woodward Talliferro, a descendant, on his father's side, of the family of same name of Revolutionary days, and on his mother's side of the Daniel Boone family, was born in Booneville, Cooper County, Missouri, April 4, 1881. On reaching manhood he worked with his father awhile in scout service work, and then under his brother, Boone, took up the profession of embalming. On June 2, 1902, he married Miss Nannie Thompson, of Ardmore, Oklahoma. One child, Dora Willie, who was born July 3, 1903, came to bless the home. Brother Talliferro was drowned in Salt Creek, near Graham, on August 13, 1914, where he had gone swimming in the overflow with members of his Sunday School class. He was a great lover of nature and was never more happy than when out in the woods with the boys of his class. He was also President of the Senior Epworth League. I was in New Mexico on my vacation when the sad news came to me and I felt then, as I do now, that I had lost a friend, the wife a loving husband, the child a devoted father and the Church a valuable member and the community a useful citizen. The widow and child have the consolation of these facts and in the memory of his good deeds and the hope of the resurrection they abide. We miss him in our midst. Peace to his loved ones.

J. HALL BOWMAN, P. C.

**BALLARD**—F. E. Ballard, of Rochester, Texas, died September 16, 1914. He came to Texas about twenty years ago from Marion County, Alabama. He was born in 1850, and was fifty-five years old. He professed religion in 1881, and joined the M. E. Church. He was married to Frances Lorraine in 1879. He leaves five children and a wife to mourn their loss. Brother Ballard was a good husband, good father, a good neighbor, a good man all round. He was a steward in the Church and was one of those stewards that always gave to the Church first himself; then he could do the work of a steward well. He has gone up to join his kin that have died since they came to Texas, to-wit: Rev. W. R. Ballard, Jack Ballard, James Ballard, George Ballard, all good men. Oh, what a loss to the Church, but it is to be hoped that their children will fill their places in the Church. May God bless his wife and children, and may we meet Brother Ballard in the good world. His old pastor,

W. L. A. SELF.

### MRS. T. P. SMITH.

Mary Isabella Long, daughter of Mr. and Mrs. R. B. Long, Sr., was born in Bedford County (Now Marshall), Tennessee February 15, 1848. Moved to Texas in 1850. Soon after the war between the States, January 8, 1866, she was very happily married to Mr. Thomas P. Smith, in Smith County, Texas. They settled down on the farm, and being industrious, hard working people, and sanely economical, they prospered from the beginning. Some three years later they were happily converted and joined the Methodist Church, and were active in the lay work of the Master from the beginning. Nine years later (1878) Brother Smith, having yielded to his call to preach, was admitted on trial into the traveling connection by the East Texas Conference at Tyler, and sent to the Athens Circuit, in the Tyler District. It was no ordinary trial of faith in those days for a woman to leave a good home and become the wife of an itinerant Methodist preacher. Circuits were large, population sparse, pay poor and parsonages few and mostly unfurnished, and moving had to be done in wagons. But none of these things daunted this courageous, devoted Christian wife. Her husband was called of God to preach the Gospel and she was called of God to stand by his side and cheer him on, and make his ministry a success, and this she did and rejoiced in his brilliant and marvelous career as a soul-winner. Everywhere she was his good angel, journeying with him from circuit to circuit, and from circuit to station, and from station to district, until death claimed him from the pastorate of the First Methodist Church of Marshall, Texas, January 14, 1900. From then on the journey became a lonely one for Sister Smith, until the Father called her September 5, 1914, from her home in Tyler to join her sainted husband in the home of the good. Sister Smith was a good woman. She was quiet and reserved, but made sure to let her light shine. She had no children of her own, but devoted much of her married life to raising and mothering orphan children who live now to call her blessed. She leaves besides many relatives and friends to recount her deeds of love and well-doing in Jesus. We laid her to rest beside her loved preacher in Woodlawn Cemetery, Tyler, Texas, September 6. There they will rest side by side until Jesus commands the reaping angels, "Gather my saints together unto me," then they will rise to be forever with the Lord. Amen.

J. T. SMITH.

**WILSON**—Mrs. Lella Wilson (nee Carr) was born in West Point, Mississippi, March 21, 1865. When six years old she was brought by her parents, Dr. and Mrs. R. H. Carr, to Hill County, Texas. She was married June 29, 1881, to Jerry S. Wilson, from which union there were born fourteen children, three of whom died in infancy. In 1888, with her husband, she moved to Palo Pinto County, and six years later, 1894, while on a visit back in Hill County, she attended a Presbyterian revival at Ocala and was joyously converted and the same summer joined the Methodist Episcopal Church, South, at Willow Branch Schoolhouse, which congregation later moved to Oran, Palo Pinto County, Texas. She was her pastor's friend; was consistent, loyal and faithful to her Church; a good neighbor and a devoted Christian; and despite the care of her family she was almost always in her place in Church. An invalid for nine months, and ripening as the weeks passed, she was an inspiration, lifting up all who came to her home. At 2 o'clock a. m., June 3, 1914, death released her spirit and she went to live with Him whom her soul delighted to trust. A husband, six sons and five daughters bereft mourn, not as those who have no hope. One of God's dear children is not, for he has taken her. A wife and mother has gone, but she left the rich legacy to those dear to her of a life well spent in the Master's service. They, and all who knew her, rise up and call her blessed. That none of hers shall be missing when we gather home is the prayer of her pastor.

WM. J. MORPHIS.

**JORDAN**—Mary Lue Ellen Jordan (nee Hall) was born June 27, 1865, six miles north of Athens. At the age of 19 she was married to W. F. Jordan, who preceded her five years. After his death she remained on the old home until 1913, and then, with her family, moved to Wilbarger County, where she departed this life September 11, 1914. She has been a faithful member of the M. E. Church, South, since she was 20 years old. The preacher always found a true friend in Sister Jordan and a welcome in her home. I say to the loved ones left behind, Trust your mother's God and it won't be long until you will meet her, never to part again, for she said the day she died, "I am ready to go." Written by a brother in Christ.

C. W. YOUNG, L. E.

**BENNETT**—Sister Lillie J. Bennett (nee May) was born in Anderson County, Texas, December 22, 1878. Her parents were devout Christians and gave her the proper training. She was converted at the age of 13 and joined the Methodist Episcopal Church, South. She began active work in the Church from the very beginning. She was married to Mr. W. R. Bennett November 12, 1893. To this happy union were born five children. One had preceded the mother to the heavenly home. Sister Bennett was one of our Sunday School teachers at Bear Springs. She was always there at her post. The children were always glad to see her. She always came with a word of sunshine to them. She was courageous in her faith. She knew God as a God of mercy. She loved the work that

he had enjoined on her. She loved the Church and was loyal to it. She was loved by all who knew her. She was kind to her children, and instructed them in the way of the Lord. She was a devoted wife, a stay to her husband in the trials of life. Her health was such that she could not attend the revival at her Church this summer, but for that she would have been there. She lingered for some time until finally the end came August 30, 1914, when God said, "It is enough, come up higher." Her remains were laid in the Gorman Cemetery to wait the trumpet sound on the resurrection morning. We pray that God will help this husband to bring these little children to this mother in the home of the blest.

