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

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Such Utterances Are Not Wise

RECENTLY there was held in one of our Texas cities a conference of "Texas Charities and Corrections" and a number of prominent men and women were on the program for addresses. One of them from one of our Church schools was present and delivered an address on "Social Service in the South," and if the press dispatches reported him correctly he gave utterance to some statements not fraught with wisdom. These statements were published broadcast in the daily papers and we presume they are substantially correct. More than two weeks have passed since the conference and we have seen no correction of them.

"The terrible war in Europe is only an anachronism, a mere exhibition compared to the greater conflict that we are about to confront in the United States. Already we have passed into industrial strife, and it threatens to be far worse than the terrible war in Europe. The conflict in the East is a disease that has been gradually growing and it is now throwing off impurities. We are facing the problem of reconstructing the whole race. The fratricidal strife in the East is proof that Christianity has failed. Yes, it has failed, and it is not right to speak of Christianity in the face of the present turmoil. If after these 1900 years we have not been able to uproot and forever put an end to International war, what are we going to do about this greater struggle?"

Such a statement is not wise in a teacher in a Church school, much less in a minister of the gospel of Jesus Christ. It belittles the Church and brings Christianity into contempt. But, more than this, it is not true. Christianity is not responsible for the war in Europe. It did not produce it and it is not able to stop it. It is the business of Christianity to admonish, to teach, to counsel, persuade and educate in its appeals to the public and to the individual; but it has no power to enforce its behests upon the councils of nations. It can do its best to enlighten public sentiment and make itself a factor in the development of public opinion; but it can not make public rulers adopt its advice in their governmental policies. It can render unto God the things that are God's and unto Caesar the things that are Caesar's; but the rulers of nations determine great civic questions. And it is well that this is true, for Christianity is spiritual and not militant.

But even in the midst of war, Christianity is not a failure. It is working on the problem of settling war questions on the basis of International arbitration, and by and by the problem, under Christian tuition, will be solved. But the result can not be forced. It must come with the growth of sentiment. In the meantime

Christianity is doing much to alleviate the horrors of war. Its Red Cross Society is hovering around every battlefield helping the wounded and the dying; its chaplains are taking comfort to the field of strife and carnage; and the Christianity of the world is pouring its ceaseless tide of benevolence along the frontiers of France and Belgium, feeding the hungry, clothing the naked and soothing the afflicted. These ministrations were not possible before Christianity got into the heads and hearts of men and women.

Therefore to hold Christianity responsible for this war and denounce it as a failure, is not short of sacrilege and profanation. It is a well known fact the great Christian heart of the world is bleeding and sending up its lamentations to the Prince of Peace for the cessation of this war. Good Christian men are meeting each other on the field of strife and in many instances believe that they are striving to carry out the divine purpose in their unseemly struggle; while Christianity is doing its best to point out their error and to bring them to a peaceful understanding. And to say that Christianity is not to be mentioned in connection with this war almost reaches the point of blasphemy. It is bad enough now in Europe as the strife proceeds, but what would be the depth of its sorrow and desolation were there no Christianity in the world.

And to assume that we are facing an industrial strife more terrible than this awful war in Europe is an unwarranted exaggeration. True we are having some disturbances between capital and labor and now and then some unseemly collisions; but nothing to be mentioned in the presence of this fearful calamity raging in Europe. And to hold Christianity up as an utter failure in the presence of these labor disturbances is a ridiculous performance that would sound better coming from the Hay Market of Chicago or the Sand Hills of San Francisco rather than from a Christian teacher and a minister of the gospel of Jesus Christ. The only hope of keeping an amicable relation between the rich man and the laboring man is found in Christianity; and if this hope is never realized, just such lurid utterances as quoted above will be responsible for the failure. But, despite the folly of some would-be agitators, Christianity will also settle, in time, all perturbed conditions inherent in the labor problem.

"I have tried to interest Churches in the child labor movement, but I have obtained more support from labor unions for this cause than from the religious denominations." This is another misleading statement. It is known to every level-headed student of sociology that in most instances every movement for the amelioration of the child labor issue has had its

origin in Christian sentiment and often in the Church itself; and also that the Church has co-operated with every sane step in this movement. The Church has not always followed the excited voice of every rattlebrain who has appointed himself a leader and an advocate of this movement, and it is well that the Church has been able thus to discriminate. But the religious denominations have not failed to give their sanction to this movement when wisely guided, and for the most part furnished the best leaders to the movement. And the time is not distant, when under Christian tuition, this problem will be solved. But wild and reckless agitators and detractors of the Church will not accelerate the progress of this solution.

"Personally, I resent being identified with any particular religious denomination, because it limits me in the social work in which I am interested." Then, why remain in one of these denominations, eat its bread, and accept service at its hand? The Methodist Church lived and wrought its mission in each passing year, before any one of its traducers ever found fostering help in its membership, and when all such have relinquished its membership it will continue to live and help humanity.

Is the religious denomination placing any limitation upon the work of any one who is trying to help out the child labor trouble? Is it putting any embargo upon the freedom of speech of any one? No! And the proof of this negation is found in the fact that one of its members and teachers and ministers is permitted, without let or hindrance, to stand before a promiscuous audience and give unrestrained utterance to the inflammatory language against Christianity as quoted above. How much more latitude does such a man want? And if he resents being a member of such denomination because a limit is placed upon his efforts at social service, to what extent would he go were he altogether out of the denomination? Just simply because the Church is not willing to follow the leadership of such extreme views, is no evidence that it is restraining any agitator, or that Christianity is a failure. It is only an evidence that the Church has a modicum of prudence and common sense left to it, and that it can not be plunged into the maelstrom of every fad and cult that finds birth in the over-wrought enthusiasm of some excited and abnormal brain.

The Church believes in sociology. It teaches it in its schools and its ministers and laymen aid in sane social service. The General Conference made provision for the movement and thus recognized its importance. But it is a great mistake for any one man to take it upon himself to pronounce Christianity a failure and to assume that labor unions are more interested in the welfare of childhood than is the Church of Jesus Christ in which childhood

is especially fostered. Labor unions are all right in their place, but even labor unions were not possible until Christianity paved the way for them. And when it comes to humane work, no human organization is to be thought of in preference to Christianity.

All this leads us to wonder if in any of our institutions the extreme and dangerous teachings above quoted are being taught to our boys and girls? It is bad enough to have public and promiscuous audiences harangued with such things; but if they find their way into the classroom it is infinitely worse. Are they being taught that Christianity is a failure? That labor unions give greater encouragement to the progress of social reform than the religious denominations? That a man had better be out of the Church than to imagine his efforts to aid the conditions of childhood are being limited and restrained by the Church? We hope that no such tuition is being countenanced in any of our schools; but when one of the teachers of our schools is giving forth such utterances on the public platform and the papers are giving to his deliverances the widest publicity, we are led to ask these questions.

In view of such developments, we are constrained to utter these few words of protest. We need to counsel moderation to the man who feels called upon to decry Christianity and to express regret that he is a member of the religious denomination because it has no interest in his peculiar cult. Such a position smacks of Socialism. In fact that is about the method pursued by Socialists—some Socialists—in their attitude toward the Church and Christianity. And when a man goes this far afield it is time to call into use a little bit of horse sense; yes, to inquire for the old paths and confine himself more largely to the simple and earnest teachings of the gospel of Jesus Christ. That this may be the case let us devoutly pray. So mote it be! Amen and amen!

There is an opening to every man's heart if we will but find it. Somewhere within our reach there is a key that will unlock nearly any heart and that key is Love. Not many men can resist Love. Christ found it effectual. Let us keep this in mind.

Christ was not a recluse. Sometimes he would retire to the lonely mountain and spend his nights in prayer. But in the day time he was among people and about his Father's business. He even made himself familiar with men. When he saw the interest of Zacchaeus, he bade him come down out of the tree and invited himself to be the guest in that sinner's house. For the time being he made Zacchaeus his chum. And we know the result. Let the preacher cultivate men. We need to pray much, but we need to make men our chums for the gospel's sake.

The Cause Of The War

By REV. CHARLES E. JEFFERSON, D. D.

Text: "He that hath an ear, let him hear what the Spirit is saying to the Churches."—Rev. 2:7.

What is the cause of the war? It is the most important question to which any man or woman can just now turn his mind. No word has been of late so frequently on our lips as the word, Why. Men have asked one another in sad bewilderment: How does it happen that mankind has gotten into this deplorable predicament? How can you account for it that the Nations of Europe have plunged into this abyss of blood and fire? How do you explain it that Christendom should bring upon the world this indescribable, unthinkable tragedy, this desolating and heart-breaking horror?

It is a question which will not down, and every one of us is under obligation to seek an answer. We cannot say: "I do not care what the cause of it is, I only want it to stop." That is a lazy way out. We must not lay the blame on the country we happen to like the least. England lays the blame on Germany, and Germany lays the blame on Russia, and Russia lays the blame on Austria, and Austria lays the blame on Serbia. That is an easy way out—too easy. We have no right to say: "It is too horrible to talk about; please let us think of something else!" Hundreds of thousands of our fellow beings are in the fire of a great tribulation, and we ought to come close enough to the flames for them to scorch our hearts. When so many of our brothers and sisters are in agony, it is base for us to turn our backs upon them in their affliction. Moses one day saw what he thought was a bush on fire. He said: "I will turn aside and see this great sight." God spoke to him out of the fire. Shame on the man who is so stupid or selfish that he is unwilling to turn aside and ask himself why it is that a continent is blazing!

We owe it to ourselves and humanity to investigate the cause of the things that make havoc of human happiness and homes. Hundreds of men throughout the world are working day and night seeking the cause of cancer, that implacable, deadly, pitiless enemy of mankind. Unless they find out the cause of it they can never hope to cure it. Only when the cause is found is it possible to hope for victory. War is the cancer of nations. It is just now eating into the vitals of nine of them. We must, if we can, find out the root cause of it, for only thus will it be possible to prevent the recurrence of a similar catastrophe.

What do you think is the cause? Not chance. The war did not come by accident. The boy that killed an archduke in the street of Serajevo did not create this war. That crime was an episode which took place a few moments before the curtain went up. The great tragedy was staged by forces operating through many years. We are not living in a haphazard universe. Science has demonstrated that. Everything goes on according to law. Certain antecedents are followed by certain consequents. Certain causes lead to certain results, certain seeds produce certain harvests. Wherever there is matter the same laws prevail. When we look through the microscope into the depths of the world of the infinitesimal, we find that all the atoms and ions are under the dominion of principles which not one of them can escape. When we gaze through the telescope we find that all the blazing suns, and all the comets too, and all the starry systems swing round their appointed orbits according to changeless law. Everything that takes place in the heavens above, and in the earth beneath, and in the waters under the earth, comes out of something that preceded it. Events move with the precision and orderliness of a military parade. There is a law in the universe of souls. Wherever there are minds, persons, moral beings, the same laws prevail. Human history is not a Babel of confusion. Human society is not a weltering chaos. Men and institutions are all under law. Certain causes produce corresponding effects, certain seeds unfold into inevitable harvests, everywhere and always. This war is not an accident. It was caused. Of this we are certain. If there is a cause, we must find it. What is the cause?

Is it fate? Is it due to an unescapable compulsion which lies in the nature of things? Is it an iron link

in a terrible chain by which events are bound together? Did it have to come? Many men say yes. Professor Munsterberg says yes, and so does Professor Francke, and so does Professor Eucken, and so do many other men of less distinction. The idea of fate has always had a strange fascination for a certain type of mind. The human heart has long been haunted by the idea of an inexorable destiny. The pre-Christian world had, as you know, three goddesses who were called Parcae or Fates, in whose awful hands the destinies of men were held. The early astrologers thought that human life was predetermined by movement of the stars. Out of those far-off orbs of light a subtle influence sifted down, determining the characters and careers of men. But against this idea of fate the human heart has persistently rebelled. To the sanest men it has long seemed a demoralizing superstition. Shakespeare, who had one of the soundest brains God ever put inside a human skull, is always jabbing it in his dramas. Listen to Cassius in Julius Caesar:

The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings,

or listen to Edmund in King Lear: "This is the excellent foppery of the world, that, when we are sick in fortune—often the surfeit of our own behavior—we make guilty of our disasters the sun, the moon, and the stars; as if we were villains by necessity, fools by heavenly compulsion, . . . and all that we are evil in, by a divine thrusting on." Samuel Johnson expressed the conviction of the honest and unspoiled heart when he said: "I know I am free, and that is the end of it."

None of us, I presume, are fatalists in the realm of individual action, but many of us are fatalists when it comes to dealing with nations. Many men are just now talking about the inevitable clash between Slav and Teuton, the irrepressible conflict between two irreconcilable cultures. This war, they say, was bound to come. The cause of it lies in the very nature of things. The men who speak thus have not yet shaken themselves free from the entangling sophistries of the necessitarian philosophy. We Christians can never accept the idea of fate in the life either of individuals or nations. We are under bonds to hold fast to Paul's great declaration, that "God has made of one all the nations to live together on the face of the earth, and has appointed them their established seasons and the bounds of their habitation." If individuals are free, then nations are free, for nations are composed of individuals. You cannot get fate by multiplying freedom into millions. This alleged irrepressible conflict is a figment of the imagination, the creation of a bewildered and belated mind. If a Slav and a Teuton in our city should load themselves down with deadly weapons, and should begin to fire at each other in the street, it would never do for them to set up the plea that this was an irrepressible conflict, that such a brawl was bound to come. The policeman would simply hustle them off to jail, and allow them to stay there till they came to their senses. We have to patience with such foolery as that in the realm of individual conduct. We should give it no quarter in the realm of international life. It is the excellent foppery of the philosophic world. This war is not the inexorable decree of fate. It is the result of the abuse of freedom. It is due to wrong ideals and wrong choices, wrong ways of thinking and wrong ways of feeling. It never would have come had it not been brought by the foolish and wicked thinking and action of men. Let us put the responsibility where it belongs. Do not saddle it on a fanciful scapegoat called Fate.

Why did the war come? Someone suggests that possibly God had something to do with it. Perhaps war is a part of the divine order, a feature of the system which the Almighty uses in educating mankind. It seems very harsh and cruel to us, but possibly it would not seem so if we could rise to a higher standpoint, and gain a wider outlook over the centuries. Is not the world built—men ask—on the idea of struggle, and is not war simply a phase of the age-long strife, which must be accepted as God's will for us? The survival of the fittest is a divine decree, and the fittest come to their own in war. It is thus that certain persons argue. Is God the

cause, then, of this war? No! We Christians must reject that as unthinkable. Our God is the Father of Jesus Christ. His heart is a father's heart. He is infinite in tenderness, and pity, and compassion, and gentleness. He takes delight in mercy and forgiveness and kindness. He values even a sheep or a bird, much more does he value a man. He loves all men. It is his desire that all of them shall be filled with goodwill toward him and toward one another. Now war is a device for settling international disputes by killing men, young men, the strongest young men, men who are sons, brothers, husbands, fathers. You cannot kill these without killing women too, for when you kill their husbands, sons and brothers, their hearts die. They continue to exist, but they do not live. War is the most cruel, most heartless, most devilish instrument of which the human mind can conceive. Shall we say that it is the beneficent device of our Heavenly Father? Shall we say that it is his method of educating his children? Never say that! It is a lie, a monstrous lie. It is blasphemy, unpardonable blasphemy. You dare not say that! The man who says that turns his back on the revelation of God's heart in Christ. He tramples on the message of the cross. He makes the Creator of the universe a devil. He takes away all the glory and bloom of living. These three things are certain: The war did not come by chance, it is not the decree of fate, the responsibility for it can not be rolled upon God.

The blame, then, apparently, must fall on the people. But what people? Are the peoples of Europe barbarians, lustful after slaughter? No, they are all amiable, industrious, quiet and peaceable. They love peace even more than we do, for they know better the value of it. Those of us who have traveled most widely through Europe know best the virtues and graces of all these nations. The British people are charming as we all know, but the French people are not a whit less lovely. You cannot judge France by a few fops and harlots of Paris. One must get out into the smaller cities and towns to find out what the French really are. They are wondrously rich in the traits which the heart loves. The Germans are a noble and admirable people. They are not bellicose. We have millions of them in our own country, and no part of our population is more peaceable and law-abiding. The Germans in Germany—at least 65,000,000 out of the 66,000,000 of them—are as peace-loving as those living under our own flag. No one who has lived for a season in Germany and seen its beautiful home life, and enjoyed its gracious hospitality, could ever believe that this war came about because the German people wanted to fight. The Austrians also are fine. When Americans spend a summer in the Austrian Tyrol they come home saying, "The Austrians are just like ourselves!" That is the highest compliment it is possible for an American to pass on foreigners. And the Russians also are worthy of high praise. The upper classes in Russia have a cultivation and refinement equal to that found anywhere. They are not a semi-civilized horde which has made no progress since the times of Peter the Great. The masses of the peasants are, it is true, ignorant and superstitious, but they are not barbarians eager to kill. Their disposition is gentle and winsome, and Americans and Englishmen who have lived among them declare that in amiable traits they are not surpassed by any peasantry in the world. Dear, beautiful peoples of Europe! I always like best the nation I have visited last. It would be difficult to say which race is on the whole most lovable. We shall not roll the responsibility of this war upon any of them. Let us be careful in these trying days how we speak of them. It is impossible to bring a just indictment against a whole people. Let us not speak ever of the hypocritical English, or of the hysterical French, or of the conceited Germans, or of the insolent Austrians, or of the barbaric Russians, or of the semi-civilized Servians. I have overheard, sometimes, in foreign countries, disparaging remarks about Americans, and I know how such words cut like knives and burn like fire. Let us keep our tongue off of all adjectives which stab and blister. We have representatives of all these nations in our midst, and we must beware of the sin of doing their countrymen injustice and giving them needless pain. This is not a peoples' war, and the peoples are not responsible for it.

But how does it happen, then, that all these people are fighting so furiously and enthusiastically? That is because they are all fighting in self-defense. We, too, would fight with ardor under similar circumstances. If our country were attacked, the most peaceable of us would seize a

gun. The Servians were obliged to fight. When Austria lifted her mighty fist to strike, what could Servia do but fight? And when the armies of the Czar began to move toward Vienna, what could Austrians do but fight? If they do not fight, their country will be torn limb from limb. When Russia prepared to strike Austria, Germany had reason to believe that the blow would fall on her, because in time of war Austria and Germany are one. So that when the huge Russian army began to move, the Germans were compelled to rush to arms. There are only 66,000,000 Germans, and 130,000,000 Russians, and Germany is fighting for her life. She has enemies not only on her east but on her southwest. In time of war Russia and France are one, and Germany had to strike France to escape being stabbed in the back while she was meeting the attack of her mighty eastern neighbor. There is not a soldier in the German army who does not believe he is fighting in defense of his fatherland. But France also is fighting in self-defense. She has received repeated admonitions as to what the next war between her and Germany would bring. Two years ago a member of the German General Staff informed the world in print that in the next war "France must be so completely crushed that she can never again come across Germany's path." Do you wonder that Frenchmen are fighting with desperation? But England is also fighting in self-defense. It is to be regretted that when Sir Edward Grey stated to the House of Commons the reasons why England must go into the war, he did not frankly present all the reasons. He named only two when he should have given three. The one he omitted is the deepest of all. England is in the war primarily because she had to defend herself. She could not in safety allow Germany to take possession of the coast of Belgium and the coast of France and plant her huge guns within a few miles of the English shore. Belgium is a shield which England holds over her heart to ward off a fatal shot from her continental foe. Mr. Churchill has frankly stated, since the war began, that the life of the British Empire is at stake. Every Britisher is fighting, then, in defense of his country. Even Russia feels that she is fighting in self-defense. At the very beginning, her Secretary of Foreign Affairs, Mr. Sazanof, declared that it was a question of life or death for Russia whether Austria should be allowed to go on and crush Servia under her heel. Russia has a double motive for fighting. She is fighting for herself and also for others. She is fighting for the rights of a little country, which, when it had been bled white by two awful wars, was suddenly attacked by an empire fifteen times its size. You cannot wonder then that all these peoples are fighting. They fight not because they are barbarians or because they love war, but because they have been swept into war by forces which they were powerless to resist.

If it is not a peoples' war, it is possibly an Emperors' war. This is a claim confidently put forth. We are repeatedly informed that this is a dynastic war. The blame must be laid at the doors of the Hapsburgs and the Romanoffs and the Hohenzollerns. The war is the fruit of imperial ambitions. But is it? Which of the Emperors is guilty? Certainly not Franz-Joseph, an old man of eighty-four, tottering on the edge of the grave, a man whose wife and children met violent deaths, and whom no sorrow has spared, and whose one supreme desire, as he himself declared in his manifesto issued to his people at the outbreak of the war, was to spend the closing years of his life in peace. A man of eighty-four, broken by years and sorrows, is not likely to be consumed by dynastic ambitions. Where shall we look for the culprit? Hardly in Russia. Study the face of Nicholas II. It is not the face of a warrior. It is the face rather of an artist or a poet. Remember that it was he who, impressed by the argument of Jean de Bloch, called the first Hague conference some fifteen years ago, hoping that the nations might agree on a reduction in armaments. Read his last telegram to his cousin, the King of England, in which he declared that he had done everything in his power to avert the war. Surely this is not a man who wanted to deluge Europe in blood, or who is to be held responsible for what is going on.

It would seem, then, that the criminal lives in Potsdam. He is the Kaiser. This is the conclusion which many Americans have arrived at. It is not surprising that they think as they do. There are numerous facts which have forced them to their decision. For many years the Kaiser has shown a fondness for having his photograph taken in a spiked helmet, and an army overcoat, with his breast covered with military decorations. He has

occasionally in his speeches rattled his sword in a way which has given his neighbors a great scare. He has taken evident delight in being the head of the mightiest army which was ever organized, and the chief of the second mightiest navy that ever sailed the seas. Moreover, it was he who, when Austria issued her brutal ultimatum to Servia, declared through his ministers that no international conference could deal with the problem, and that Austria must be given a free hand in dealing with her troublesome neighbor. Finally it was he who declared war on Russia simply because that country was mobilizing. These five facts are not controverted by anybody, and they have led tens of thousands to hold the Kaiser responsible for the war.

But there are other facts which must be taken into account if we are to arrive at an equitable judgment. The Kaiser has from the beginning of his reign to the present hour declared himself a loyal friend of peace. He has repeatedly said that his supreme ambition is to have Germany take her rightful place in the world by the method of peaceful rivalry with her neighbors. One of his most memorable declarations is this: "If the peace of Europe lay in my hand, I should take good care that it should never be disturbed." Last July he sent one of his chaplains to attend the Church Peace Conference at Constance, and urged all theological students throughout Germany to do the same. His critics may say: "Ah, these are words!" But he has backed up his words with deeds. He had been on the throne for twenty-six years and up to the first of last August he maintained peace with all the world. There has been more than one occasion on which it would have been easy to find a pretext for fighting, and on which some of his counselors have urged him to draw the sword, but he steadfastly resisted all such temptations, and nobly kept the peace. It might be said that this was nothing more than a shrewd diplomacy, and that the only reason why he has never fought before now was because that never before now was Germany altogether ready. But the fact remains that Germany for twenty-six years has maintained the peace, account for it as you may, and this fact is attended by a second fact, that the men who have come the nearest to the Kaiser have, whether Germans or Americans, been convinced that he is a true and steadfast friend of peace. No Americans, so far as I know, who have gotten close to the Kaiser, believe that he is an ogre, or a monster, or a heartless, conscienceless Napoleon, or a diabolical spider weaving his fatal web around the Nations of Europe. They have found him an affable, versatile, gifted and noble-minded man, interested in music, art and literature, full of fine feeling, with a soul dedicated to lofty ends. Mr. Alfred H. Fried, a winner of one of the Nobel prizes, after a careful study of the Kaiser's words and acts through twenty-five years, came to the conclusion that his rightful name is not War Lord, but Peace Lord of Europe. And Mr. Norman Angell, one of the most distinguished of our American peace workers, wrote a few years ago that those who consider the Kaiser a disturber of the peace of the world are speaking in ignorance of the character of the man. Before the present war began, the Kaiser's name was in the list of candidates for the Nobel peace prize of the current year, indicating how widespread in informed circles has been the impression that the Kaiser is a power for peace.

"The sword has been forced into my hands," so he said as he started his armies against Russia and France. He went into the war, he said, with profound regret. It pained him—so he asserted—to have the ancient friendship between Germany and Russia broken, and to find himself in arms against a nation so closely related to Germany as England. The entire German Nation accepts these words as true. They stand by their Emperor with a unanimity which is almost unique in the history of the Nations. The great men of Germany without a conspicuous exception believe that this war was forced upon the Kaiser, and that he entered upon it because there was no honorable escape. All the scientists from Haeckel down, and all the philosophers from Eucken down, and all the theologians from Harnack down, believe just that. These are facts which must be faced by those desiring to arrive at the truth. We are inclined to ascribe to the Kaiser more power than any individual man is possessed of. It is absurd to think that a war of such vast dimensions could be caused by one man only. It would be horrible to believe that we are living in a universe in which one man by a solitary act can hurl the whole world into a pit of fire. A Servian

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boy was the occasion and not the cause of the war between Austria and Serbia, and so the Kaiser was the occasion but not the cause of the war between Germany and Russia. The war was brought on by thousands of men working through thousands of days. We must find a cause large enough to account for the effect.

In what direction, then, shall we look for an answer to our question? It has been suggested many times that the root of the trouble lies in racial antipathies, and commercial rivalries, and religious differences. There is no doubt that all these exist. They are dangerous elements in the world's life, and are provocative of many troubles. But they did not cause the present war. These forces have in former times led to war, but they are not responsible for this one. All these mischief-making tendencies could have been checked and directed into the paths of peace by men of the right temper, working under a right policy. It is not a war in which religion cuts any figure. The Protestants of England are fighting by the side of the Free Thinkers of France, and the Catholics of France are shoulder to shoulder with the devotees of the Orthodox Greek Church. The bitterest things which are being said are said by Protestant Germans against Protestant Englishmen, and by Protestant Englishmen against Protestant Germans. Religious beliefs do not count for much in this war. Nor do racial antagonisms. It is preposterous to call it a conflict between the Teuton and the Slav. Englishmen are not Slavs, neither are Frenchmen, and yet Slavs and Englishmen and Frenchmen are bound together as by hoops of steel. Austria-Hungary has millions of Slavs and yet those Slavs are fighting against Russia. Racial antagonisms have produced other wars, but not this one. As for commercial rivalry, there is only one such rivalry sufficiently fierce to be thought of for a moment as a possible cause of war, and that is between England and Germany. If that was the cause of the war how did it happen that England came in at the end of the procession? She did not enter the contest until all Europe was ablaze. Commercial rivalries produce irritation and lead sometimes to international complications, but they cannot be held responsible for the present tragedy.

Six alleged causes have now been weighed in the balances and found wanting. Let me state what, in my judgment, is the fundamental cause. The war is the result of a false philosophy of national life, a philosophy which maintains that the foundation of all power is physical force, and that greatness is to be computed in terms of brute strength. It is a barbaric philosophy which has been driven from one field to another because of the havoc it wrought, and we now see its operations in a realm in which it is working its ruin on a scale vast and appalling. Out of this philosophy there develops a policy—the policy of armed peace, the policy which bases peace on the fear which is inspired by deadly weapons. The policy was long tried in the realm of individual life. Men went daily armed to the teeth to protect themselves against one another. The practice led to interminable brawls, and feuds, and duels, until at last it was given up. Only rowdies now carry knives and guns. The policy was then adopted by cities. Cities preserved the peace by arming themselves. Every city had its wall, its moat, its drawbridges. Its armed forces were always held in leash ready for either defense or attack. The history of those days is a disgusting record of deadly rivalries, rapine and slaughter. The policy was at last banished from the realm of interurban life. Cities situated within narrow limits bound themselves together into leagues, and numerous small States took their place on the European map. These provinces adopted, however, the policy of armed peace, and the result was constant jealousies and bickerings and frequent bloody collisions. The little States grew sick at last of the exhausting strife and rolled themselves into great States which became known as world powers. But the old policy of armed peace which the common sense of men had banished from the realm of individual, and interurban, and interprovincial life, was retained in the realm of international life. Men knew that little States could not wisely adopt it, but they supposed that large States could. They banished it from the administration of little powers, and retained it in the scheme of the great powers. The result is a great war. The war has come out of a false policy, and the false policy came out of a false philosophy. We are to seek, then, the cause of the present horror in the realm of ideas. It is sometimes asserted that it does not make any difference what you believe. The fact is that everything

depends on what you believe. When men believe the truth, it is well with the world. When they believe error, darkness falls on the lands.

Let us look a moment at this philosophy. The modern name of it is militarism. Militarism has a creed with three articles. Article one asserts that war is a good thing. It has brought many blessings in the past. It will bring many more in the future. It is indispensable for national well-being. Without war the virile virtues gradually decay, and the moral fiber of nations rots. This is the plain teaching of all modern militarists from von Moltke to von Bernhardi. Article second is a necessary deduction from the first. Since war is good and indispensable, and sure to come, because it lies in the structure of the great world plan, therefore the supreme duty of a nation is to be ready for it. Equip yourselves with all the necessary apparatus. You must lay in an enormous stock of guns and ammunition. You must have the latest weapons. Old weapons are valueless. You must buy the costliest of them, for only these are effective when the day of battle comes. No matter what the cost is the nation must submit to it, even if it is compelled to mortgage the resources of generations yet unborn. But weapons are of no value unless men know how to use them. These modern instruments of blood are complicated, and they require a deal of practice. Therefore great masses of men must spend their life in drilling. They must practice constantly war games on the sea and on the land and in the air, for "Preparedness" is the one golden motto of a nation. The third article of the creed is that army and naval officials constitute a superior caste. They are the anointed custodians of the nation's honor, the divine guardians of the nation's treasures, the saviors of the nation's life. Therefore they are the safest counselors of diplomats, and the wisest advisers of presidents and kings. The whole doctrine is tersely put by a rear-admiral in our navy in an article published by him shortly before the opening of this war. The gist of his argument is as follows: The influence of an ambassador of any nation depends on the number and size of the guns behind him. It is by means of guns that a nation exerts pressure on its neighbors. This brings the naval officer into the realm of international diplomacy. He must stand by the side of the civil diplomat and assist him in his work. Indeed, he is the better man of the two because of his superior training and his longer term of office, and, therefore, the officers of the United States navy are the only body of men on whom our Republic can continuously and safely rely. This is a very frank and modest statement of a militarist who is sure of the divine mission of the navy. Not all officers in our army and navy are militarists. Many of them, however, are, and the creed which they hold is the creed held by militarists the world over: War is good, be ready, and leave the direction of international business to us!

This is the creed of modern Europe. All the great nations have been brought little by little under the control of the General Staff. Every great potentate in Europe has had generals and admirals tagging at his heels. The war was born in the military oligarchies by which the rulers of Europe are hedged in. You cannot understand the diplomacy of Austria by making the acquaintance of Franz-Joseph. You must know Berchtold and Tisza, and above all Hoesendorf and his staff! You cannot account for the diplomacy of Russia by studying the man who calls himself the autocrat of all the Russias. The Czar is held tight in the hands of a bureaucracy which holds all Russia in its grip, and to find the real rulers of Russia you must go to the grand dukes and the counts and especially to Grand Duke Nicholas Nicolaievitch and his staff! You will never understand the diplomacy of Germany until you get acquainted with Schellendorf and Frebonius, with von Bernhardi and von Koester, with Edelsheim and von Moltke, and von Tirpitz, and the other giants who stand round the Kaiser night and day. There are influential, able men in Germany beside the Kaiser. You must take into account that virile, ambitious, pushing crowd of thirty-one thousand officers of the German peace army, many of whom have for years amused themselves by gossiping about the joy of dictating terms of peace in Westminster Abbey, and by drinking toasts "to the Day" when the glory of Great Britain should be laid in the dust.

