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Volume LX

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Number 7

Proposition to Change Name of Church

AT the General Conference in Asheville, N. C., the Committee on Revivals made a report recommending a change in the name of the Church from the Methodist Episcopal Church, South, to that of the "Methodist Church." Subsequently, a resolution was adopted requesting the Bishops to submit to the several Annual Conferences during the year 1913, the question, "Shall the name of the Church be changed from the Methodist Episcopal Church, South, to the Methodist Church?" At this juncture, Dr. DuBose offered an amendment to the resolution, which was accepted, after a forceful speech on the subject, substituting the words, "Methodist Episcopal Church in America," for the "Methodist Church," so that the question being submitted to the several Annual Conferences at the present time is, "Shall the name of the Church be changed from the Methodist Episcopal Church, South, to the Methodist Episcopal Church in America?"

We have been watching the action of the conferences so far, touching this matter, and we note that the Border Conferences and the extreme Western and Northwestern are voting favorably for the change, except West Virginia and Baltimore, while the others are almost a unit against it. At our approaching conferences, the question will be submitted for our determination, and when all the conferences throughout the connection have voted, the next General Conference will be governed by the result.

How will our Texas Conferences vote on the subject? We do not know, for Texans have a way of their own in all such matters. They are governed by their own judgments as men and ministers. They usually know their own minds on questions of Church polity and they act according to their own knowledge and convictions. But knowing the temper of our brethren throughout the Texas Conferences as we do, it is our candid belief, expressed at a venture, that the bulk of our laymen and ministers will vote against any change in the name of the Church. With practical unanimity the delegates from Texas in the General Conference voted against the resolution when it came before that body, and this is a very good index to the vote in the approaching conference sessions.

We sympathize with our extreme western and border brethren in their embarrassment on account of the word "South" to our Church name; but if we eliminate it, will that bring relief to them? We seriously doubt it. People who urge objection to us on account of this title, do it simply as a pretext to oppose us, and they would soon pillory us on the prong of public opinion in such localities, as cowards trying to ingratiate ourselves under false pretenses, assuming to get into their

good graces by changing the name of our Church, while at the same time our history of nearly three quarters of a century would be thrust at us at every step of our attempted progress.

There are, however, fundamental reasons why the change does not strike us with favor. Our titles to Church property, representing millions of dollars, are all recorded in the name of the Methodist Episcopal Church, South. Our institutions are all chartered in the same name, and the whole of our system of literature, as a Church, bears the same imprimatur. We would be put to the necessity of overturning and undoing our splendid history as a Church, and the whole of it, with its titles and characters would have to be revised. In addition to these arguments, we seem to have done very well in winning souls to Christ and in building people up into righteousness under our present name, and what is the use at this late day to cater to the sectional prejudice of a few narrow-minded people who live along the border and in the Far West, when there is nothing to be gained by it?

Just after the Civil War, the word South was an offense to many people in those sections and far up North. At that time people were not governed by their reason and judgment, but by their excited passions and prejudices. In their esteem the word South and everything connected with it were abominable and stamped with odium. But even then the Church prospered, though it was stigmatized as the "South Church." But we are living a half a century away from frenzied war times, and most people of that day have passed and a new generation is to the front; and the few remaining have largely gotten over the asperities of their prejudice. The South has recovered from the effects of the Civil War and is forging into the foreground as the most wealth-producing section of the United States. Her people are intelligent and they are welcomed everywhere—North, South, East and West. The word South is no longer a badge of disgrace, except in the esteem of fanatics and fools. Neither is the word North, throughout our Southern country, a red-rag before the populace. We care nothing about it. We are practically one country and we are destined to become more so as we migrate from one section to the other and as our people marry and intermarry and conduct business on the basis of justice and equity. It is, therefore, a late day for the Church to begin to make obeisance to sectional prejudice.

Besides all this, the word South appended to our Church has neither sectional nor political significance, per se. It was assumed as a mere designation, merely to differentiate us as a working body from other branches of Methodism. We are not willing, therefore, to make a concession to those who still want to misrepresent us in localities where a little section-

al passion still abides. The country at large does not take a sectional view of the South. Is not a Southern man installed in the White House by the aid of Northern and Western votes? Does not a Southern man preside over the Lower House of Congress? Does not a Southern man lead the majority of that House on the floor of its proceedings? Are there not a half dozen Southern men in President Wilson's Cabinet? Who is taking these things to heart? Nobody, so far as we can see. Why need our Church, while attaching no sectional or political meaning to her name, bow at the altar of the prejudice of a few isolated localities, and change its honored name after a life-time of progress and splendid history?