W. T. SINGLEY.

**MORGAN**—Mrs. Narcissa Eveline Morgan, daughter of J. L. and N. J. Lewis, was born in Springville, Tennessee, April 12, 1858. When about 13 years of age her father moved to Mayfield, Kentucky, where she lived until grown and was married to Mr. J. R. Morgan August 7, 1884, then came to Texas where she spent the remainder of her life, residing for nearly twenty years at Thomas Springs, then for ten years at South Austin where she died on September 25, 1914, after being confined to her bed for five months. At an early age she was converted and joined the Methodist Church, of which she remained a true and consistent member until the time of her death. During her long sickness and suffering she never murmured or complained, but was patient and submissive to the will of God. As a wife she was affectionate, true and faithful, as a mother she was tender, devoted and self-sacrificing, as a Christian she was of a meek and quiet spirit. A husband, two sons and seven daughters mourn her departure.

R. A. HOLLOWAY.

**GARLINGTON**—Brother R. A. Garlington, whose death occurred at Quanah, September 24, 1914, was born in Chambers County, Alabama, October 22, 1850. He was married to Miss S. E. O'Brien November 24, 1874. From this union six children were born—Mrs. L. F. Reeves and Mrs. P. L. Magee, of Quanah; Mrs. J. H. Whitesides, of Ryan, Oklahoma; Walter, Charlie and O'Brien Garlington moved from Alabama to Bowie, Texas, in 1899; came to Quanah in 1900; lived here two years, and has lived in Olustee, Oklahoma, since. He came to Quanah, where his two oldest daughters live just a few days before he died. He was a great sufferer, dying of cancer of the stomach; yet in the midst of it all he was patient and never murmured at his lot. He professed religion when about 10 or 12 years old, joined the M. E. Church, South, and lived a consistent member thereof to the day of his death. He was a very devout Christian and true and faithful in all the relationships of life. He was devoted to his wife, his children, his Church and to his God. Just before he died he repeated some of the hymns, "Wash Me and I Shall Be Whiter than Snow." Many of the loved ones and friends were with him in his last moments. A good man has gone; earth is poorer, but heaven is richer. May the whole family be reunited in the blessed home of our Father above.

G. S. WYATT.

**GREENFIELD**—G. W. Greenfield, aged 62 years, died at the home of his son, John L. Greenfield, 3516 Colonial Avenue, Dallas, Texas, Thursday afternoon, October 1, 1914, after an illness extending over many months, three and one-half months of which time he was confined to his bed. He had been a Christian for many years, and was a member of the Ervay Street Methodist Church, and died triumphant in the faith. He is survived by two brothers, M. M. Greenfield, Welectka, Oklahoma; L. C. Greenfield, Rosebud, Texas, and his widow, and seven sons—John L. Greenfield, H. F. Greenfield and A. V. Greenfield, of Dallas, Texas; and J. M. Greenfield, of Shamrock, Texas and W. D. Greenfield, of Harrison, Arkansas. All of his sons are grown and married except one, and all are Christians.

JOHN L. GREENFIELD.

**WILLEFORD**—E. W. Willeford was born in Hopkins County, Texas, in 1859; was converted and joined the Methodist Church in 1878 under the ministry of Rev. J. F. Sherwood, at the old Pleasant Hill camp ground. He died August 7, 1914, after an illness of fourteen days. He was unconscious most of the time, but in a lucid moment he told his wife he was going home. He was a Church worker, always ready to pray, testify, lead a choir or do anything else the Church required him to do. He was universally loved, being of a genial disposition, he kept on the sunny side of life. He had been married twice. He left two grown children by his first wife, both married, and five by his second marriage, with a host of friends to mourn their loss. Good-bye, Willis, for a while. We are all coming on and we will meet where the tempests never beat in the far away home of the soul.

M. D. WILLEFORD.

**ROBBINS**—Once more our ranks have been broken. Again the death angel has visited our community and, as his custom is, plucked the fairest flower and transplanted it. Emmitt Lifus Robbins, son of Mr. N. and Mrs. E. J. Robbins, was born in Madison County, Alabama, March 24, 1868. When a small boy, together with his parents, he moved to Texas and for a few years stopped in Johnson County; then in 1879 moved to Erath County, where he lived until May 8, 1914, having died near his home. Brother Robbins was converted and joined the Methodist Episcopal Church, South, when a boy of 11 years. He loved his Church and was loyal to her teachings and doctrines, and supported her

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

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Don't miss Beachey, the Intrepid Wizard of the Air, the man who outflies the birds. The world's most daring aviator in his thrilling loop the loop, Upside down flight. Aerial tangoing and vertical drop of 1500 feet after ascending 3000 feet in the air. See Beachey and you will see the world's greatest aviator, who has astonished thousands of people and held great audiences spellbound.

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by his time and means, having served as steward for a number of years. Brother Robbins was truly a good man. As a neighbor, pleasant; as a son, obedient; as a father, kind and tender; as a husband, loving and sympathetic; as a Christian, devoted and loyal. He is gone, but we know where to find him.

L. L. FELDER.

**RHONE**—Martha Virginia Rhone was born in Alabama January 16, 1844, and died at the home of her son, Dudley Rhone, near Coolidge, September 30, 1914. She was buried by the side of her husband, who departed about eleven years ago. They were married February 9, 1860, and their union was blessed with twelve children, six of whom have died, and of the six now living five were present at the funeral. She had suffered a great deal during the last year of her life, and the end was not unlooked for, but it was a great shock to her loving relatives. "Grandma" Rhone has been a blessing to the world, both in her own person and through her children. She was converted and joined the Methodist Church when a small girl and has always led a beautiful, consistent Christian life. Her children are among our best and most respected citizens and they have the sympathy of the entire community as they mourn her departure. Her pastor,

C. W. MAC'UNE.

A WAY OUT FOR THE FARMER WHO WILL RAISE HOGS.

Mr. C. C. French, secretary of the Southwestern Boys' and Girls' Hog Clubs, and a member of the advisory board of the Texas Industrial Congress, is earnestly urging the farmers who intend to reduce their cotton acreage next year to cultivate forage crops with which to fatten hogs for the market.

In a letter to the congress Mr. French says: "I have read with much interest of the efforts that are being made to reduce the cotton acreage, but so far nothing has been done to show the farmer what he can substitute, profitably, for cotton, or how to produce live stock for feeding purposes.

"The situation reminds me of a story I once read: 'Once upon a time,' the story goes, 'the King of France decided to declare war on Italy, and called upon his generals and engineers for plans to get the army into Italy. When the plans were completed, the King said, 'Now, we will declare war.' Then the King's fool said, 'Your Majesty, your plans for getting your army into Italy are all right, but where are your plans for getting your army out of Italy?' Then the King

threw a chair at the fool, but war was not declared."

"So the cotton farmer must have plans for a 'way out,' if he goes into the scheme of reducing the cotton acreage, and planting other crops.

"If a cotton growing community wants to secure milk cows, let it form an organization and adopt the Moser Dairy plan as outlined by the Texas Industrial Congress; if it wants brood sows, let them follow the example of San Angelo and Pecos.

"These two communities called a meeting of their Chambers of Commerce and business men, and a finance committee was formed; then every farmer who wanted one or more sows was invited to sign up for the number he wanted. The finance committee passed on each man's ability to handle the number of sows he ordered, and his ability to meet his obligations. Then a car of sows was bought and paid for by the finance committee; the hogs were dipped and inoculated to prevent them from taking cholera. They were sold at the market price for meat hogs, with cost of dipping, vaccinating and freight charges.

"I am glad to say that the Fort Worth Stock Yards and its allied interests have made arrangements by which communities that get together like Fort Stockton, Pecos, San Angelo and other points and act in conjunction with their Chambers of Commerce and banks can be supplied with high grade or registered hogs, which will be sent out properly immunized against cholera, under supervision of the State Sanitary Board."

FACTS FOR CATARRHAL SUFFERS.