Germany has been brought more and more under the dominion of the General Staff, but German militarism is not the only militarism in Europe, nor is it the oldest. There is a French militarism, very cocky, arro-

gant and brutal, as we all saw during the Dreyfus trial. There is a Russian militarism, very cocky, arrogant and brutal, as we had a chance to see in the Russo-Japanese war, when a gang of Russian robbers tried to steal Manchuria. There is a militarism in England, very cocky, arrogant and brutal, as the world saw a few years ago when Great Britain stole two South African Republics. Militarism, wherever you find it, is cocky, arrogant and brutal. It is everywhere and always the deadly and implacable enemy of mankind.

One of its fundamental principles is, "Strike first, and strike hard." That is the law of all militarists, and that, you observe, is the law of the jungle, it is the creed of the tiger. The tiger always leaps with the swiftness of lightning. Its victim must be crushed in the first attack. Militarism goes back to the jungle for its models. If you are settling disputes by reason you can take time to consider and sift and weigh; if you are settling disputes by guns you must be quick as a tiger. There is no time for reason. One of the most appalling features of the opening of the war was the lack of time to consider. Of the one hundred and fifty-nine telegrams and notes in the English White Papers, the one of greatest pathos is that of Sir Edward Grey to Sir Edward Goschen on August 1: "I still believe that it might be possible to secure peace if only a little respite in time can be gained." Time was the one thing essential, and alas! there was no time to be gotten. The cavalymen were all on their horses, and in an instant they were over the border. You have seen horses dash out of the engine house when the fire alarm struck. With just such swiftness dashed the armies of Europe into the arena of war. We are ready! That was the shout that went from mouth to mouth around the whole circle of Nations. For forty years they had been preparing, standing each one in shining armor, and when the crisis came there was no possibility of delay. For a generation the genius and the wealth of the Nations had been expended on the apparatus of war. They had all prepared for war, and it came. It came easily. It came in spite of the efforts of the diplomats to hold it off. The machinery of peace had secured but scant attention, and it broke down under the strain of the fatal hour. The messengers of peace were just a little late all the way round the circle because the horses of war were on a gallop. One cannot read the White Papers of the various countries without being impressed by the fact that none of the ambassadors wanted this war. They were dragged into it because all the Nations were lashed tight to their guns. When once the great masses of steel began to move, their momentum was irresistible. From that instant Europe began to be ground to powder by the armaments she had created for preserving peace.

An awful crime has been committed against humanity. This crime has gone on through many years. This war is retribution. It is the awful price which Nations pay for doing wrong. All false principles have in their retributive forces which when the time is ripe, explode, working immeasurable, unimaginable destruction. When the word came that war was at last inevitable, some of us who had studied recent European history most carefully, and who knew best what such a war as this would involve, felt our strength going from us. We sat down horrified, stunned and dazed. Some of us could scarcely sleep. It all seemed like a hideous dream. It was all so needless, so foolish, so inexcusable, so crazy, that the soul cried out, "It cannot be, it must not be!" This feeling of horror was then swallowed up by the sense of helplessness, sheer, absolute, agonizing helplessness. There was no deliverance to be found in any quarter. We turned to the right and there was no deliverer there; to the left and he was not there. We went forward in search of some one strong enough to stay the plague, but we could not find him; we went backward and he was not there. There was no tribunal on the earth with authority that was adequate. There was no potentate in Church or State strong enough to lay on the wild-dashing Nations a restraining hand. There at The Hague stood the beautiful palace of peace, its gates closed and its oracles dumb. Beautiful white blossom of the world's hope, all shriveled in the hot breath of the coming storm! We turned to the heavens and there was no help there. God's arm seemed to be shortened so that he could not save, his ear seemed to be dull so that he could not hear. It is an awful experience to stand face to face with a world-wide calamity and feel that man cannot save and that God himself is impotent. There is a point be-

yond which the divine mercy does not act. For instance, a man is a thousand steps from the edge of a precipice. He walks steadily toward it. At every step in all the thousand steps he is free. He can turn back, or he can turn to the right or to the left, but if he takes the thousand and first step he is gone! Man cannot save him, God will not. We never pray that a man may not fall after he has begun to fall. A man is on the Niagara River, several thousand yards above the falls—he has two stout arms and two strong oars. He drifts down the stream. At every moment up to a definite point, he can turn, if he chooses, to the shore. But he allows himself to drift six inches beyond that fatal point, and he is doomed. Man cannot save him, God will not. At a certain instant he passes beyond the realm of freedom and enters into the realm of coercion. That is why the Bible says that it is an awful thing to fall into the hands of the living God—if you are doing wrong. We are in his hands all the time, but when we sin beyond a certain point, we fall into his hands in a different way. On the first of August, 1914, Europe fell into the hands of the living God!

Whatsoever a Nation sows that shall it also reap. We sold slaves once in this country. Negro women were torn from their husbands and children, and good men stood by looking on unconcerned. Year after year the atrocity went on, and it seemed as though it might go on forever. Poor black woman, she could not protect herself, and there was no one else to protect her. And so one day there came a war. Nobody wanted it. It came. Lincoln tried to end it, but he could not. He tried again and again and failed, and then at last the meaning of the war flashed upon him, and he bowed down his great soul before the Ruler of the world, saying, "If every drop of blood drawn by the lash must be paid for by blood drawn by the sword, even then we must say the judgments of the Lord are true and righteous altogether." A distinguished American statesman long ago declared after pondering the villainies of slavery, "I tremble for my country when I reflect that God is just." Many a time in recent years have I trembled for Europe at the thought that God is just. When I have seen German women hitched up with dogs drawing carts through the streets of German cities while their sons were drilling; and when I have seen the miserable poverty of the Italian peasants, having little in their homes though they work industriously under one of the softest of skies, and in one of the most fertile of soils, the product of their industry being consumed by the army; and when I have looked into the hovels of the Russian peasants and have seen that nearly everything had been taken off the peasant's table, and nearly everything off the peasant's back in order that it might feed the army; and when I have stood at Ellis Island and watched the incoming tide of Europe's poor, many of them trampled all out of shape under the heels of the war lords of their native lands, I have been absolutely certain that Europe would some day stand at God's judgment bar and render an account for its inhumanity. You can put a soldier on the back of every peasant grubbing in the fields. Poor peasant, he cannot help himself. You can increase the burden on him until his back is bent, and the light goes out of his eyes, and the hope dies out of his heart, but you must settle some day with God! That is what Europe is now doing—she is settling with God. You have seen a wonderful thing. You have seen the Almighty God cast a whole continent into hell.

Militarism is the absolute negation of Christianity. The one exhibits a mailed fist, the other shows you a hand that is pierced. The one carries a big stick, the other carries the cross on which the Prince of Glory died. The one declares that might makes right, the other affirms that right makes might. The one says that the foundation of all things is force, the other says that the foundation of all things is love. Militarism is materialism in its deadliest manifestation. It is atheism in its most brutal and blatant incarnation. It is the enemy of God and man. It must be overthrown. Every nation which becomes its devotee is doomed. Militaristic nations are broken to pieces like potter's vessels. So did the Almighty break Nineveh and Babylon, Persia, and Greece, and Rome, and so unless they repent will he break in fragments the so-called great powers of Europe. He will, if necessary, convert the capitals of our modern world into dust heaps like those of Thebes and Memphis, and begin the world anew. He will overturn and overturn, until he whose right it is, shall reign. He that hath an ear, let him hear what the Spirit is saying to the Churches—and to the Nations!

THE NEW THEOLOGY.

The Atonement.

By Rev. J. E. Harrison, D.D.

New Theology lays down its theories, irrespective of and independent of the Holy Scriptures and proceeds to reconstruct theological teaching conformably to these theories. These theories and this teaching do not need to be backed up by Scripture, because the men who wrote the Scriptures didn't know the truth and even Christ was mistaken in some things.

New Theology says: "Salvation cannot come to us through the infliction upon some one else the penalties or judicial sufferings deserved by us."

Again: "New Theology teaches that the penalty of sin consists in the natural consequences of sin."

A man who is selfish becomes more selfish. That's the only penalty coming to him. Christ cannot suffer that penalty, because he is not selfish at all. We can readily accept the teaching that Christ cannot save a selfish person by becoming actually selfish himself. The Scriptures declare that God "hath made him to be sin for us who knew no sin."

Again: "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor that he by the grace of God should taste death for every man."

Now if the penalty of sin is the natural consequence of sin and the only penalty to the sin of selfishness is to become more selfish, Christ has no part in it and there can be no atonement for sin. But where does New Theology get this great discovery? Surely not out of the Scriptures.

Substitution in a sacrificial sense means to New Theology the actual suffering of the very identical penalties for all sins. This is nowhere taught in the Bible; and since the penalty is lodged by New Theology in the natural consequences it is unthinkable that Christ should suffer in that sense for the sins of the world.

Scripture says: "Who his own self bare our sins in his own body on the tree."

It must be then that the New Theology theory concerning the penalty for sin is far short of adequacy. It is a fact that selfish man grows more selfish. That is not the penalty for sin so much as it is the growing dominion of sin over the person. It is a well known fact that the natural consequences of sin do not stop with the actual sinner. There are sins which continue in their natural consequences to children's children and these consequences are not estopped by subsequent holy living. We know that sometimes infants suffer the natural penalty for the sin of some grandparent.

New Theology makes its startling mistake in the following: "What the theologians call original sin the New Theology does not believe in."

Again: "The New Theology puts aside, as essentially pagan, the old doctrine of original sin. There is no such thing as inherited sin."

There is no sin except actual sin, according to these statements, and "sin is a kind of self-love." But Methodism believes "original sin" * * * is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness and of his own nature inclined to evil and that continually."

John the Baptist declared: "Behold the Lamb of God that taketh away the sin of the world."

Scripture says: "Christ was once offered to bear the sins of many."

Again: "Christ, who through the eternal Spirit, offered himself without spot to God."

Again: "By his own blood he entered in once into the holy place, having obtained eternal redemption for us."

The result of the Adamic transgression is the carnal mind in every son and daughter of Adam. "The carnal mind is enmity against God; for it is not subject to the law of God, neither, indeed, can be."

Atonement must give mankind relief from that great disability. Jesus came to do that. He brings preventive grace. That grace came with the first promise to Adam and Eve.

If we follow the teachings of New Theology concerning the atonement we do not need our Bibles. We can teach the New Theology a great deal better without consulting the Scriptures, because the Bible will be against us.

I have been asked what started me writing these articles. The questioner did not read my first article in which I said: "I entered the lecture-room where a class of young Methodist preachers were being urged to leave the Old Theology and take up the New Theology. The man who was insisting on this change is not a Methodist." That is my reason for writing these articles.

San Antonio, Texas.

Notes from The Field

Lavernia.

I have just completed my first round on the Lavernia Circuit, on my second year. The people have been very nice. We have had two poundings—one from the people of Lavernia, and the other from Sutherland Springs. We are beginning to work and pray for great revivals this year. We need them very badly. We have good congregations at most all our appointments, and the people hear the Word gladly. We have three Sunday Schools, and each of them is doing good work. All indications are that the work is on the up-grade. Brethren, pray for us.—J. P. Chambers, Nov. 24.

Krum.

We serve a loyal people at Krum and Sidell. Our collections will be a little short. This is due to change made last year and our people of the new arrangement had not a fair understanding at the start. The salary is practically up, being a raise over last year's salary. Have two Leagues doing fine work, both at Krum. Our Senior League is just starting off fine. With eighty-one additions to the Church, we are rejoicing. The next year is a promising one. Whoever comes to Krum and Sidell will have a great field for good.—L. D. Shawver, P. C.

Plainview Station.

We are closing out another good year at Plainview Station the metropolis of the Plains. We now have 1002 members. During the two years of our pastorate in this little city of about 5000 souls we have had 375 conversions, 400 additions to the Church, with a net gain of 250 members; twenty-six children have been baptized. Our Sunday School has increased about 250, giving us an enrollment at present of 1250, with forty officers and teachers. Have raised for all purposes cash and interest-bearing notes \$125,000. We will go to conference with a clean record. The preacher who is to come to this station next year will find one of the largest congregations for a town of this size in all the Connection.—Gus Barnes.

Woodson.

Having been here for three years and no word being given to the Advocate as to the situation we must mention one thing peculiar of the situation in the town. There has not been a Methodist family living in the town for nearly two years. None even near the town. Yet we are the only Church that has preaching in the town. There are two congregations of the Disciples—Progressive and Firm Foundation. At the present time there are four or five individuals living here that are real Methodists. Some day Methodism will have her own here, if we only had a church building. The people have been exceedingly good to the preacher and his family. At all the points out of town our Church is well established. Some of the best people that any country ever had live here. Our membership is a very loyal one and doing exceedingly well for the chances they have had. The presiding elder, Brother J. G. Miller, has the situation well in hand. He spent a week with us during the late summer visiting every point on the charge save one and has since been there. His preaching was up to the high water mark. The people were exceedingly well pleased and wonderfully blessed through his ministry. To the preacher he was very pleasant and a most companionable fellow-worker. I shall never forget the same. We go up to the conference with a clear conscience, and a warm place with a clear Methodist pastor. They have always been good to me. Brothers Meadow, at Throckmorton, and Clark, at Albany, have been exceedingly good to me during our three years here. Now as we go to receive our appointments may we all so feel towards each other. The charge over which we have been the overseer is one of the best circuits in the conference. Have had a good increase in all lines since we came. We love the people. May God in his goodness and mercy bless them.

Oenaville Circuit.

We were very glad when the appointments were read out for another year at the recent session of the Central Texas Conference at Hillsboro, and we were re-assigned to the Oenaville Circuit. The work of the past year here with these good people had caused us to fall very much in love with them. Almost every kindness possible had been shown us. We had been continually pounded all the year. There have not come any poundings since we returned, but we do not think this to be significant of anything. The weather has been bad almost continually since we returned from conference. We met with a very hearty welcome on our return. This surely does make a pastor feel good, and that he is appreciated to some extent at least. We had a great year last year, but are expecting a greater one this present one. It took us most of the past year to get real well acquainted, so now we are ready for business in dead earnest. We held six revivals on the work last year, resulting in about sixty-five conversions; also organized two new Churches and one Sunday School. There is a slight change in the circuit this year. As just stated above, according to the number of revivals held, there were six appointments in the circuit of last year. This year we lose three of them—Taylor's Valley, Three Forks and

Little River—but get Heidenheimer in the place of them, so we only have four appointments this year. Heidenheimer is a good, strong Church. Owing to the very unfavorable weather we have only visited this place once, but we met with a very warm welcome. We went down there on the Santa Fe from Temple one afternoon and went to the Heidenheimer State Bank, where we met Brother T. H. (better known as Tom) Heard, President of said bank. We also met his wife, who has the appearance of a very splendid lady. We motored over with them to their beautiful country home. We also met with a few other of the people while there, but had to hurry on back to the station to catch the train. With such a noble band of people as we have found all over the work, we can but expect a great year. We should like to call all of them by name, but time and space forbid. We are within one of the best districts of the conference, and all of the preachers of the Georgetown District, at least, think we have the best presiding elder in the Connection. We expect to place a copy of the Discipline in the hands of each family, also secure them as subscribers of the Advocate. We secured several new subscribers last year, but expect to do better still this one. We are planning to have one or two of our revivals this winter or in the early spring. We have already made arrangements for help in them. Pray for us that we may have a great year. Success to the dear old Advocate and its noble editor.—E. S. Cook, P. C.

Sagamore and Sycamore.

We have already had our pounding since conference. It occurred on the evening of the second day after we returned from conference, when twenty-five or thirty of our people at Sagamore Hill came in a body to the home of this preacher, bringing all sorts of good things to eat. Thus in a material way expressing their appreciation of the pastor and his family. They were a jolly crowd and were on the front gallery before we knew they were on the place. After spending awhile, all of us having a good time in the meantime discussing various plans and purposes for the coming year, Brother W. H. Conn, the President of the Board of Stewards, called them to prayer and prayed for God's blessings for the year. We served this place and Handley last year, and by the help of God and the people, organized a Church with twenty-three members and built a nice little church here. The powers that be saw fit to cut Handley off at the last conference, and leave us here, with Sycamore Heights added, a station between here and Ft. Worth, with no organization, but where we hope to organize and build a church during the year. We had our first service in the new Church the second Sunday in August and at that time organized a Sunday School with forty-two members which has increased to more than one hundred, and the membership of the Church to forty-seven. This at present is the number on roll in our pastoral charge. Our number is small but a more courageous and loyal little band can hardly be found anywhere. We have never had quite so few on a charge, but we are trying to have the faith of one of old who said: "Lord, it is nothing with thee to help, whether there be many, or with them that hath no power." And with this help and the faithful, cheerful little band who brought us these good things and much good cheer and others whom the Lord will raise up, we thank God and take courage.—C. A. Evans, P. C.

Las Cruces, N. M.

A union revival meeting was held in the Methodist Church in this city, conducted by Coale and Huston, the well known Texas Evangelists. Las Cruces is a progressive Southwestern town with a population of 4000, eighty per cent of which is Roman Catholic. There are three Protestant Churches—Baptist, Presbyterian, Methodist. (The Episcopalians have recently consecrated a small chapel, but do not hold regular services.) The combined membership is about 450. The fact that this is predominantly a Catholic town, together with the fact that there is no crystallized Christian sentiment as in older Eastern and Southern towns, makes it difficult to hold a revival here, especially one accompanied by the old-fashioned Methodist methods employed by Coale and Huston. Despite the fact that we had only five days' notice in which to prepare for the meeting its results exceeded the most sanguine hopes of the most earnest believer and worker. We mention first the community effects. The impact of Protestantism as a united force was felt on the community as never before. Business men attended these services whom we pastors have never seen inside of a church before. Some Roman Catholics attended. Last Sunday morning three former Catholics took the vows of the Church, one of the significant fruits of this meeting. Several business houses and two pool halls closed their doors during the hour of the morning services the last week of the meeting. When this was proposed by Brother Coale it was pronounced impossible by some and when the Convassing Committee announced its report these "heal their peace." They were exceedingly surprised at the result. The benefits each Church received no man can tell. About seventy-five signed cards indicating their acceptance of Christ as personal Savior. Of these at least fifty will be new members. Twenty-five will be new members. Twenty-five will join the

Methodist Church. How many Church members had their dead faith revived, how many had their spiritual life deepened, how many backsliders were reclaimed we had no way of numbering. The deeply spiritual sermons on the Spirit-filled and Spirit-led life preached by Brother Coale at the morning services made better Christians out of every one who heard them. At the closing consecration service two young men, bright and promising, dedicated themselves to the ministry, and five young ladies offered themselves for foreign missionary work. One of these is a trained nurse and a leader among the Presbyterian young people. It would be a blessing to every Church and community in New Mexico that could secure the services of Coale and Huston. They are spiritual men and put their heart into the meeting from the very moment of their arrival until the benediction of the closing service. They do not use any of the methods that have created a prejudice against the professional evangelist. Brother Coale preaches the doctrines of our fathers, the truths of the Bible, with a fervor and a force that appeal to and convince the unsaved. The local paper characterized him as the business man's preacher because of his unusual ability in applying the truths of Scripture to the conditions of the modern man. He preaches against practical sins and that, too, with the fearlessness of Amos. Brother Huston is a rare singer. Unlike much singing in our churches, every word he utters can be understood for he sings for the glory of God and not his own vain-glory.—C. K. Campbell.

Birmingham, Ala.

I don't know whether it was a misprint, or that I have a "double," but I was not introduced to the conference at Hillsboro. Some of my friends may think I have slipped back, got my name in print, and then disappeared. No, no; I disappeared from Texas some years back, and have not reappeared there since. But the same old boy that took his public and private "skinny" in the University movement, and in one certain other flurry, alias heresy hunt, and for other reasons, despite all losses of cuticle, is still alive. I see that one of the last to shy a stone at me "has returned whence he came," so I am at least consoled by my own powers of stickability. I may say that I was recently introduced to an Annual Conference, and one that knows how to treat a stranger in a strange land. I thought the Holston received me well, but the presence of a few old schoolmates in North Alabama seemed to make my reception at Sylacauga a little warmer. Whatever the faults of some "higher up," with reference to Vanderbilt, I am ever ready to throw my hat in the ring for the preacher boys I knew there. As a body they were the equal, in faith and fidelity, to any Annual Conference I ever saw, and my tracks can now be found in seven of them. From one of these old schoolmates I got a hint recently and now I am holder of two appointments. At one place I have a full-fledged "station," with five or six classes to meet daily from Monday till Friday. The other is an orthodox circuit—two coal mine camps and two old-fashioned country churches. Such is the excellence of traffic arrangements here that I can go by rail, by electric car, auto, or on foot, to my appointments. I go from ten to twenty miles on the average, to each appointment, and live in "my own hired house." Times are a little strenuous, but I am trying to keep step. I carry a Bible and "sermons" in my grip, of course, also school books and examination papers and other things pertaining to my charges. The war gives us glaring headlines and bawling newshoys, but Birmingham keeps hoping for better times. Maybe we'll sell our cotton, maybe ship out coal and iron to the warring factions, and so hope springs eternally. We Methodists have reset our teeth, and now have out committees for collecting on pledges to our new college building. Alabama did not get the university, but she sent two men to help make up the faculty, so we are in line—front line. I meet people here who knew many that I met in the West, and one of them, Brother I. K. Waller, was in Oklahoma with me. So, if I ever complete the grand circuit back to Texas and I have learned to look for many surprises, I shall bring up at the post feeling like a "much traveled boss." If that fellow whom you introduced at Hillsboro was not my ghost, I'd like to hear from him. The James boys have caused me to answer many a question, but this is the first time one seemed to get back almost to my old home, and with my name.—J. L. James.

LETTER FROM ALABAMA.

Rev. M. H. Wells.

The forty-fifth session of the North Alabama Conference has gone to record. It was noted for conservatism and harmony. The chronic belligerents had a good spell on them and hence peace. The weather was perfect and hospitality lavish. By reason of the universal pre-ure the collections were a little shy. A very delicate situation confronted some pastors. While the benevolences were short they insisted on paying the pastors in full. Naturally the pastor dreaded criticism. Bishop Denny gained on the confidence of the brethren to the last. Comparatively few changes were made in the appointments, because the good Bishop had to hear a valid reason for suggested change. For once the kicking contingent was ignored. The disgruntled layman must carry his burden one more year. Fortunately for all concerned one Bishop knows there are two sides to every question. As I see them these appointments were made largely on the suggestion of the presiding elders. If any brother kicks they can't say, "the

Bishop did it." For once I can't locate any flagrant misfits. Of course there are some very singular adjustments. The plan of grading is upset. But when we remember that these things are done by the humans it may seem naughty to be looking for spots on the sun and blemishes on the pleades.

We sat up and took notice when your good Dr. Watts suggested that our Church was crowded at the top. More big preachers than big places. The per contra has been voluminous and persistent. As noted above, there are some flagrant inequalities in the assignments. There are first-class preachers in very small places, and some in high places who could not pass an examination for promotion to a fourth grade in our public schools. The high school children detect many grammatical and other errors in much of the preaching done. While some preachers have been ruined by "much learning," I am still in sympathy with the demand for an educated ministry. With an academic training I tried for four years to meet demands. Having graduated in conference I went to a first-class university for another diploma. In all the after years I have never for a moment regretted the time thus spent. From my father I inherited an ambition for thorough equipment for any business or profession. It is an age of specialists. Why not the preacher be a specialist in his line? He ought at least to be able to give a reason for the hope that is in him. And after all, I am fearful that we are losing sight of the main thing—spirituality.

The Church, like other Americans, is given to antipodal movements. For years there has been a clamor for young blood in our pulpits. Some thought that the pendulum was swinging back to normal. The reversion has not reached this latitude. Men in the prime of life and doing the most valuable work are being discounted on account of a few gray hairs. Of course the reformers sought to justify their plea in the interest of the young people in our congregations. As I understand the young folks they are fond of jollying with the kid pastors; each fair maiden expects to catch the young preacher; the matrons are watching the results, but when they have any serious concerns they prefer to confer with the older brethren. The Lord kindly endowed me with a fondness for the children, and I have had reasonable success in guiding them. In a certain city I noticed a great many children attended our services and occupied the front pews. I wondered if they comprehended my messages. I was doing my best to make those sermons so plain that they might be profited. It was all explained at a meeting of the Junior Epworth League when the president asked a girl of ten summers to give some account of the sermon of the morning. To my surprise and delight she read a paper giving the text in full and every thought and illustration of the sermon. You may be sure I was one happy pastor as I had attained the ambition of my life. In my 77th year and 57th of my ministry I had unusual success in winning the love and confidence of the young people. They were at all our services in throngs. Other congregations nearby had young pastors, who did their "level best" to win them from us, but failed. I verily believe that if those young folks could have controlled the Bishops and presiding elders they would have made me pastor emeritus for life, or during good behavior.

I am always interested in reading the Texas Christian Advocate, but of late especially. It has had special life and aptness. And then you are giving accounts of the sessions of the conferences. At the risk of being criticized for repeating, I am going to say no other Church paper gives so full and satisfactory notice of the conferences. You are specially kind out there to our Alabama boys. They are all to the front. In the Central you have two fresh men in Culver and Dobbs. You have nothing to risk in such material. If any future lack comes let us know. We have more of the same measure—so to speak.

Naturally and otherwise I am interested in the superannuates. To be halted in the midst of life's activities will shock any normal preacher. But the greater shock comes later, when he has no Board of Stewards to make provision for him; no shelter or money to pay rent, and the scant prospect from the Joint Board of about enough to meet the demands for three or four months. But mark you, I am giving observations and not experience. To me retirement was cause of rejoicing. It was relief from the burdens, worry and awful responsibility of the pastorate. Agencies multiply; agents are to be supported, and the underpaid pastors must meet the extra demands. Not a groan has escaped these lips. Usually superannuation places one in the class of local preachers and hence with small opportunity to preach. Not so with me. I have had all the preaching I cared to do. The young men taking our places are uniformly polite and appreciative of services rendered and association. The Lord bless the boys. I am glad they are here. So far as I know there is not one who would not have gone cheerfully to the "outside row." They are not to be blamed for being thrust into the high places. A better day is coming for the retired men. Our Northern brethren have set the pace. Every dollar of the ten million will be raised, and then they will go on and higher. So mote it be. 21st Avenue, North Birmingham, Ala.

CHURCH FAIR AT GAINESVILLE.

On November 21, 1914, at 6 p. m., the Woman's Mission Society, Whaley Memorial Church, Gainesville, Texas, opened its Church Fair.

On entering the building you were greeted from all sides by many beautiful and useful articles and fairest among these was little Dorothy Bell Collins, dressed as an angel,

standing by a snow-white wheel laden with souvenirs inscribed with verses of Scripture, pinned on by a lady attendant as the guest entered. The guests were then invited to inspect the different booths.

At 7:15 Mrs. Hancock's kindergarten gave a free entertainment, much enjoyed by all present. Then came the oyster stew. We would not forget Mrs. Padgett as a woman of long ago, with her hundred pockets, which filled the children's hearts with delight; and the lemon tree laden with many nice little gifts. The building was so packed that many had to leave disappointed—no room to enter there.

On Saturday morning at 9 o'clock the doors were again thrown open and the building was full of guests until late at night.

The turkey and chicken pie dinner was more than good.

Little Agnes Whaley received the blue ribbon for the neatest piece of fancy work from a child under 12.

The ladies will clear something near \$265, making over \$1100 they have made this year. Take o. your hats to the Whaley Memorial ladies. I feel Christ will say as he did of Mary, "She hath done what she could," for the ladies who did this work have made many sacrifices to so earnestly work for their Master's cause.

Many friends of Gainesville even out of Texas responded so readily to our cause that many beautiful things were sent to the different booths, helping to make our bazaar such a success, and as old Whaley Memorial rises in grandeur on the corner of California and Grand ye who so sweetly responded can say, I helped do that, for every piece sent in laid so many brick, and we would not forget old Brother Paulk, who could neither crochet nor knit, so he sent his two dollars in to help lay him some brick. Nor Mrs. Sexton, with her \$2.50, to help mix the cement to make the bricks stick. We feel Christ has wonderfully blessed us as a Church and as a society, but the greatest blessing has been sending Brother and Sister Beckham to us, for it was Christ through them, using them as his instruments, that has brought all these great things about and as this bazaar will close up our financial work for this year we want to extend to Sister Beckham our love. Her life has been to us through the year a purifying stream. Her very presence seemed to shed on us a radiant gleam. To know her is a blessing; to follow her will lead to steps on high. And as she treads the paths of life God calls her to may his richest blessings ever attend her is the prayer of

WHALEY MEMORIAL SOCIETY,
Gainesville, Texas.

CENTRAL TEXAS CONFERENCE JOURNALS.

By the time your eyes fall on this you should have your Journals. If you do not receive them in due time, notify me and I will see that you are supplied. Doubtless there will be many mistakes. Much of the editing was done under whip and spur within three days after conference adjourned, and such haste is conducive to mistakes. Write me at once of any mistakes that correction may be made in the Advocate, or in future issues of the Journals. Better do it now.

S. J. RUCKER, Editor.

CHRISTMAS IS COMING.

Christmas is coming! Almost here! We are thinking of and planning for many things. The European wars are raging, Mexico is confusion confounded, the cotton market, the great financial interest of our country, has been cut by half, misfortunes and difficulties are many. Their name is legion. But in spite of all this Christmas is near at hand when we will spend much that will be wise and otherwise. Who will think kindly of the Mission Home and Training School located at San Antonio and remember in a substantial way the needy inmates thereof?

Among other things we certainly will gather up and send in the amounts secured in subscription by the commissioner here and there, most of which is now past due. Will not everybody concerned—those who have unpaid subscriptions, our pastors, our good women and all who see or hear of this appeal, get busy? Start now and keep at it today and finish the job before tomorrow comes. Don't hesitate because you have not promised any amount and don't know anyone who has. Just decide what amount you will give to help sustain this work, go at once and get another friend to duplicate the amount you give and forward the same without delay to me at West End, San Antonio, Texas.

Dear Brother Preacher, I know you were anxious about other claims and worked hard before your conference met to bring them up in full. Some of you succeeded in removing every deficit, others came near this mark, and all reported a reasonable per cent in hand. It could not have been otherwise and in this all rejoice, but why was it that our Rescue Work was forgotten, neglected, in a great majority of places?

Well, conference is over and just now before the accumulated duties of the new year are upon you it is not a good time to collect all outstanding subscriptions for this work. If there is no unpaid amounts promised in your charge is not this a good time, yea, the best time, as it has not been done, to have a public service in the interest of this work, take a collection and send in the cash before Christmas? The affirmative answer is the best and only true answer to this question. So, it seems to us. We are expecting your prompt co-operation in this matter.

Yours in the service of needy humanity,
J. D. SCOTT.

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West Oklahoma Conference

Bishop Murrah presided over the session of the West Oklahoma Conference, which met November 18, at Chickasha. Rev. R. S. Satterfield was at the Secretary's table. The attendance was good and notwithstanding the financial stringency the members were in the best of spirits. Chickasha is a beautiful town of some 12,000 population and has many good business houses, fine schools and excellent Churches.

Rev. Moss Weaver, presiding elder of the Chickasha District, together with the pastors and laymen, had so completely arranged for the entertainment and comfort of the visiting brethren that nothing was left to be done.

Dr. C. F. Reid, of the Mission Board, and Dr. R. S. Hyer, representing the Southern Methodist University, made strong addresses in advocacy of their interests.

President Austin, of the Oklahoma College for women invited the conference to a banquet at the college and about 200 guests were entertained.

Dr. N. I. Linebaugh, President of the Wesleyan College at Oklahoma City was before the conference and made a brief speech in which he indicated a strong hope of pulling the college through to a financial success.

Altus, Oklahoma, will entertain the conference in 1915.

The following are the appointments:

ARDMORE DISTRICT.