So far as we are individually concerned, we do not propose to dictate to others how they shall vote on this subject; it is the right of every man to follow his own judgment and conscience; but, speaking for ourselves and no one else, the old name of the Church in which we were born, baptized, nurtured, reared and fostered, is good enough for us. Those whom we loved even better than self lived happily and usefully in it and died, and went shouting home out of it to the Church triumphant, and we hope to finish our career and pass out of it as the Methodist Episcopal Church, South. This may, or may not be, the popular side of the question, but it is our honest sentiment frankly and unequivocally expressed.

The Point of Danger For Young Girls in Business

A YOUNG woman employed in some clerkship or other business engagement, is said to have appealed to the Governor for permission to wear men's clothing in order that she might get a better salary.

She stated that the salary she is receiving is insufficient for paying her board.

There is revealed the danger point for girls going into department stores and other places of employment. The salary

they get is very meager. They go into it in order to make money. It soon becomes a sad realization that they have not enough to live on. They are out all day meeting various people. They go out for luncheon and meet up with people who are on the lookout for them. An easy way is suggested for money-getting and the noon hour offers freedom from detection.

This is the point of peril to our working girls.

A FEW SHORT EDITORIAL PARAGRAPHS

If you have a misunderstanding with a friend and want to upbraid him, do not write him a letter, but either wait until he happens in your office or go to see him. A face-to-face talk between two men who want to do right never leaves a sting; but written words are cold and are often misunderstood.

Human nature is a peculiar compound. It is a mixture of much that is good and much that is bad. The bad stands out boldly, but often you have to search to find the good. However, it is worth while to search for the good, but often it is best to close your eyes to the bad. Under all circumstances it is wise to estimate a man's character by his goodness rather than his badness.

The man who wantonly abuses the dumb animal has a mean heart and he would abuse human beings the same way were he not either afraid of them or of the law enacted for their protection. It evinces a low and vicious trait in any man's heart when he takes advantage of any of God's helpless creatures.

Everything has its proper uses. Even the deadly arsenic, or the stupefying morphine, or the benumbing cocaine, are made to minister to the relief of humanity. But woe betide the man who abuses them in their uses! They turn on him and he becomes their most debased victim. So it is

with God's mercies. There is life in their wholesome benefits, but when you spurn and trample them under foot, they rise up at the appointed time and become your worst accusers.

The woman shut in by affliction often thinks that her life is of no use but it frequently happens that God teaches better lessons of submission and sweet patience than through the active woman who runs with the world. You have to crush some flowers to obtain the fullness of their fragrance.

A grass burr in your shoe never produces death, but it is exceedingly disagreeable. And so it is with the nagging and fault-finding habits of some people. They never kill you outright, but they sometimes make you almost wish that you were dead. How they irritate and pester you! The only good purpose they serve you is to cultivate the graces of patience and forbearance.

How few people there are who look beyond their own little sphere of operation. They seem to imagine that the world revolves around them and that they have a monopoly of life's opportunity. When they speak all others must be silent and their wish is law. Such people need to be awakened out of their stupor.

REACHING THE FOREIGNER.

REV. JOHN M. MOORE, Ph. D.

"Distance lends enchantment" and "familiarity breeds contempt" may be applied to the spirit and attitude of many religious people toward Chinese, Japanese, Italians, Mexicans, Africans and other foreign-born peoples. Audiences may be stirred by appeals in behalf of China, Japan, Africa, Cuba and Mexico, but an oppressive silence frequently follows an exhortation to Christian work for the Chinese, Japanese, Cubans, Mexicans, Italians, Bohemians, and other foreigners that are in the United States, in the South, yea in one's own community. Missions have been looked upon as set off and set up religious activities for which some well disposed volunteers have been appointed and sent out. The service expected of the Church and its individual members is the writing of checks, the support of mite boxes, or the dues in a missionary society. Before the age of steam and electricity no other way of carrying on mission work was open. Not so now. The ends of the earth have met in America. Pentecost in the United States as in Jerusalem would stir the nations through their numerous representatives congregated here.