The mucous membrane lines all passages and cavities communicating with the exterior. Catarrh is an excessive secretion, accompanied with chronic inflammation, from the mucous membrane.

Hood's Sarsaparilla acts on the mucous membrane through the blood, reduces inflammation, establishes healthy action, and radically cures all cases of catarrh. (Adv.)

Balaam's donkey had so much more perception of spiritual manifestations that Balaam did at the time when the angel was met in a narrow place that God actually put Balaam into school with the donkey for a teacher, and it was the angel who, metaphorically speaking, put a dunce-cap on the head of the only pupil the poor donkey had. Read the account and see if that is not correct.

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## WEST TEXAS

**Austin District—Fourth Round.**  
First Church, Oct. 19.  
V. A. GODBEY, P. E.

**Cuero District—Fourth Round.**  
Runge, Oct. 17, 18.  
JOHN M. ALEXANDER, P. E.

**Lampasas District—Fourth Round.**  
Lampasas, Oct. 14, and 18.  
J. W. COWAN, P. E.

**San Angelo District—Fourth Round.**  
Paint Rock, Oct. 17.  
San Angelo, First Church, Oct. 18.  
F. B. BUCHANAN, P. E.

**San Antonio District—Fourth Round.**  
West End, Oct. 18.  
Englewood, Oct. 18.  
S. H. C. BURGIN, P. E.

**Uvalde District—Fourth Round.**  
Crystal City, Oct. 18, a. m.  
Carrizo Springs, Oct. 18, p. m.  
S. B. BEALL, P. E.

## CENTRAL TEXAS

**Brownwood District—Fourth Round.**  
Goldbush, at Goldbush, Oct. 17, 18.  
Indian Creek, at Indian Creek, Oct. 21.  
Ballingr, Oct. 24, 25.  
Talpa, at Talpa, Oct. 25, 26.  
Santa Anna, Oct. 31, Nov. 1.  
Coleman Sta., Nov. 1, 2.  
Blanket, at Blanket, Nov. 4.  
Brownwood Sta., Nov. 7, 8.  
J. H. STEWART, P. E.

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

**Cisco District—Fifth Round.**  
Stewards Meeting:  
Staff, at Staff, 7 p. m., Oct. 27.  
Gordon, at Gordon, 2 p. m., Oct. 30.  
Thurber, at Thurber, 7 p. m., Nov. 1.  
Folan, at Folan, 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 Spes., 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, 15, 16.  
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.**  
Goffley, at Concord, Oct. 17, 18.  
Glen Rose Sta., Oct. 18, 19.  
Glen Rose Mis., at White Church, Oct. 19.  
Main Street, Cleburne, Oct. 20.  
Anglin Street, Cleburne, Oct. 21.  
Brazos Avenue, Cleburne, Oct. 22.  
Granbury Mis., at Fairview, Oct. 24, 25.  
Granbury Sta., Oct. 25, 26.  
Joshua, at Joshua, Oct. 31, Nov. 1.  
Burlison, at Everman, Nov. 1, 2.  
W. W. MOSS, P. E.

**Corsicana District—Fourth Round.**  
(Revised)  
Harmony Cir., at H., Oct. 17, 18.  
Dawson, Oct. 18, 19.  
Chaffin Cir., at Kilgore, Oct. 24, 25.  
Corsicana, 11th Ave., Oct. 25, at 8 p. m.  
Blossing Grove, Oct. 26.  
Emmet Cir., at McCord Oct. 27.  
Frost, Oct. 27, at 8 p. m.  
Corsicana, First Church, Nov. 1 and 3.  
Corsicana, 11th Ave., Nov. 4, at 8 p. m.  
Rice, Nov. 5, at 8 p. m.  
Wortham and Richland, at W., Nov. 7, 8.  
E. A. SMITH, P. E.

**Dublin District—Fourth Round.**  
Dufau, at D., Oct. 17, 18.  
Carlton, at Fairview, Oct. 24, 25.  
Proctor, at Edna Hill, Oct. 25, 26.  
Bluffdale, at B., Oct. 31, Nov. 1.  
Tolar, at T., Nov. 1, 2.

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

**Fort Worth District—Fourth Round.**  
Kennedale Cir., at Cole Springs, Oct. 17, 18.  
First Church, Oct. 18, 11 a. m.  
Smithfield Cir., at Smithfield, Oct. 24, 25.  
Grapevine Cir., at Grapevine, Oct. 25, 26.  
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.

## Sore Teeth Diseased Gums

I offer to you, dear reader, a wonderful, new, simple and painless method of treatment at home by which you can save the teeth nature gave you, make your mouth healthy and escape the torture and expense of false teeth.

### MY BOOK TELLS ALL FREE

Write me today and learn all about this new and easy method that you can use at home, so there will be no further need for you to undergo painful or expensive dental treatment.

If you have Pyorrhea or Riggs Disease, gingivitis, receding gums, elongated or loose teeth; soft, discolored or spongy gums; if your breath is foul; if your teeth pain while eating; if you are subject to bad tastes; then, for your own sake, send for my Book and learn how easy this method is—how painless and speedy—how it will quickly and permanently give you sound, healthy teeth.

Don't wait. Merely ask for my book and it will be sent at once FREE and without obligation of any kind.

DR. F. W. WILLARD, 36 Powers Bldg., CHICAGO, ILL.

**Gatesville District—Fourth Round.**  
Hamilton Cir., at H., Oct. 17.  
Hamilton Sta., Oct. 18, 19.  
Fairly and Lanham, at Lanham, Oct. 20.  
Jonesboro, at Jonesboro, Oct. 24, 25.  
Oglesby, at Oglesby, Oct. 31, Nov. 1.  
Meridian Cir., at Grapevine, Nov. 4.  
M. K. LITTLE, P. E.

**Georgetown District—Fourth Round.**  
Hutto, at Hutto, Oct. 17, 18.  
Taylor, Oct. 18, 19.  
Florence, at Florence, Oct. 24, 25.  
Jarrell, at Jarrell, Oct. 25, 26.  
Holland, at Holland, Oct. 31, Nov. 1.  
Weir and Jonah, at Weir, Nov. 1, 2.  
T. S. ARMSTRONG, P. E.

**Hillsboro District—Fourth Round.**  
Huron, at Bethel, Oct. 17, 18.  
Itasca, at I., Oct. 21.  
Albott, at Albott, Oct. 24, 25.  
Peoria, at Peoria, Oct. 25, 26.  
Lovelace, at Lovelace, Oct. 28, 11 a. m.  
Hillsboro, at H., Oct. 29, p. m.  
Line Street, at L., S., Oct. 30, p. m.  
Whitney, at W., Nov. 1.  
HORACE BISHOP, P. E.

**Waco District—Fourth Round.**  
Bruceville and Eddy, at E., Oct. 17, 18.  
Fifth Street, Oct. 18, 7:30 p. m.  
Hewitt, at Spring Valley, Oct. 24, 25.  
Lorena, at Lorena, Oct. 25, 26.  
West, Nov. 1.  
Elm Street, Nov. 1, 7:30 p. m.  
W. B. ANDREWS, P. E.

**Waxahachie District—Fourth Round.**  
Ovilla, at Sardis, Oct. 17, 18.  
Midlothian, Oct. 18, 19.  
M. Lord, at Hamlet, Oct. 24, 25.  
Italy, Oct. 25, 26.  
Maypearl, at Maypearl, Nov. 1, 2.  
Bethel, Nov. 7, 8.  
Waxahachie, Nov. 8, 9.  
J. A. WHITEHURST, P. E.