J. D. Salter, Presiding Elder.
Ardmore, Broadway—M. L. Butler.
Carter Avenue—W. T. Freeman.
Ardmore Mission—J. W. Williams, supply.
Beryn Circuit—J. B. Williams, supply.
Cornish Circuit—J. M. Kemp, supply.
Davis and Oak Ridge—J. G. Blackwood.
Elmore Circuit—S. C. Perry.
Hickory Circuit—E. D. Farrish, supply.
Leon Circuit—F. L. Gales.
Loco Circuit—H. P. Robertson, supply.
Lone Grove and Crosby—J. G. Seesums.
Marietta—R. A. Crosby.
Overbrook Circuit—T. J. Durham, supply.
Stratford and Byars—R. H. Horton.
Sulphur, First Church—W. A. Govett.
Vinita Avenue—T. S. Johnson.
Thackerville—T. M. Tate, supply.
Woodford—Chas. Mann.
Wynnewood—E. R. Welch.

CHICKASHA DISTRICT.

Moss Weaver, Presiding Elder.
Anadarko—J. W. Armstrong.
Baker—S. E. Henderson.
Binger—N. A. Doak, supply.
Carnegie—A. M. Miller.
Chickasha—J. A. Old.
Chickasha Mission—J. E. Martin.
Cement—B. M. Nelson.
Comanche—E. I. Alor.
Duncan—J. S. Lamar.
Fort Cobb—J. N. Tinkle.
Lindsay—J. T. McBride.
Marlow—J. L. Hendon.
Mayville—E. E. Grimes.
Mountain View—R. H. Denny.
Rush Springs—T. J. Taylor.
Ryan—M. T. Allen.
Terrill—C. C. Williamson.
Tuttle—F. M. Miller.
Waurika—J. O. Peterson.
Woodlawn—H. L. Shelton.
Erin Spring—W. E. French.
Corum—H. K. Monroe, supply.
Boise and Colony—A. B. Carson.
President State School for the Blind—O. W. Stewart. (Epworth Q. C.)
Student Yale University—C. S. Walker. (Epworth Q. C.)

CLINTON DISTRICT.

W. J. Stewart, Presiding Elder.
Arnett—J. W. Bruce, supply.
Berlin—W. R. Gilliam.
Bethel—W. C. Driskell.
Boise City—C. C. Steele.
Butler—J. H. Bridges.
Clinton—B. T. Lamm.
Cheyenne—C. C. Wilson.
Custer City—E. C. Webb.
Elk City—W. T. Stewart.
Erick—J. J. Beardon, supply.
Foss—W. E. Humphries.
Gaymon and Texhoma—N. A. Phillips.
Hammon—T. V. Hearn, supply.
Hooker—H. B. Wilson.
LeKemp and New Hope—E. H. Shirley.
Leedy—M. M. Monk.
Mutual and Taloga—C. W. Craig.
Grand Valley—B. Z. Minsey, supply.
Rice—W. J. Hale, supply.
Sayre—W. L. Anderson.
Tyrone and Goodwell—M. F. Sullivan.
Woodward and Tangier—B. A. McKnight.
Student Atlanta University—Keene L. Rudolph. (Clinton Q. C.)

LAWTON DISTRICT.

W. H. Roper, Presiding Elder.
Cloud Chief—J. J. Bailey, supply.
Cordell—C. T. Davis.
Dawson—C. H. Armstrong.
Frederick—W. B. Douglass.
Gotebo—J. D. Kidd.
Grandfield—W. J. Richards.
Hastings—G. W. Hooper.
Hobart—H. B. Ellis.
Indian Work—B. F. Gassaway, supply.
Lawton—J. W. Sims.
Loveland—J. W. French, supply.
Manitou Circuit—F. M. Sweet.
Mountain Park—P. L. Gassaway.
Randlett—J. T. Armstrong, supply.
Rocky—L. D. Hawkins.
Snyder—C. M. Buttrill.
Temple—W. S. Burns.
Tipton and Albian—J. W. Trevette.
Walter Station—W. C. Fleetwood.
Chattanooga—J. A. Johnson, supply.
District Evangelist—J. G. McKnight, supply.
Student Yale University—A. L. Scales. (Lawton Q. C.)
Student Birmingham College—R. E. Meigs. (Walter Q. C.)
Indian Interpreters—Kicking Bird, Clyde Co-coa, Delos Lonerwolf.

MANGUM DISTRICT.

C. F. Mitchell, Presiding Elder.
Altus—W. U. Witt.
Blair—Jesse Crumpton.
Brinkman and Deer Creek—E. H. Driskell.
Carter—J. B. McCombs.
Dryden and Red Hill—I. F. Harmon, supply.
Duke Station—J. C. Scivily.
Delhi—W. M. Harp, supply.
Eldorado—L. L. Gage.
Elmer—J. R. Brooks.
Granite and Willow—J. F. Hendry.
Headrick—G. R. Wright.
Hollis—G. W. Lewis.
Lone Wolf—J. B. McCance.
Mangum—R. E. L. Morgan.
Mangum Circuit—J. C. Morris.
Martha—H. A. Stroud.
Olstee—C. L. Canter; W. A. Dickey, supply.
Pleasant Hill and Bethel—B. F. Taylor, supply.
Prairie Hill and Victory—J. W. Martin, supply.
Vinson Circuit—N. U. Stout.
Conference Missionary Evangelist—D. V. York. (Eldorado Q. C.)

OKLAHOMA CITY DISTRICT.

W. M. Wilson, Presiding Elder.
Arcadia—F. C. Harrell, supply.
Blanchard and Washington—C. L. Cole.
El Reno—R. O. Callahan.
Franklin—R. E. Regan.
Guthrie—C. K. Proctor.
Lexington—J. D. Massey.
Minco and Geary—R. P. Witt.
Noble—T. H. Ward.
Norman—R. L. Owsley.
Oklahoma City, C. Avenue—C. F. Sheppard.
Epworth—C. C. Barnhardt.
St. James—Cleveland Reagan.
St. John—H. E. Snodgrass.
St. Luke—R. E. Goodrich.
Paoli—E. B. Bowen.
Paul's Valley—R. S. Satterfield.
Perry—S. Y. Allgood.
Piedmont—T. C. DePew, supply.
Pinecliff—T. Edgar Neal.
Stillwater—A. N. Goforth.
Weatherford—W. J. Moore.
Wheatland—W. D. Parrish, supply.
Professor in Theological Department Atlanta University—W. A. Shelton. (Epworth Q. C.)
Chaplain Masonic Home—W. W. Robinson. (El Reno Q. C.)
Commissioner of Charities and Corrections—W. D. Matthews.

TRANSFERRED—C. R. Gray, to the Los Angeles Conference; C. S. Harkey, to the Texas Conference; O. H. Corbin, to the North Arkansas Conference; J. L. Gilbert, to the Tennessee Conference, and stationed at Mc Kendree Mission; C. D. Montgomery, to the North Texas Conference; J. R. Abernathy, to the East Oklahoma Conference; W. P. McMicklin, to the Tennessee Conference.

NEW TESTAMENTS FOR THE SOLDIERS.

"A million nickels from a million Sunday School scholars for a million Testaments for a million soldiers in the hospitals, camps, war prisons and battlefields of the great war." This is the present slogan of the American section of the world's Sunday School Association, in an appeal just sent out through the press to Sunday Schools of all denominations all over the United States.

The Executive Committee of the World's Sunday School Association, of which Mr. H. J. Heinz is Chairman, and whose membership includes a number of prominent American business men among whom is the Hon. John Wanamaker, is behind the plan and will bear the administrative expense of the movement, so that every nickel contributed by every child will go, every penny of it, into a Testament for a soldier or sailor. On the European fields the distributing machinery of the various National Bible Societies will be used, so that there will be no expense to the senders and no overlapping of gifts.

The sympathies of the American people have been drawn out by the sufferings of non-combatants in the war zone and have found expression in multiplied agencies for relief by gifts of food and clothing. There would seem, however, to have been no wide popular appeal on behalf of the spiritual side of life under the terrible conditions prevailing in Europe. It was thought fitting that an organization in a neutral country, non-sectarian and interdenominational, whose main purpose is a dissemination of knowledge of the Bible, should bring to the men who every day face death and eternity the message of the Prince of Peace.

It is doubly fitting that this should be done by the Sunday School scholars. The nickel is within the financial reach of all. For the price of a car fare or a soda a child can put a Testament into the hands of a wounded soldier or prisoner of war and gain access with the Christian message to a man in the most serious time of his life. It is estimated that there are now at least a million men detained either in hospitals or in prison camps.

The World's Sunday School Association will supply each child who gives a nickel for a Testament a pretty little souvenir bookmark, which will serve both as an official receipt and as a life-long reminder of the part the child had in ministering to the highest needs of the soldiers in the present war. These bookmarks will be sent without cost in quantities desired to any Sunday School Superintendent who will undertake to use

SOUTHWESTERN UNIVERSITY'S

Building and Endowment Campaign

THE FIGHT Is On To Construct The Best Manhood Out Of The Youth Of This Generation

The foundation of all good lies underneath that which is visible. The Church was first to see that to make and hold high ideals she must educate. For this reason the Church has been the pioneer in the work of college training. Now that the State has vigorously set herself to the task begun by the Church, shall we stand aside and leave all the work to the State? I will answer by saying that the State cannot do all that needs to be done for all the State schools are now crowded to their capacity. The Church which alone holds best ideals in all endeavor must not fail to keep alive those ideals for the State to follow. It is imperative that we educate, for if we do not then as a Church and as a nation we will decay and fall to pieces by the power of the weight of our ignorance. The fight is on to banish ignorance and replace it with high, noble culture. Our enemies are many and strong, and if we are not alert we will be overcome by them.

Modern commercialism calls the boy from the graded schools to service inadequately prepared for the battle of life. The modern demand for leadership in all departments calls for efficient men who are not only trained in mind, but trained in heart for service. Modern science has revealed what has always been true, that the very atmosphere is impregnated with millions of foes that must be conquered if life is preserved. The intellectual world is crowded with foes fighting against man's progress, and only as these are met and conquered will we rise above the level of the common and ignorant. Ignorance is the great sin of any age, for it is life to know. Every fact of truth leads to God. Men sometimes strut in their pride because of the little they know. The highest wisdom will lead to humility, for in this we come to learn how much more in life there is to be conquered. The day we cease to fight ignorance there will begin that counter contest, and we will lose what we have already gained. We must have a conviction of our need, and of our limitations as well.

I believe that God is pleased in p'acing large tasks before us, for in doing these we are not only blessing others, but we are largely blessed in doing large things. There is danger that the Church will fall to the level of the age in which she exists, and if she does she will have lost her grip on that generation. It has been the part of man on his weaker side to go the way of least resistance, and herein has been his sin. Easy tasks have no heroes for their performers, for in them there is too little to inspire. The fittest will survive and we had as well recognize that fact because the fittest is alone capable of surviving. The Church must be an aggressive, daring leader in all constructive work. We cannot neglect the field of education at this time without hurting ourselves most of all. We must be prepared to give the best to all comers and to be able to say to the world, "My table is spread, whose is simple let him turn in hither; as for him that wanteth understanding, come eat of my bread."

WE MUST OFFER THE BEST ON THE MARKET.

The opportunity is now at hand for our Church to gird herself for the greatest advancement of her history. With the great University in Atlanta already open and with the plant at Dallas that will open next September, we have the great privilege of doing a much larger work than ever before. For Texas at this time our task is not to build one at the expense of one that we already have, but to supplement the work of our already existing institutions. Southwestern University is needed more today than ever before and calls louder for loyal support than at any time. We must build those much needed new buildings and we must provide that endowment so that we will not be crippled in our work there in the future. Every pastor in Texas must take the responsibility that comes to him and be a strong factor in bringing to pass these results.

This campaign may receive some of the pessimistic influences that prevail at this time, but it must not be lost sight of for one moment by the great Methodist Church in Texas. The salvation of our present plan lies in hearty co-operation with the whole plan of the Church, and to do this we must make Southwestern independent and permanent by securing for her an endowment that will provide for her annual expenses. Will not our men and women of means hear the call for help at this time? My prayer is that God will put it in the hearts of a number of loyal Methodists of means to give liberally and give at once for the permanent endowment fund. I verily believe that a better day for our schools is now upon us.

(Signed)
Huntsville, Texas.

(Signed)

R. W. ADAMS.

them in his school and who will write for them to the World's Sunday School Association, Metropolitan Tower, New York City. Remittances should be sent to Arthur M. Harris, Treasurer, at this address.

THE ROLL THAT NEVER GETS STALE.

It is an unusual roll that never becomes stale. Many people are so insistent upon having strictly fresh bread and rolls that they expect the baker to have them fresh not only every day but every morning and afternoon. Many Sunday Schools use rolls, too—large picture rolls, containing thirteen pictures each, illustrating the lessons of a quarter.

These picture rolls are eagerly desired by every missionary on every foreign field. They are used in teaching the Bible both in Sunday Schools and in the pulpit. A crowd can always be gathered on a street corner where one of these colored pictures is shown, and the Gospel is preached with the pictured truth as the graphic text. The rolls thus become to many the very bread of life.

Have you some old picture rolls in your Sunday School rubbish box or stored away in a closet accumulating dust? When they have served you, please don't throw them away. You can send them out on another mission of blessing. The World's Sunday School Association has a plan for keeping rolls fresh—a "Department for Utilizing Surplus Material"—which will assist you in placing these pictures and other gifts in the hands of a missionary of your own denomination. For full particulars address the Superintendent of that department, Rev. Samuel D. Price, 216 Metropolitan Tower, New York. You should indicate your religious denomination by its full and exact name, and enclose a stamp for reply.

WHY THE SUNDAY SCHOOL IS A VITAL NECESSITY IN CHINA.

1. There are 100,000,000 children under ten years of age in China. In the near future they may be taught almost entirely under a Government system of education, and will be less

accessible to the Christian day school. The Sunday School must give them religious education.

2. The Chinese Christian Churches generally lack young men and maidens. Congregations are eighty per cent adults, and many little children, but few youths between fifteen and twenty-five years of age. They must be won and held for Christ by the placing of a new emphasis upon the departments of the Sunday School which minister to this age.

3. A Church which gives itself mainly to winning new converts, as the Church in China naturally does, is in constant danger of neglecting them when they have been won. The Bible School has a necessary place in the continued nurture after they have entered into full membership in the Churches. This is a phase of Sunday School work as yet largely undeveloped.

4. The youth of the boarding schools and colleges need to be trained in voluntary Christian service. The training of leaders from among the promising young people for the work of the local Church falls naturally to the Sunday School.

The laymen of the Churches need a wide field for expressional activity in real Christian service. The Sunday School affords it.

DISEASE AND POVERTY.

The normal person will not sink into poverty, illness, disease, deformity and weak-mindedness are subnormal. David Starr Jordan says: "Strong men seek education and make opportunity," and to this might be appropriately added, "They bring things about; they make events occur." Weak men are the opposite of this, says Dr. J. N. Hurty in The Journal of the American Medical Association. Disease is itself not an evidence of physical or mental strength. "We were getting along splendidly," said the poverty-stricken woman, "until my husband took consumption." And who must be told of the great poverty that trails consumption? A farmer died of typhoid fever when the mortgage, given in part payment for his farm, was only one-half paid off. His wife and little daughter took the disease and

survived only finally to fill fuller the sums of a city where she went with the child when the rich man foreclosed the mortgage. Yellow fever prevented the French from building the Panama Canal, and thousands who had invested their all in canal shares were pauperized.

In Mexico there are thousands who have been made blind and pauperized by small-pox. There are at least two million blind beggars in China, all made blind by small-pox. It is only when epidemics come, when the greater proportion of lives are threatened that we realize the meaning of sickness and disease. The ramifications of disease are so complex and far-reaching we can have but a hazy idea of what disease means.

It is curious to note that, because of our stupidity, one's very industry may bring poverty. This is illustrated by the occupational diseases. Until very recently society permitted greed to force phossy jaw on workmen who afterward in many instances became paupers. To rear and protect industries, one product of which is poverty, is a queer condition. The prevention of phossy jaw will certainly also prevent all the poverty which might come from it.

Cizarmakers, printers and tailors, are especially afflicted with tuberculosis; and on the pauper records appear the names of hundreds who have followed these occupations. A proprietor who does not surround his employes with the best conditions of health is a breeder of disease, poverty and crime.

Feeble-mindedness is a disease condition and produces a world of poverty. There is no cure for feeble-mindedness; it may only be prevented; and there are only two rational methods for its prevention, neither of which society will adopt. And so it happens, as we "blunder on through love and hunger," that the highest services of medical science are rejected, prevention is disregarded and disease follows civilization with its ever lengthening train of degeneracy, defectiveness, delinquency and dependency.

He who sees without loving is only straining his eyes in the darkness.—Maeterlinck.

"BAPTISM—THE MODE AND SUBJECTS."

By Rev. W. H. Hughes.

This booklet of 162 pages has already gone through three editions. The third edition was published by the Publishing House of the M. E. Church, South, of which only a small remnant remains for sale. As there seems to be a demand for a fourth edition, the author has concluded to give, through the Advocate, a brief outline of some of the arguments on the mode of baptism; and, believing the Bible is its own best expositor, and the supreme authority on all questions, and that the authorized version is as correct and the most impartial version we have, and perhaps will ever have, has confined himself wholly to the common version, with which the common people are familiar. He ignored the voluminous, contradictory and unreliable jargon on "Bapto" and "Baptizo" and taking the facts and circumstances surrounding this question, recorded in the Book itself, to settle this question. You may hear two good men discuss "Bapto" and "Baptizo" in classic Greek and they both claim to prove their points and you go away surprised that a Bible question is enveloped in such a muddle. Hence the propriety of letting the Bible explain itself.

Attention is called to certain facts which must be kept always in mind in this investigation:

First. The first and fundamental fact is that there is but one God, the Father, Son and Holy Ghost, and that the three are one.

Second. This God has revealed the plan of salvation in two dispensations called the old and new dispensation, one recorded in the Old and the other in the New Testament.

Third. These two dispensations were both administered by this one infinitely wise and consistent God, the two constituting one complete and perfect whole; and the old is a type and a prophecy of the new, and the new is a fulfillment of these types and prophecies.

Fourth. In the Old Testament when they used water as a symbol or type of purity, it was always by affusion, and a type and symbol of real purification with the Holy Ghost and are the same in mode.

Fifth. When the prophets prophesied of the Kingdom of Christ, Isaiah says, "So shall he sprinkle many nations." (Isa. 52:15). Ezekiel, speaking to the same point, says, "Then will I sprinkle clean water upon you" (Ezek. 36:25), thus forever settling affusion as the mode of water baptism both by types and words, which cannot be misunderstood. If Christ immersed, when were either of these prophecies fulfilled?

Sixth. When John the Baptist, the last Aaronic priest who is recognized by the Father, turned over the priesthood to Christ, who was to be a priest forever after the order of Melchizedek, when he initiated him, by baptism, into the priestly office, there can be no doubt he did it by affusion, as the Mosaic law requires, for Christ tells us: "Not one jot or tittle shall pass from the law until all be fulfilled." To prove this, turn to your Bible and read how the priests were inducted into that office. (Lev. 8th chapter.)

Seventh. As there are two dispensations and two baptisms taught in the Bible, viz.: baptism with water and with the Holy Ghost, John says: "I indeed baptize you with water, but He shall baptize you with the Holy Ghost." The first is only symbolic of purity, while the other is an actual cleansing. As there is no case of dipping in the symbolic purifying in the Old Testament, so the actual cleansing by the baptism of the Holy Spirit is always described by words which can mean nothing but affusion, such as "poured out," "fell upon," "rested on," "abode on," "shed on," thus keeping up the mode of purifying taught in the old dispensation. Now, if immersion alone is baptism, the question is, did John know what he was talking about when he called these affusions of the Holy Ghost baptism, or do our Baptist friends know better than he?

Whenever men undertake to settle any great question which has run through all the centuries by the uncertain and ambiguous definitions of one or two words, such as "Bapto" and "Baptizo," instead of taking the broader and wiser view of all the historic facts which have accumulated through all the ages, the inevitable is a selfish, false and narrow conclusion, as is exemplified in our Baptist brethren who claim they are right and all others are wrong, and that they are the only Church and have the exclusive right to administer the sacrament of the Church, and who exclude all others who will not be as selfish as they are by joining their Church and become of the same faith and order.

We have already seen that John the Baptist called the downpouring of the Holy Ghost baptism, but our immer-

sion friends claim that wherever "in" or "into" are used in connection with baptism, that they always describe immersion, when the truth is they never indicate mode at all. Now let the reader turn to the texts where the word "in" is used in connection with John's baptism and he will find that "in" only points out the place and not the mode of John's baptism. John baptized "in Jordan," "in Aenon," "in Bethabara," "in the wilderness," etc.

Now, if "in" means under Jordan it must mean under Bethabara, under the wilderness and under all the rest, and thereby destroy the common sense of the Scriptures. But if we let the Scriptures explain themselves they designate the places where John baptized by the preposition "in" and the mode by the word "with." Hence John says: "I indeed baptize with water, but He (Christ) shall baptize you with the Holy Ghost," thereby telling the mode. In other words, he shows that the element is applied to the subject and not the subject to the element, which is the case in immersion. If I were to write to one of my many immersion friends saying, a man was killed in Dallas, using the word "in" precisely as the Scriptures do in telling where John baptized, not one of them would imagine that I had intimated the mode or method by which the homicide was performed. But I go further, just as John did, and say the man was killed "with a knife." Then he would know how the man was killed, but he would not imagine that the man was plunged into the knife as is always the case in immersion.

Our Baptist friends are ready to ask the very pertinent question: "If John did not immerse, why did he resort to Jordan and other running water?" I am glad you asked this question because the Bible answers it and gives the mode. Pond and stagnant water are always considered impure. Hence Moses lays down this law: "And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel and a clean person shall take hyssop and dip it in the water and sprinkle it upon the tent and upon all the vessels and upon the persons that were there." (Num. 19:17). Now we have both the reason for going to Jordan and other running water, and the mode of baptism fixed by law.

Our Baptist brethren, to avoid the force of this law, say John's baptism was not purifying, but a baptism, because they know, if they admit John's baptism was a purifying, that this law of Moses forever fixes affusion as the mode. He gives the way John went to Jordan and other running water and tells the mode, saying, "They shall put this water in a vessel and sprinkle the persons that were there." If immersion was the mode, why put the water in a vessel? Now if you will turn to the Gospel by John 3:25, 26 there can remain no doubt that the baptism of John and Christ were both regarded as a purifying. The words purify and baptize are used interchangeably and as synonyms, thereby fixing affusion as the mode of John's baptism.

But our immersion friends appeal to secular lexicons of the present day to prove immersion was the only mode of baptism two or three thousand years ago, instead of taking the history, facts and circumstances recorded at this time in the Bible itself and thereby learn the mode. But if we let the Bible be its own lexicon we will get the right mode. The Bible, just before the day of Pentecost, says: "Ye shall be baptized with the Holy Ghost not many days hence." Sure enough on the day of Pentecost the Holy Ghost was poured out upon them. This pouring out of the Holy Ghost is called by John the Baptist and by Jesus Christ and the evangelists baptism. No lexicons could define any action more clearly than this. Who is likely to know the right mode of baptism, our modern Baptist brethren of the present day, who are two thousand years from the time and place, or these inspired men of God who were present then and there and active participants and who never once wrote the word immerse in all the Bible, but who did often call acts of pouring, baptism, thereby fixing affusion as the right mode?

Our Campbellite friends quote I Peter 3:20, 21 to prove salvation by immersion when it proves the very reverse. Read: "Noah, while the ark was a preparing, wherein few, that is eight souls were saved by water, the like figure whereunto even baptism doth also now save us." Who were saved by water? Was it the ones who were immersed by the flood or the eight persons who stayed out of the water?

I know but two clear cases of immersion recorded in the Bible. The antediluvians were all immersed, but instead of being saved, all perished. Pharaoh's hosts, in pursuing the Israelites through the Red Sea, were all immersed, but not baptized. While

the Israelites passed through on dry ground and were all baptized by the cloud's pouring out water, the Egyptians were immersed by the sea's closing in on them and all perished.

John 10:40-43. This text forever explodes the whole theory of immersion, because it is impossible for that theory and this history of Christ's visit beyond Jordan both to be true.

Now let us fully analyze the facts. Immersionists affirm that "in" and "into," when used in connection with baptism, always mean under the water and that immersion alone is baptism, in which the whole body is submerged under the water. I suppose no Baptist or Campbellite will deny that the above is a fair statement of the position of immersionists on this question. Now analyze these assumptions of immersionists and apply them to this short narrative and tell me if it is possible for both to be true. I defy any man to reconcile how Jesus went away again "beyond Jordan into the place where John at first baptized and there abode and many resorted unto him, and many believed on him there." (John 10:40-43). Now tell me if "in" and "into" mean under, and immersion of the whole body under water is baptism, then "Jesus went again beyond Jordan, into the place, under the water, where John at first baptized and there abode." And—more unreasonable than all—many came unto him and believed on him there under the water. The theory of immersion and this narrative cannot both be true, and we prefer to believe the evangelists, because if John at first baptized in a house he only did what Peter did when he baptized Cornelius and what Paul afterward did when he baptized a whole household. And if John at first baptized in a house, then we can believe Christ abode there, and that "many could resort unto him and believe on him there." This was not the first visit of the Master to this place. It seems he was in the habit of visiting it for the text says, "He went away again beyond Jordan into the place where John at first baptized." If this was a place where people lived and not a place under the water we can see some reason for Christ's repeated visits. It could not have been for the purpose of immersion, because Christ never administered water baptism, but he did baptize with the Holy Ghost by pouring.

As this book is written upon the hypothesis that the Bible is its own best interpreter, and that the history, facts and circumstances connected with baptism recorded at the time in the book itself, must settle the mode of baptism, and as there are two dispensations in which baptism was administered, let us turn to the account of the first baptism in each of these dispensations, and learn from the Book itself what was the mode used then and there. If we can certainly know the mode practiced in these first two baptisms, then every fair-minded man will admit that the same mode should prevail in all subsequent baptisms.

Now go with me to the Book and we find the first act ever called baptism, after the Church was organized with Abraham, took place at the Red Sea. Paul says: "They were all baptized in the cloud and in the sea," so there can be no dispute about their being baptized. Moses says "passed on dry land" and "dry ground." (Ex. 14:21, 22). If they were on "dry land" and "dry ground" it is certain they were not immersed. How, then, were they baptized? Here David comes to our relief and tells us "the cloud poured out water." (Psalms 77:17). Now is not pouring the mode of the first baptism in the old dispensation, Paul saying it was baptism. Moses saying they were on "dry land" and "dry ground" and David that "the cloud poured out water?"

Now turn to the first baptism of the new, spiritual dispensation, which was on the day of Pentecost, when they were baptized with the Holy Ghost, and we have the mode of baptism described by the same word: "The Holy Ghost was poured out upon them." God, the Father, was the administrator in the first, at the Red Sea, and Jesus Christ of the second, on the day of Pentecost, therefore the mode in both cases must have been right.

Now, reader, choose between the unsupported assertion of Baptists that immersion alone is baptism and the practical example of both the Father and the Son in setting the example of pouring in the opening of both dispensations and govern yourself accordingly. The word "pouring" describes the mode used on both occasions when the head of each dispensation showed us how to perform this sacred religious rite, the first time it was ever performed in each dispensation.

There is more than one instance recorded in the Bible where many persons were submerged under the water, not one of which is ever called by an inspired writer baptism, while acts of pouring are often called baptism by Jesus Christ, John the Bap-

tist and the apostles. Surely the Bible ought to be allowed to settle the question.

Finally, affusion being the mode of baptism, the old and new dispensations harmonize. The prophecies of the old are fulfilled in the new, God having baptized one whole nation, the Israelites, by affusion, which is practical both in the frozen, ice-bound regions of the poles and the arid sands of the desert, and it having prophesied "Christ should sprinkle many nations." So the new dispensation goes forth in this connection: "Go teach all nations, baptizing them in the name of Father and of the Son and of the Holy Ghost." Thus the dispensations harmonize and all the requirements of the Bible are possible, practical and reasonable.

A CHALLENGE.

When a young preacher enters upon his life's work he finds that there are many things of first importance. There is a man on every side to give advice, but many times he finds, by trial, that the plan is not workable on the average country circuit. We young preachers need not a vague theory, but rather a clear-cut workable plan, one that will not only work in the city stations, but one that will work on the country circuit, for this is the place of greatest leak in our system. It is my desire and I believe I speak for every young preacher, to do the best I can, and to make the very best possible showing for each of the claims. We are charged by those in authority that preaching is the first duty of a preacher, and yet one hardly gets to his appointment until he is beset on every hand with a hoard of letters from the different boards, each urging his claim and each filled with suggestions. There is no one more interested in each claim than myself, and yet I find it difficult to get the people to give to all of these claims. Some want to give to the supernaturals or orphans, and no other, and so on.

There are many things that I do not know nor claim, and yet we are cast upon the wide sea like a ship without a rudder, with no workable plan for the average country charge. Therefore the challenge: If there is a preacher, presiding elder, connectional man, editor or Bishop who can or will answer the following questions, by giving a clear-cut workable plan for the country circuit, he will do the writer and all young preachers and the Church at large a great favor:

1. What is the best method of collecting the benevolent claims?
2. Shall we take these claims each on their merits?
3. Shall we group them, say (a) domestic and foreign? (b) Educational? (c) and let the remainder for the third group? or
4. Shall we group them all together and take them at one time?

In answering these questions do not give a theory, but a plan that will work on a circuit where pay day comes only once a year. I am very desirous of getting every cent of these claims, for I realize that our great Church in her onward march to victory needs them. Give us the best you have. L. L. FELDER.

RESPECT FOR PARENTS.

Parents, while living, should be respected by their children. If dead, the children should love the memory of them. There are several good reasons why this should be. First, because without father and mother the children could not have had any natural existence. The Creator has made it thus. Second, because parents loved their children first, and are apt to be at heart, while life lasts, their children's very best friends. Third, because children, after they are grown and married and in possession of children of their own, would want their children to respect them, and since, like begets like, according to this natural law of inheritance, they could not reasonably expect it unless they respect their parents. Fourth, because the Bible commands children to honor their parents. It is of so much importance in the sight of God that honor for father and mother was made one of the ten commandments in the Old Bible. (See Ex. 20:12.)

In the New Testament we find that a certain ruler asked Christ what he must do to inherit eternal life. The Savior referred to the commandments amongst others, "Honor thy father and thy mother." (Read 18th chapter of Luke.) Even in inferior races of people, children's respect for their father and mother is beautiful; while disrespect for their parents is shocking. Amongst intelligent, Christianized white people children's disrespect towards their own father and mother is outrageous.

Several years ago, in a certain town

in this State, we learned that a fellow was to be tried in court for beating his mother. Think of that! For beating his mother. Well do we remember how shocked we were. In our opinion, a horse thief, if he would respect his mother, is a gentleman compared to a fellow like that.

We believe that the exhibition of disrespect in children for their parents is more or less repulsive to anybody not awfully depraved. We heard a man say, (and he was naturally a shrewd business man) while he was courting one girl, once she showed considerable disrespect towards her mother. He said, in effect, it disgusted him so he quit waiting on her. He may have avoided a big lot of future trouble by giving her up.

Any woman who shows herself so deficient in one of the prime qualities of a good character, is apt to repel a right-thinking, sensible man. Pardon a slight digression here. Young folks, if you wish to see a selfish, ungrateful animal, I point you to a hog; watch him eat acorns without even looking up to see where they come from. Gratitude is one of the distinguishing traits of character belonging to a high and noble nature. If one of your clever neighbors does you a favor, of course you can appreciate it, especially if it cost him a little sacrifice. Oh! then why can't you feel grateful toward your own father and mother who have done more than any human being ever did, or ever can for you? And, oh! think of the almost innumerable number of sacrifices both small and great they have made for you.

Look at that poor old father and mother. Once he was so young, strong and masterful. Once she was so youthful, beautiful and queenly. How changed they are now. They have spent themselves for their children. Think how they have toiled and sacrificed and struggled side by side, enduring pain, hardship and sore trials on their children's account. Think of the battles they have fought with poverty, sickness, anxiety, disappointments and troubles until they are covered, as it were, with scars. The bearing, providing for, training and educating of their children have brought the most of this hard experience on them.