Shall missions to the foreigners mean doing for them what we send missionaries to their native lands to do for their people? Who shall do this work? Shall the method followed by necessity in connection with foreign fields, that of employing some one to do the work, be looked upon as the only method to be used in the home field? Fortunately the fifteen millions of foreign born people in the United States and of the nineteen millions born of foreign parentage a large per cent are religious; but there are several millions of them that need to be reached through missionary effort. Shall missionaries be selected, prepared and sent to them? The task is beyond the willingness of the Church, whatever may be said of the ability. Then it is an open question as to whether it were possible, that course would be wise. The foreigner in this country needs to feel the throbbing of American Church life, the freedom and the force, the zeal and warmth of the Christianity of the United States. Can the impact of this Church life, the meaning and the energy of this Christianity be best transmitted to the immigrants by a few chosen individuals who are sent as missionaries to them, or would the better way be to employ means and methods by which to bring the immigrants into vital touch with the Church, its life, its activities and the living truth for which it stands.

Religion in the native land of the large majority of the immigrants meant rites, ceremonies, crosses, chapels, shrines and superstition. Here they should be taught that religion means fellowship and service, with sobriety, chastity, self control, and noble inner virtues. But the immigrant cannot be expected to break suddenly with his past, and rush blindly into new conditions of faith and life. He should be given a full chance to know the best of us and the best in us and in our religion. He usually knows the worst in our civilization. He has a right to demand that we know him, the best in him and his real needs. Social and ecclesiastical segregation makes this impossible and also permits misunderstandings and resultant evils. The foreign Church with a foreign minister and services conducted in a foreign language may be, and really is, in many instances a necessity, but nevertheless it greatly retards the assimilation of the foreign people and is in large measure responsible for the loss to the Church of the young people altogether. As far as possible the pastor of an American congregation in a community and the missionary pastor of the foreign congregation of the same faith should be collaborators. Missions to foreigners should not be set up and set off religious activities, but rather the coordinate activities of the same ecclesiastical organization.

Let no one think that religious work among foreigners will never at times and in certain localities require trained missionaries who can speak the foreigner's language or even men of that nationality who can preach in the mother tongue to the people. This is always desirable even when it is not a necessity. We must have missionaries, American and foreign, to establish the point of contact between the American Church and the colony of foreigners. We must have schools with teachers in charge who can speak and teach the foreign language. All these the Department of Home Missions must sustain. But no Church can discharge its full duty to the foreigners by such necessarily limited activities. Personal evangelism is the most important and successful way of winning the immigrants to American Christianity, and for his work the Church should furnish many earnest and skillful laborers.

How to help the foreigner is the question for all Christian people. Some one has given the following answer: Know the foreigner; find out his needs; met the needs you find; make a friend of him; remember his son and his daughter.

If those instructions were followed there would not be any problem of the foreigner. Why not treat the foreigner as a neighbor and not as a problem?

The foreigner wants to learn the English language. Why should not classes in English, at night or in the day, be taught in our churches? There are many excellent professional teachers, many professional and business men, who would be glad to be thus employed. Palmore Institute in Kobe has been a most successful missionary agency, through which hundreds of Kobe's business men have been brought to Christ. It is only a night

A Symposium Anent the Foreigners

THEY ARE WITH US : : IT IS OUR PROBLEM

school. It is not necessary that the teacher should know the foreigner's language, nor that the class should be of only one nationality. Dr. Peter Roberts has worked out a system for teaching English to foreigners. In some towns and cities several classes might be formed. No better method of reaching and keeping the foreigner can be employed. While he is being taught the English language he can learn American citizenship and American Church life.

A pastor in Mississippi has the only Chinese in his town in his Sunday School and a member of his Wesley Adult Bible Class. He was recently converted and taken into the Church. A member of the class brought him into the class and led him to Christ. These Adult Bible Classes offer unusual facilities for reaching Greeks, Italians, Bohemians, Germans, Chinese, Japanese, and the rest. They can best be reached and handled by a special committee of the class. More of these foreigners may be reached and baptized every year by our Churches at home than by all our missionaries abroad.

The Sunday Schools should have a warm welcome and even a missionary zeal for children of foreigners who live in the community. The reception which they receive will influence their future relation to the school and the Church. They would require special instruction by the best teachers to give them an appreciation of the helpfulness of the school. No one should expect these children of Romish, Greek or Slavish parents to come of their own accord. They have to be won one at a time in the foreign fields and then it is hard to hold them. The same will be true in the United States. But the Master's Commission is to "teach" them.