**Weatherford District—Fourth Round.**  
Graford, at Graford, Oct. 17, 18.  
Arle, at Arle, Oct. 21.  
Mineral Wells, at M. W., Oct. 25, 26.  
Couts Memorial, at C. M., Nov. 1, 2.  
First Church, at F. C., Nov. 13.  
JAS. CAMPBELL, P. E.

## NORTHWEST TEXAS

**Abilene District—Fourth Round.**  
(Revised)  
Hawley, at Trubie, Oct. 17, 18.  
Amos, Oct. 18, 19.  
Ovalo, at Bradshaw, Oct. 24, 25.  
Putnam and Moran, at Putnam, Oct. 31, Nov. 1.  
Baird, Nov. 1, 2.  
View, at Elm Grove, Nov. 7, 8.  
Tuscola, at Tuscola, Nov. 8, 9.  
Trent, at Trent, Nov. 14, 15.  
Merkel, Nov. 15, 16.  
Nugent, at Nugent, Nov. 21, 22.  
Clyde Mis., at Clyde, Nov. 28, 29.  
First Church, Abilene, Dec. 5, 6.  
St. Paul's, Abilene, Dec. 5, 6.  
C. N. FERGUSON, P. E.

**Amarillo District—Fourth Round.**  
Channing, Oct. 24, 25.  
Wildorado, Oct. 24, 25.  
Canyon City, Oct. 26, at 8 p. m.  
Dumas, Oct. 31, Nov. 1.  
Stratford, Nov. 1, 2.  
Hansford, Nov. 4, at 11 a. m.  
Ochiltree, Nov. 7, 8.  
Higgins, Nov. 14, 15.  
Glarier, Nov. 16, 17.  
Amarillo Mission, Nov. 21, 22.  
Amarillo, Polk St., Nov. 22, 23.  
Teague, at Day S. H., Nov. 29.  
J. T. HICKS, P. E.

**Big Spring District—Fourth Round.**  
Seminole, Oct. 17, 18.  
O'Donnell, at T. Bar, Oct. 24, 25.  
Lamesa, Oct. 25, 26.  
Big Spring Mis., at Moore, Oct. 31, Nov. 1.  
Big Spring Sta., Nov. 1, 2.  
Post City, Nov. 7, 8.  
Tahoka and Slaton, at T., Nov. 14, 15.  
Brookfield, 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.**  
Newlin Cir., at Indian Creek, Oct. 17, 18.  
Hedley Cir., at Hedley, Oct. 19.  
Plymouth Cir., at Dozier, Oct. 24, 25.  
Quail Cir., at Ring, Oct. 27.  
Goodnight, Oct. 31, Nov. 1.  
Clarendon Sta., Nov. 7, 8.  
Clarendon Mis., at Sunny View, Nov. 8, 9.  
Wellington Cir., at Fresno, Nov. 14, 15.  
Wellington Sta., Nov. 21, 22.  
Shamrock Sta., Nov. 28, 29.  
J. W. STORY, P. E.

**Hamlin District—Fourth Round.**  
McAulley, at Mc., Oct. 17, 18.  
Rotan, Oct. 31, Nov. 1.  
Jayton, at J., Nov. 7, 8.  
Sylvester, Nov. 14, 15.  
Rule, at R., Nov. 21, 22.  
Rochester, at R., Nov. 16.  
Knox City, at K. C., Nov. 17.  
Vera, at V., Nov. 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.**  
Lorenzo, Oct. 17, 18.  
Abernathy, Oct. 18, 19.  
Dimmitt, Oct. 24, 25.  
Crosbyton, Oct. 29.  
Lubbock, Oct. 31.  
Lillefield, Nov. 1, 2.  
Silverton, Nov. 5.  
Turkey, Nov. 7, 8.  
Altam, Nov. 14, 15.  
Matafor, Nov. 15, 16.  
Floydada, Nov. 16.  
Plainview Sta., Nov. 17.  
Happy, at Lakeview, Nov. 21, 22.  
Lockney Sta. and Mis., at Lockney, Nov. 28, 29.  
Plainview Mis., at Ellen, Dec. 5, 6.  
O. P. KIKER, P. E.

**Stamford District—Fourth Round.**  
Munday Sta., Oct. 17, 18.  
Ward Memorial and Leuders, Oct. 24, 25.  
Throckmorton Sta., Oct. 30.  
Throckmorton Sta., Oct. 31, Nov. 1.  
Woodson, Nov. 1, 2.  
Avoca and Bethel, Nov. 7, 8.  
Westover, Nov. 14, 15.  
Seymour Mis., Nov. 21, 22.  
Seymour Sta., Nov. 22, 23.  
Albany Sta., Nov. 28, 29.  
J. G. MILLER, P. E.

**Sweetwater District—Fourth Round.**  
(Revised)  
Ira, at Ira, Oct. 17, 18.  
Hermleigh and Dunn, at D., Oct. 18, 19.  
Westbrook, at Cutbert, Oct. 24, 25.  
Fluvanna, at Fluvanna, Oct. 31, Nov. 1.  
Sweetwater Sta., Nov. 1, 2.  
Roby, at Roby, Nov. 7, 8.  
Sweetwater Mission Quarterly Conference at Sweetwater, Nov. 14, preaching at Mary Neal, Nov. 15.  
B. W. DODSON, P. E.

**Vernon District—Fourth Round.**  
Crowell, Oct. 17, 18.  
Chillicothe, Oct. 18, 19.  
Kirkland, Oct. 23, at 11 a. m.  
Telf, Oct. 24, at 8 p. m.  
Childress Sta., Oct. 25.  
Childress Mis., Oct. 26, at 11 a. m.  
Quanah Mis., Oct. 28, at 11 a. m.  
Quanah Sta., Oct. 28, at 8:30 p. m.  
Vernon Cir., Oct. 31, at 2:30 p. m.  
Vernon Sta., Nov. 1.  
J. G. PUTMAN, P. E.

## TEXAS

**Beaumont District—Fourth Round.**  
Nederland, at Nederland, Oct. 17, 18.  
Port Arthur, Oct. 18, 8 p. m.  
Call, at Magnolia Springs, Oct. 24, 25.  
Kirbyville, Oct. 25, 8 p. m.  
Liberty, at Liberty, Nov. 1, 11 a. m.  
Dayton, Nov. 1, 8 p. m.  
Near Lake & China, at China, Nov. 2, 8 p. m.  
Woodville, at Wolf Creek, Nov. 7, 8.  
Warren, at Warren, Nov. 8, 8 p. m.  
Nautree, at Nautree, Nov. 15, 11 a. m.  
E. W. SOLOMON, P. E.

**Brenham District—Fourth Round.**  
Brookshire and Pattison, at P., Oct. 16, 17.  
Sealy and San Felipe, Oct. 17, 18, at S.  
Waller Cir., at New Hope, Oct. 24, 25.  
Hamstead, Oct. 25, 8 p. m.  
Wheaton, Oct. 31, Nov. 1.  
Richmond, Nov. 1, 8 p. m.  
Rosenberg, Nov. 2, at 3 p. m.  
Lexington Mis., Nov. 7, 8.  
Lexington Sta., Nov. 8, 9.  
Giddings, Nov. 9.  
Chapel Hill, Nov. 11.  
Brenham, Nov. 13.  
Bay City Mis., at Gainsmore, Nov. 14, 15.  
Bay City Sta., Nov. 15, 16.  
S. W. THOMAS, P. E.