Yes, children, look at them now; at heart they are amongst mankind the very best friends you have in this world. Young lady, if by some sad stroke of misfortune you were to become totally blind, how quickly your old father and mother would come to your aid; how deeply they would sympathize with you.

Young man, if you were charged with committing an awful crime, and your father and mother believed you innocent, they would not only follow you to prison, but if the worst came, they would go with you to the gallows and then to the grave, and their poor hearts would be broken for you besides.

Children, when your father and mother are old and tottering to the grave and need your help, what a crime it would be for you to desert them. Oh! how could you have the heart to neglect or mistreat them, or even wilfully slight them in any way? Let your soul be full of kindness and love and help; cheer and comfort them all you can, and God will pay you. "Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth." Eph. 6:1-3. EDGAR FREEMAN, Decatur, Texas.

THE UPLIFT OF OPTIMISM.

He who thinks the world is full of good people and kindly blessings is much richer than he who thinks the contrary. Each man's imagination largely peoples the world for himself. Some live in a world peopled with princes of the royal blood; some in a world of paupers and privation. You have your choice.

This is a big, busy world. It cares precious little what you think of it, or what faults or troubles you find in it. It is a choice that concerns yourself more than all others combined, whether you grouch in the gloom, the companion of hateful goblins, or stride in the sunshine, seeing smiles and catching shreds of song.

Men and women in God's image were not made as whining, groveling beings. They were made to stand erect, mentally as well as physically; to labor well and joyously; to take the gifts of providence, whether they be joy or sorrow, and bear them cheerfully and with courage; to add ever something to the world's store of happiness, if it be only a smile.

Look up! See how flooded with sunshine this beautiful world is when faced with smiling eyes.

If you would win anything, do anything, be anything, don't whine.—Great Thoughts.

READJUSTMENT IN MEXICO.

By Rev. W. W. Pinson, D. D.

It is my purpose to set down some facts to which your readers are entitled in reference to the action of the Board of Missions on readjustment in Mexico. I shall not now discuss the merits of the question, but only the genesis and history of what finally became the action of the Board by a very unusual majority.

1. The movement very properly originated in the Committee on Latin America, one of the standing committees of the Mission Boards of the United States and Canada. In a meeting of this Conference in Gardea City on January 14-16, 1914, recommendations were adopted "in the interest of closer co-operation of the entire field." It was recommended that a conference be held at an early day by representatives of all the boards and missions having work in Mexico.

2. A meeting of our own missionaries was called to meet in Laredo, Texas, on February 10 and 11, 1914. This meeting was presided over by Bishop Morrison, the Bishop in charge of that field. There were thirteen representatives present. After very thorough discussion a paper was adopted. (I hear there was one vote in the negative.) This paper recommended action on practically every point considered and acted on by the Board, including that of territorial readjustment, which was specifically recommended on Latin America to be by them put in form for submission to the several Boards for their action. This again was the natural and almost necessary course. This, so far as I know, was the first denominational body to take action on the subject, and so gave to our missionaries the honor of leading in this great movement.

3. The conference recommended by the Committee on Latin America was called to meet in Cincinnati on June 30-July 1, 1914. Representatives of nine of the eleven Boards having work in Mexico were present, some sixty in number. About one-third of these were missionaries. It will be noticed that this was after the annual meeting of our Board and also after the meeting of the General Conference. Hence its findings could not have gone before either body. This Conference divided its work among five committees. The reports of these committees, together with facts and reasons on which the action was based, were sent out in the form of a printed pamphlet of twenty-three pages, containing thirteen recommendations on which the Boards were asked to take action.

4. One of the requests of this meeting was that a report of its findings should be printed in the Church press of the country and furnished to all the missionaries. On the 17th of July a report covering more than a page was printed in the Nashville Christian Advocate. This was the official statement of the Foreign Secretaries, Dr. Cook and Miss Head. On July 8th a similar communication was sent to each of the Church papers. These reports gave special attention to territorial readjustment or redistribution. If any of our Advocates failed to print these reports it was not our fault, and equally so if they were not read. We did our best to take the whole Church into our confidence. A notice was given through the Missionary News Bureau, which goes to six hundred secular papers.

5. A full notice, with copies of the action of the Cincinnati Conference, was mailed to all our missionaries on September 4th.

6. Thus full and ample publicity and opportunity for discussion were given before the Board met. The announcement brought instant and enthusiastic approval from many quarters. One of our veteran and honored missionaries availed himself of the privilege and wrote several articles strongly protesting against the proposed territorial readjustment. No reply was made to these articles. They were allowed to have their full weight unimpeded. No article in advocacy of the proposed scheme of readjustment was ever issued from any representative of the Board either in print or otherwise, so far as I know, before the Board met or since. The case rested entirely on its merits. The larger part of the speaking at the Board meeting was against the proposition.

7. Notice calling a meeting of the Board for September 18th was sent out September 4th. Afterwards the date was changed to September 29th. In the call it was stated that the main business would be the consideration of the readjustment in Mexico, and a full attendance was urged. The printed report of the Cincinnati Con-

ference was sent to all Board members, which gave them further opportunity to inform themselves of what was proposed and to form their judgments, which they evidently did.

8. The meeting was the most representative and the largest called meeting I remember to have seen together. There were thirty-three members present. The session lasted for two days. One whole day, including three sessions, morning, afternoon and evening, was given to this business alone. The discussion was thorough and extended till "all minds were free." Every member certainly had a good opportunity to know which side of the question he was on and why.

9. The recommendations referred to us by the Cincinnati Conference in printed form, which had been in the hands of the members of the Board for many days, was the basis of our action. From this elaborate report the General Secretary had taken the various recommendations and put them in proper shape for consideration and action by the Board. A committee was appointed to which the whole matter was referred, after one entire session of discussion. This committee, in order to meet objections that had been raised in the preliminary discussion, changed one whole section, substituting new matter for that taken from the Cincinnati report. This was the section on territorial redistribution. In this the committee felt sure the wishes of the Board had been met and in this they were right, for the section in question was adopted by a vote of about ten to one.

10. Notice that the Board would meet and consider this question was mailed to the missionaries in ample time for any protest they wished to make, and they were invited to express their views. Three of our missionaries, Rev. F. S. Onderdonk, Rev. D. W. Carter and Rev. N. E. Joyner, were invited to be present. Only one of these was present, Brother Joyner. He spoke in favor of the readjustment. One of the strongest speeches made was by Andres Osuna, official Spanish translator, whose home is in Northern Mexico. He is a religious and educational leader among the Mexican people, is thoroughly familiar with the situation, and was heartily in favor of the proposed plan. There was remarkable unanimity in the vote. The facts made a strong appeal. It was recognized by all that something was needed to be done. To this all our missionaries agree, and I have yet to find anybody who is not of that mind. The plan finally adopted by the Board may not be the best possible, but it is the only one anybody has proposed. Those who have opposed this one have offered no other. This is at least a real effort to meet an acknowledged need. Let those who are in doubt get a copy of the Board's action before they make up their verdict against it.

"WAS IT GROWN IN TEXAS?"

If the plans now being formulated by a number of organizations are carried out, Texas early in the new year will witness a State-wide agricultural campaign for diversified farming that will make an epoch in the history of the State.

Through the efforts of the Temple Chamber of Commerce and similar commercial bodies, it is planned to bring to Texas in January Prof. Perry G. Holden and a corps of fifty or more agricultural experts, who, in connection with representatives of the Texas Farmers' Congress, the State Department of Agriculture, the Extension Departments of A. & M. and the State University, the Texas Farmers' Union, the Texas Industrial Congress, the Agricultural Departments of the Texas Railroads, Chambers of Commerce, Commercial Clubs and other agricultural and live stock associations, will make a three weeks' tour, covering as many of the counties in the State as possible, in the interest of diversified live stock farming. "Was it grown in Texas?" is to be the slogan of this great farm "revival."

Prof. Holden and his associates are now engaged in a campaign of this sort in Arkansas. They recently concluded a similar campaign, lasting for thirty-three days, in Oklahoma.

Concerning this work Prof. Holden said: "It is the policy of furnishing a physician for those that are sick, rather than for those who are whole, upon which we have proceeded in regard to agricultural extension work. We have found more calls for help than we can possibly answer and we now have on file over 8000 requests for campaigns."

"There are two ways in which we have found we can best dispense farm health, one through the regular hospital—the experimental farm—and the other through special relief trains that are rushed into the afflicted region with scores of skilled experts on

board who have seen long and arduous service in many States and who have remedies up their sleeves that have been tried and found true.

"For thirty-three days—from September 1 to October 3, last—our surgeons and farm physicians worked in the quarantined area of Oklahoma. It was something like a Red Cross field force and the injured were cotton fields, cattle and farms."

"The Oklahoma problem was about as knotty as any ever tackled by extension experts. It may be stated in its various phases something as follows:

"1. Roughly, the eastern half of the State of Oklahoma is under Federal quarantine at the present time for the Texas fever cattle tick."

"2. This same section is staggering under the ruinous one-crop system also."

"3. The combined effect of these two foes of prosperity has been, first, to make the farmer poor and after him the merchant, the banker and everybody else."

"Now, to destroy insect enemies to crops, there must be diversified farming and before there can be diversified farming of the right sort, the cattle tick must be destroyed. To destroy the cattle tick, there must be dipping vats, arsenical solutions and twice-a-week baths. This is about the way the prescription read when we entered the field September 1. The problem was a big one, and the territory concerned so large that it was decided to take fourteen counties of the infested region which lie contiguous to the comparatively sound northwest corner of Oklahoma."

"The cattle tick, be it said, as a matter of information, is a particularly venomous pest. Its toll of cow life is appalling and, in addition, it renders all dairy products unwholesome and unsanitary for food and causes a depreciation in the hides. Altogether, it is estimated that the cattle tick costs the farmers of the South in the quarantine district \$100,000,000 annually. It keeps breeders of good cattle out; it prevents shipping to good markets; it cuts ten per cent off the milk supply. In short, it kills the cattle business."

"The boll weevil plague, which has struck nearly all the cotton belt States, is different in several of its aspects to the one just considered. In contrast to the tick, it is a condition which has been created by the lack of crop rotation. Inflicting the soil year after year with straight cotton farming has so reduced its resistance and that of the cotton plant itself that they have become vulnerable to the onslaughts of the weevil. What wheat has done for some sections of the Northwest and corn for some parts of the country cotton has done for this district of the South. In each of these instances the appearance of the cinch bug, the Hessian fly or the boll weevil is merely a cry of protest from outraged nature."

"Inasmuch as the appearance of the boll weevil may be traced to a direct cause, the removal of that cause will bring about its disappearance automatically. In this respect, it is simpler than the cattle tick problem and all that is necessary for its solution is a return to a reasonable and rational system of farming. This, according to the authorities, can be none other than diversified farming coupled with stock raising, and this is where the necessity of removing the cattle tick arises and becomes indispensable to the cotton belt region."

"It was such truths as these which we endeavored to sow broadcast during our Oklahoma campaign. Fifteen extension department speakers and twelve from the Government and other sources delivered the truth about Oklahoma to some 18,750 people. Seven hundred meetings were held, for the most part upon the farms or in the rural schools. One thousand automobiles were used at one time or another, and 76,000 farms were touched directly or indirectly. Literature containing information invaluable to every man, woman and child in the quarantine region was scattered until 117,300 pieces had been distributed."

"Scientific terms and impossible phrases were not indulged in. The facts were given to the people condensed, distilled and boiled down so that they might be quickly swallowed and easily digested. The editor of the Oklahoma Farmer-Stockman, in commenting on this phase of the campaign, had the following to say:

"Here are twenty speakers gathered from almost as many States, divided into groups of two or three and sent by automobile into the far corners of every county. They hold meetings on farms and in country schoolhouses and at cross-roads, preaching everywhere as they go the gospel of—what? High faluting farming? chemistry, bacteriology, soil physics and what not?"

"That was the thing I feared when I heard that these farm experts were coming into Oklahoma to tell us how

to farm. Indeed I found most of them full of practical, working knowledge, and well informed as well concerning the actual conditions of needs of every Oklahoma district which they intended to visit. They believed that alfalfa is the finest crop in the world. But they are also talking about more and better livestock and silos, and killing the cattle tick, and getting rid of hog cholera, and greater co-operation between landlord and tenant, and a lot of other things like these which are of special importance to Eastern Oklahoma farmers."

"Thus did the apostles of better farming tour the highways and byways of the fourteen counties of Oklahoma, distributing everywhere pertinent information simply expressed. The meetings were held at the rate of forty a day. Charts added to the equipment of the campaigners and contained the logic of necessary change outlined that it might be easily grasped, and illustrated that it might arrive via the eyes. The attendance at the various farm meetings was gratifying and a marked interest was demonstrated everywhere. Business man, banker, landlord, farmer, farmers' wives, boys and girls all were brought face to face with a great problem—a problem that affects profoundly the economic and social condition of their State."

Prof. Holden is recognized as one of the foremost agricultural educators of the country. He was at the head of the agricultural extension work of the Iowa State College for many years and conducted the first agricultural demonstration train ever operated. He and his associates have received a special invitation from Governor Colquhoun and Attorney-General Loney to come to Texas and to cooperate in the effort now being made to introduce diversified farming more extensively into the State.

MOTHER LOVE.

There is an endearing tenderness in the love of a mother to son, that transcends all other affections of the heart. It is neither to be chilled by selfishness nor daunted by danger, nor weakened by worthlessness, nor stifled by ingratitude. She will sacrifice every comfort to his convenience; she will surrender every pleasure to his enjoyment; she will glory in his fame, and exult in his prosperity; and if adversity overtake him, he will be the dearest to her by misfortune; and if disgrace settle upon his name, she will still love and cherish him; and if all the world beside cast him off, she will be all the world to him.—Washington Irving.

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OUR ANNUAL CONFERENCES.

Bishop J. H. McCoy.	
North Texas, Denison.	Dec. 2
Northwest Texas, Sweetwater.	Dec. 9

THE NORTH TEXAS CONFERENCE

The forty-eighth session of the North Texas Conference is now in session in Denison, Texas. This is the second time that this body has ever met in Denison. The other time was in November, 1888, and Bishop Key presided. That was twenty-six years ago. Many changes have taken place since then and the bulk of the members of the conference are new men now. The conference is the smallest in territory in the State, comprising about twenty counties. But in point of membership, clerical and lay, it is one of the largest. The territory is thickly settled, several of the districts comprising a county each in their jurisdiction. It has a large number of prominent ministers and strong Church organizations. Bishop McCoy is in charge of the proceedings and next week's issue of the Advocate will have the proceedings in full and a correct list of the appointments. The editor of the Advocate and representatives of the office force are on the ground taking in the proceedings and looking after the business of the paper.

LOCAL OPTION MARCHING ON.

Shackelford County, last year voted on local option, and to our surprise went wet by a small majority and this put saloons back in two precincts of the county. They were not long in producing their accustomed results in the way of drunkenness and crime. So last Saturday these two precincts took it into their head to call precinct elections and try their hand in dislodging these pesky things. And the result is that local option carried in both precincts and this put Shackelford back into the dry columns where it belongs. And out in Baylor County the anti concluded that they could capture that county from the dry column and brought on an election, but to their sorrow Baylor stays in the dry list. On with the battle!

Just a Few Things Here and There

Among the many traits and habits characteristic of Bishop McCoy at the sessions of the Conferences in Texas this year, generally appreciated by the membership, one especially impresses itself upon them—he does not take the time of the conference lecturing to them and he is slow to volunteer his advice as the proceedings move on unless absolutely necessary. He is largely a business Bishop and takes it for granted that the preachers are measurably well informed upon most subjects that come before them. The fact is he does not consume much time talking and lecturing, but holds the reins tightly and drives right at the business of the session. He usually opens the first session with an exposition of some passage of Scripture bearing upon the work of the body and upon the relation of the preacher, thereto, and then plunges right into the details of the work. His only other extended speech is when he addresses the class for admission into full connection. All in all he is a most refreshing presiding officer and he never loses his head or becomes the least bit confused. And with all his work, the good Lord never made a more perfect gentleman.

Bishop McCoy stands by the preacher who has been faithful to his convictions on great moral issues. This was particularly demonstrated in the case of one of them when effort was made to change him to another pastorate because he lifted up his voice strenuously against the wrongs in his community and in the State. No change was made.

One of the most fitting things recorded in the Central Texas Conference appointments was the retention of Rev. Horace Bishop in the presiding eldership. He is the oldest active member of that body; but he is well preserved in body and mind and capable of good service. So the Bishop placed him on the Waxahachie District and all his brethren are glad.

Some one wrote us the other day regretting the strained relation between this writer and Doctor Gambrell on account of our controversy. Fudge, away! There is no strained relation. We are as cordial and chummy as two school boys. The difference between us is one of head and not of heart. This enables us to differ and still love and admire each other. We called on him the other evening, as he was a little under the weather, and took him a dish of beautiful white honey in the comb. He smiled and thanked us for it and said he was very fond of it. And then he added in an undertone, "Brother, eat lots of it, for it makes a fellow sweet."

If you have a fad, that is all right, but subordinate it to common sense. If it gets the upper hand of you and develops you into a crank, there is where the harm comes in. As long as you ride your own hobby horse, your hobby is harmless, but when your hobby horse rides you, it is a nuisance. No man ought to permit one single fad to consume him. If he does he will become a fool without knowing it. But everybody else will know it and

REV. W. H. MATTHEWS BACK ON DISTRICT.

After four years of strenuous and successful work at at Cleburne, Rev. W. H. Matthews goes to the Corsicana District. He is no stranger to this sort of work, since he has filled that position a few years ago. His officials at a large attendance in a farewell service to him at Cleburne passed some very complimentary resolutions anent his work, and we publish them in this issue of the Advocate. In addition to this testimonial The Morning Review of that city speaks in highest terms of his usefulness as a pastor in that city. He has had phenomenal success during his four years pastorate there. Five hundred and sixty-six members have been added to the membership of the Church, the parsonage and Church property has been improved, collections all raised each year and a voluntary increase of his salary to the amount of \$400. All this work puts the charge far to the front as one of the leading congregations in the con-

ference. Since the unfortunate illness of Rev. E. A. Smith has made it necessary for him to take a complete rest for one year, the Corsicana District is fortunate in having Brother Matthews succeed him in the work. He is well qualified for such service, and the good work begun by Brother Smith will be vigorously prosecuted by Brother Matthews.

The preacher who holds a grudge against his brother preacher does not do himself any credit. The New Testament lays down a specific rule for the settlement of all such questions; and it does it on the ground that if two good men have a grievance and both want to do the right thing, they can easily find common ground some where upon which to meet and amicably adjust their differences. When such things exist there ought to be alacrity upon the part of both to find this ground; for Christ can not dwell completely in the hearts of men who are estranged from each other.

When two men having a difference proceed to adjust it, then that difference ought to be forever buried out of sight and with no hope of a resurrection. The man who helps to settle his difficulties and then tucks them away in his memory as a part of his stock in trade, is not sincere. He is a man with an element of dissimulation in his bosom. The really good man does not carry around with him any semblance of bickering. He permits no unpleasant memory or feeling to rankle and fester in his heart. To do such a thing is to deteriorate spiritually. No man can grow in grace with that sort of an inward fountain of fermentation.

When God forgives, his forgiveness is complete. He puts our sins as far from us as the east is from the west. And no man has ever been able to calculate that distance. He buries them in the midst of the sea of his forgetfulness. They are blotted out and cease to be, and he remembers them against us no more forever. Then if God deals with us in that way we can afford to deal likewise with one another. Life is too short for any period of it to devote itself to brooding over mistreatments and slights upon the part of others. Forget them and look to the future and you will be happier and more useful.

Some negro citizens of Boston became incensed at President Wilson because he permitted some department at Washington to separate the white and the negro employees in the office rooms, giving the white employees the privilege of working side by side and the negro employees to do the same thing. This arrangement gave satisfaction to everybody mostly except a few "cultured negroes in Boston. So this favored set, headed by a man by the name of Trotter, made a pilgrimage to Washington, sought and obtained an interview with the President, and Trotter's attitude was so offensive and his language and manner so out of keeping with the rules of ordinary gentility that the President virtually ordered him out of his presence. If a man does not know how to behave himself in such capacity, whether white or colored, he is not entitled to the respect of the President or of anybody else. He was given the very best treatment he deserved. President Wilson always shows himself to be a true man under all circumstances.

Rev. S. J. Rucker, long a useful and resourceful member of the Central Conference, goes this year to the Gatesville District. He is one of the best equipped men in his conference, having been educated at Southwestern and the Vanderbilt Universities; and he has had large experience in the pastorate. He will introduce new blood into the office of presiding elder.

Rev. J. T. Kirkpatrick, of the Texas Conference, died October 17. He was a faithful and devout minister of the gospel whose name was in good repute among his brethren, and a fitting memorial appears in this issue from the pen of Rev. J. Walter Mills.

PERSONALS

Rev. L. G. Rogers, a superannuate member of the Central Texas Conference, made us a brotherly visit recently. He is living at Mineola and last year supplied the mission successfully.

Rev. C. E. Gallagher, a superannuate member of the Central Conference and now living at Carrollton, was a pleasant visitor to this office last week. For four years he was an active and useful member of his conference.

Rev. L. A. Webb, of the Central Conference, goes this year to the Weatherford District as presiding elder. He is one of the strong and efficient members of the conference and he will fit the job successfully. Things will move this year on that district.

Rev. John M. Barcus, after a few years in the pastorate, returns to the presiding eldership, an office which he has filled efficiently several times heretofore. He goes to the Hillsboro District, and Rev. W. B. Andrews who did four years of heroic work, on the Waco District, goes to Waxahachie Station.

Rev. John L. Williams, of the Texas Conference, has been transferred to the Louisiana Conference. We commend him to those brethren as a well-equipped and a brotherly minister. He served well for a number of years among his Texas brethren and they regret to see him leave them.

By some mishap the name of Rev. C. E. Statham, of the Central Conference, failed to appear in the appointments as published in the Advocate. We regret this and hasten to say that he is appointed to Thornton and he is already on the ground and hard at work. He is an active member of his conference and a good worker.

Rev. J. M. Moore, D.D., Home Missionary Secretary of the Mission Board, was a pleasant visitor to this office last week. He had been to the Mexican Mission Conference, and from thence to San Antonio, and to Houston. He will remain over until after the session of the North Texas Conference of which he is a prominent member.

In our reports of the Central Texas Conference we inadvertently said that Rev. J. L. James was introduced to the Conference, when we meant to say that Rev. W. I. Williams was introduced to the Conference. At that time Brother Williams was a member of the Texas Conference, but since then he has been transferred to the Louisiana Conference.

Rev. J. A. Whitehurst, after a term of useful service on the Waxahachie District, goes to the Waco District. He is one of the leading men of his conference, big of brain and of heart, popular with people and preachers, and a man full of the evangelical spirit. He always pushes his work to the front.

Rev. C. P. Martin, who went from the North Texas Conference last fall to the Pacific coast and was stationed at Salinas, was changed this year to higher altitude and is now at Exeter. He writes us that he is very much delighted with his new field. He remembers his brethren kindly back here and appreciates the Advocate more and more.

Rev. O. C. Swinney has already been installed in his new work at Troy, and is well received by those good people. He made a fine impression with his first sermon, and his membership has already severely pounded him. They will like him even more the longer he stays and preaches to them.

A baby girl has put in her appearance in the home of Rev. and Mrs. W. H. Keener at Hillsboro. She has been accorded a joyous welcome. Brother Keener is engaged this year as evangelist by the Central Conference, and whenever the brethren want good and efficient help in this line they will find in Brother Keener the right man.

Miss Hattie Rankin re-entered the Searritt Bible and Training School last September for another year in that institution; but the other day she was unanimously elected pastor's helper at Travis Park, San Antonio, and the pressure brought to bear upon her was so strong that she yielded and she is now in San Antonio giving her assistance to Rev. W. D. Bradfield.

They have known each other a long time and she esteems herself happy in having such a man as Dr. Bradfield to direct her work in this new field.

Professor J. E. Blair, of the Corsicana public schools, was recently elected President of the State Teachers' Association at their annual meeting in San Antonio. This is a deserved tribute to the worth of one of our very best school men. Brother Blair was also a prominent lay member of the Central Conference at Hillsboro recently. He is as good a Churchman as he is a schoolman.

Mrs. Barcus, wife of Rev. E. R. Barcus, of Oak Cliff, had her hand severely injured the other day in her effort to catch a falling window. The tendons were severed and required a painful operation to take them up and have them united. As a result she has suffered excruciating pain. We hope that she will soon be fully relieved.

The Graham Leader expresses the sentiments of the Methodist congregation and all the good people of that community when it speaks in high terms of Rev. J. Hall Bowman and rejoices at his return to that charge for the fourth time. Brother Bowman took a good report in all departments to the conference at Hillsboro.

Rev. Chas. L. Brooks has been so busy preparing the manuscript of the East Oklahoma Conference Journal for 1914 he did not have time to tell us that on the day the conference opened in Ada a girl made her way into their home. In commemoration of that conference and as an expression of their love for the city in which the conference was held—a city in which he labored as pastor for two years—they named the child Ada, and last Sunday afternoon, November 22, she was dedicated to God in holy baptism, Bishop E. E. Hoss officiating.

Rev. C. E. Mock, at the recent session of the Texas Conference, missionary evangelist, is not located at Keltys and a member of that Quarterly Conference, as the appointments indicate; but he is a member of the Lufkin Quarterly Conference and his home will be in that city. Any of the brethren wanting his help in evangelistic work will address him at Lufkin, and not Keltys.

Rev. G. F. Winfield, of Meridian College, was anxious to return to the pastorate this year as he has served well and long in college work. But the Bishop and presiding elders thought he was too much needed in the college and they returned him to that position, after the conference made an assessment of \$1000 for the school. The Tribune, his home paper, speaks in high terms of the college and of Brother Winfield's work there.

Rev. E. P. Williams, of the Central Conference, goes to the Cisco District as the new presiding elder. The wisdom of this appointment is at once recognized, for he is one of the best preachers in his conference and as true as steel in every relation in life. His work has been a continuous success throughout many pastorates and now he will carry his efficiency into this larger sphere.

The genial Rev. John R. Morris, after a most successful quadrennium at Hillsboro, goes to old Fifth Street, Waco. Everybody loves John R. Morris and his people at Hillsboro regretted to see him go; but his new people have already extended to him a delightful welcome. Rev. Ashley Chappell, after four years of successful work at Fifth Street, goes to Hillsboro. The people are delighted with him and he begins his work most auspiciously.

Rev. Thomas Gregory and his family were given a surprise recently at the district parsonage at San Marcos, when they were stormed by many good friends and given the pounding of their lives. When a presiding elder gets pounded you can put it down that he is held in high esteem by the people where he lives. For his work is so scattered that he seems to belong to no particular congregation. But in San Marcos they look upon Brother Gregory as one of them.

Read what Rev. R. A. Burroughs, of the Orphanage, has to say in this issue of the Advocate. He and his Board are prevailing upon the conferences to drop the assessment plan of supporting this institution, and in lieu thereof they are asking that the preachers put the Orphanage upon its own merit, bring its claim before the people and ask a special collection on

a given Sunday for its support. This plan will bring to the Orphanage a larger income and the preachers ought to present it to their people strongly and then report the result to Brother Burroughs.

In the account of the Texas Conference last week, the types made us say that Rev. L. M. Fowler was the presiding elder of the Marlin District and mixed him and Rev. I. E. Betts in a gavel and a valise episode. Rev. L. M. Fowler presented the gavel to Bishop McCoy, but Brother Betts was presented with a beautiful traveling grip by the preachers of his district. This statement straightens out the record.

PREACHING AT VANITY FAIR.

By S. W. Wainwright, Tokyo, Japan.

The National Evangelistic Campaign is being conducted by the united Protestant forces in Japan. It is nation-wide in scope and has been planned to cover a period of three years. The speakers in this campaign are in the pastorate or other work. I have preached in different parts of the city of Tokyo.

On Sunday evening, October 4th, my appointment was to preach at a Methodist Chapel in that part of the city of Tokyo known as Asakusa, which is the name of one of the four most densely populated wards of the city. These four wards constitute the "East End" of this great metropolis.

The street car landed me at Kaminari Mon, or Thunder and Lightning Gate, within a block and a half of the Methodist Chapel. On alighting from the street car, I was in the heart of one of the world's greatest pleasure resorts. Night had dropped down around like a curtain, but there was a glamor to the scene, the electric burners converting its gay sensuality into a sort of dismal grandeur. The throng moved this way and that, their voices mingling with the noise of music and the rolling of wheels.

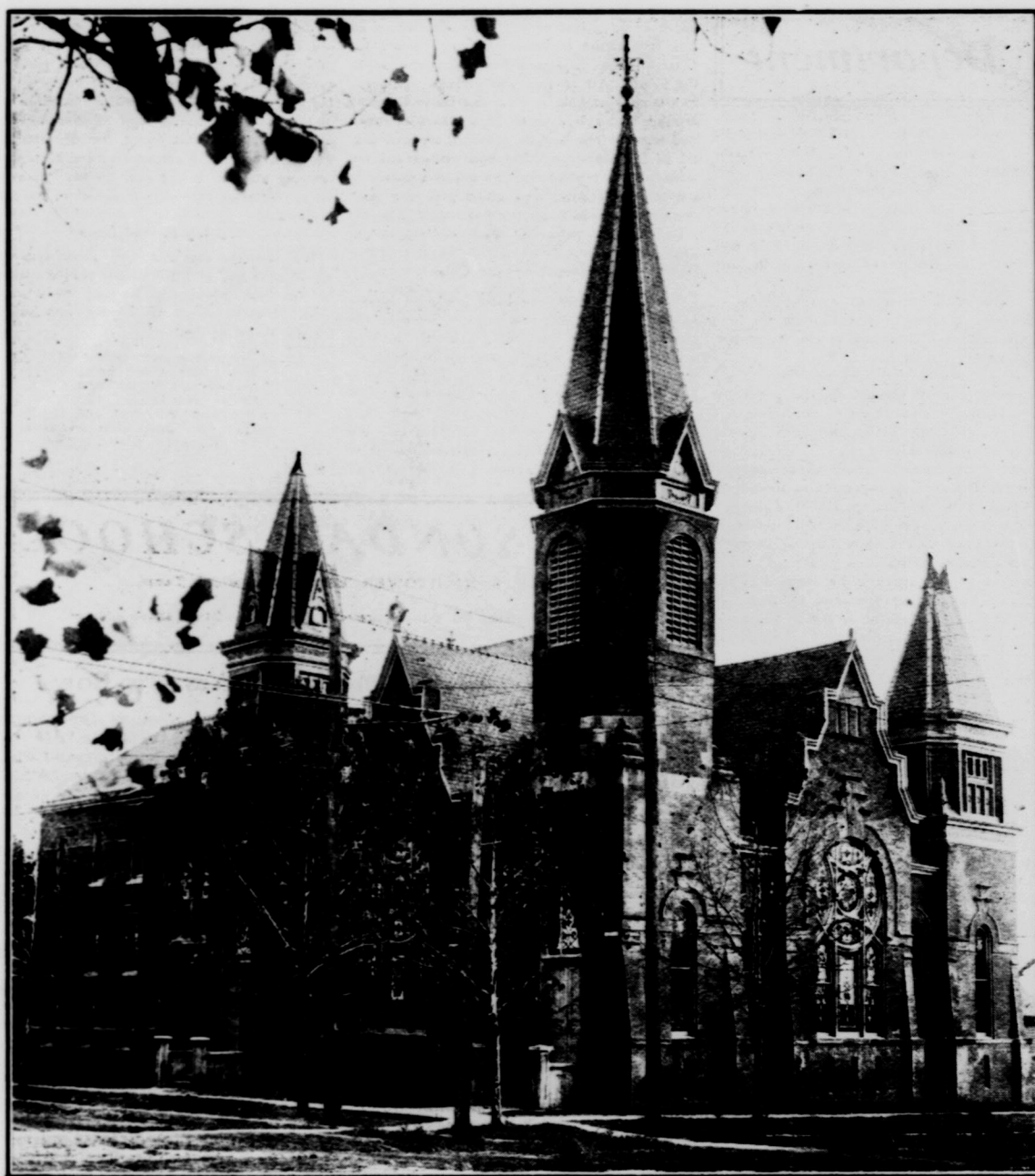
The Vanity Fair pictured to us by John Bunyan was imaginary, with "its merchandise and delights and lusts of all sorts," its "jugglers, cheats, games, fools, knaves and rogues to be seen there at all times." But the scene before us was not one drawn by the imagination; it was real, tragically real. A spell was upon the multitudes, who, enchanted, moved rapidly toward the various places of amusement, little aware of their exposure to perils, though as much in danger as the night flies which dance about a burning flame.