American pastors should seek the privilege of preaching to the immigrants. In most cases an interpreter will be necessary. Where there are foreigners who are missionaries the American pastors will render a great service to Christianity by re-enforcing the missionary by his occasional presence and by a word of encouragement and exhortation. American pastors and foreign pastors must be colleagues, comrades, co-laborers, indeed.

The call is to the Church for social, educational, religious service to the foreigners at its doors. The Commission says "Go, not 'Send.'" The will finds the way. Housing, social conditions, educational shortcomings, may all need attention. Training in morals, interpretation of Christianity from the American standpoint, education in religion, the call to personal salvation, must be accomplished for the immigrant. No one is excused from the task. Let it be undertaken in the name of humanity, in the name of the Church, and in the name of Christ.

THE LARGER MEANING OF IMMIGRATION.

REV. N. W. STROPP.

The hand of Providence has been clearly visible in every phase of America's progress. For long centuries this continent was hidden, so that in the fulness of time God might open its doors to the Pilgrim and the Puritan as a chosen land, wherein He might build a new race out of the peoples of all races. We dare not think that this great continent, so rich in resources and so varied in climate, was accidentally discovered by an Old World adventurer. The early immigrants were the best product of the then most Christian nations. The chief motive that led them to desert their native soil was that of religious liberty. Conscience was more to them than commerce, and their love of liberty far surpassed their eagerness for conquest. The percentage of illiteracy among the early immigrants was less than three per cent while today the incoming millions from Southern Europe are almost thirty-three per cent illiterate. The most serious deficiency, however, is their lack of moral and religious conviction and character.

In the wisdom of God, America was protected from a certain type of immigrant up until about twenty-five years ago, when we were expected to have grown strong enough to assimilate and Christianize the less favored people who have been coming to our shores during the past two or three decades. This was to be the Land of Promise to all of those who for centuries had been held in political and religious bondage. They have broken with Old World traditions and customs, and are coming hither seeking a better country. True, many come with little more than a money motive, but we shall find that they are not entirely without the higher sentiments of religion, if we approach them in the right spirit.

They are coming a million strong annually, and we may ask, why? Many of them come to stay a few years, and then return home, and we may again ask, why? They are here to help in the world's work and earn money. But in a more important sense, they are here to receive the spirit of our free institutions, and to personally transmit it to their own countrymen. They come to enter Uncle Sam's university and learn the ethics of democracy, the nobility of labor and liberty of conscience. This republic is a free school for the children of all nations. They need the lessons and we are held responsible for the way in which we interpret the truth.

Where to Begin.

"As we have, therefore, opportunity, let

us do good unto all men," is a very fitting exhortation to America with respect to her obligation to the foreign-speaking people. Our influence should begin as soon as they enter the country and comprise every part of our complex life. Steamship officials, railroad employes, government officials and private citizens all have opportunities and obligations toward these strangers who come among us. It is more than a personal matter how we shall think of them and treat them, since they represent nations and systems of government. We should not forget that we have a chance to influence the destiny of Russia, China and Italy and other countries for centuries to come, when we impart to these immigrants a new conception of life and liberty. They are as impressionable as children during the first few months of their residing in this new land and we should not fail to take advantage of this early opportunity.

The time during which he is seeking a home and employment is an epoch of supreme importance in the life of an individual when he enters a strange country and seeks to adapt himself to a new environment.

This offers the host an excellent opportunity to act the part of a Christian guardian and win the confidence and loyalty of these future Americans. The kind of citizens they are to be and the response they are to make to our appeal in later years is largely dependent on the character and spirit of our treatment during those first months and years.

First Impressions.

The unfortunate thing about our efforts to Americanize the immigrants is the fact that during the first months of their residence, when impressions are so deep and lasting, they are apt to be in contact with the worst side of our civic and social life. They do not know our language and they deserve more patient treatment than they generally receive. Like trunks and boxes, they are pushed about and often bruised and broken in spirit. Officials are often severe and only the saloon keeper and "ward boss" seem to treat them kindly, and this false kindness is later found to be only the mask of wolves and pirates. The other day I noticed a dozen new arrivals being led from the depot, and I followed, only to find to my sorrow that this questionable friend was the representative of a cheap boarding house and saloon. This sort of an introduction to American city life accounts for most of the vice and crime which we so sadly deprecate among these foreign-speaking citizens.