**Houston District—Fourth Round.**  
Brazer, Oct. 17, 18.  
Angleton, Oct. 18, 19.  
Alvin, Oct. 23.  
Iowa Colony, Oct. 25.  
Columbia, Oct. 28.  
Texas City, November 1.  
Arcadia, November 1.  
St. Paul's, business session, Nov. 3.  
St. Paul's, Nov. 8.  
Velasco, Nov. 11.  
Harrisburg, Nov. 15.  
Humble, Nov. 15.  
J. KILGORE, P. E.

**Jacksonville District—Fourth Round.**  
Cushing Cir., at Cushing, Oct. 17.  
Gallatin Cir., at Gallatin, Oct. 18.  
Alto Cir., at Shiloh, Oct. 22.  
Redwall Cir., at Redwall, Oct. 24.  
Rusk Sta., Oct. 25.  
Overton and Arrp, at Arrp, Oct. 31.  
Troup Sta., Nov. 1.  
Brushy Creek, at Mt. Vernon, Nov. 4.  
Mt. Selman Cir., at Mt. Selman, Nov. 7.  
Bellard Sta., Nov. 8, Oct. 26, p. m.  
Trans-Cedar Cir., at Pauline, Nov. 14.  
Athens Sta., Nov. 15.  
J. B. TURRENTINE, P. E.

**Marlin District—Fourth Round.**  
(Corrected)  
Mayfield, at M., Oct. 17, 18.  
Jamerson, Oct. 18, 19.  
Daviila, at Lebanon, Oct. 24, 25.  
Gause, at G., Oct. 25, 26.  
Buckholts, at B., Oct. 26, p. m.  
Leon Mis., at Liberty, Oct. 29, a. m.  
Centerville, at Leona, Oct. 30, a. m.  
Flynn, at F., Nov. 1, a. m.  
Normangee, Nov. 1, a. m.  
Jewett, at Oakwood, Nov. 8, a. m.  
Carfield, at Carfield, Nov. 8, p. m.  
Teague, Nov. 9, p. m.  
Wheelock, Nov. 15.  
I. F. BETTS, P. E.

**Marshall District—Fourth Round.**  
Reedood Cir., at Mt. Gilead, Oct. 17, 18.  
Kilgore Cir., at Kilgore, Oct. 21.  
Lanewille Cir., at Church Hill, Oct. 24, 25.  
Henderson, Oct. 25.  
Bethany Cir., at Bethany, Oct. 31, Nov. 1.  
Marshall, First Church, Nov. 4.  
Italy Cir., at Winterfield, Nov. 7, 8.  
Marshall Summit Street, Nov. 11.  
Harrison Cir., at First Ch., Marshall, Nov. 14.  
F. M. BOYLES, P. E.

**Navasota District—Fourth Round.**  
Walker County, at Union, Oct. 17, 18.  
Junctionville Sta., Oct. 18.  
Bryan Sta., Oct. 21.  
Onalaska, Oct. 24, 25.  
Cleveland, at Cleveland, Oct. 25.  
Montgomery, Nov. 1, 2.  
Brazos County Mis., at Wellborn, Nov. 8, 9.  
Millican, at Millican, Nov. 9, 10.  
Conroe Sta., Nov. 12.  
Cold Springs, at Waverly, Nov. 15, 16.  
Willis, at Willis, Nov. 16.  
E. L. SHETTLES, P. E.

**Pittsburg District—Fourth Round.**  
(In Full)  
Winfield, at New Hope, Oct. 17, 18.  
Mt. Pleasant Sta., Oct. 18, 19.  
Comer Cir., at Nolan's Chapel, Oct. 24, 25.  
Hughes Springs, at Hughes, Oct. 25, 26.  
Winnboro Cir., at Webster, Oct. 27, 28.  
Douglassville, at Cedar Grove, Oct. 31, Nov. 1.  
Linden, at Linden, Nov. 1, 2.  
Canon, at Canon, Nov. 7, 8.  
Dangerefield, at Dangerefield, Nov. 8, 9.  
Hardy Memorial (Wednesday), Nov. 11, 7:30 p. m.  
First Church, Texasiana, Nov. 12, 7:30 p. m.  
Pittsburg Cir., at Reeves Chapel, Nov. 14, 15.  
Pittsburg Sta., Nov. 15, 16.  
O. T. HOTCHKISS, P. E.

**Timpson District—Last Round.**  
Burke (Dillon), Oct. 17.  
Corrigan (Mosco), Oct. 18.  
Abernathy (Bethel), Oct. 20.  
Mt. Enterprise (Concord), Oct. 24.  
Garrison Station, Oct. 25.  
Firehill (Longranch), Oct. 28.  
Center Circuit (Newark), Oct. 31.  
Center Station, Nov. 1.  
Melrose (Chereno), Nov. 7.  
Nacogdoches Station, Nov. 13.  
Appleby (—), Nov. 14.  
Timpson Station, Nov. 15.  
I. W. MILLIS, P. E.

**Tyler District—Fourth Round.**  
Quatman, at Q., Oct. 17, 18.  
Canton, at Canton, Oct. 24, 25.  
Edgewood, at E., Oct. 25, 26, preaching Sunday night.  
Colfax, at Antioch, Friday, Oct. 30.  
Ben Wheeler, at Holly Springs, Oct. 31, Nov. 1.  
Will Point Cir., at Alta, Nov. 4.  
Will Point Sta., Nov. 4.  
Murchison, at Murchison, Nov. 7, 8.  
Marvin, Nov. 9.  
Mt. Sylvan, at Sabine, Nov. 14, 15.  
This is a very important round. Let every official member be present.  
J. T. SMITH, P. E.

Scrofula, with its swollen glands, running sores, inflamed eyelids, cutaneous eruptions, yields to Hood's Sarsaparilla. (Adv.)

## NORTH TEXAS

**Bonham District—Fourth Round.**  
Telephona, at Telephona, Oct. 17, 18.  
Ravenna, at Ravenna, Oct. 24, 25.  
Brookston, at Pleasant Hill, Oct. 31, Nov. 1.  
Bailey, at Hickory Creek, Nov. 6, 8.  
Trenton, at Trenton, Nov. 11, 12.  
Judd, at Judd, Nov. 21, 22.  
Ladonia, Nov. 29, 30.  
W. W. WATTS, P. E.

**Bowie District—Fourth Round.**  
Ringgold, Belcherville, Oct. 17, 18.  
Nocona, Nocona, Oct. 18, 19.  
Mergargel, Mergargel, Oct. 24, 25.  
Archer City, Archer City, Oct. 25, 26.  
Sunset, Soloma, Oct. 31, Nov. 1.  
Vanhi, Union Hill, Nov. 1, 2.  
Crafter, Crafter, Nov. 7.  
Dumke, Nov. 14.  
T. H. MORRIS, P. E.

**Dallas District—Fourth Round.**  
Duncanville and Wheatland, Oct. 24, 25.  
Cale Ave., Oct. 26.  
West Dallas, Oct. 27.  
Forest Ave., Oct. 28.  
Cedar Hill, at Cedar Hill, Oct. 31.  
St. John's, Nov. 4.  
Grand Prairie, Nov. 8, 9.  
Trinity, Nov. 10.  
Cachran and Maple Ave., Nov. 14, 15.  
Tyler St., Nov. 16.  
Munger Place, Nov. 17.  
Oak Lawn, Nov. 18.  
Oak Cliff, Nov. 20.  
Grace, Nov. 25.  
Ervey, Nov. 26.  
O. F. SENSABAUGH, P. E.