Within a short distance there were two world-renowned institutions: one, the Asakusa Temple, of the Buddhist Tendai sect, and the other the Yoshiwara, or as someone has called it, "The Nightless City." In the heart of all this amusement and vice is the great temple of the Tendai sect. This sect is founded upon philosophic Buddhism, and its criticism of the New Testament, often reiterated and with far greater emphasis than it protests against sin, is that the sacred book of the Christian religion is superficial. It contains no philosophy. Buddhism on the other hand is "deep." To my mind it is a great mistake to reply to the Buddhists by setting up a claim that the New Testament does contain a philosophy. To me there is no philosophy in the Bible. It is a book not of abstract ideas, but of life and power.

Buddhism indeed is "deep." It contains a subtle, and in some respects, sublime philosophy. But it has left the masses under the weight of ignorance and in bondage to the world. It has not effected social reforms. The presence of the great temple does not purify the neighborhood. The great Asakusa Temple stands in the very heart of Vanity Fair and is not only helpless in the presence of the carnality that goes on night and day, but is even in collusion with it.

The other institution which I have mentioned is of such a nature as to forbid a discussion of it. It is the place where vice is segregated and clothed in the form of respectability and where, according to the Government statistics, three thousand "white slaves" exist in the worst form of human thralldom. It has been called the "Nightless City," yet not the dimmest ray of a single star in the heavens falls upon it.

When I left the street car, I asked someone nearby where the "Yaso" place was, this being the name for Jesus among the people. No one seemed to know of any Yaso preaching place around there. But a jinrikisha-man said that he could take me there, so I rode with him and, after entering a side street, soon found in



WAPLES MEMORIAL CHURCH, DENISON, TEXAS, WHERE NORTH TEXAS CONFERENCE MEETS.

The above is a picture of our commodious and beautiful church—Waples Memorial, Denison, Texas—where the forty-eighth session of the North Texas Conference is now in session. The history of the North Texas Conference reaches far back in the affairs of Texas Methodism. Every stage in her history is marked with the footprints of the heroic and dauntless. Her territory is identified with the very beginnings of Methodism in this great State. At the General Conference of 1844, in that momentous year when Southern Methodism became distinct and separate, the Texas Conference, together with the Red River Mission territory, became the Texas and East Texas Conferences. At Marshall, in 1845, the East Texas Conference was organized, with thirty itinerants, forty-eight local preachers and 3625 members. At the General Conference of 1866, the Trinity Conference was set apart out of the territory in North and East Texas. It was organized at Sulphur Springs, in 1867, with forty-six itinerants, twenty-eight local preachers and 7495 members. At the General Conference of 1874 the name "Trinity" was changed to "North Texas," as it now stands. The forty-seventh session was held in Clarksville, Bishop Mouzon presiding. The report was: 202 itinerants, 187 local preachers and 65,590 members. North Texas has had, therefore, a history of forty-seven years—nearly a half century. It is to be hoped that this year will bring reports worthy of her wonderful progress and history.

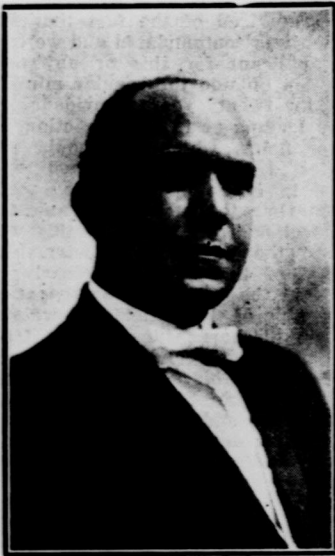
a private residence what was to me a bright spot, an oasis in the desert. A small company had already gathered and under the leadership of the pastor were beginning the evening worship. I felt a thrill of inspiration as the voices of this little company of redeemed men and women sounded out into the night air the melody of sacred song, singing a hymn which commenced with these words:

"Weeping will not save me,
Though my face were bathed in tears,
That could not allay my fears,
Could not wash the sins of years."

When I thought of the great temple, so ineffectual in the midst of worldly pleasure and sin, and when my thoughts went back to the scene pictured in the seventh chapter of Luke, to the "woman in the city which was the sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind his weeping, and began to wash his feet with her tears;" When my thoughts returned to this great scene the words of the chorus of the hymn never seemed more precious in the preaching of the gospel; and especially when the congregation returned again and again to the refrain:

"Jesus wept and died for me;
Jesus suffered on the tree;
Jesus wits to make me free.
He alone can save me."

Mr. Suzuki, a pastor of one of the Tokyo Churches, was my comrade in this service. After he had preached it came my turn. Over against this scene of vain mirth and wantonness, I chose as my theme "The Christian's Joy." (Romans 5:1-11.) I spoke of the rejoicing of the believer in the hope of the glory of God, of his rejoicing in tribulation and of his joy in God. I gave particular emphasis to the fact that this joy, the nature of which was not to burden the pure life nor lead to vanity, had its source



REV. E. L. EGGER,
The Host.

in right relation to God and freedom from a life of sin. The congregation listened to both sermons with interest and attention. They sat on the mats in Japanese fashion, though many stood outside, listening from the street. They were too timid to press into a Christian preaching place and probably too prejudiced to take a seat with the Christian congregation.

The street on which the chapel was located was called Shoten Street. Shoten is the name of a deity worshipped nearby, whose image has the head of an elephant and the body of a man. This god is worshipped by merchants as the god of gain. His spirit seemed to pervade the atmosphere. Every booth and shop, and even the temples themselves, seemed to have money as their object, the

fleeing of the crowds that thronged to that part of the city.

The small congregation of devout and faithful men and women seemed nothing, over against the vast area occupied by a Buddhist and superstitious population. But the Christian has long known what it is to fight with minority. Our battle is not determined by numbers. One may chase a thousand, and two put ten thousand to flight. As I returned to the street car, I felt a peculiar sense of gratitude, even an elation of spirit, that the Methodist banner had been raised in that part of the city and that the challenge had been thrown down for hand to hand conflict with these strongly entrenched forces representing the world, the flesh and the devil.

TWO ITEMS AT ONE WRITING.

By Rev. C. G. Shutt.

My dear Brother Flummer takes my little bit of humor about the baton too seriously.

Oh! no, Brother Flummer, I did not mean to literally knock any one in the head, it was only a figure of speech.

That was a fine article you wrote and I am glad I "tickled" you enough to bring it out of you. Your thoughts about the presiding elder having a tuff, free, open discussion with the pastor as to his wants were to the point.

There is a precedent being established among us which I am afraid will prove very hurtful. It is like this: If a preacher has been getting from two to four thousand dollars, therefore he ought to have from two to four thousand no matter how many other worthy men we have on smaller salaries. While on the other hand if a preacher has been getting only from six to eight hundred dollars, therefore he ought to continue to live on that amount.

Now, this may be putting the matter a little strong, but at any rate that is about the impression that this grading people has made upon the

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people. I believe that those in authority might even up things a little and be for the general good.

Move up the small salary man a little at a time and move down the large salary man a little so as to give a little room for other worthy ones. That saves congestion at the top. Now, Brother Flummer, what I meant by "using the baton at the right place" was when a brother seems to begin to mould and sour and become sore-headed because he is asked to divide up some of the good things with a brother who is just as worthy as himself. It occurs to me that there is a little selfishness about a brother who is not willing to share good things with his brethren. Quite enough to justify the use of the baton. Don't you think so, Brother Flummer?

By the way, if a young brother, no matter how he may have studied and qualified himself, is using means contrary to the spirit and teachings of Christ to push himself to the top, give him the baton too, and give it to him hard.

Temperance Education.

Let every temperance worker take note that if we ever put Texas in the dry column we must get a move on us and educate the masses of the people along temperance lines and bring them up to a standard far above where they are now.

I always join in the fight where it is brought on but I verily believe that we need temperance education just now a great deal more than we need a State election.

We have made a mistake fatal to our cause in failing to educate the foreigners. Brethren, let us take hold of this matter of temperance education with a zest hitherto unknown among us. The Lincoln-Lee Legion of Westerville, Ohio, is making ready to send out tons of literature in the different languages for gratuitous distribution. Their temperance songs in particular are very inspiring. Let every one interested in the work, get in touch with the Legion and sow down your town.

McCaulley, Texas.

CLARENDON COLLEGE.

The Associated Press has given different accounts of the fire at Clarendon College and I am sure the Church at large would like to have a word from the school about it. The structure that burned was a frame building occupied by young men. Fortunately no one was hurt. The inmates lost heavily of their personal effects. The loss was about \$7500, with \$4000 insurance. The school owns three other buildings suited for housing young men. In these the young men have found splendid quarters, and are settled down at work as if nothing had happened. The College is not only in shape to care for these, but all who come, whether boys or girls.

The trustees met soon after the fire and decided to erect a splendid brick dormitory for boys, similar to the splendid brick home now occupied by the young ladies.

The response of Clarendon during the disorder incident to the fire was all that any school could ask.

Clarendon College is having a remarkable year, considering the stringency of the times. We have never had a finer student body nor a better faculty. Will say to all who are contemplating entering after the holidays that we can care well for all who come.

GEO. S. SLOVER.

WHAT OUR GOVERNOR RECEIVES?

What is the salary of the Governor of Texas? Four thousand dollars, you will say, and that is indeed his nominal salary, but there are "trimmings" that are even more important than the salary itself. The Thirty-third Legislature made the following appropriations for the Governor for the year ending August 31, 1914: Salary, \$4000; telephoning, telegraphing, rewards and other expenses, \$8500; traveling expenses, \$1000; books and stationery, \$500; freight and postage, \$500; ice, \$36; mansion expenses, \$5500; labor at mansion, \$1000; fuel, lights, water, groceries and incidentals, \$2000; making a total of \$23,536 for the year. Why should the Governor worry about a small salary so long as the State pays all his expenses?—Santa Anna News.

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.
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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.

SOMETHING EACH DAY.

Something each day—a smile;
It is not much to give.
And the little gifts of life
Make sweet the life we live.
The world has weary hearts
That we can bless and cheer,
And a smile for every day
Makes sunshine all the year.

Something each day—a word;
We can not know its power,
It grows in fruitfulness
As grows the gentle flower.
It brings the sweetest peace
Where all is dark and drear;
Makes pleasant all the year.

Something each day—a deed
Of kindness and of good,
To link in closer bonds
All human brotherhood.
Oh, thus the Heavenly will
We may do while here;
For a good deed every day
Makes blessed all the year.

—Selected.

Thanksgiving Day is past, but the spirit of thankfulness remains with us. America has much to be thankful for this year of all years when all the nations of any importance on the earth, except the United States, are at war with each other. Instead of having only one thanksgiving day during the year there should be three hundred and sixty-five. God is good and his mercy endureth forever.

"Have I Paid My Vows?" is the suggestive subject for the League lesson for next Sunday. The last month in the old year has come and it is time to look back over the past eleven months and take stock as to the keeping of the vows made during the first of the year. It is better to make vows and attempt to live by them, even though failing, than never to have formulated good resolutions.

The Raleigh (North Carolina) Christian Advocate for November 19 is given over very largely to Epworth League matter. It is a splendid issue and most helpful in giving a forward impetus to the League work in that conference.

STATE PRESIDENT.

I am taking the liberty of giving to you a personal letter from our State President, because it is so full of interest to every Leaguer in the State. I am sure the writer will pardon me for doing so. Brother Sessions is presiding elder of the Corpus Christi District this year.

E. P. T.

Beville, Tex., Nov. 21, 1914.

My Dear Miss Eula:
The Bishop made me presiding elder, and I have been so busy that I have not had a moment to write you.

At our conference I had a special committee to consider our Epworth proposition and the conference adopted the recommendation of the committee. I have that report from the minutes and an enclosing herewith so you. This is a step forward and the outlook seems favorable. I had Brother Glenn Flinn to represent the matter before the Central Texas and the Texas Conferences. I feel sure the proposition was favorably considered. In due time I hope to get the actions of the other conferences into your hands. Owing to the financial stringency no assessment was asked for this year. The Corpus people are still hopeful and when the money conditions of the country improve I think they will meet us half way in the proposition of keeping our assembly at its present location.

I congratulate you on the splendid work you are doing as our editor. I hear many nice things said about the League columns of the Advocate, to all of which I say "Amen." I want us to begin a campaign among our Leaguers for a large circulation of our Texas Advocate among the Leaguers. Our Epworth Era comes only monthly, whereas our League column in the Advocate reaches them every week. I very much hope through this medium we Leaguers shall get an closer touch with each other and shall feel more forcibly the sympathetic touch of the movement. On my district I am urging the Leaguers to take the Advocate and keep in touch with all our work and to face expectantly the coming of our next Encampment.

With personal regards and assurance of my appreciation of your work, I am

Sincerely,

T. F. SESSIONS.
Regards to the "Dallas Bunch."

SPECIAL COMMITTEE ON EPWORTH. BY-THES-SEA, WEST TEXAS CONFERENCE.

Your committee to whom you referred the paper submitted by Rev. T. F. Sessions concerning the Epworth Encampment, has considered the proposition made to the Texas Annual Conference by the proper authorities of Epworth to the effect that the conference take over the Epworth property to be used as a Methodist assembly for the State, and beg to report that we judge the proposition a safe one financially because the ground at Epworth could be sold today for at least ten thousand dollars in cash more than the indebtedness.

We recommend that the last session was religiously and financially among the most successful in the history of the Encampment, and that, therefore, this proposition is one dictated, not in the least by a sense of failure of the enterprise as at present conducted, but by virtue of the larger possibilities which may be realized by the united action of the conferences.

We, therefore, recommend:
That this conference accept, upon its part, the proposition as outlined in the paper presented to us.

That we express our appreciation of the purpose of Corpus Christi, in the event the present plan be consummated, to contribute \$10,000 to go towards the liquidation of the present indebtedness.

That we approve the plans of the present Board of Managers, as expressed in the papers submitted to us, showing the action of the said board at the last Encampment with reference to adjustments with Corpus Christi, concerning our property there.

That we further approve the decision of the Executive Committee to extend the time allowed by the action of the Board of Managers to the Rotary Club of Corpus Christi, owing to the unusual financial situation.

That we request the other conferences of Texas to take similar action with us looking to the consummation of the proposal in due form in the nomination, by the present program committee, of the representatives of each conference to be elected by the different conferences a year hence and in the formal transfer of deed as proposed by the action of the delegated Epworth League Conference.

That we appreciate, as a conference, the selection of one of our own honored members, Rev. T. F. Sessions, as the President of the State Epworth League, and to pledge him our hearty co-operation in the fulfillment of his important duties.

(Signed)

J. E. HARRISON.
D. E. HAWK,
H. L. GRAY.

EVANGELISTIC TOUR THROUGH THE JUNGLES OF AFRICA BY A BALTIMORE CONFERENCE MISSIONARY.

Wembo, Niama, Congo Belge, Africa.
Par Lusambo, care of A. P. C. M.
August 17, 1914.

Baltimore Southern Methodist, Baltimore, Md.

Dear Friends: I will tell you a little about my brief itinerary on the 6th of July to the village of Shamba, some four miles to the north of our compound. My personal boy, Lembelembe, and the evangelist, Mudimbi, accompanied me. Our path, not much used, soon entered a forest, and to my discomfort was substituted by a winding stream of water, which was of no embarrassment to the unclothed natives. Mudimbi offered to carry me and I consented with the expectation of the path leaving the stream at the next bend of the crooked course. On and on he carried me, stooping often to keep my head free from the overhanging vines and jungle growth, finding the water so deep in some places that I became wet to the waist while perched upon his back, feeling his way with bare feet among water-covered roots and snags until the distance of more than half a mile was traversed. The hymn book in his side pocket was soaked.

Leopard Medicine.

Going on out of the forest into tall grass and scattered trees we came to a path leading into ours and saw a smooth place on the ground about four feet long and the width of a man's bare foot. I was informed that was "leopard medicine" put on the ground so that travelers rubbing their feet there would not be caught by these much dreaded beasts. My personal boy, Lembelembe, being in the lead, proceeded to rub his feet on the ground when he reached the spot. His confidence in this charm was not strong enough to induce him to be willing to travel this path at night. Several such charmed spots were seen on this trip.

Village Shamba.

We reached the village Shamba and found it unlike the towns located on important paths in that it has no streets and is composed of clusters of houses among many tall palms and high grass. The houses are circular, walls three feet high, no windows, but one door not as high as the walls, no chimney, but smoke to go out at the eaves, roof conical in shape and made of palm fronds thatched with grass, three or four houses face an open, clean-swept circle, making a common yard, and tall stalks of banana plants surround the houses in the rear. In the yard a bundle of vines is ready for the process of pounding and extracting rubber; a bundle of raffia palm is being peeled by bending the upper end over the index finger, cutting with a knife through the inner fiber and peeling the thin strip of raffia from the outer side of the palm leaf. This flat leaf is about one yard long and one inch wide, as it grows with two closed lips on a mid rib hinge, but become two inches wide when flattened out.

Old Man Sumbo Afraid of Paper.

As we approached the village, the oldest inhabitant, wearing an inadequate breech cloth, tattered and soiled but nevertheless his "only Sunday best," was sweeping the yard with a bunch of stiff grass. On offering one of the hymns which we had previously typewritten on slips of paper, he put both hands behind and refused to touch this "mukanda," which he evidently regarded as bad medicine for him. A little boy standing by took it gladly. On

finding the old man's name to be Subo, I wrote it on a leaf of my notebook, which he was still afraid to touch. Then I wrote his name in the sand and told Mudimbi to do the same. All of this was strange "palaver" to the eyes of Sumbo. Among those standing around was a boy with large ulcers on arms and knees. The boy, in pleading accents, asked in his language, "Do you understand my malady?" I replied that there was a doctor at our mission station who would give him medicine if he would come for treatment. The old man said that he would send the boy to our physician.

Welcome! by the Chief.

We passed from one little group of houses to another until we reached the home of the chief. His royal highness, a kindly looking middle-aged man wearing a cloth in the manner of a skirt, which was held in place by a few folds at the waist, made his appearance with his court officials, some more than six feet tall and armed with long knives. We gave the chief a booklet of fourteen hymns in Batetela and passed around a dozen copies of

"Onward Christian Soldiers," which we sung to the manifest delight of our audience. Then our evangelist, Mudimbi, talked to the people and arranged to return and teach them on every Monday the principles of Christian living. The women and girls were quite shy and kept in the background at first, but perceiving that our visit was a friendly one they ventured near, and on our leaving they came running after us in the path to say "muoyo!" In appreciation of my visit the chief gave me a chicken.

Waiting for the Light.

We returned by a longer path with less water to wade and left these people waiting for the next privilege of hearing the Word of God. "Faith cometh by hearing, and hearing by the Word of God."

"The restless millions wait
The Light whose dawning
Maketh all things new.
Christ also waits;
But men are slow and late.
Have we done what we could?
Have I? Have you?"

C. C. BUSH.

THE SUNDAY SCHOOL

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

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

The Divisional Secretary Makes His Bow

In the new Sunday School law enacted by the last General Conference, paragraph 254 of the Discipline reads, "The Board may elect from time to time such Field Secretaries as it may see fit, whose duty it shall be to travel in such territory as the Board may direct and under such supervision as the Board may provide, promoting the establishment and development of Sunday Schools, the organization of Teacher Training Classes and Wesley Bible Classes, and the circulation of our Sunday School literature and the holding of Sunday School conferences and institutes." Under authority of this law the Sunday School Board at its meeting last August divided the home Church into five Sunday School Divisions, namely: the Atlantic Division, the Gulf Division, the Middle Division, the Southwest Division and the Western Division. The Board also authorized its Executive Committee, composed of E. B. Chappell, H. M. Hamill, C. D. Bulla, M. T. Haw, J. C. Orr, J. R. Pepper and J. B. Wadsworth, to act for the Board in the employment of Field Secretaries. During the morning of the first day of the Central Texas Conference this editor was approached by Drs. Chappell and Bulla and informed that on the day before a meeting of the members of the General Sunday School Board living in the Southwestern Division had been held in Dallas, and that after full consideration those gentlemen had unanimously recommended him for Divisional Secretary. We had not been apprised of the fact that such action was contemplated and were not an applicant for this or any other position outside the regular ministry. But for twenty years Providence has been leading us in that direction, and other fields, which we should have preferred and which seemed open, have in every instance been closed when time to enter them came. So we feel as truly called to this work as to the Christian ministry. The duties of the office are clearly defined in the paragraph quoted at the beginning of this article and we shall try to discharge those duties faithfully, earnestly and in the fear of God. Since this editor became President of the State Sunday School Conference and editor of this department the duties of these positions have entailed a large correspondence which required so much time and thought as at times to seriously trespass upon the work of a pastor. But the people he has served have generously withheld criticism and seemed glad to give their pastor to this larger work. Now that the Church, through its constituted authorities, has seen fit to separate us from the pastorate, we shall be all the more glad to have all who are interested in the Sunday School write us concerning any phase of the work. We shall give as much time as possible to the field; and while our work must be done largely through others, and while it will be impossible for us to visit every school in the Division, we do not intend to commit the blunder of getting out of touch with the actual practical work of the Sunday School. We shall, therefore, be glad to correspond with any pastor or superintendent who feels that a visit to his school would do it good, and if we cannot go in person, perhaps we can find some one else who is both competent and willing to do the necessary work. The salary and other expenses of this new office are provided for by Disciplinary means, so the poorest Sunday School in the Connection need not feel em-

barrassed on account of the expense. Where travelling expenses are tendered they will be accepted, and where a school or individual desires to make a contribution of money to the general Sunday School work, that also will be received and forwarded to the General Board, but this Secretary asks for nothing except a chance to help where help is needed. We desire especially to get and keep in close touch with the officers of Sunday School Boards and with presiding elders, for it is largely through and with the co-operation of such officials that this office can hope to do effective work. The conferences included in the Division are the Texas, North Texas, West Texas, Central Texas, Northwest Texas, German Mission, East Oklahoma, West Oklahoma, Denver and New Mexico—eleven conferences and four States. In round numbers there are in this Division three hundred thousand Sunday School members. What an opportunity and responsibility. We never felt so keenly the need of divine help as now. Will not every Sunday School worker pray that the God of all grace will give the Divisional Secretary a clear head and warm heart and make his office efficient in the salvation and training for Christian service of many thousands of the fine young people of the Southwest.

The address of the Divisional Secretary will continue to be Weatherford, Texas.

W. E. HAWKINS GETS BACK HOME.

At the recent session of the Central Conference the Conference Sunday School Board employed W. E. Hawkins as Field Secretary for that conference. This is Brother Hawkins' home conference and the pleasure of his return to it seemed to be mutual. For the last twenty years Brother Hawkins has been an earnest and prominent Sunday School worker and for the last five or six years has given all his time in some capacity to field work. He brings to his new field a ripe experience and entire consecration to the Master's service. We predict that there will be more than enough calls to keep him busy, and we know that Hawkins is not only an "opportunity taker" but an "opportunity maker" as well. He expresses a desire to go where he is most needed and brethren on circuits and missions will find him as much at their service as brethren in the centers of population. All that the board asks in a financial way is that where Brother Hawkins works the hat be passed at night and that on Sunday he be given the morning offering for the work of the board. This is certainly a very moderate demand in return for the help that the board offers to the Sunday Schools through Brother Hawkins. We understand that his plan is to work the field systematically, district by district. In that way, with the wise co-operation of presiding elders and pastors he will cover much of the field in the course of a year. We unhesitatingly and heartily commend Brother Hawkins to all pastors and superintendents. His address is 1420 Hemphill Street, Fort Worth, Texas.

SUNDAY SCHOOL WORK AT CENTRAL TEXAS CONFERENCE.

The last General Conference made it one of the duties of the Conference Sunday School Board "wherever possible to provide for the holding of a Sunday School Institute and anniversary during the session of the conference." Acting under this law the Board of the Central Texas Conference provided for both the anniversary and institute at its recent session. At the anniversary Dr. Chappell was the principal speaker. The advance legislation of the General Conference seems to have fired the Doctor with fresh zeal, and according to the verdict of every person who expressed himself to this scribe his message was the most telling that he has ever brought to this conference. Dr. Bulla and Miss Kil-

patrick did the most of the institute work, which was concentrated on the Wesley Class movement. Dr. Bulla had been to this conference before and most of the audience knew what to expect from him. It was Miss Kilpatrick's first visit. She completely captured her large audience in the first minute of her first appearance and held them under perfect control until her last word on the third day. For about two hours each afternoon pastors and other Sunday School workers listened with breathless interest to the earnest instruction and inspiration of two of the greatest Sunday School platform workers in America, and hundreds went home with a new vision of the possibilities of the Sunday School.

CENTRAL TEXAS WESLEY FEDERATION.

On Friday, November 13, which was the last day of the Central Texas Conference Sunday School Institute, Dr. Bulla organized a Wesley Bible Class Federation for that conference. His address on the occasion was a classic that deserves to live, along with other great platform masterpiece. The President of the Federation is Claude A. Nichols, of Georgetown, and the Secretary is C. C. Lewis, of Waco. In the confusion incident to the work of a conference we failed to procure a list of officers and of executive committeemen, one for each district. Some time next spring the federation will hold a great meeting at some point to be determined by the Executive Committee. So far this is the only Conference of Wesley Class Federation in the Southwest. Dr. Bulla's theory is that it is not wise to undertake such an organization in a given conference until there are in existence enough classes to give body and strength to the movement. Accordingly he does not advise a conference federation until there are in that conference as many as two hundred and fifty Wesley Classes properly organized and chartered. We expect to make the spring meeting of the Central Texas Federation a great rallying time for the Wesley Classes of all Texas Methodism. The geographical position of this conference will make the gathering accessible to all the State, no matter where it shall be held. Let all Wesley Class workers keep the matter in mind and watch for further announcements and get ready to attend.

A REMARKABLE SUNDAY SCHOOL RECORD.

The minutes of the Sunday School Council of Evangelical Denominations, held in January of this year, disclose many interesting and suggestive facts about the Sunday School movement in the United States and Canada. In this council are represented five bodies of Baptists, one body of the Church of England (that in Canada), one of Congregationalists, one of Disciples, two Evangelical Associations, one Lutheran, five Methodist bodies, four Presbyterians, one Protestant Episcopal, two Reformed Churches, and several smaller bodies. The whole Church membership represented is eighteen million seven hundred and forty-seven thousand two hundred and ninety, and the whole Sunday School enrollment is sixteen million seven hundred and sixty-four thousand six hundred and five. In all Church bodies, except three, the enrollment in the Church exceeds that in the Sunday School. The greatest discrepancy is in the Southern Baptist Convention, which shows a million one hundred and forty-one thousand four hundred and sixty-eight more communicants than Sunday School members. The M. E. Church, South, shows that its Church membership exceeds its Sunday School enrollment by three hundred and sixty-four thousand eight hundred and seventy-seven. The three exceptions are the Methodist Episcopal Church, the Canadian Methodist Church, and the Evangelical Association. In the latter, which is by comparison a small body, the Sunday School enrollment exceeds that of the Church by more than two to one. The Canadian Methodist Sunday School exceeds the Church membership by more than twenty-one per cent. In the M. E. Church, which is the largest single Protestant body in America, the Sunday School enrollment exceeds that of the Church by more than twenty-four per cent. The reason for this remarkable showing is not far to seek. Six years ago when the M. E. General Conference met the proportion of Sunday School scholars to Church members was about the same as in our Church at present. But that General Conference decided that the Sunday School is an enterprise worth the investment of money and men. It proceeded to provide in some adequate way for Sunday School development and extension. At present about fifty strong men in that great denomination are giving themselves entirely to Sunday School work. The above figures show that results have abundantly justified the large outlay of men and money. At present the figures stand: Sunday School enrollment, four million two hundred and fifty thousand three hundred and three; communicants, three million four hundred and fifteen thousand seven hundred and sixty-eight. And the per cent of net increase in Church membership has kept pace with the growth of the Sunday School. The result of this experiment in the M. E. Church was one of the moving causes that prompted our own General Conference last May to make more liberal provision for the Sunday School. May results justify our most sanguine hopes.

In ancient Egypt the dragging into the banquet halls of a bier upon which rested a mummified corpse was intended to teach a lesson of mortality, and theoretically to cause the beholders to be inspired to nobler aims and purposes in improving the time allotted to them in this life, but in the case of most of the banqueters it only resulted in their plunging into even wilder revels, excesses and orgies—while they had the chance.

Woman's Department

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

A Woman's Section of the American Commission for Relief in Belgium has been organized with headquarters at No. 1, Madison Avenue, New York City. They are appealing to the women of America to assist either by sending non-perishable goods or money. Money contributions should be sent to the treasurer, Miss Anne Morgan. Their motto is: "For I was an hungered and ye gave me meat." The work is carried on by volunteers entirely. The managers are: Mrs. Lindon W. Bates, Chairman; Miss Anne T. Morgan, Miss Maude Wetmore, Mrs. William K. Vanderbilt, Miss Mary Parsons, Mrs. Edward R. Hewitt, Mrs. August Belmont.

Publicity Superintendents of the Central Texas Conference, please remember my new address is 1302 Herring Ave., Waco, Texas. I will be delighted to hear from you at once. I am keeping a record and I am sure you would be glad to know how much work you have done during the year. I need you and your splendid good help if I do what you expect me to do. The success of the Conference Publicity Superintendents depends upon the fidelity of each Auxiliary Publicity Superintendent. The report of this work is very important.

MRS. R. F. BROWN,
Publicity Superintendent,
Waco, Texas.

GOOD THANKSGIVING NEWS.

Mrs. J. W. Downs, our much loved and gifted President will make a tour of the Central Texas Conference, doing field work wherever needed. She will be a great blessing and help wherever she goes and the auxiliary she helps during the year will be greatly benefited. The glad, good news will fill our hearts full of thanksgiving.

MRS. J. H. STEWART,
Corresponding Secretary,
MRS. R. F. BROWN,
Publicity Superintendent.

TO THE FIRST VICE-PRESIDENTS OF CENTRAL TEXAS CONFERENCE.

Dear Friends.—This being the close of the year a number of things should be brought to the attention of the Y. P. Auxiliaries. The election of the new officers for 1915 is very important. A full report of the year's work should be sent to your District Secretary, as some have not reported at all. I want to hear from the First Vice-Presidents each quarter without fail. See that your pledge is raised in full if possible.

The New Year Books are now ready, and each society will receive one free of charge, but each member should have one by the first of January.

If the societies that have attained the standard of excellence will report to me the first of January I will send Ribbon Flier.

The Y. P. pin is now ready and is a thing of beauty.

The Y. P. will use the same pledge cards as the adult. Each auxiliary should pledge as many dollars as they have members. The pledge for 1915 will be \$25,000 and will be used in supporting the stations of Songdo and Seoul in Korea, and Sue Bennett School in London, Kentucky.

Three of the finest of all the mission schools have been given us as our share of the work. Let's try and bring up every dollar and more. It may mean much prayer and sacrifice to raise the full amount. I am expecting a large increase in the work this quarter, especially in mission study. I hope I will not be disappointed.

Please send me names of First Vice-Presidents as soon as elected, as I have a fine leaflet or two I wish to send them. Your co-worker,

MRS. J. B. PRICE,
First Vice-President Central Texas Conf.