Missionary Shutles.

The fact that thousands of the immigrants return to their native land every year is an important element in the foreign mission problem. During three years, from 1908-1910, 2,586,226 immigrants came into the United States, while 823,311 others returned home. We cannot estimate what it means to have 13,000 Japanese, 11,000 Chinese, 20,000 Greeks, 80,000 Poles, 40,000 Slovaks, 18,000 Russians, 300,000 Italians, return to their native land, and associate again with their own countrymen after having had from one to ten years' schooling in Uncle Sam's great university, where by precept and example we seek to teach liberty, equality and true religion.

In the year 1910, 202,436 immigrants returned home; in 1911, 295,666; in 1912, 333,262. Some have been disappointed; some are homesick; and many, having saved a small fortune, expect to enjoy the remaining part of their days in independence. Another reason for the brief period of residence in the United States of so many immigrants is due to the fact that when they embarked for the new world, they left their families on the other side of the ocean, expecting in a few years to join them. What a force to aid in the Americanization, and may we hope also, the Christianization of the world! Can we fail to appreciate the importance of the foreign missionary element in all our home missionary work? We should never divorce these two phases of work so vital to the extension of Christ's coming Kingdom.

The small band of missionaries sent out by the various Church Boards seems insignificant when compared with the hundreds of thousands who annually embark from America at their own expense. They go with a potential message, knowing both the language and the people to whom they speak. For years we have been sending epistles from the New World to the Old, and while not of the character written by the Apostle Paul, they, nevertheless, have an influence either for good or for ill upon those to whom they are addressed. The serious question for us to consider is, what impressions are these people carrying back to the homeland?

Have they been brought in touch with Christian men and women, or have they associated only with the lawless, the intemperate and the immoral? Do they carry back a message about slum conditions, sweat shops and labor quarrels, or have they met our mission workers and learned something of the unselfish service and sacrifice of the hundreds of Christian men and women who are giving their lives to this task? Have they been segregated in sections of our large cities, where their children were denied the privilege of the public school and kept in parochial schools and under priestly rule very much as they formerly lived?

The chief opportunity the Republic has to teach patriotism and impart the spirit of our free institutions is in the public schools,

so that when these foreign-speaking people are separated and subjected to Roman Catholic domination, the nation is seriously handicapped. In some way Uncle Sam must have a chance to teach the children, and the adults who are too old to enter school when they arrive must be reached by the Protestant Churches and social settlement workers. We seem to lack contact with the immigrant, and without that we can never be efficient in service. Night schools taught by Christian men ought to be organized in connection with every Protestant Church. These would be helpful in leavening this mass of humanity that otherwise is to remain indifferent and often antagonistic to the best interests of the nation. We cannot fail to trace a very vital relationship between the hundreds of Chinese students who have been trained in American colleges and universities and the birth of the new Chinese Republic which came about so peacefully and providentially.

"The immigrant problem," says Stetzel, "is to be a severe test of Protestant America. It is a problem which embraces all problems that have ever faced the Church; problems physical, for the immigrant must become an intelligent citizen; problems social, for the immigrant must be led to see that upon him depends the future of his adopted country; problems religious, for the immigrant must learn that his spiritual interests are of supreme importance." To Christians who possess the world-vision of service, the above task is equally an obligation, whether they are to return home or to stay here and become settled American citizens. "Other sheep I have which are not of this fold; they also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd."

CALIFORNIA AS A MISSION FIELD.

REV. WILLIAM ACTON.

The great State of California has 2,337,594 population, of whom 1,106,553 are native white, 38,017 aboriginal and negro, and 1,193,024 foreign born. This latter is classified in the census of 1910 as: Atlantic Islands, 2,860; Australia 3,926; Austria 17,163; Canada (French) 3,109; Canada (others) 41,443; Chinese 36,243; Denmark 14,208; England 48,667; Finland 6,156; France 17,390; Germany 76,305; Greece 7,913; Hungary 3,301; Ireland, 32,475; Italy, 63,601; Japan, 41,363; Mexico 33,444; Norway 9,952; Portugal 22,427; Russia 16,607; Scotland 13,694; Spain 4,218; Sweden 26,210; Switzerland 14,520; Turkey 4,512; all other foreign countries 13,763.