**Decatur District—Fourth Round.**  
Willow Pt., Oct. 17, 18.  
Ramsdale and Elgin, at R., Oct. 24, 25.  
Argyle Cir., at Prairie Star, Oct. 31, Nov. 1.  
Bryson and Jernyn, at J., Nov. 7, 8.  
Jackboro Sta., preaching, night of Nov. 8.  
Alford Sta., at A., Nov. 14, 15.  
Chico Sta., at C., Nov. 15, 16.  
Mexican Mis., at C., Nov. 16.  
Bridgeport Mis., Nov. 21, 22.  
Decatur Sta., Nov. 22, 23.  
S. C. RIDDLE, P. E.

**Gainesville District—Fourth Round.**  
Pilot Point Cir., at Bethel, Oct. 17, 18.  
Pilot Point Sta., Oct. 18, 19.  
Aubrey and Oak Grove, at A., Oct. 24, 25.  
Denton Sta., Oct. 24, 25.  
Montague Mis., at M., Oct. 31, Nov. 1.  
Marquette Mis., at M., Nov. 7, 8.  
Roseton Mis., at Gladys, Nov. 14, 15.  
Era and Spring Creek, at Era, Nov. 21, 22.  
Sanger Sta., Nov. 22, 23.  
Myra and Hood, at Myra, Nov. 28, 29.  
Denton Sta. (Q. C. Nov. 27), Nov. 29, 30.  
J. F. PIERCE, P. E.

**Greenville District—Fourth Round.**  
Merit Cir., at Bethel Grove, Oct. 17, 18.  
Jones Bethel and Wesley Chapel, Oct. 24, 25.  
at Jones Bethel.  
Greenville and Cash Mis., Oct. 31, Nov. 1.  
at Concord.  
Kavanaugh Sta., Nov. 1.  
Fairlie Mis., Nov. 7, 8, at Fairlie.  
Wille City Sta., Nov. 8, 9.  
Clement Sta., Nov. 14, 15.  
Lee Street Sta., Nov. 15.  
Caddo Mills Cir., Nov. 21, 22.  
Floyd and Salem, Nov. 28, 29, at Floyd.  
C. M. HARLESS, P. E.

**McKinney District—Fourth Round.**  
Roseland and Cottage Hill, at R., Oct. 17.  
Celina, Oct. 17, 18.  
Traces, Oct. 18, 19.  
Carrollton and Farmers Branch, at F. B., Oct. 24, 25.  
Lewisville, Oct. 25, 26.  
Proper, at P., Oct. 31, Nov. 1.  
Anna, Nov. 1, 8 p. m.  
Remmer, at R., Nov. 7, 8.  
Richardson, Nov. 14, 15.  
Copeville, at C. L., Nov. 14, 15.  
McKinney, Nov. 15, 8 p. m.  
Princeton and Wilson Chapel, at P., Nov. 21, 22.  
Piano, Nov. 22, 8 p. m.  
Anna and Melissa, Nov. 23, 2 p. m. (Q. C.)  
Piano, Nov. 24, 8 p. m. (Q. C.)  
Allen and South McKinney, at S. McK., Nov. 25, 8 p. m. (Q. C.)  
Weston, at W., Nov. 26, 10 a. m. (Q. C.)  
Richardson, at R., Nov. 27, 2 p. m. (Q. C.)  
Blue Ridge, at F. G., Nov. 28, 29.  
Farmersville, Nov. 29, 30.  
CHAS. A. SPRAGINS, P. E.

**Paris District—Fourth Round.**  
Pattersonville, at Sylvan, Oct. 17, 18.  
Report Sta., Oct. 18, 19.  
McKenzie Cir., at Bethel, Oct. 24, 25.  
Bogata Cir., at B., Oct. 25, 26.  
Paris Cir., at Fall, Oct. 31, Nov. 1.  
Lamar Avenue, Nov. 1, 2.  
Avery Cir., at L., Nov. 7, 8.  
Depot Cir., at Cunningham, Nov. 14, 15.  
Emerson Cir., at Mt. T., Nov. 21, 22.  
Centenary, Nov. 22, 23.  
W. F. BRYAN, P. E.

**Sherman District—Fourth Round.**  
Caldwellville and Tonga, at C., Oct. 17, 18.  
Hagaman Mis., at Hagaman, Oct. 24, 25.  
Denson Mis., at Harlowe Chapel, Oct. 25, 26.  
Pottsville and Fresno, at Pottsville, Oct. 31, Nov. 1.  
Sadler and Goodenough, at Sadler, Nov. 1, 2.  
Sherman Cir., at Friendship, Nov. 7, 8.  
Bells, at Everheart Memorial, Nov. 14, 15.  
R. G. MORRIS, P. E.

**Sulphur Springs District—Fourth Round.**  
Sulphur Springs Mis., at Oakland, Oct. 17, 18.  
Winnboro Sta., Oct. 24, 25.  
Rely Springs, at Shooks Ch., Oct. 31, Nov. 1.  
Coma and Forest Academy, at Coma, Nov. 7, 8.  
Parley, at Martins Ch., Nov. 8, 9.  
Vowell, at Vowell, Nov. 14, 15.  
Klonkine, Nov. 15, 16.  
Sulphur Bluff, at Nelia, Nov. 21, 22.  
Gladys, Nov. 28, 29.  
Sulphur Springs Sta., Nov. 29, 30.  
R. C. HICKS, P. E.

**Terrill District—Fourth Round.**  
Merquite and Pleasant M., at M., Oct. 17, 18.  
Chisholm Cir., at C., Oct. 18, 19.  
Seelys Mis., at Bethel, Oct. 24, 25.  
Kantam Sta., Oct. 25, 26.  
Canton and Seelys, Oct. 31, Nov. 1.  
Cullege Mis., at C. M., Nov. 7, 8.  
Elmo Mis., at Lawrence, Nov. 8, 9.  
Merquite Cir., at Rose Hill, Nov. 14, 15.  
Hawthorn and Wilmer, at W., Nov. 21, 22.  
Lancaster Sta., Nov. 28, 29.  
A. I. ANTONIO, P. E.

**COLONIAL POSSESSIONS.**  
Says the Central Christian Advocate:  
"The colonial system of England dates back to Cromwell, about 1650, whilst the colonial system of Germany dates back to 1881—only thirty years. The colonies of England are the garden spots of the planet, Canada, Australia, Egypt, India, South Africa,

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

## Send Name—Save \$100

The fine Epworth pianos started last spring are now ready for shipment and they are taking up a large amount of floor space, which we greatly need. I have decided to offer extra inducements for early holiday shipments, even if I have to give extraordinary terms of payment and a reduction from our net factory price.

My Brother-in-Law, Mr. S. Williams, general manager of all of our manufacturing, has given special care this year to the selection of the wood of which we make our cases, and I think we now have on hand the finest lot of pianos we ever had. These cases are not only very beautiful,



# NO ALUM in Dr. PRICE'S CREAM BAKING POWDER

## REPRINT OF AN APPEAL BY GERMAN THEOLOGICALS.

(Continued from page 9)

said (25th July) that he was quite ready to fall in with this suggestion (No. 18).

When the Serbian reply was rejected by Austria, Sir E. Grey proposed (26th July) that the French, Italian and German Ambassadors should meet him at once "for the purpose of discussing an issue which would prevent complications" (No. 36). The responsibility for the failure of this proposal rests solely with Germany, who alone raised objections. While favorable "in principle" to mediation between Russia and Austria, the German Government could not approve the particular method of conference suggested, but, though invited to do so, they put forward no alternative proposal.