A NEW YOUNG PEOPLE'S MISSIONARY SOCIETY.

On Friday, November 13, the young people of the Travis Street Methodist Church at Sherman were invited to meet in the Church parlors. We had for them what we called a "Progressive Missionary Tea." There were nine tables decorated with roses and chrysanthemums and on each table were leaflets bearing on the subject discussed at that table. Nine ladies from our Woman's Auxiliary presided at these tables—Mrs. F. C. Vaden, our President, at table number one, talked to five young women on "The Need of Missions and Missionaries;" table number two was presided over by Mrs. L. J. Reynolds, who explained the purpose and plan of "Our Training Schools;" at table number three Mrs. L. W. Bussey spoke of "The Young Woman of Today, Her Opportunity and Responsibility;" number four, with subject, "The Work of the Deaconess," was in charge of Mrs. J. S. Fulton; at number five Mrs. Edwin Kidd and Mrs. P. R. Napier served tea and wafers. Mrs. Arthur McElreath had made a map of Korea out of salt and flour and printed out the work in the foreign field for the young people in 1915, at number six. Mrs. Vernon Brown made clear their work in the home field, "Sue Bennett Memorial," at number seven. Mrs. Scott Fulton, at number eight, emphasized the necessity of "Mission Study"

for intelligent missionary work. At number nine, Mrs. L. L. Jobe, with very appropriate posters and helps, gave valuable suggestions on "Bible Study." After which the young ladies were organized into the Young People's Missionary Society of Travis Street Church, with a membership of twenty-one. At their regular meeting last week there was an attendance of nineteen and a number of new names added. The idea for this entertainment was gotten from "Helps and Entertainments for Young People," prepared by the Woman's Missionary Council.

MRS. J. R. BARROW,
First V. P. W. M. S. Travis St. Church,
Sherman, Tex., Nov. 23.

EFFECTS OF WAR IN OUR MISSION FIELDS.

Everything here is tense with excitement over the European crisis. This is one of the most cosmopolitan cities in the world, so we feel it on every hand. All Russians, Austrians, Germans and French have been ordered out for service. Many of the manufacturing interests are owned by foreign capital, so thousands of coolies are thrown out of employment on account of the stoppage of shipping and the closing of all silk mills and other manufacturing places. This affects thousands of our women.

Outside of Shanghai and the Shantung province, China is comparatively quiet. There is no danger whatever except from the disaffected people who may seek to give the central government trouble. Schools are opening well.

So far we have felt very little effects from the European war. Nevertheless we are distressed over the accounts of the terrible conflict and are praying for its end.

Prices of food have gone up until it fairly gives us nightmare. We are almost afraid to look at the papers, yet this country probably is disturbed much less than almost any of the mission fields.

The European war has been felt most seriously in Brazil. The Government, which is badly in debt, had been promised a large loan from France; when this loan was cut off on account of war the whole country was in a state of panic. Brazil's trade is mostly with Europe. The European war is turning Brazil upside down. It is the worst crisis ever known. Within two or three days food increased from twenty to one hundred per cent in price. For a time all banks were closed. After a few of them opened only ten per cent of deposits could be withdrawn. Factories, firms and workshops are closed. Thousands of people are without work and thousands more are working on half time or less.

Mexico is still too unsettled to make the reorganization of our work there possible. The Spanish department is being carried on by native teachers in three places—Saltillo, Chihuahua and San Luis Potosi. Missionary leaders feel deep concern on account of the decrees issued by Governors of several States forbidding religious instructions in all schools. These were unquestionably issued against the Roman Church. Let us be in prayer that the leaders of the new government may not enact laws that will hinder Christian education.

TREASURERS REPORT FOR THE FOREIGN DEPARTMENT—THIRD QUARTER, 1914.

Central Texas received too late to be included.

North Texas	\$1462.65
Northwest Texas	\$88.43
Texas, second quarter	\$973.68
Texas, third quarter	\$915.92
West Texas	\$1230.41

Treasurer's Report for Home Department, Third Quarter, 1914.

Central Texas received too late to be included.

North Texas, all purposes	\$5319.40
Northwest Texas, all purposes	\$18.42
Texas, second quarter, all purposes	\$10059.67
Texas, third quarter, all purposes	\$982.39
West Texas, all purposes	\$4359.38



BONITA PARSONAGE

The above is a picture of parsonage built 1913, on Bonita Circuit, at an approximate cost of \$1200. It has five large rooms, bath and pantry. The one on front gallery is the ten-year-old girl of the pastor. It is one among the best circuit parsonages in the North Texas Conference.

ORPHANAGE.

Well, here we are again talking of the many Methodist children of Texas about the children in the Home and many other things. The boys and girls are doing fine, health very good and they seem to be happy. Our school is moving along nicely. I believe if the Methodists of Texas could just see for themselves what we need to equip us for the very best service so as to enable us to do for these children what they expect of us, as a Church, we would get money enough to build and equip our Home with all we need. What do we need? More room, then we need a good work shop, a good steam laundry, a good up-to-date school building, a hospital, and so on.

Some will say, Why don't you place these children in good homes with private families? Well, if you will just stop to think for a moment you will know that when people want a boy or girl beyond the age of 10 years they nearly always want a servant, and the Methodist Church can't afford to do that kind of business. We place everyone we can by adoption, and in two years we have placed 153 children. During the past year we have been forced to say "No" to at least 150 children for lack of room.

Well, now, what about the support of the Home for another year? The assessment plan is thought not to be the best plan, so we are asking that there be no assessment placed upon the conferences, but instead a time has been fixed for the taking of a collection in each congregation and send amount collected to the manager or Conference Treasurer with name of conference, charge and pastor and the manager is instructed to publish this in the Texas Advocate. The West Texas Conference fixed as the time for taking the collection December 20, or as near thereto as practicable. Now, if each pastor will give his people a chance the Orphanage will get more money than by the assessment plan.

The Central Texas and the Texas Conferences have fixed from the 20th of December, 1914, to the 20th of January, 1915, and that will give each pastor ample time to get before the people and give them a chance to contribute. Just what the North and Northwest Texas Conferences will do remains to be seen.

If the Methodist Church in Texas expects to maintain an Orphanage we will have to have more money than the assessments have been securing.

Well, this is Thanksgiving Day and we are thankful to Almighty God that we have good health in the Home, and for so many good friends. Each child in the Home is being clothed by some Sunday School class, Missionary Society, Epworth League or individual which is the best plan that has ever been adopted. So, while we have no turkey for Thanksgiving we have much to be thankful for.

The good people of Normangee sent us a fine coop of chickens and all of us will get at least a piece of fine chicken, and live in hopes of a fine turkey dinner Christmas.

May God bless each one who in any way remembers us at the Methodist Orphanage.

R. A. BURROUGHS.

THE ORPHANAGE, PAST, PRESENT AND FUTURE.

For twenty years the Texas Methodist Orphan Home has stood as a living testimony of the interest our great Church has in unfortunate orphan children. During this period more than one thousand homeless children have found a real Christian home with its doors open to them. Many of these are filling places of usefulness and prominence. No one will question the fact that it has done a great work in caring for orphan children, thereby saving them from a wrecked life. The time to rescue a boy or girl is before they have gone wrong.

Present. As one of our favorite children have been very careful in feeding it so it would not grow too large. But it has outgrown the garments we made for it nevertheless. Not only is it full to the utmost capacity, but has run over and beds have been placed in the halls to care for others. Not only is that true, but there are one hundred and fifty waiting to come into the Home. Their hands are reaching out to us. What shall we do? Some one will say place them in homes. Do you want to make servants out of them? That is what that means. I speak from experience and not hearsay. They are children that should have an education. I don't know a better or cheaper place to do that than at our Orphanage. They have the best of school advantage there. It is a real, regulated Christian family home. The family is so large that they eat a 50-pound sack of flour for breakfast. I find that some people

have gotten the wrong idea in regard to these children. Some think that the Home only takes Methodist children. Of course this is wrong; the Home has but few Methodist children.

Future. What we will do! Just as soon as the warm-hearted people of Texas fully understand the needs of the Home they will be glad to furnish the money to put up larger buildings, so that homeless orphan children will no longer appeal to our Church in vain for a home. We need room to care for three hundred children. How you can help! We have had some blank pledge shares printed—\$5 per share. There are many people that would be glad to take one or more shares in this new building. It is a good investment. Your \$5 might save a life and a soul. There are many Sunday School classes that would be glad to take one are more shares. How about yours? When the share is paid a certificate will be sent you, with the picture of two of our children on it.

Let me hear from you if you are interested. Yours for the orphan,

J. N. MCCAIN.

1610 So. 4th St., Waco, Texas.

ANNUAL REPORT OF N. H. BOWMAN, M. D.

Last year when I was appointed to Severance Union Medical College in Seoul, the Department of Eye, Ear, Nose and Throat was assigned to our mission. The work of this department had never been organized and was an open question as to what were the possibilities of such a department.

The teaching course was outlined in accordance with the requirements of the Japanese law, and I have taught these subjects both didactically and clinically in the college and hospital. A class of fifteen men was graduated this year. The larger portion of the class are now engaged in mission hospitals in different parts of Korea. Some who had no financial obligation to any Church or mission for their education have been retained in various departments of the hospital as internes.

The clinic department includes the work done in the college building and in the hospital. The clinic attendance in our department alone for the year has approximated 15,000—1000 to 1500 per month; and out of this clinic we have collected in fees one-third of all the money collected by the institution in all its clinic departments, there being seven in number. In addition, we have received a number of money gifts from non-Christian people as an expression of appreciation for the services rendered them.

The optical department had existed in a nominal way before our occupancy, but it had been operated at a loss to the institution. The first seven months of our occupancy this department alone showed a net profit of Y2,000 (\$1000 gold). The mail order service has been extended for the benefit of the mission hospitals over the country, and during the year we have furnished 396 pairs of glasses on doctors' prescriptions, which, of course, does not include the regular sales of spectacles. I have been on duty every day except ten days last winter, during which time I had gripe and could not work. Whatever may be said of the character and the amount of work done in our department this year, I am persuaded that promptness, personal attention to details, and the acknowledgment of the patient's presence in the clinic each day, have done much toward gaining the confidence and respect of the Koreans for us. The poor people have received my services without price, and many of them have responded to our kind treatment by giving me inexpensive gifts of brass and needle-work, but all these little remembrances have meant more to me than gold.

The evangelistic department has been conducted along systematic lines according to a fixed program, whereby all who have been engaged in the college and hospital work have been afforded an opportunity of doing personal work. In other words, approximately 30,000 people have heard the Gospel at our hands this year, and 18,000 of this number have been through our department of the institution I have been very happy in the work all this year.

May God's richest blessings abide with you all is my prayer.

Sincerely,

NEWTON H. BOWMAN, M. D.
Seoul, Korea, Aug. 15, 1914.

General debility—failure of the strength to do and the power to endure—is cured by the great tonic—Hood's Sarsaparilla.

UNITED STATES POSTAL SERVICE WANTS INFORMATION.

I am in receipt of authority from the Honorable Albert S. Burleson, Postmaster General, authorizing me to compile certain statistics from the farmers and other producers in this section of the State and furnish a list of same to the consumers of such articles in Dallas, Texas.

If you will request your readers, who have anything for sale that they are willing to furnish the consumers to be sent by parcel post, to address B. M. Burghier, Postmaster, at Dallas, Texas, giving his list under three heads: First, butter; second, eggs; third, general produce, stating in such communication approximately the amount he can furnish per week; also the price that he would reasonably expect in each case, delivered at Dallas, after the receipt of sufficient information, it will be compiled in pamphlet form and given to users of the various items offered for sale.

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



Ring Facts

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Your Grandparents and her Grandparents used C. P. Barnes & Co.'s rings. May we make yours? No charge for engraving. Our large illustrated catalogue of watches, diamonds, jewelry, silverware, and optical goods free on request.

C. P. BARNES & CO.
504-506 W. Market St., Louisville, Ky.

HER MOTHER'S PARTNER.

A sturdy little figure she was, trudging bravely with a pail of water. So many times she had passed our gate that morning that curiosity prompted us to remark, "You're a busy little girl today."

"Yes'm." The round face under the broad hat turned toward us. It was freckled and perspiring, but cheerful withal. "Yes'm; it takes a heap of water to do a washing."

"And do you bring it all from the brook down there?"

"Oh, we have a cistern mostly, only it's been such a dry time lately."

"And is there nobody else to carry the water?"

"Nobody but mother, an' she is washing."

"Well, you are a good girl to help her."

It was a well-intended compliment; but the little water carrier did not consider it one at all, for there was a look of surprise in her gray eyes and an almost indignant tone in her voice as she answered: "Why, of course, I help her. I always help her to do things all the time. She hasn't anybody else. Mother's I are partners."

HAPPY HOMES

Are not infrequent in Texas. The majority of homes are happy; some more so than others. But the happiest homes are those made so by placing therein the real adjuncts to happiness—a Sewing Machine.

The Advocate Machine so aptly described by the lady who, in her testimonial, referred to it as the "Noiseless Wonder," is an "up-to-now" NEW MODEL DROP HEAD AUTOMATIC LIFT, and is no different from the machines many dealers sell for \$75.00. It could not in fairness be compared to a machine that sells for less.



The Advocate Machine is sold under a two-edged guarantee—that of the factory and our own. You are thus doubly secure in your purchase.

We will ship the machine direct from the factory to your station, freight prepaid, for

\$25.50

This includes one year's subscription to the Texas Christian Advocate. If you wish to make mother, wife or sweetheart a present that will prove an endless source of pleasure, why not an Advocate Machine? Send in your order now. Tomorrow will be too late for Christmas delivery.

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cent. This rate soon fell to around one-fourth of one per cent, which is normal.

Henry I. Kowalsky, at one time legal adviser of the late King Leopold, of Belgium, died last Saturday at San Francisco. Mr. Kowalsky was commissioned by King Leopold to prepare a brief on conditions in the Congo Free State during the controversy over that country in 1904. In October of that year he delivered to President Roosevelt, together with his brief, an autograph letter from King Leopold in which Belgium's side of the controversy was presented. The letter contained a denial of accusations of cruelty in the Congo Free State.

A man's leg was found in the stomach of a shark caught in the ocean near Pensacola, Florida, and brought to land by the Austrian steamer Lucia. All the flesh had been digested, leaving the bones of the thigh and calf bare, with the knee joint still intact, except on the foot, which was covered by a new shoe.

Land sales and leases for the month of November as reported by the State Treasury Department amounted to \$388,672, of which \$352,815 went to the credit of the various available funds and \$35,857 to the permanent funds. Of the available funds, \$35,726 is to be the available school fund and \$26,299 to the credit of the permanent school fund.

Thirty of the steamships leaving Galveston during November carried export wheat to the amount of 5,367,088 bushels. Fifteen of these ships cleared for Genoa with considerably more than half the grain, 2,921,120 bushels. Cotton exports for November amounted to 308,657 bales. Forty-four vessels carried cotton. This staple was exported to Great Britain, Norway, Sweden, Spain, Italy, Denmark and Japan.

The United States Commission on Industrial Relations will hold its sessions in Dallas on December 14, 15, 16 and 17 for the purpose of looking into the farm tenant problem of the State. Witnesses are to be summoned and the question gone into thoroughly. The hearings, it is reported, will deal largely with subjects of direct interest to the black land farming communities. Witnesses from three points of view, the tenant, the landlord and the disinterested observer, will be summoned to testify as to tenant conditions in Texas.

At this time the general revenue fund has some \$600,000 to its credit, and tax collections were better in October and November than during the same months last year, because the tax rate was made late in 1913. If a deficiency should come it would be of brief duration, but it will probably be avoided by a narrow margin. Because the vaults of the State Treasury have been depleted by heavy warrant payments, it will be necessary for the treasurer to call on the sixteen State depository banks to give up part of the State deposits next month. Each of the depositories now holds the maximum deposit of State money, \$50,000, a total of \$800,000. When a call is made each will be asked to relinquish State funds in the same proportion, hence the amount on deposit in each depository will remain the same.

TYPHOID CARRIERS.

Now that the quality of public water supplies has been greatly improved and the practice of milk pasteurization has been widely introduced, outbreaks of typhoid attributed to typhoid carriers are becoming more conspicuous than formerly, although probably they are not really more frequent. A remarkable epidemic due to food infected by a carrier was recently reported by Sawyer in a recent issue of The Journal of the American Medical Association, and while this was perhaps exceptional in the number of persons infected at one time, it emphasizes the grave danger of allowing carriers to have to do with the preparation or handling of food intended for general consumption. The still more recent typhoid outbreak at Lehigh University with more than fifty cases and several deaths has been traced likewise by the Pennsylvania State Department of Health to a kitchen employee who proved to be a healthy carrier. Such instances—and they are multiplying fast—suggest that wherever feasible, employees handling foods liable to spread infection should be examined for a possible typhoid reaction in the blood. In case the reaction is positive, and even when it is negative, but there is a definite history of typhoid fever, bacteriological examination for typhoid germs should be made. Application of the test could probably be made with little inconvenience in connection with the student dining halls of many educational institutions where proper bacteriologic facilities and expert service exist. We know of at least one American university where such a routine examination of the employees concerned in the handling of food has been practiced for several years past. The disaster at Lehigh shows that such precautions are just fled, and that with our present knowledge of typhoid causation some responsibility in this regard may be justly expected from college authorities. There are also many hospitals, sanatoriums and public institutions in which the necessary facilities and skill for such examinations exist or could be readily provided, and here, too, it is true that to be forewarned is to be forearmed. In the future uncomfortable questions may be asked when carrier outbreaks occur in large institutions that are provided with bacteriologic facilities.

Unbeliever is like a man with his back turned toward the sunshine walking in a shadow that he himself makes, while faith reversing the order, faces the sun and then lives in the light of hopefulness with the shadows all behind it.

SUNDAY SCHOOL CAMPAIGN OF THE FORT WORTH DISTRICT JANUARY 8 TO FEBRUARY 3.

First. Banquet for Superintendents and pastors of the District in Fort Worth, January 8, 7:30 p. m. Short pithy Sunday School addresses and outlining campaign.

Second. Group, meeting places and dates of campaign.

First Group.—First Church named is meeting place. Glenwood and Highland Park; Sunday, Monday, Tuesday, January 17-18-19.

Second Group.—Central, Mulkey Memorial, Hemphill; Sunday, Wednesday, Thursday, January 17-20-21.

Third Group.—First Church, Weatherford Street, Brooklyn Heights, Sagamore, Handley, Harwell's Chapel; Sunday, Monday, Tuesday, January 24-25-26.

Fourth Group.—Polytechnic, Texas Woman's College; Sunday, Wednesday, Thursday, January 24-27-28.

Fifth Group.—Boulevard, McKinley, Diamond Hill, Riverside, Haslett, Saginaw; Sunday, Monday, Tuesday, January 31-February 1-2.

Sixth Group.—Arlington, Thomas Chapel; Wednesday, February 3; all-day dinner on the ground.

Seventh Group.—Kennedale, Forest Hill, Cold Springs; Thursday, February 4; all-day dinner on the ground.

Eighth Group.—Smithfield, Keller, Oakgrove, White's Chapel; Friday, February 5; all-day dinner on the ground.

Ninth Group.—Grapevine, Euless, Minter's Chapel; Saturday and Sunday, February 6-7; dinner on the ground Saturday.

J. N. R. NELSON, Presiding Elder.

E. ROLAND STANFORD, Chairman District Committee.

W. E. HAWKINS, Field Secretary.

EMMETT HIGHTOWER, Field Secretary Southern Division.

OUR DAYS ARE IN GOD'S HANDS.

I do not worry, do not hurry, but do your work well. Do not borrow trouble. "Fret not thyself." We are to walk by faith, and faith implies the gloaming. God takes his own time, because all time is his own. Jesus was never in a hurry. In his life there is determination, but never haste. We have not passed this way heretofore, but he has, and he knows every turn of the road. He knows the end from the beginning. So let us trust. The step from here to over there we all must take. It is a step into the unknown. We are to be always expecting something beautiful and gracious. Happy the man who can say with the sundial that Hazlitt saw in Italy: "I take record of only the hours of sunshine." Remember, if clear vision had been better for us, we should have it; but clear vision is not ours, and so it can not be best for us. And meantime the trip is fascinatingly interesting. The night may be dark, but the morning will be cloudless.—Rev. Malcolm J. McLeod.

TEMPERANCE RESOLUTIONS OF THE METHODIST SUNDAY SCHOOL OF GARY, TEXAS.

Whereas, the imbibing of intoxicant liquors has been and still is a prevalent custom in the celebrating of Christmas among some, and this custom being a relic of barbarism, a desecration of the occasion not an honor, wholly antagonistic to the cause of Him whose mission it was to bring peace on earth and good will toward men; therefore be it Resolved, 1. That we, the members of the Methodist Sunday School, do unreservedly deplore and condemn the practice.

2. That we pledge ourselves to totally abstain from the use of alcohol as a beverage.

3. That we do all we can individually and collectively to discourage its use among others, especially as a feature of Christmas celebration.

4. That these resolutions be placed on our Sunday School record and a copy be sent to each of the following publications: The Texas Christian Advocate, the Home and State, the East Texas Register and the Timpson Times.

Unanimously adopted Sunday, November 29, 1914.

W. E. HULL, Supt.

POSTOFFICE ADDRESS.

Rev. C. L. Cole, Blanchard, Okla.

CONFERENCE NOTICES.

NORTHWEST TEXAS.

A LAST APPEAL.

I have some hundreds of dollars still in unpaid subscriptions to Supernatural Homes. I am obliged to have this money to pay the note on the Caperton home by conference. Please pay up, brethren and sisters, I need the money. SIMEON SHAW, SR., Agt. Supernatural Homes, N. W. Tex. Conf.

Rates Over Some Roads to Northwest Texas Conference, Sweetwater, Dec. 7, 1914.

The Texas and Pacific and Santa Fe and Fort Worth and Denver have agreed to give us rates, on sale December 7 and 8, to Sweetwater.

As yet I have had no news from the Orient. I suggest that you ask about rates before you get ready to start. A. L. MOORE.

To the Members of the Class of the First Year:

Those who are to take the examination please meet the committee at 10 o'clock Tuesday morning, December 8, at the Methodist Church at Sweetwater.

C. W. HEARON, Chairman.

Let all candidates for admission on trial to the Northwest Texas Conference meet the Committee on Examination at Sweetwater, in the Methodist Church, Tuesday, December 8, at 9 a. m.

C. B. MEADOR, Chairman.

Brotherhood, Notice.

It is important to have a Brotherhood meeting at an early stage of our Northwest Texas Conference, and after counsel with some of the brethren I am calling a meeting immediately after the opening sermon, preached by Rev. A. W. Hall, on Tuesday evening, December 8. Let all of our preachers try to be present at this meeting.

C. B. MEADOR, Secretary and Treasurer.

PRESIDING ELDERS' MEETING.

The presiding elders of the Northwest Texas Conference will meet in Sweetwater, at such place as may be designated by the host of the conference, Tuesday, December 8, at 2 o'clock p. m.

J. G. MILLER, Stamford, Texas.

THE COMING CONFERENCE.

Sweetwater is glad to have the honor of entertaining the next conference. The people not only feel that they will make the people who come enjoy themselves, but that it will help them by being thrown in company with the best and most educated men of the State. The missionary ladies urge that every one come praying that the conference will be a great spiritual lift to the town.

PRESS REPORTER.

The Class of the Fourth Year will meet the committee at the church in Sweetwater Tuesday at 10 a. m., December 8. Let all the present who have not finished the course, and all certificates and sermons be handed to some member of the committee.

H. M. LONG.

SPECIAL NOTICE.

We have made a most strenuous effort to provide homes for the wives of the preachers. But so many have signified their intention of bringing their wives, and conditions are such in Sweetwater that we will not be able to do so.

Therefore very regretfully, brethren and sisters, we are compelled to ask you not to come this year.

Very cordially,

SIMEON SHAW.

AMARILLO DISTRICT.

Our Lay Leader, Rev. John A. Wallace, has done some fine work for the district. At the District Conference we pledged that all the pastors, local preachers and the presiding elders pay \$5 each into a fund to pay the traveling expenses of the Lay Leader to go into all the charges and preach on tithing. Some have paid. I hope all will remit to Brother Wallace at once. He has gone to every charge except two, and will have visited them before this is read. As a result he has secured 152 tithers. We hope to reach 175. Much other good has been done. The fact that our folks are tithing is helping the officials to collect salaries and other claims. If Methodists would tithe their financial blessings would be settled. Amarillo District is winding out in good shape.

I. T. HICKS.

The presiding elders of the Vernon and Plainview Districts have sent in the names of lay delegates, applicants, etc. Our committee will call on them for these they do not know. Please send in at once, Brother Presiding Elders:

1. The lay delegates.

2. Applicants for admissions.

3. Applicants for orders.

4. Any changed since conference.

It would help us very much if those who can not attend conference will notify us at once, as we can not afford to waste any homes.

SIMEON SHAW, P. C.

P. S. Urgent.

Rates to Northwest Texas Conference, Sweetwater, December 9, 1914.

The usual conference rate, one and a third, has been granted upon assurances that we would have a good attendance.

Tickets will be sold Monday and Tuesday, December 7 and 8. It would be wise for you to ask about this ahead of time to make things sure. Your agent might fail to get orders.

A. L. MOORE, Secretary.

Let all applications to Board of Church Extension of Northwest Texas Conference be forwarded to me at once on account of the Secretary having moved out of conference.

ED. R. WALLACE, President Board.

Merkel, Texas.

The Class of the Third Year, Northwest Texas Conference.

This class will meet at the Methodist Church, in Sweetwater, Texas, at 10 a. m., Tuesday, December 8, 1914. Let all in this class be present with certificates and sermons, or be prepared to stand the examination.

A. L. MOORE.

NEW BLANKS NECESSARY.

For the sake of our work at the conference let me suggest that all the preachers of the Northwest Texas Conference, secure the new blanks and obtain all facts before leaving home so all the reports can go in the first day of the conference. This will greatly facilitate our work.

A. L. MOORE.

The presiding elders will please furnish names of all applicants for admission or orders at once. We are making ready to entertain all whose names are furnished us. If any of the preachers intend to bring their wives this year, due notice must be given at once. Do not neglect this, brethren. There are plenty of daylight trains getting into Sweetwater. The committee cannot meet the midnight trains.

SIMEON SHAW.

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

O. P. KIKER, Editor Journal.

Pittsburg District—First Round.

Boston Cir., at Old Redwater, Dec. 26, 27.

Redwater, at Redwater, Dec. 27, 28.

Winfield, at Winfield, Jan. 2, 3.

Mount Pleasant, Jan. 3, 4.

Dolly Springs, at Lawrence Ch., Jan. 9, 10.

New Boston and DeKalb, at DeKalb, Jan. 10, 11.

Queen City, at Queen City, Jan. 16, 17.

First Church, Texarkana, 7:30 p. m., Jan. 19.

Hughes Springs and Avinger, at H. S., Jan. 24, 25.

Winnsboro, at Maple Springs, Jan. 30, 31.

Nash Cir., at Nash, Feb. 6, 7.

Hardy Memorial, Texarkana, Feb. 7, 8.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange

The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders.

In figuring cost of advertisement each initial, sign or number is counted as one word.

We cannot have answers addressed to us, so your address must appear with the advertisement.

All advertisements in this department will be set uniformly. No display or black-faced type will be used.

Copy for advertisements must reach this office by Saturday to insure their insertion.

We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

AGENTS WANTED.

AGENTS MAKE \$5000 this year. Be your own boss, independent, abundant money, your time your own. All or spare time, at home or traveling. Write F. M. FELTMAN, Sales Manager, 522 Third Street, Cincinnati, Ohio, today for full particulars.

AGRICULTURAL IMPLEMENTS.

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

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

APPLES.

FANCY DRIED APPLES—\$6.50 hundred pounds on car here. Sample 25 cents. BERN CARLOCK, Grower, Whitener, Arkansas.

BUSINESS OPPORTUNITIES.

FREE FOR SIX MONTHS—MY SPECIAL offer to introduce my magazine, "INVESTMENT FOR PROFIT." It is worth \$10 a copy to anyone who has been getting poorer since the rich, richer. It demonstrates the REAL earning power of money, and shows how anyone, no matter how poor, CAN acquire riches. INVESTMENT FOR PROFIT is the only progressive financial journal published. It shows how \$100 grows to \$2200. Write NOW and I'll send it six months FREE. H. L. BARBER, 435, 28 W. Jackson Blvd., Chicago.

CASH BARGAIN.

WILL sell several lots at Southern Methodist University at great bargain, or give time. Write E. S. HURSEY, Dallas, Texas, General Delivery; or phone H. 4670.

FEATHER BEDS.

GET A FEATHER BED—SAVE \$7.50.

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

Pittsburg Cir., at Union Ridge, Feb. 13, 14.

Pittsburg Sta., Feb. 14, 15.

Cason Cir., at Cason, Feb. 20, 21.

Damersfield, at Damersfield, Feb. 21, 22.

Connet Cir., at Ham's Chapel, Feb. 27, 28.

Naples and Omaha, Omaha, Feb. 28, Mar. 1.

Douglasville, at Douglasville, Mar. 6, 7.

Linden Cir., at Linden, Mar. 7, 8.

District Steward's meeting at Pittsburg, Thursday, December 10. Let each one come.

Our preachers and people did well last year under very trying circumstances. The Church needs you even more in this new year, and I believe that you will not prove unfaithful. These are times that will try our devotion and loyalty to God, and his cause. Some who have been ready always to do their part will find it hard to do so for awhile now. I appeal to those who are able, and who are not feeling this pinch in its heaviest weight, to lend a hand now. See that your pastor has help at once. I remind the preachers of "Orphan Day," December 20. Don't fail to remember Brother Burroughs and his big family at Waco, and get liberal help for them during holidays.

O. T. HOTCHKISS, P. E.

Jacksonville District—First Round.

(In Part)

Palestine, Grace, Dec. 6, a. m.

Palestine, Centenary, Dec. 6, p. m.

Jacksonville Cir., Dec. 12, 13.

Jacksonville Sta., Dec. 13, 14.

Malakoff, at M., Dec. 19, 20.

Athens Sta., Dec. 20, 21.

Neches Cir., Jan. 2, 3.

The District Stewards will meet in Jacksonville, December 15, at 3 p. m. I trust every steward will be present. Shall also be glad to have any of the pastors of the district present who desire to come. It will help us to talk matters over. Let us get down to hard work at the very beginning of the conference year. I am praying for a great year. If we are to expect great things of God, we must attempt great things for Him. Our motto this year: "A revival in every Church—all financial claims in full. We can if we will." We can and we will.

I. F. BETTS, P. E.

Marlin District—First Round.

Travis Cir., at Travis, Dec. 5, 6.

Lott Sta., Dec. 6, 7.

Heane, Dec. 12, 13.

Calvert, Dec. 13, 14.

Ragan and Stranger, at R., Dec. 19, 20.

Remond Cir., at Remond, Dec. 26, 27.

Kosse Cir., at Kosse, Dec. 27, 28.

Marquez Mis., at Owensville, Jan. 2, 3.

Franklin, Jan. 3, 4.

Durango, at Durango, Jan. 6.

Roseland and Bolman Mis., Jan. 10.

Maysfield, at Maysfield, Jan. 15, 17.

Cameron, Jan. 17, 18.

Davilla, at Friendship, Jan. 23, 24.

Buckholts, at Buckholts, Jan. 24, 25.

Gause, at Milano, Jan. 31.

Leon Mis., at Pleasant Ridge, Feb. 6, 7.

Centerville, Feb. 7, 8.

Flynn Cir., at Flynn, Feb. 9.

Normanger, Feb. 10.

Jewett, at Oakwoods, Feb. 11.

Fairfield and Dew, at F., Feb. 13, 14.

Teague, Feb. 14, 15.

Whelock, at Whelock, Feb. 20, 21.