Finally, at the very last moment, Sir E. Grey made a new effort for the maintenance of peace: "I said to German Ambassador this morning (31st July) that if Germany and Austria were trying to preserve European peace, and that Russia and France would be unreasonable if they rejected it, I would support it at St. Petersburg and Paris, and go to the length of saying that if Russia and France would not accept it His Majesty's Government would have nothing more to do with the consequences; but, otherwise, I told German Ambassador that if France became involved we should be drawn in" (No. 111).

Nothing could more plainly show that our Government endeavored to the utmost to maintain the peace of Europe, and that it did not receive the co-operation of the German Government in its endeavor.

### 2.—The Neutrality of Belgium.

The actual interposition of Britain in the present war arose directly out of the question of the neutrality of Belgium.

The original guarantee of the neutrality of Belgium is to be found in Article VII of the Treaty of London (19th April, 1839) between England, Austria, France, Russia and Prussia on the one hand and the Netherlands on the other.

The article reads: "Belgium shall form a State independent and perpetually neutral. It is under obligation to observe such neutrality towards all other States." On the outbreak of the Franco-Prussian War in 1870, identical treaties between England and France, and between England and Prussia acting for herself and her Allies, were signed in London. The treaties were in each case preceded by a formal declaration on the part of the belligerent Powers that they would respect the neutrality of Belgium.

The Prussian note expressly stated that the Prussian Government regarded such a declaration as superfluous in view of the existing treaties. The treaties of 1870, moreover, specially recognized as of binding force Article VII of the treaty of 1839. The treaties provide that in the case of one belligerent respecting and the other violating the neutrality of Belgium, the United Kingdom will co-operate with the belligerent respecting neutrality against the other.

The third article of the treaties provides that it shall be binding on the contracting parties during the continuance of the war and for twelve months after; "and on the expiration of that time the independence and neutrality of Belgium will, so far as the high contracting parties are respectively concerned, continue to rest as heretofore on the Quintuple treaty of 1839."

The obligation thus rested on Germany, no less than on England and France, to respect, in accordance with the treaties which she had signed, the neutrality of Belgium. In reply to an inquiry addressed by the British to the French and German Governments on 31st July when the outbreak of hostilities appeared imminent, France gave an assurance that she would respect the neutrality of Belgium. Germany gave no such assurance, our Ambassador gathering from what the Secretary of State said, "that he thought any reply they might give could not but disclose a certain amount of their plan of campaign in the event of war ensuing" (No. 122). On 3rd August an ultimatum was ad-

ressed to Belgium by the German Government, the effect of which was that Belgium would be treated as an enemy unless she assented to the violation of her territory by permitting the passage of German troops to France (No. 153). This the Belgian Government categorically refused as a flagrant violation of the Law of Nations—a view of the action of Germany which is supported by the speech of the Chancellor to the Reichstag on 4th August; for, after speaking of "the just protest" of Belgium, he added: "The wrong—I speak openly—that we are committing we will endeavor to make good as soon as our military goal has been reached."

German publications, official and unofficial, have, since the actual violation, stated that Belgian territory was only violated after the Belgians had agreed to allow the French to march through, and had thereby "broken the neutrality." These statements are advanced without any attempt to support them by evidence; they are in contradiction to the substantial pleas put forward by Germany at the time, and they directly conflict with the pledge given by France to Sir E. Grey; they are wholly baseless and untrue.

It is right that at this point we should refer to "the strong bid for British neutrality" reported by the British Ambassador at Berlin as having been made to him by the Imperial Chancellor on 29th July (No. 85). In replying to it on the next day Sir E. Grey wrote as follows: "His Majesty's Government can not for a moment entertain the Chancellor's proposal that they should bind themselves to neutrality on such terms. What he asks us in effect, is to engage to stand by while French colonies are taken and France is beaten, so long as Germany does not take French territory as distinct from the colonies. From the material point of view, such a proposal is unacceptable; for France, without further territory in Europe being taken from her, could be so crushed as to lose her position as a great Power, and become subordinate to German policy. Altogether, apart from that, it would be a disgrace for us to make this bargain with Germany at the expense of France, a disgrace from which the good name of this country would never recover. The Chancellor also in effect asks us to bargain away whatever obligations or interest we have as regards the neutrality of Belgium. We could not entertain that bargain either." (No. 101.)

The facts thus recited are in our belief incontestable. We can only suppose, incredible as it seems, that those honorable and gifted men who signed the German Appeal were unaware of the obligations by which we were bound, and also of the story of the negotiations. A violation of such promises on our part would have been an act of basest perfidy.

When we turn to the generalities which the document contains about German thought and policy and plans, we seek in vain for any reference to the teaching of such writers as Treitschke and Bernhardi.

Does it mean that those who have signed the German Appeal regard those leaders and teachers as negligible, or that their own opposition to what those widely read books contain is so well known as to need no assertion? We cannot tell. But the facts of the hour, as set forth in the summary which we have given above, correspond so closely with what is inculcated and driven home in those writings that we at least find it impossible to separate the one from the other.

Again, we cannot pass in silence the statement of the manifesto that "unnameable horrors have been committed against Germans living peaceably abroad." We do not know to what the signatories refer in this general statement; but we may be permitted to speak of what is within our personal knowledge. Peaceful and well-disposed Germans in this country are being treated with all possible consideration and kindness, and the Home Secretary has taken them under his own protection.

God knows what it means to us to be separated for a time by this great war from many with whom it has been our privilege—with whom we hope it will be our privilege again

Some years since I was sent as pastor to a congregation that was in dire need of a new church, but they felt wholly unable to do what they knew ought to be done. They said, "We can not raise more than \$5000, and we ought to have a church costing not less than \$10,000." After familiarizing myself with the situation, I quietly pressed the matter of subscriptions until a little over \$10,000 had been subscribed. Yet, the people still had no confidence that we were going to do anything. But I induced them to appoint a building committee, and we let the contract for a church that cost, when finished and furnished, a little over \$15,000. When the construction actually commenced and the walls were going up, the people became enthusiastic and paid their money with enthusiasm, so that by the time the church was finished and occupied everything was in readiness for dedication. All of the bills had been met, and no other interests of the Church had been neglected. When we began a few years ago to discuss the building of a great university at Dallas, there were a number who said that it was impossible for us to build such an institution as we contemplated. When, on the 9th of September, through the courtesy

of Dr. Hyer and Brother Reedy, I was taken out to the main building and the men's dormitory, I was surprised to see what had already been accomplished. The splendor and adequacy of the buildings are beyond my description. I feel sure that if the united Methodism west of the Mississippi River could see what has already been done, they would, with joyous enthusiasm, furnish all the means necessary for the equipment and endowment of Southern Methodist University. I feel sure that the dream of our fathers will be realized in this great institution. Our Methodism is amply able to furnish all the money necessary for the equipment and endowment of Southern Methodist University and at the same time take care of all her other interests and institutions, and I believe that they are not only able, but that they will be willing, if we can only get the vision before them. Every pulpit of the patronizing territory of Southern Methodist University ought to be aflame with enthusiasm for this great cause, and when they catch the vision of our obligation and of our opportunities I believe that they will be. I trust that, at least, next year all the presiding elders from all this territory will assemble in Dallas and

to work for the setting forward of the Christian message among men. We unite wholeheartedly with our German brethren in deploring the disastrous consequences of the war, and in particular its effect in diverting the energies and resources of the Christian Nations from the great constructive tasks to which they were providentially called on behalf of the people of Asia and Africa. But there must be no mistake about our position. Eagerly desirous of peace, foremost to the best of our power in furthering it, keen especially to promote the close fellowship of Germany and England, we have nevertheless been driven, to declare that dear to us as peace is, the principles of truth and honor are yet more dear. To have acted otherwise than we have acted would have meant deliberate unfaithfulness to an engagement by which we had solemnly bound ourselves, and a refusal of our responsibilities and duties in regard to the maintenance of the public law of Europe. We have taken our stand for international good faith, for the safeguarding of smaller nationalities, and for the upholding of the essential conditions of brotherhood among the Nations of the world.