District Stewards will meet at Marlin, Thursday, December 10, at 7 p. m. Let every District Steward be on hand. I hope the stewards and preachers in the district will begin their collections at once. Early collections will save much trouble and worry a few months later. Let every preacher and layman feel free to call on me for any service that I may be able to render.

GEO. W. DAVIS, P. E.

THOUSANDS of Government life jobs now open to men and women over 18. \$5 to \$150 month. 2000 appointments every month. Common education sufficient. Full unnecessary. Write immediately for directions, showing how to get position. FRANKLIN INSTITUTE, Dept. N-102, Rochester, N. Y.

MISCELLANEOUS.

"BILLY SUNDAY," the Man and His Message. Crowds as anxious to read book as hear man. \$1.50. A cent outfit 20c. ZIEGLER SUPPLY CO., Philadelphia, Pa.

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

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

MUSICAL INSTRUMENTS.

Rarest of rare bargains in high grade, best makes, standard pianos received in exchange. Easiest payments. Write for booklet 222. THOS. GOGGAN & BROS., Dallas, Texas.

OUR YEAR-END SALE an opportunity for piano buyers. Get your piano now. We have every style and make that you want. Write us for list. W. L. A. WATKIN COMPANY, Watkin Bldg., Dallas. Established 1882.

RAILWAY POSTAL CLERKS.

RAILWAY postal clerks wanted, \$75 month. Life job. Write immediately for full particulars. FRANKLIN INSTITUTE, Dept. N-102, Rochester, N. Y.

VEHICLES.

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

Gatesville District—First Round.

Clifton, Dec. 5, 6.

Moody, Dec. 12, 13.

McGregor, Dec. 13, 14.

Correll, at Correll, Dec. 19, 20.

Turnersville, at Turnersville, Dec. 20, 21.

Jonesboro, at Sardis, Dec. 26, 27.

Meridian Cir., at D., Jan. 2, 3.

Meridian Sta., Jan. 3, 4.

Gatesville Sta., Jan. 5.

Crawford, at Crawford, Jan. 9, 10.

Valley Mills, Jan. 10, 11.

Gatesville Mis., at W. C., Jan. 16, 17.

Oglesby, at Oglesby, Jan. 17, 18.

Nolanville, at Nolanville, Jan. 23, 24.

Copperas Cove, Jan. 24, 25.

Killen Cir., at Bucavista, Jan. 30, 31.

Killen Sta., Jan. 31, Feb. 1.

Evant, at Pearl, Feb. 6, 7.

Fair, at Fair, Feb. 13, 14.

Hamilton, Feb. 14, 15.

Hamilton Cir., at L., 11 a. m., Feb. 15.

The District Stewards will meet at the Methodist Church, Gatesville, Texas, at 1:45 p. m., Thursday, December 10.

S. J. RUCKER, P. E.

Corsicana District—First Round.

Corsicana, First Church, Nov. 29, 11 a. m.

Corsicana, Eleventh Avenue, Nov. 29, 7:30 p. m.

Rice, Dec. 6, 11 a. m.

Corsicana Cir., Zion's Rest, Dec. 6, 7:30 p. m.

Kerens, at Kerens, Dec. 12, 13.

Harmony, at Harmony, Dec. 19, 20.

Dawson, at Dawson, Dec. 20, 21.

Blooming Grove, Dec. 27, 28.

Barry and Embouse, at Embouse, Jan. 2, 3.

Bigbill, at Bigbill, Jan. 9, 10.

Thornton, at Steel's Creek, Jan. 10, 11.

Horn Hill, at Horn Hill, Jan. 16, 17.

Groesbeck, Jan. 17, 18.

Wortham, at Wortham, Jan. 23, 24.

Mexia, Jan. 24, 25.

Kirvin and Streetman, at Kirvin, Jan. 30, 31.

Emmett, at Emmett, Feb. 6, 7.

Frost, at Frost, Feb. 7, 8.

Purdum, at Purdom, Feb. 13, 14.

Chatfield, at Chatfield, Feb. 20, 21.

W. H. MATTHEWS, P. E.

Tyler District—First Round.

Big Sandy, at Big Sandy, Dec. 12, 13.

Alba, at Golden, Dec. 19, 20.

Mineola Sta., Dec. 20.

Emory and Point and Emory Cir., at Point, Dec. 27, 28.

Lindale Cir., at Harris' Ch., Jan. 2, 3.

Lindale Sta., Jan. 3.

Edom and Chandler, at Chandler, Jan. 9, 10.

Cedar Street, Jan. 11.

Mineola Cir., at Olive B., Jan. 16, 17.

Grand Saline Sta., Jan. 17, 18.

Whitehurst, at Flint, Jan. 23, 24.

Marvin Memorial, Jan. 25.

Edgewood, at Edgewood, Jan. 30, 31.

Wills Point Sta., Jan. 31.

Murchison, at Murchison, Feb. 6, 7.

Quintman, at Quintman, Feb. 13, 14.

Canton, at Canton, Feb. 20, 21.

Wills Point Cir., at Palmer, Feb. 27, 28.

Colfax, at Oakland, March 6, 7.

I should like to have waited at least one month before beginning my quarterly meetings, but we have so many and the year is so short that I did not see my way clear to wait longer. I hope preachers and stewards and people will all co-operate to make every Quarterly Conference a blessing. Life is short, we have no time to lose. Let us all put our shoulder to the wheel and do our dead level best. Everything considered we had a great year just past, but we must make this one better. We can if we work and pray. God bless the Tyler District. Let everybody say, amen.

Emory Circuit comes with Emory and Point Station this time. This was because this is a new charge, and no place designated for the first quarterly meeting, but it will not be so any more. Hereafter Emory Circuit will be held separate.

J. T. SMITH, P. E.

Obituaries

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

Poetry Can in No Case be Inserted. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

REV. J. T. KIRKPATRICK.

Born at Macon, Georgia, March 25, 1866; departed this life at Corrigan, Texas, October 17, 1914. This is the sentence which tells of the beginning and ending of the days upon the earth of Rev. J. T. Kirkpatrick; but between these date lines is the story of a life of loyal, faithful service for God and for men. Coming with his parents to Texas at the age of 11 years, the following summer he was soundly converted and received into the membership of the Methodist Episcopal Church, South. When just twenty-one years of age he was granted license to exhort, and after one year in this relation, being found worthy, he was by the property authority in our Church, given license to preach. He was admitted on trial into the traveling connection at the session of the North Texas Conference of 1891; ordained deacon by Bishop Hargrove in 1892; ordained elder by Bishop Hendrix in 1896. In the years following these charges were served: Redwater Circuit, two years; Dalby Springs, one year; Musgrove, one year; Crockett Circuit, three years; Groveton, one year; Woodville, two years; Burkeville, two years; Livingston, two years; Quitman, two years; Big Sandy, two years; Willard one year; Corrigan two years; Appleby, one and one-half years. Called away from his task in the busy day, but under the blessings of God, permitted to "die in the harness." For the two years just passed, Brother Kirkpatrick suffered greatly, as disease preyed upon his body, but he was cheerful and hopeful and as devoted as he was humble to the end of the way. His farewell word to his brethren in the ministry was full of assurance of a triumphant faith in his Lord and tender love for those with whom he had served as true yoke fellow in this ministry for these twenty-three years. Two children, a son and a daughter of the wife of his youth live in Corrigan and they have been so trained that they are worthy and faithful members of our Church. The good mother of these children went on to the good world thirteen years ago, and after her death Brother Kirkpatrick was married to Mrs. Alice Wallace with whom he lived in confidence and happiness until the day of his release from earth's duties. These three live to mourn his going away. Brother Kirkpatrick was, in one sense, not a great preacher, but by a tender appealing message and a great warm heart he won many a soul for Christ and the Church; and by a life of solid piety and consecration, he proclaimed the Gospel every day he lived. No man ever questioned his integrity; no man ever thought of him as other than a Christian gentleman. He served the hardest places without complaining; he told the story of the Cross as best he could; he became a living epistle, and now, this may be said, "He was faithful unto death." We may with perfect assurance write it down that "God gives him a crown of life." The tired body of the circuit rider rests in the grave, but we believe in our hearts the spirit is with the Lord in whose service the faithful preacher found his highest joy. J. W. MILLS.

POPE—Martha A. Pope was born in Holmes County, Mississippi, July 30, 1839, and died at Santa Ana, California, October 16, 1914. She was the daughter of James H. and Elizabeth A. Douglas. At the age of 16 she was happily converted to God, joined the Methodist Episcopal Church, South, and was ever true to her Lord and his Church. When 19 years of age she was married to John Wesley Pope, and for forty-eight years they lived in sweetest accord. In the fall of 1901 Brother and Sister Pope moved from Texas to California, and settled in Santa Ana. Here in the home of Rev. E. O. Martin, whose wife they had reared, Brother Pope fell asleep in the Lord in 1906. Sister Pope made her home with the Martins after her husband's decease. She was a woman who combined in her character the graces that adorned the characters of the sisters, Martha and Mary, of the Bethany home. In the evening of her life she grew in all the graces of the Spirit and in none more beautifully than in the grace of liberality. Like her ascended husband, she gave hundreds and thousands of dollars to the Lord's work. In her will she has given the Board of Church Extension \$10,000. A good woman has gone from us. We will not soon see her like. Loved by all who knew her, she is mourned by a wide circle of friends. This writer cherishes with glad heart the memory that John Wesley Pope and his good wife, Martha, were his true friends. The last business act of Sister Pope was to write a check for \$10 and present it to her pastor, Rev. Scarborough, and this after all the assessments made upon her by her Church had been overpaid. Good Sister Pope enjoyed her religion. She prayed, and paid. She suffered, she triumphed, and as sweetly as a babe would go to sleep on its mother's breast, she fell asleep in the arms of Jesus. Beautiful in life, triumphant in death, she has gone to live in the home of the good. Mrs. E. C. Martin accompanied her remains to Navarro County, Texas, where she was laid to rest by the side of her husband, John W. Pope. GEO. S. CLARK, P. C. Downey, California.

ARMSTRONG—Mrs. Emma Adair Armstrong, daughter of Madison L. and Emily Adair, was born in Lawrenceville, Georgia, May 7, 1859; died of paralysis in Ranger, Texas, at 4 o'clock p. m., January 14, 1914. Mr. and Mrs. Adair were staunch Methodists and devout Christians. Their house was pre-eminently the preacher's home always and the preachers delighted to avail themselves of the privileges hereby so generously accorded them. Mr. Adair was for many years a leading steward in the Church, while Mrs. Adair might properly have been designated as chief stewardess of the charge. Their hearts, time and money were invested in the Church and particularly in the care of the ministry. It is said that scarcely a day passed that some token of kindly remembrance did not find its way from their home to the parsonage. In the pastor's frequent absences from home the Adair children, as need were, could be relied upon for company to their families. Under such conditions these children—Masy Artie, Emma and Robert Sidney—were born and reared. Of course they accepted Christ and assumed the vows of membership early in life in the Church of their parents, the M. E. Church, South. Emma went without a given name until old enough to name herself, when she chose the one by which she was ever thereafter known. As a young lady she was very active in Church work, being one of the dependable characters in whom implicit confidence might be placed for the faithful doing of assigned tasks. She was educated in the high schools of her native town. Was an apt and studious pupil and took the honors of the school. Strange as it may seem, considering her intimate knowledge of the life of Methodist preachers and their families, she avowed as a young lady that if she ever married it would be to a Methodist preacher, thus attesting the opinion held by some that God calls women to be the matrimonial companions of his ministers in much the same way as he calls the preachers themselves. The writer was the fortunate one to win Emma's heart and hand. At the end of a courtship lasting several years the ceremony was said by Rev. J. H. Mashburn at the family home in Lawrenceville, in the presence of the bride's parents and brother, December 23, 1884, and together the happy couple entered at once upon their itinerant career, the husband having been received on trial in the North Georgia Conference a few days before this and had been assigned to the Cumming Circuit. At the end of two years on this charge we were requested by Bishop Key to take work in Texas, and, without a word of protest, Emma consented to the transfer. Thus, with a spirit of true loyalty to the powers that be and to the interests of the Church, she bade a cheerful adieu to native land, kindred and friends, and joined her husband in his work in the State of the Lone Star. For over twenty-nine years she stood unflinchingly beside her husband in all the trials and labors incident to the life of an itinerant Methodist preacher. She saw him subjected to ordeals that, according to the estimate of friends familiar with the conditions, thoroughly tested his loyalty to the itinerancy, one of these ordeals seriously and needlessly endangering her very life and resulting evidently in the permanent breaking down of her health. Yet amid it all no murmur was heard to escape her lips. Her patience and fortitude under trial and suffering were marvelous, explicable only on the ground of a very superior faith and a close walk with God. About the year 1883, during the great holiness revival in Georgia, she sought and claimed the experience of entire sanctification, to which she occasionally testified in public, though very modestly. Her daily life forcefully illustrated the principles involved in this great doctrine and blessed experience. Well did her life exemplify the teaching of our Lord to "Take no thought for the morrow." One of her favorite sayings was: "Never trouble trouble till trouble troubles you." Her apparent indifference to adverse environments was sometimes actually provoking. A forecast of the future, though surely foreboding evil, seemingly brought no worry to her, so fully did she believe that "all things work together for good to them that love God." As her husband now sees her, she was the personification of unselfishness, of self-abnegation. His absorption in the cares and responsibilities of the ministry brought no complaint from her of personal neglect, though he now reproaches himself for lack of thoughtfulness toward her, especially in the minor details of the domestic circle. Surely God never gave to a man a nobler wife. Emma was the mother of three children—Emory Marler, Clifton Martin and Charley Joseph. The oldest preceded her to the better land by a little more than five years. The other two pledged themselves with their father, over mamma's lifeless form, to renewed fidelity in the Master's service. She was a devoted mother, cheerfully practicing close economy and rigid self-denial to give the boys a good education and get them well started in life, the finishing touches to this life-preparation being given them at the Southwestern University. She was stricken with full left side paralysis while at prayer meeting about 8 o'clock p. m., January 8, and passed away at 4 p. m., January 14. Competent and faithful medical attention, with extraordinary nursing, availed not for the arrest of the trouble. She became apparently almost unconscious soon after stricken and remained so, except at brief intervals, to the last. Her body was laid to rest beside that of the oldest son in the Old Fellows' Cemetery at Georgetown, Texas, just as the sun was going down on January 15, there to await the resurrection of the just at the last day. Revs. T. S. Armstrong and C. E. Lindsey officiating at the funeral. Thus ended the earthly career of one of the best women that God ever made. Farewell, thou saintly and sainted loved one!

Thou faithful and devoted wife, mother and friend; thou companion of all my sorrows and struggles; thou cheerful sharer of the privations of those entering the itinerancy from the splendid environments of first-class homes; thou heroine of the cross of Jesus Christ—good-bye till we meet again! It is lonely. O so oppressively lonely, without thee! But thou didst run the race faithfully to the end and art entitled to the crown. Surely unselfishness should be willing for thee to wear it, notwithstanding the exceeding heaviness of the pressure thy going leaves upon those who remain behind. The memory of thy splendid life shall inspire to noble endeavor till our day on earth is done. Then we confidently expect to join thee in the skies. Good-bye, but not forever, thank God.

HER HUSBAND.

REYNOLDS—Mrs. A. F. C. Reynolds, daughter of Mr. and Mrs. William Moore, was born March 24, 1835, in Stewart County, Tennessee. She entered into rest at 3:45 o'clock on the morning of October 8, 1914. In Tennessee in the year 1856 she was united in marriage to Rev. J. H. Reynolds, who as a young minister was just beginning his life of great usefulness. We all know and love Brother Reynolds. He came with his family to Texas in 1879 as a transfer from the Tennessee Conference to the North Texas Conference. He has given twenty years of faithful service to this conference as a traveling preacher. For the past thirteen years he has made Sherman his home. Sister Reynolds, both by nature and grace, was made to be a minister's wife. She shared in her husband's aims and inspirations, desires and affections, hopes and fears. "The heart of her husband safely trusted in her. . . . She did him good and not evil all the days of her life." They never ceased to be lovers, but the fifty-eight years of married life have strengthened the sacred ties and welded their hearts together. "Through the long years liker have they grown," and in their old age they are so much a part of one another and adjusted to one another "like perfect music unto noble words." To this happy union were born seven children. Two of this number died some years ago—Wellburn M. Reynolds and Mrs. U. A. Williams. The five living children are as follows: J. W. Reynolds, Mrs. J. H. Wallace, V. E. Reynolds, of Sherman; W. M. Reynolds, of Dallas, and Mrs. M. W. Chapin, of Sherman. There are twenty-three grandchildren and nineteen great-grandchildren. Sister Reynolds was an unselfish mother, the comforter of her children in trouble, their wise counselor and burden-bearer, "she looked well to the ways of her household. Her children rise up and call her blessed." Sister Reynolds was called by those who knew her best an "angel of mercy," and never was the title more worthily bestowed. She was in the world as one who serves, and this she did at the peril of her own life. On two occasions especially was this true. At Erin, Tennessee, in an epidemic of yellow fever she nursed the sick and cared for the dying when everyone else was running away from the fearful disease. Again, at Waverly, when Asiatic cholera broke out, she forgot about her own safety and nursed two boys who were students there and away from their own mothers, and when both of them died she attended to giving them proper Christian burial. It was her nature to suffer with those that suffer and minister to those in need—a nature imparted to her by Christ. She was happily converted when 15 years of age at Moor's Chapel, Tennessee, and held her membership in the old McKendree Church. Her religion was the inspiration of her life and her life was a benediction to all who knew her. As a young lady she was gifted with a wonderfully sweet voice and could sing with power the Gospel as expressed in the great hymns of our Church. Her death was a great triumph. The Spirit of the Lord was about her bed and the glory of the Lord filled the sickroom in those last great days. From a beautiful dream she was awakened one night and greatly rejoiced in the conscious presence of God, and to those watching beside her she said, "My heart is so full of love—I love everybody." The last word she spoke was the name of her Lord. As she was passing into the invisible realm of spirit she said in a feeble voice, "Blessed Jesus." As her spirit was just departing did she behold Him? Like Mary upon the morning of the resurrection, was she addressing her Lord as he came into His presence? For Sister Reynolds there was no death. It was swallowed up in victory. As she talked about heaven and dying she seemed to be thrilled with joyous expectancy. She was not going away into some far off "undiscovered country," but following the footsteps of her Lord who had explored all the way. Her death was an "awakening from the dream of life," and her grave is a "chamber whose window opens toward the sunrise; the name of that chamber is peace," where the precious dust shall rest "till the break of day." The God of all comfort give abundant grace to Brother Reynolds and his family.

D. K. PORTER.

Sherman, Texas.

MAGILL—John W. Magill was born in Ray County, Missouri, January 6, 1838. He "fell on sleep" in Deport, Texas, July 27, 1914. He came with his parents to Texas when a young man, and was married to Miss Herita F. Lovell, January 31, 1861, in Lamar County. To this happy union were born three sons and four daughters. Two sons and three daughters survive. The mother went up to join the redeemed host a few years ago. J. W. Magill was converted in early life and joined the Methodist Episcopal Church, South. He was true to his Church and faithful to his Lord from childhood to old age. He cherished God's Word and was glad when they

said, "let us go unto the house of the Lord." He died as he lived and we know where to find him, for being faithful over the few things, he has entered into "the joy of his Lord." A faithful husband, an affectionate father, trustworthy friend and devoted Christian has gone. But we would not call him back. He cannot return, but we can and will go to him. The dead who die in the Lord rest from their labors. His nephew, T. W. LOVELL.

LEMMON—The subject of this sketch, Reynolds McCall Lemmon, was born August 27, 1848, near Paris, Tennessee, and died at Garland, Texas, November 14, 1914. At about 9 years of age he, with his parents, moved to Polk County, Missouri. He resided in Polk and Greene Counties until 1908 when he moved to Benton County, Arkansas, where he lived until 1909, at which time he came to Garland, Texas. He was married to Miss Signora Seawright March 10, 1889, near Paris, Tennessee. He is survived by his wife and four children, viz., Mrs. George Williams, Miss Grace, Harry and Katie. Sister Lemmon is the efficient postmistress at Garland, Texas, having been appointed by President Wilson in 1913. Brother Lemmon professed religion and joined the Church when a young man. He had been a great sufferer for years, but he bore his suffering with that patience and courage that becometh a man of God. He did not murmur or complain, but waited patiently for the summons from on high. Funeral services were conducted by his pastor at the Methodist Church at Garland, Sunday evening, November 15. So numerous were his friends, and friends of the grief-stricken family, that the church was not large enough for all to come in. After the service at the church, the Masonic fraternity took charge of the body and carried it to the cemetery, where he was buried with Masonic honors. Thus another saint has gone home. We shall miss him very much; but our loss is his gain. "God giveth his beloved sleep;" and in his own time he will make the eternal morning dawn. Then, looking into his face and flashing back its love and light, they can exclaim, "I am satisfied, for I awake in thy likeness." O. E. MORELAND, Pastor.

ARMSTRONG—On September 22, 1914, in Corsicana, Mrs. Mary Armstrong sank to rest from earthly labors and cares to join the ransomed hosts in the home of the good. She was born near Milledgeville, Georgia, July 28, 1844. She was the daughter of Jesse and Mary Ann Thomas. She moved with her parents to Rusk County, Texas, 1857; from thence to Starrville Smith County, 1859, and thence to Hill County, 1873. She was married to Rev. J. T. Armstrong, local elder of the Methodist Church, 1880. The result of this union was a son, who died in infancy, and a daughter, Mrs. Wm. Gage, who resides in Corsicana. She joined the Methodist Church at Starrville about 1871. She possessed a well trained mind and taught school several years before her marriage. She was devoted to the Church and took an active interest in its welfare. She was pronouncedly orthodox, protesting against any innovations of its doctrines. She was untiring in her devotion to her friends. She kept posted in the current events of the Church and State with an abiding interest in all moral reforms. With an intelligent apprehension of the various relations of life, she proved faithful, kind and affectionate as wife, mother and friend. With the highest ideals she passed through life exemplifying the ennobling virtues of a refined, devout and consecrated Christian woman. Funeral services were held at the First Methodist Church at Corsicana, conducted by her pastor, Brother Fort, and Presiding Elder E. A. Smith. She died after an illness of six months, caused by a paralytic stroke. She leaves two brothers, one sister and her daughter, many relatives and friends to mourn their loss. But she sleeps well now that life's fitful fever is past. R. C. ARMSTRONG.

THOMPSON—Mrs. Mary C. Thompson was born August 30, 1876; was converted and joined the Methodist Church when about 15 years of age under the ministry of Rev. G. R. Hughes. From that time she lived a consecrated Christian life. She was married to Emmet Thompson December 31, 1901. She received a terrible shock about a year ago by her little girl being killed by lightning, but she bore it as none but a true Christian mother could. She leaves a husband and three little girls to mourn her absence. She has gone to meet little Ana Bell and loved ones who have gone before where sickness and sorrow shall never enter. Her remains were laid to rest in the Leslie graveyard, surrounded by a large concourse of weeping relatives and friends to await the general resurrection where the saints of all ages will be gathered to receive their reward at the judgment bar of God. The funeral services were conducted by the writer. E. T. BRIDGES.

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HAYS—Mrs. N. C. Hays was born in Mount Pleasant, Tennessee, March 11, 1838; died in Mount Pleasant, Texas, October 8, 1914. She was converted while young and joined the Cumberland Presbyterian Church. On moving to Texas she joined the Methodist Church in which she lived a faithful member to the day of her death. Sister Hays raised a large family and all of them are religious. She was a good woman, full of faith and of the Spirit. She died in peace with God and all the world. Her children rise up and call her blessed. G. L. TAYLOR.

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BATES.—Mrs. Mary Leech Bates (nee McReynolds), daughter of Stephen and M. C. McReynolds, was born in Lowndes County, Mississippi, July 24, 1855. The family moved to Denton County, Texas in December 1869. The McReynolds name is associated with one of the oldest and most prominent families of Denton County. Sister Bates was converted and joined the M. E. Church, South, at the Rock Springs, Camp-ground, August 10, 1874, under the ministry of the Rev. George S. Gatewood. This experience was one of the certainties of her life. She was married to Ed. F. Bates, son of the lamented Rev. W. E. Bates, of the North Texas Conference, December 30, 1874. They lived at Lloyd a number of years, but for the last several years have made Denton their home, where Brother Bates has been active in both civic and Church circles. He was Mayor of Denton for several terms, and has been Chairman of the Board of Stewards. Seven children—five daughters and two sons—blessed this union, and with their father, survive the mother. On March 28, 1914, after weeks of lingering this dear mother and cherished companion went to her eternal reward. Her life here was a blessing to those who knew her, and the memory of her is fraught with choicest benedictions. O. T. COOPER.

WILLIAMS.—I am called upon to chronicle the death of my dear father, which is the saddest duty of my life. The world will never be again what it once was to me, for father was one of my best friends. W. W. Williams was born in Conecuh County, Alabama, January 9, 1852, and died at his home in Haskell, Texas, March 21, 1914. When a small boy he was converted and joined the Methodist Episcopal Church, South, and walked before God until the Master called him home. He was married to Emma Mixon January 24, 1875, and to this union nine children, five boys and four girls, were born, all of whom survive to mourn the loss of a father. In January, 1893, father moved to Texas. He located in Van Zandt County and resided there for several years and then moved to Haskell, Texas. When he came to Texas he did not forget his Church obligations. He became an active member of the Holly Springs Church and was always willing to contribute his best efforts for the advancement of the cause of Christ. He served as steward of the Church and as Sunday School superintendent for a number of years. He delighted in the service of the Lord. He was a great sufferer during the last few weeks of his stay here on earth, but bore his sufferings patiently. Often he would say that he loved to live and hated to leave us, but if the Lord called him, he was ready to

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go, for all was well and there were no shadows on the way. His religious experience was clear and strong. He died in the full triumph of the Christian faith and was laid to his last resting place in Haskell Willow Cemetery in the afternoon of March 22. To mother, brothers and sisters, I would say: Papa is gone to return no more. He will not meet the children at the station which they go home. He will never lay his dear old hand on our shoulders again and say, "Be good and do right." His place is forever vacant and can not be filled, and though we weep, we weep not as those who have no hope, for we know where to find him. With a strong faith in God he met the last enemy, passed over the river to rest under the shade of the trees and there he is awaiting our coming. Let us meet him over there where there will be no more sickness or sorrow, pain nor death and where we will never more say good-bye.

IRA WILLIAMS.

DAVIS.—Thomas Caleb Davis was born fifteen miles from Center, Texas, in Shelby County, August 4, 1849. He lived all his life, except eight years in Texas. These eight years were spent in Arkansas. And it was during this absence from the State that he met and married Miss Mary Addie Headen, in Magnolia, Arkansas. They were married February 1, 1876. One year before this he had gotten license to practice law. He was County Attorney and Surveyor of his native county. Then for one year Judge, being taken from this office to fill by appointment the office of District Judge of this District. For nine years he held this responsible office, being elected to succeed himself, with honor to himself and to the district. In the years when the town was small and needed some one to lead in educational matters he was often trustee and faithfully discharged the duties, it being to him a pleasure to look after anything which made for the betterment of the young people about him. His fatherly instinct and love found two nephews to lavish its wealth upon. These he reared as his own. Besides these two, other young people have shared freely the open bounty of welcome and assistance of his home and heart. His kindness of heart and exceeding charitableness were well known to many friends, but the sum total of his benevolences will be revealed only by eternity. He told me personally that seldom had his confidence ever been misplaced when he had trusted the struggling youth. In 1893, November 6, he made a profession of religion and joined the Methodist Church under Abe Mulkey. And still a member he was buried with its ritual ceremony when he "fell on sleep" October 31, 1914. For years he has been a subscriber to the Advocate. As a citizen he was active in all things pertaining to good citizenship. Politically and morally he strove to uphold his country. As a lawyer he was clear headed and forceful, having a large practice in the courts of this and surrounding counties. Though he was sick and his body failed gradually before the end came, yet his mind was clear and his interest in things unabated to the very last. A brilliant conversationalist and a reader of good books was he. There was a grasping of the truth of eternal questions, but no doubt. And to his loved circle he expressed his inner soul in confidence. To his pastor he said that we all must at last rely implicitly on God's mercy and on it he placed his trust. The circle of loved ones, his noble wife and their two adopted sons, yes, the whole circle has lost one of its larger lights for awhile. The circle of friends and acquaintances has lost a stay, a counselor, a friend, true and tried. These words, no words, can do justice to his life or truly picture his deeds and words of helpfulness. The pastor, assisted by Rev. J. H. Windham, held suitable services in the midst of a large concourse of friends, after which the Masons took charge and laid in the vault all that was mortal of Brother Davis. C. B. GARRETT.

RESOLUTIONS—WORK OF REV. E. L. LLOYD.

Inasmuch as the Methodist Church at Stephenville has for many years manifested a deep interest in its Sunday School; and, believing that to be the most important branch of work in its preparation for future efficiency and permanence; and recognizing the great need of and practical benefit accruing from standardizing the Sunday School on the basis of public school grading; and, further, believing that our Sunday School has been successfully graded, that we have an ideal base upon which to build for future growth, we wish, as a body, to publicly express our deep sense of appreciation for the work of our former pastor, Rev. Ernest L. Lloyd, in his untiring, practical and efficient services in the Sunday School, his remarkable initiative and resourcefulness, his courage and optimism. We wish, further, to congratulate the Sunday School to which he goes; and, finally, we pray for him to the end that the Christ within may lead him into an even greater measure of success and joy in his future labors.

Respectfully submitted,
VERNA SELLERS,
MRS. R. E. CON.

The Workers' Council, Methodist Sunday School, Stephenville, Texas.
Adopted November 22, 1914.

Vices are as apt to attract those of kindred vice as virtues are those of kindred virtues and evil as well as good makes friends of their own kind.

He who most greatly loves virtue is most quick to discover it and he who appreciates a talent most himself will soonest find one in others.

The love of liberty is a lawful tyranny and the strength of the former metes out the intensity of the latter.

RESOLUTIONS—REV. W. H. MATTHEWS.

Whereas, Brother and Sister Matthews have labored with this Church earnestly and diligently for four years; and

Whereas, under the rules of our Church, we know they cannot be returned; therefore be it Resolved, first, That we take this method of publicly expressing our love for Brother and Sister Matthews, our appreciation of their splendid service in the Church and our sadness over their departure.

Second, That we commend them to the coming conference and to their next charge as examples of Christian citizenship, faithful disciples of the Master, constant and unselfish workers in His cause and as zealous for the integrity and progress of the Church.

Third, That these resolutions be spread upon the minutes, and that copies be furnished to Brother and Sister Matthews and to the presiding elder, Brother Moss.

W. R. Walker, J. B. Haynes, Jno. L. Cleveland, R. L. Bartley, W. C. Satterfield, M. F. Garrison, D. F. Welch, J. G. Dunlap, J. C. Cyrus, Jno. T. Jordan, E. A. Rice, W. T. Bradbury, W. P. Alexander, H. S. Wilson, E. F. Metzger, C. R. West, C. L. Edgar, M. D. G. T. Hiss, J. M. Right, I. P. Hutcherson, A. L. Lockman, E. E. Crow.

NEW MEXICO

Albuquerque District—First Round.

San Jon Cir., San Jon, Dec. 5, 6.
San Marcial, Dec. 12, 13.
Vaughn Cir., Vaughn, Dec. 19, 20.
Tucumcari, Dec. 26, 27.
Albuquerque, Jan. 2, 3.
GEO. H. GIVAN, P. E.

El Paso District—First Round.

La Mesa, Dec. 5, 6.
Las Cruces, Dec. 6, 7.
Highland Park, Dec. 6.
Deming, Dec. 12, 13.
Lordsburg, Dec. 13, 14.
Trinity, Dec. 17.
Alta Vista, Dec. 19, 20.
HUBERT M. SMITH, P. E.

Pecos Valley District—First Round.