(Signed):

Randall Cantuar, Archbishop of Canterbury; Cosmo Ebor, Archbishop of York; J. B. Armagh, Archbishop of Armagh; A. F. London, Bishop of London; Edw. Winton, Bishop of Winchester; Walter J. F. Robberds, Bishop of Brechin, Primate of the Episcopal Church in Scotland; J. H. Ossory, Bishop of Ossory; Ralfour of Burleigh, President of the Edinburgh World Missionary Conference; F. C. Burkitt, D.D., F.R.A., Norrisian Professor of Divinity, Cambridge; R. J. Campbell, M.A., Minister of the City Temple, London; John Clifford, D.D., Past President of the Baptist Union of Great Britain and Ireland; W. T. Davison, D.D., Principal of Richmond Wesleyan Methodist Theological College; P. T. Forsyth, D.D., Principal of Hackney Theological College; T. R. Glover, M.A., Classical Lecturer, St. John's College, Cambridge; Evelyn R. Hasse, D.D., Bishop of the Moravian Church; H. Hensley Henson, D.D., Dean of Durham; H. Scott Holland, D.D., Regius Professor of Divinity, Oxford; Robert E. Horton, D.D., Past President of the Congregational Union of England and Wales; W. R. Inge, D.D., Dean of St. Paul's; M. R. James, Litt. D., F.S.A., Provost of King's College, Cambridge; J. Scott Lidgett, D.D., Joint Hon. Sec. of the National Council of the Evangelical Free Churches, Joint Editor of the Contemporary Review; T. M. Lindsay, D.D., LL.D., Principal of United Free Church College, Glasgow; F. B. Meyer, D.D., Joint Hon. Sec. of the National Council of the Evangelical Free Churches; G. Campbell Morgan, D.D., Minister of Westminster Congregational Chapel, Westminster; James Hope Moulton, D.D., D.Lit., D.C.L., D.Theol., Berlin, Professor of Hellenistic Greek, Manchester University; W. Robertson Nicholl, LL.D., Editor of the British Weekly; W. P. Paterson,

catch the inspiration from seeing what we already have. Then I am sure that they will return to their charges and enlist their people in this great enterprise.

J. KILGORE.

P. E., Houston District, Texas Conference.

I wish to say that I am in hearty sympathy with the plan of Texas Methodist University to make Southern Methodist University a great university indeed and in truth. To do this it takes money and a great deal of it. Let all our subscribers, especially in Cuero District, do their utmost to pay their notes promptly when due, that the work may not be retarded, and be ready for a great opening September, 1915.

JOHN M. ALEXANDER.

P. E. Cuero District, West Texas Conference.

In spite of "wars" and "rumors of wars," in spite of commercial besetments we must press the constructive issues of Southern Methodist Methodist University to a successful finish. "A long pull, a strong pull and a pull together" and then the "goal."

O. P. KIKER.

P. E. Plainview District, Northwest West Texas Conference.

high hopes for the future. The people in a time of financial stress are in a remarkable way setting the seal of their approval upon the work we have done and we are sure we can improve upon it and that we have a future and a greater and still greater future, if only the Methodists of Texas will furnish us needed equipment in building and endowment. It is a great privilege which is ours in the providence of God—that of teaching these fine young people. May the God who gives the opportunity help us to measure up to the responsibility.

H. L. GRAY.

### SISTER J. B. McREYNOLDS IS DEAD.

I regret to inform you of the sudden death of Sister J. B. McReynolds, wife of Rev. J. B. McReynolds, our pastor at Brownfield, Texas. She died of heart failure October 6, at 11:30 a. m., and was buried Thursday, 11 a. m., at Seymour, Texas. Brother McReynolds formerly served Bomarton charge, and his wife was reared near Seymour.

L. N. LISPCOMB,

Pastor Bomarton Charge.

### AN ASSOCIATION OF AMERICAN COLLEGE PRESIDENTS.

The Council of Church Boards of Education, at the Saint Paul Conference last July, authorized the formation of an Association of American College Presidents for the purpose of co-ordinating the efforts and defining the place and function of the denominational college in the American educational system.

To perfect this organization there has just been appointed by Dr. R. L. Kelley, Chairman of the Saint Paul Conference, a committee consisting of nine representative college Presidents—Presidents J. H. Main, D. D., Grinnell College, Iowa; Hill M. Bell, Drake University, Des Moines, Iowa; T. H. McMichael, D. D., Monmouth College, Illinois; H. D. Hoover, D. D., Carthage College, Illinois; T. W. Hinit, D. D., Central College, Danville, Kentucky; Rush Rhee, D. D., Rochester University, New York; R. Watson Cooper, D. D., Upper Iowa University, Fayette, Iowa; and George R. Fallow, D. D., James Milligan University, Decatur, Illinois.

This committee will draft a constitution and by-laws for the association, determine the relationship of that body with the Council of Church Boards of Education, and the Conference of Church workers in State Universities, and will assist in preparing the program for the January Congress on Christian Education to be held in Chicago.

This Congress will represent thirteen Church Boards of Education, the Church workers of more than a score of State Universities, and over three hundred colleges and universities throughout the United States.

There has been for many years an organization of State Universities and an organization of leading secular institutions, but the hundreds of denominational colleges in America have not heretofore co-ordinated their work. The organizing of these institutions form a noteworthy epoch in the development of our educational system. The program of this Congress will be announced later.

STONEWALL ANDERSON.

If forgetfulness of the sins, and slighted grace of God in this life could only come to a lost soul in a million years of eternity in hell, that fact, during every day of that million years, would be a ray of inexpressible comfort and inspiration—that the Lethan waters of forgetfulness could be quaffed at last—but in the abode of the damned that draught can never come.

### SOUTHWESTERN'S OPENING.

The enthusiasm of students as they return to college in the autumn after the holidays or enter college for the first time certainly constitutes a rare opportunity for some one of "the wise men of Israel" to address them from the vantage ground of mature experience and bring them a message which shall cheer and warm and inspire to great effort. It is a wonderfully interesting sight to see several hundred young men and women with their bright, hopeful faces and some of them with something of an air of wonder about them as they realize that they are really where they have long dreamed of being and are standing on the threshold of a new sort of life, gathered together in a college auditorium for the opening session of the college year. For a number of years we have been availing ourselves here at Southwestern of the wisdom of some of the leaders of thought and experienced doers of things we would have said on these red letter days.

This year we had Dr. Sam R. Hay, presiding elder of the Houston District, an old student of Southwestern and a man whose ability and achievements in the work of the Church Southwestern had chosen to recognize and honor with the degree of Doctor of Divinity, conferred by our Board of Trustees at the last meeting. Dr. Hay soon had the very responsive attention of his audience and with well-told story and pithy, suggestive thought, easily and forcefully expressed, he gripped minds and hearts and held them to the close of an address that was all too short. Southwestern students and faculty will gladly hear Dr. Hay again and as often as he may favor us with his presence and words of counsel.

We are rejoicing that in spite of the war and cotton's low price we have such a large and fine student body. We are greatly cheered and have