Rocky Arroyo and Queen, Dec. 5, 6.
Carlsbad, Dec. 6, 7.
Malaga and Lake Arthur, Dec. 7, 8.
Lovington Cir., Dec. 12, 13.
Eunice Cir., Dec. 13, 14.
Toyah Valley Cir., Dec. 19, 20.
Pecos, Dec. 20, 21.
Odessa Circuit, Dec. 21, 22.
Roswell, Dec. 27, 28.
S. E. ALLISON, P. E.

WEST TEXAS

Austin District—First Round.

McDade at McDade, Dec. 5, 6.
McLagrange and W. L., Dec. 9.
Liberty Hill and L. at Leander, Dec. 12, 13.
Leander Cir. at Merrittown, Dec. 13, 14.
Elgin, Dec. 19, 20.
Manor, Dec. 20, 21.
Ward Memorial, Dec. 27, 28.
Webberville Cir. at W., Jan. 2, 3.
University Church, Jan. 4.
First Church, Jan. 6.
V. A. GODFREY, P. E.

Beeville District—First Round.

Dec. 4, Mathis, at Mathis, 3:30 p. m.
Dec. 5, 6, Alice Station.
Dec. 6, Fallurris, conference and preaching, 7 p. m.
Dec. 7, Skidmore, at Skidmore, 10 a. m.
Dec. 9, Beeville Cir., at Beeville, 3 p. m.
Dec. 9, Beeville Sta., conference 4 p. m., preaching 7 p. m.
Dec. 12, 13, Floresville.
Dec. 13, 14, Karnes City.
Dec. 14, Kenedy, conference and preaching, at 7 p. m.
Dec. 17, Oakville, at Oakville, 7 p. m., preaching, conference, 4 p. m.
Dec. 20, Belclair, at Belclair.
Dec. 23, Corpus Christi.
T. F. SESSIONS, P. E.

Cuero District—First Round.

Midfield, at M., Dec. 5, 6.
Palacios, Dec. 6, 7.
Provident, at Cordele, Dec. 12, 13.
Yoakum, Dec. 19, 20.
Hallettsville, at H., Dec. 20, 21.
Cuero, Dec. 26, 27.
El Campo, Jan. 2, 3.
Runge, Jan. 10, 11.
Smiley, at S., Jan. 17, 18.
Nixon, Jan. 18, 19.
Pandora, at P., Jan. 23, 24.
Stockdale, at S., Jan. 24, 25.
Lawrence, at L., Jan. 30, 31.
A. W. WILSON, P. E.

Lampasas District—First Round.

Center City, at Center City, Dec. 4.
Star, at Pleasant Grove, Dec. 5, 6.
Goldthwaite, Dec. 6, 7.
San Saba Cir., at Colony, Dec. 10.
Richland Springs, at R. S., Dec. 12, 13.
San Saba Sta., Dec. 13, 14.
Llano Cir., at Kingsland, Dec. 19, 20.
Lometa, at Lometa, Dec. 20, 21.
Marble Falls, Dec. 26, 27.
Lampasas, Dec. 27, 28.
J. W. COWAN, P. E.

San Antonio District—First Round.

Dec. 7, Prospect Hill.
Dec. 9, Alamo.
Dec. 11, McKinney Ave.
Dec. 12, 13, Jourdanton.
Dec. 13, Pleasanton.
Dec. 15, Laurel Heights.
Dec. 16, Englewood.
Dec. 18, Alamo Heights.
Dec. 19, 20, Bandera.
Dec. 20, Medina.
Dec. 21, Travis Park.
Jan. 9, 10, Kerrville.
Jan. 10, Center Point.
Jan. 11, Boerne.
Jan. 16, 17, Poteet.
J. H. GROSECLOSE, P. E.

San Angelo District—First Round.

Sherwood, at Sherwood, Dec. 5, 6.
Arland, Dec. 12, 13.
Midland Cir., at Prairie Lee, Dec. 13, 14.
Junction, at Junction, Dec. 19, 20.
San Angelo, First Church, Dec. 27, 28.
Chadbourne Street, Dec. 27, 28.
Sterling City, at Sterling, Jan. 2, 3, 4.
Edith, at Moon's Chapel, Jan. 3, 4.
Ozona, Jan. 9, 10.
Water Valley, at W. V., Jan. 16, 17.
Eola, Jan. 22.
Paint Rock, at P. R., Jan. 23, 24.
Rochelle, at Live Oak, Jan. 30, 31.
F. B. BUCHANAN, P. E.

San Marcos District—First Round.

Dec. 5, 6, Seguin.
Dec. 7, Harwood, at Harwood.
Dec. 8, Waelder, at Waelder.
Dec. 9, Luling.
Dec. 10, Leesville, at Bebe.
Dec. 12, 13, Belmont, at Belmont.
Dec. 14, Gonzales.
Dec. 15, Lockhart.
Dec. 16, Lytton Springs, at Lockhart, 10 a. m.
Dec. 17, San Marcos.
Dec. 18, Martindale.
Dec. 19, 20, Staples.
Dec. 22, Manchaca.
Dec. 26, 27, Dripping Springs.
Dec. 30, Blanco.
THOMAS GREGORY, P. E.

Uvalde District—First Round.

Laredo Sta., Dec. 5, 6.
Rock Springs, at R. S., Dec. 11, 12.
Dilly Cir., at Dilly, Dec. 19, 20.
Pearsall Sta., Dec. 20, 21.
Batesville, at B., Dec. 23.
Uvalde Sta., Dec. 26, 27.
Sabinal Sta., Jan. 2, 3.
Hondo Sta., Jan. 3, 4.
Utopia, at U., Jan. 6.
Eagle Pass, Jan. 9, 10.
Fowler, Jan. 16, 17.
Devine and Lytle, at Lytle, Jan. 23, 24.
Crystal City, Jan. 30, 31.
Carizzo Springs, at C. S., Jan. 31.
S. B. JOHNSTON, P. E.

CENTRAL TEXAS

Brownwood District—First Round.

Winchell, at Brooksmith, Dec. 5, 6.
Coleman Sta., at Thriftly, Dec. 12, 13.
Bangs, at Bangs, Dec. 13, 14.
Winters, Dec. 19, 20.
Wingate, at Drasco, Dec. 19, 20.
Norton, at Norton, Dec. 26, 27.
Novice, at Novice, Jan. 2, 3.
Robert Lee, at Robert Lee, Jan. 9, 10.
Bronte, at Bronte, Jan. 10, 11.
Tulsa, at Valera, Jan. 16, 17.
Rockwood, at Wesley, Jan. 17, 18.
Ballinger, Jan. 23, 24.
Santa Anna, Jan. 30, 31.
Coleman Sta., Feb. 6, 7.
Brownwood Sta., Feb. 9.
The District Stewards will meet at Coleman December 3, at 2 p. m.
J. H. STEWART, P. E.

Cisco District—First Round.

Gordon, at G., Dec. 5, 6.
Thurber and Mings, at T., Dec. 6, 7, 8, 9 p. m.
Breckenridge, at B., Dec. 12, 13.
Eolian, at Eureka, Dec. 13, 14.
May, at Bethel, Dec. 19, 20.
Rising Star, Dec. 20, 21.
Gorman, Dec. 26, 27.
Eastland, Jan. 2, 3.
Staff, at Flatwoods, Jan. 3, 4.
Ranger, at R., Jan. 9, 10.
Wavland, at Oakley, Jan. 10, 11.
Carbon, at Wesley Ch., Jan. 16, 17.
Sipe Springs, at Mazonia, Jan. 23, 24.
Scranton, at S., Jan. 30, 31.
Pioneer, at Pleasant V., Feb. 6, 7.
Romney, at R., Feb. 13, 14.
Desdemona, at D., Feb. 20, 21.
Strawn, at S., Feb. 25, 11 a. m.
Cisco Sta., Feb. 27, 28.
Cisco Sta., at Fair, Feb. 27, 11 a. m.
Cisco Station, Feb. 27, 28.
The District Stewards will please meet at Methodist Church, in Cisco, 7 p. m., December 10, 1914.
E. P. WILLIAMS, P. E.

Cleburne District—First Round.

Cleburne, Brazos Ave., December 6.
Parnesville, at Barnesville, Dec. 12, 13.
Grandview Cir. at Watt's Chap, Dec. 19, 20.
Burleson, at Burleson, Dec. 26, 27.
Walnut Springs, Jan. 2, 3.
Morgan, at Morgan, Jan. 3, 4.
Lillian, at Cahill, Jan. 9, 10.
Alvarado, Jan. 10, 11.
Godley and Fresson, at Bono, Jan. 16.
Clio Rose Star, Jan. 16, 17.
Glen Rose Miss., at White Ch., Jan. 17, 18.
Joshua and Egan, at Joshua, Jan. 23, 24.
Granbury Cir., at Acton, Jan. 30, 31.
Granbury Sta., Jan. 31, Feb. 1.
Venus, Feb. 7, 8.
Grandview Sta., Feb. 14, 15.
W. M. MOSS, P. E.

Dublin District—First Round.

Dublin, Dec. 4, 7 p. m.
Bunyan, at B., Dec. 5, 6.
Alexander, at A., Dec. 12, 13.
Comanche Cir., 11 a. m., Dec. 18.
Comanche Sta., 7 p. m., Dec. 18.
Gustine, Dec. 19, 20.
Comanche Mis., at Fleming, 11 a. m., Dec. 21.
Stevenson, Dec. 26, 27.
Delcon Cir., at Ross Ch., Dec. 30, 11 a. m.
DeLeon Sta., 7 p. m., Dec. 30.
Tolar and Lipan, at L., Jan. 2, 3.
Proctor, at P., Jan. 9, 10.
Huckabay, at H., 11 a. m., Jan. 13.
Duffan, at Pleasant Hill, Jan. 16, 17.
Fredell, at F., Jan. 23, 24.
Bluffdale, at B., Jan. 30, 31.
Hico, Feb. 6, 7.
Carlton, at C., Feb. 13, 14.
Will the Board of Stewards please not wait for the Quarterly Conference to begin paying their pastors. They will need your help. It is extremely important that I meet you every one at the Quarterly Conference on this round. Let us resolve to make this the best year of our lives. I very much desire to meet all the local preachers on this round and help to arrange their work.
S. J. VAUGHAN, P. E.

Georgetown District—First Round.

Salado, at Salado, Dec. 12, 13.
Midway, at Midway, Dec. 13, 14.
Georgetown, Dec. 15.
Belton, Dec. 19, 20.
Temple, First Church, Dec. 20, 21.
Oenaville, at Oenaville, Jan. 2, 3.
Temple, Seventh Street, Jan. 3, 4.
Holland, at Holland, Jan. 9, 10.
Granger, Jan. 10, 11.
Thrall, at Thrall, Jan. 16, 17.
Taylor, Jan. 17, 18.
Florence, at Florence, Jan. 23, 24.
Barlett, Jan. 24, 25.
Troy and Pendleton, at Troy, Jan. 30, 31.
Rogers, Jan. 31, Feb. 1.
Jarrell, at Jarrell, Feb. 6, 7.
Hutto, at Hutto, Feb. 13, 14.
Weir, at Weir, Feb. 14, 15.
The District Stewards will meet at the District Parsonage at 11 o'clock a. m., Friday, December 4, 1914. Let all the District Stewards take notice heretofore and be on hand without fail.

I trust the officials will attend the first round of Quarterly Conferences and that the best reports possible will be made on the salary of the preachers. But few of them have been paid their salaries the past conference year and they are in need of money.

If the Quarterly Conference is not held until after Christmas, as most of them will not be, I hope the stewards will collect some quarterage and give to the pastor so that he and his family will not be embarrassed in the Christmas time. It means very much to the preachers' wife and children to have the good office of stewardship manifest in their behalf at a time like this. Do not forget them, brethren. Our Father is looking down upon us and will approve our generous endeavor in his service and for his sake.
T. S. ARMSTRONG, P. E.

Deafness

From All Causes, Head Noises and Other Ear Troubles Easily and Permanently Relieved!



Thousands who were formerly deaf, now hear distinctly every sound—even whispers of their escape them. Their life of loneliness has ended and all is now joy and sunshine. The impaired or lacking portions of their ear drums have been reinforced by simple little devices, scientifically constructed for that special purpose.

Wilson Common-Sense Ear Drums often called "Little Wireless Phones for the Ears" are restoring perfect hearing in every condition of deafness or defective hearing from causes such as Catarrhal Deafness, Relaxed or Sunken Drums, Thickened Drums, Roaring and Hissing Sounds, Perforated, Wholly or Partially Destroyed Drums, Discharge from Ears, etc. No matter what the cause or how long standing it is, testimonials received show marvelous results. Common-Sense Drums strengthen the nerves of the ears and concentrate the sound waves on one point of the natural drums, thus successfully restoring perfect hearing where medical skill even fails to help. They are made of a soft, sensitized material, comfortable and safe to wear. They are easily adjusted by the wearer and out of sight when worn.

What has done so much for thousands of others will help you. Don't delay. Write today for our FREE 168 page Book on Deafness, giving you full particulars.

WILSON EAR DRUM CO.
434 Inter-Southern Bldg.
Incorporated
LOUISVILLE, KY.

Hillsboro District—First Round.

(In Part.)
Penelope, at Penelope, Dec. 5, 10 a. m.
Malone, at Malone, Dec. 5, 2 p. m.
Frene, at Mertens, Dec. 12, 2:30 p. m.
Brandon, at Bynum, Dec. 14, 11 a. m.
Hillsboro, First Church, Dec. 14, 7 p. m.
Munger, at Munger, Dec. 19, 2:30 p. m.
Coolidge, Dec. 19, 7 p. m.
Hubbard, Dec. 21, 2 p. m.
Loveless, at Loveless, Dec. 26, 2:30 p. m.
Itasca, Dec. 26, 7 p. m.
Abbot, at Abbot, Dec. 28, 10 a. m.
Hillsboro, Lane Street, Dec. 28, 7 p. m.
JNO. M. BARCUS, P. E.

TEXAS

Beaumont District—First Round.

Jasper Cir., at Camp Ground, Dec. 6, 11 a. m.
Jasper Sta., Dec. 6, 7:30 p. m.
Call, at Call, Dec. 13, 11 a. m.
Kirbyville, Dec. 13, 7:30 p. m.
Ratson and Saratoga, at Saratoga, Dec. 20, 11 a. m.
Kuntze, at West Nona, Dec. 20, 7:30 p. m.
Newton, at Newton, Dec. 27, 11 a. m.
Orange, Dec. 27, 7:30 p. m.
Burkeville, at Runly, Jan. 2, 7:30 p. m.
Silsbee, at Silsbee, Jan. 3, 7:30 p. m.
Mt. Bellview, at Mt. Bellview, Jan. 9, 10.
Dayton, Jan. 10, 7:30 p. m.
Anahuac, at Anahuac, Jan. 16, 17.
Pt. Bol. and Stowell, at Pt. Bol., Jan. 18, 7:30 p. m.
China and Nance, at China, Jan. 14, 11 a. m.
Sour Lake and Grayburg and Sour Lake, Jan. 14, 7:30 p. m.
Liberty, at Liberty, Jan. 21.
Pt. Arthur, Jan. 23, 7:30 p. m.
Nederland, at Nederland, Jan. 24, 7:30 p. m.
Roberts Avenue, Jan. 25, 7:30 p. m.
First Church, Jan. 26, 7:30 p. m.
Woodville, at Woodville, Jan. 28, 11 a. m.
North End, Jan. 30, 7:30 p. m.
E. W. SOLOMON, P. E.

Timpan District—First Round.

Shelbyville Cir., at Shelbyville, Dec. 5.
Center Station, Dec. 6.
Geneva (Camp Ground), Dec. 12.
Gary, at Gary, Dec. 19.
Carthage, Dec. 20.
Tenaha, at Tenaha, Jan. 2.
San Augustine, Jan. 3.
Timpan, Jan. 6.
Huntington and M. at H., Jan. 9.
Lufkin, Jan. 10.
Kennard, at Ratcliff, Jan. 11.
Livingston Cir., at Providence, Jan. 16.
Livingston, Jan. 17.
Burke and Dohall, at Burke, Jan. 23.
Corrigan, at Corrigan, Jan. 24.
Cinchill, at Cinchill, Jan. 30, 31.
Mt. Enterprise, at Mt. E., Feb. 6, 7.
Garrison, Feb. 13.
Center Cir., at New Prospect, Feb. 20.
Melrose, at M., Feb. 27.
Nacogdoches, Feb. 28.
Appleby, at Smith's Chapel, March 6.
L. B. ELROD, P. E.

UNIMPEACHABLE.

If you were to see the unequalled volume of unimpeachable testimony in favor of Hood's Sarsaparilla, you would upbraid yourself for not delaying to take this effective alterative and tonic medicine for that blood disease from which you are suffering.

It eradicates scrofula and all other humors and cures all their inward and outward effects. "Take Hood's."

But for the fact that nearly every person thinks that nothing in life is too small for God's notice the world would be dreary indeed. "Thou God seest me" is the secret spring of a thousand million hopes every day.

APPENDICITIS

According to Cabot's statistics of cases with pain on the right side above the navel there were 781 studies of WHICH GALL-STONES AND INFECTION OF THE GALL-BLADDER TERMINATED IN APPENDICITIS 70, Cancer of the Liver 25, Kidney Stone 25.

Thus it may be seen how mistaken the popular notion and in what great majority of cases abdominal pains and pains in the right side are due to liver-gall causes rather than Appendicitis.

In fact one in every ten persons has Gall-stones and to them are due very much of the apparent Appendicitis trouble for which an operation is the very fashionable ordeal of modern civilization. Gallstones or Appendicitis operations should be undertaken with great caution as the necessity is much less urgent, the danger is much greater, the mortality much higher and the consequences much more doubtful than most people imagine.

Your little LIVER-GALL Book will give you a lot of information and tell you fully of a remedy you can take at home, known as GALL-TONE, which innumerable sufferers claim has saved them great expense and suffering, avoided dangerous operations and saved their lives. This booklet will be sent free for the asking. Address Gallstone Remedy Co., Dept. 914, 219 S. Dearborn St., Chicago, Ill.

The Housekeeper is Right

Sometimes a housekeeper requires a quick leavening agent, and finds she has no baking powder.

What does she do?

She raises her biscuit by a mixture of cream of tartar and soda, or soda and sour milk. She may not get the proportions quite right, but she knows her food is safe. But does she ever use a mixture of alum and soda? Was there ever a housekeeper who bought alum and soda to make a home made baking powder? Intuitively she feels it would be unsafe.

Then why use baking powder made from alum or the same mixture that the housekeeper would not dare to mix and use in her food?

Alum is alum, whether bought in the drug store or in baking powder.

DR. PRICE'S CREAM BAKING POWDER

is made from pure cream of tartar and contains no alum, lime or phosphate. There is absolute safety in its use.

EDUCATION IN NEW MEXICO.

Interpreting the new work of the Conference Secretary of Education to extend thus far, your Secretary of the New Mexico Conference attended the New Mexico Educational Association in its annual session at Albuquerque, November 20-25. He secured the passage of a resolution by the body, that their programs and sessions should be opened to the representation of the Churches, hereafter. And the Federation of Churches of New Mexico, has taken up the work of providing them with speakers for next year. We also recommend that the conference reciprocate by inviting them to send a delegate to our sessions. Church and State have much in common in the work of education, and need this nexus.

It was the twenty-ninth session, held in the new High School of Albuquerque, costing \$128,000, next door to our own church. The ladies cleverly took advantage of this proximity to provide dinner two days, netting their Church some good money. Lallance, unfortunately sick in bed, fumed and fretted, denied the opportunity to mix among the pedagogues.

Over 1300 teachers attended, traveling in aggregate over 100,000 miles, spending over \$3000 in traveling expenses, provided for them; one county, Grant, sent sixty teachers, 35,392 miles. Increase in attendance over last year 30 per cent. Nearly 200 addresses of all kinds were scheduled, and the writer noted the full rendition of this task, with typed papers, as far as he could, going from section to section, and in the general sessions. Educational Sunday was observed. Prohibition, Peace and the engagement of National speakers were added to the work. Dr. Craighead, of Montana State University, Dr. Jeremiah Moore, formerly of Greenville - Tusculum, Tenn., and Dr. Lotus D. Coffman, University of Illinois, were the great attractions. Miss Lottie Stearns, Milwaukee, of library fame, was a program in herself. Various social events, very much good music, declamation and oratory contests, exhibits of school work and Indian school life made up the miscellany of interest. Moving pictures were made for the Panama Exhibition.

The organization does its work through a Council (special committees), many intensive sessions, a few general sessions, where the final resolutions are made upon the recommendations of council and special sessions. University, Normals, Spanish, Agricultural, Mining, Military and Public Schools, all were represented.

The personnel throughout was of a high and representative order, young men and women; and many women of experience and character marked the features of the convention life. Some have been preachers. While there was a dance given by the town for those who would, the whole proceedings were marked by a profound religious conviction, underlying all the speaking. The Bible was the most quoted book. Concern for the char-

acter of teacher and student was prominent. Christian education is safe while the Church and the Bible affect so deeply the lives of such a number, even though it be indirect. They welcomed the Church to their work and platform.

When one realizes the field of their influence with respect to the time the pupil is with the teacher, the tender age, the formative period, the numbers, the quality of the pressure touching the main springs of daily life, and, when one grasps the tremendous growth of the State system, it behooves him to reckon with this movement, greater than any political move, and to contribute his service, and that of his Church; and the teachers are our own people. Eleven of the writer's congregations were there. EDWARD C. MORGAN, Deming, N. M.

THE UNIVERSAL GOD.

I wish to differ with Brother Leroy Garner, in his article of November 26, "The Universal God." He says that religion owes most to Egypt for her idea of one God. I believe the people represented by the name Israel should have that credit.

He says: "The growth of polytheism in Egypt caused the people to forget the idea of one God, but that the priests only did not forget, and no doubt Moses gained his accurate conception of the one God from them."

No, brother, Moses got his accurate conception from his parents. He was even hid for three months by faith, says Hebrews 11:23.

His mother instilled the idea in his young childhood and he later refused to be called the son of Pharaoh's daughter.

In Exodus 3:6, is a record of the revelation of God to Moses as the one God and says that He was the God of Abraham, Isaac and Jacob, and surely they knew that He was the one God.

God used these men to be the depositories of His truth, revealed will and law.

I also believe that the Babylonians and all others got their idea of God and the manner of worship from men spoken of in the Bible, viz: Noah or better still Enoch.

REV. L. A. ALKIRE.

Midfield, Texas.

HIGH SCHOOL ATHLETICS.

The competitive athletics of our American colleges and universities that they encourage overdoing on the part of the participants. No one would deny that systematic and even strenuous exercise may exert a most wholesome effect on the human organism. But the win-at-any-cost exertion, taxing vital organs to the very limit of their endurance, exceeding the factor of safety in physiologic functions, and sometimes carried to the breaking strain, represents a sort of unjustifiable self-sacrifice

Southern Methodist University

"Old Master McKenzie"

JUST a year ago the North Texas Conference set a precedent that will abide many, many years. We refer to the determination of that conference to push a campaign for the endowment of a chair in honor of Old Master McKenzie, admittedly one of the pioneers, pathfinders and seers of early Methodism. The conference itself gave the campaign a substantial start, and the University has, after a peculiar plan, continued it through the year. This has been one of those delightful campaigns, that by quiet persevering, optimistic man-to-man canvass, has not only succeeded, but increased from popularity. The greater portion of the year, the work has been pushed by the District Commissioners and Rev. W. B. Wilson, representing the University. No high pressure methods have been used. Only the heart-to-heart talk about the life work of the great men—the fireside reminiscences of the old settlers, and the turning of the faces of the people to the future, from a glorious past have been the characteristics of Brother Wilson's campaign. He has felt that it was the kind of campaign that Old Master would have preferred.

And it has succeeded. The determination of the conference was to raise \$50,000.00, and of this amount the University now holds in good subscription about \$30,000.00. Who can say that this is not great progress, and that the Methodist Church is unfaithful to her promise?

Now back we go to the North Texas Conference, our report to render. There is no doubt the thanksgiving and rejoicing that the progress of the University will create among those who investigate. Best of all, this example will be followed by other conferences and individuals. And during the years to come, without doubt, chairs will be endowed to the honor of many noble minds and spirits to whose memory marble shafts would be inadequate.

It is proper to say that the success of this campaign has been secured very largely by the honor of a worthy sire by a worthy son. Brother John McKenzie early in the year gave Brother Wilson securities worth \$5,000.00, conditioned only upon the securing of the \$50,000.00 undertaken by the conference. He could not allow the campaign to go without a noble gift from his own sacrificing heart and of course he felt that anything less than the complete success of the campaign would dishonor his illustrious father.

It is certainly to be presumed that the Conference now in session will appreciate this record and these conditions, and express such sentiment as will guarantee satisfactory completion of the campaign and perpetuate not only the memory, but the line of thought, and the branch of study to which Old Master McKenzie and his appreciative family have contributed so much.

that may properly be made for one's country, but is never called for to uphold the glory of one's college. The sooner it is realized that there are better tests of manliness than the ability to endure a four-mile race in the college boat or to complete the football season in spite of acquired injuries, the more wholesome will American college life become.

Unfortunately, there is a widely manifested tendency for the pupil of the high school to ape the performance of his older brother in the college. This is shown in the introduction of Greek letter societies and social functions into the secondary schools, tending to counterbalance some of their wholesome features of social intercourse with the snobbery of exclusiveness and the deteriorating influence of late hours and tiring distractions. Even more baneful, however, is the growing custom of allowing the same sort of intense competitive sports in the high school that are the cause of complaint in respect to their dangers to the older college student.

We are glad to note, says The Journal of the American Medical Association, a spirit of protest in various parts of the United States against all the forces, social and athletic, which tend to deteriorate the American boy (or girl) at the adolescent age of the high school period. One health officer has recently made a public announcement that proper exercise in a well-equipped gymnasium, under the guidance of a trained instructor, is good for any one, but that competitive athletics, requiring most strenuous exertion, long and tedious training and self-denial, is positively bad for any one before full development, and that all such overacts tend to impair the keenness of the mind and interfere with school work proper, as well as to injure the body. The competitive interscholastic games which require great physical exertion and mental tension should be done away with and a good gymnasium, under the direction of one trained in physical culture, should be provided and work according to the condition and need of each pupil assigned. We agree, further, that mind and well-timed athletic exercise and occasional social functions will tend to relieve the monotony of school life and invigorate body and mind; but over-indulgence is likely to be detrimental.

The dangers referred to are not insignificant; they are real. Prof. C. R. Bardeen, of the University of Wisconsin, has pointed out, in connection with the participation in athletics in his institution, that the increasing amount of heart disease noted in this country by life insurance companies and others makes it important for the physician to make himself acquainted with the chief causes responsible for these conditions so that he can protect his patients. Over-exertion in competitive sports, especially in school boys, is one factor. From five to ten per cent of freshmen entering the State University have enlarged hearts with dilatation attributable to athletic sports. This condition not only keeps

these students out of college sports, but to some extent hampers their scholastic work in college.

Criticisms of this sort are never welcomed when they contravene established customs. Yet there is an obvious contradiction in directing the energies and funds of the State toward the prevention of disease and the establishment of habits of right living in the earliest years of our public schools, only to permit their undoing at a subsequent period. School doctors and school nurses in the primary departments have come to stay for some time at least. Why not more healthful school customs in later years?

A TRIBUTE TO THE MEMORY OF REV. C. W. GODWIN.

With not a small degree of sadness did I hear and read of the death of Brother C. W. Godwin, of the West Texas Conference. About three years after my conversion and uniting with the Methodist Episcopal Church, South, on the old Kegar Hill Camp-ground, Caldwell County, it was decided to dispose of the church property at Kegar Hill and move the membership to the small town of Maxwell, about four miles east of Kegar Hill. About this time the members of the English Church with those of the German Church, German Mission Conference, decided to and did build a new house of worship in Maxwell. Before the move from Kegar Hill to Maxwell was made, however, I was elected Sunday School Superintendent of a little school that had been organized by the few families of members that lived right to Maxwell, while the Sunday School at Kegar Hill was then conducted by one of the best old men who ever lived, Brother W. T. Dodgeon. During this year, if I mistake not, Maxwell and Martindale were united, constituting the Martindale and Maxwell Circuit. This year Brother C. W. Godwin became my pastor. A part of the year he preached at Kegar Hill in the mornings and at Maxwell at nights. The congregation was much pleased with Brother Godwin as their new pastor.

During this year, which was 1906, there was held in Austin a Sunday School convention. Brother Godwin decided to go, and insisted on me as a young Sunday School Superintendent to accompany him. I decided to go. On the train he said to me, calling me by my given name: "Oscar, I don't want you to tie yourself to some woman's apron string. I want you to go to school." I had been thinking quite often before this about studying for the ministry, but always had my doubts about whether or not I could ever be a preacher of the Gospel. This kind and brotherly advice and exhortation of Brother Godwin was therefore a great help and encouragement to me. I knew that he meant what he said, and that he took a great interest in me. I appreciated that very much, and took to heart what he said. The result was that in September of that same year I started to a school in San Marcos, Texas. Brother Godwin was the man who took me to town in his own buggy. He helped me buy a few clothes and took me to the boys' hall in west end of town, the place where I was to get my lodging and board.

I am persuaded that if Brother Godwin had carelessly passed me by and had not spoken to me and encouraged me as he did as my pastor, that perhaps I might never have started to school, may be had never become a Methodist preacher, a servant of God in the

ministry. At that time I doubted. Today I know that God Almighty wants me in his, the greatest of, services—the winning of souls for Christ. I am what I am through the help and esteem of loved ones and friends very dear to me, largely through the brotherly aid and advice of Brother C. W. Godwin now gone to heaven, and above all through the grace of God. I always enjoyed Brother Godwin's sermons. He was an earnest and most spiritual preacher. Often was I blessed by listening to his deliverances. I shall never forget him. All honor and praise to his dear memory. He is gone, but his works will live on still. His kind deeds are bearing fruit and will continue to bear fruit.

May God bless and comfort and keep his dear wife, Sister Godwin, in His care.
O. W. BENOLD,
Pastor San Marcos St. Church, German Mission Conference, San Antonio, Texas.

IN REFERENCE TO THE DEATH OF C. W. GODWIN.

My youngest grandson handed me the Journal of West Texas Conference, 1914, opened at page 88, and the picture of a familiar face instantly caught my eye. Under that picture these sad words: "Rev. C. W. Godwin, born July 15, 1861; died November 6, 1914." My heart said: "O is my dear Brother Godwin dead? Then I read in a letter from Kerrville that they buried Brother Godwin in the cemetery at Center Point. There sleeps the body of my most precious one, and other loved ones of mine.

This stirred a train of thoughts, mingled with sad loneliness, hope and joy. Job said: "Man dieth and passeth away," but this he said of the body only, for he immediately adds, "Yea, man giveth up the ghost (spirit) and where is he?" Perhaps Job did not know, but J. R. McFerrin said: "If I slip away while you are not here you know where to find me." The difference: Job knew the spirit does not die, but it seems he did not know where it goes after leaving the body. John R. McFerrin lived after Jesus "brought life and immortality to light through the Gospel," and he knew where his spirit would go as soon as it left the body. I do not ask where is Brother Godwin, for knowing his pure soul as I knew him—by this glorious soul-comforting light of Gospel—I now as well where to find his spirit as I know where to find the body. I had no better friend in West Texas Conference than C. W. Godwin. His heart, his hand and door were always open to me. Many delightful days and nights have I spent in his home. When I heard of his afflictions and necessities I wept because I was not able to go to his bedside nor minister to his wants, as he had done for me in other days. He was not one of those of whom everybody spoke well. He was too pure, too positive, too aggressive for that. "Blessed are the dead which die in the Lord from henceforth; yea saith the Spirit that they may rest from their labors, and their works do follow them." The good work and influence of this good man will go on until the judgment day.

My buried friend can I forget?
Or must the grave eternal sever?
You linger in my memory yet,
And in my heart you'll live forever.

Farewell for a little, only a little while; I will meet you and many other loved ones over there.

H. T. HILL.

If you hang insipid pictures on the walls of your imagination the heavenly guest—God's Holy Spirit—will leave the room.