Religiously, or irreligiously, the classification is approximately, Roman or Greek Catholic, 365,652 (the Roman Catholics claim 408,000 for 1912); Protestant 228,880; "The Cults" 16,932; Non-Protestants, 766,592. Religious efforts are put forth by forty-one different organizations, with Churches or societies as follows: Advent Christians, 15; Advents (Seventh Day) 94; Baptist (Northern) 190; Baptist (colored) 25; Baptist (free) 2; Plymouth Brethren (four kinds) 25; River Brethren, 1; Brethren in Christ, 1; Catholic Apostolic, 1; Swedenborgians, 3; Congregationalists, 214; "Christians" (Alexander Campbell) 163; Dunkers 26; Eastern Orthodox, Russian, 1; Serbian, 1; Greek 28; "Evangelical Bodies" 16; "Evangelical Associations," Peniel 8, Missionary Church Association 2; Pentecostal Union 1; Friends 15; German Evangelical 15; Independent Churches 42; Lutheran (German, Swedish, Danish, Norwegian and English) 110; Mennonite 2; Methodist Episcopal 505; Methodist Episcopal, South 127; African M. E. 22; African M. E. Zion, 14; Free Methodist 29; Moravian, 3; Nazarenes, 23; Presbyterians, 261; Cumberland Presbyterians, 36; United Presbyterians, 25; Reformed Presbyterians, 5; Protestant Episcopal, 223; Reformed Episcopal, 1; Reformed Catholic, 1; Roman Catholic, 346; Salvation Army, 33; Swedish Evangelical, 11; United Brethren, 24; Volunteers of America, 4.

Most of these organizations make some effort to reach the foreigners, many, however, eliminate the Orientals, and a few seem to center their efforts to reach white Americans. One of the most active denominations, the Methodist Episcopal Church, has work among Japanese, Chinese, Koreans, Russians (in Los Angeles) Finns, Italians, Danes, Swedes, Norwegians, Germans and Mexicans. For these foreigners, with the exception of the Finns, Italians and Mexicans, they have Conferences covering much of the territory West of the Mississippi River for each, of which the charges and circuits in California are a part. They also maintain a number of missions for the California Indians. The College of Southern California at Los Angeles, the College of the Pacific at Santa Clara, the National Training School for Deaconesses in San Francisco, and homes and schools for Chinese, Japanese and Koreans, represent their principal activities.

The Congregationalists have Missions to the Armenians, Russians, Japanese, Chinese, Italians and Swedes. They are the leading factor in the Union Theological Seminary in Berkeley, and maintain Chinese and Japanese schools.

The Presbyterians have Missions to the Armenians, Chinese, Japanese, Koreans, Mexi-

cans, Russians, Italians and Welsh, as well as to the aboriginal Indians at several points. These include schools as well as evangelical services. The Theological Seminary at San Anselmo, a few miles north of San Francisco, across from the Golden Gate, is a well equipped institution, and has excellent buildings. The Los Angeles Presbytery finances all the home mission activities within its borders without aid from the General Board.

The activities of the Baptists consists of Missions to Chinese, Russians, Germans, Swedes, Finns, Danes, Norwegians, Syrians (in Los Angeles) Mexicans and Japanese. They also look after the Indians and negroes.

The Y. M. C. A. and Y. W. C. A., with their active, energetic and efficient immigration and industrial secretaries, are important factors in social and educational work among foreigners, and are to some extent spiritual. They maintain a creditable system of night schools that are largely attended by white foreigners. Separate Y. M. C. A. and Y. W. C. A. are maintained for Japanese and Chinese.

It is not expedient to go further into detail, as the activities of the denominations given show the trend of effort. Much local work is done by individual Churches that is not classified.

There are a number of foreign people who are not classified in the census, and among these are the Hindus and Philipinos. They are quite numerous, and no systematic effort has been made for them until recently. Last December, "The Standing Committee of American Workers Among Orientals" requested each Board having Oriental Missions on this coast to appropriate \$200 a year for the employment of evangelists among them. The Congregationalists, Presbyterian and Methodist Episcopal Boards have responded, and a Christian Hindu, a graduate of the California State University, is at work, under the auspices of the Committee. The Y. M. C. A. is looking after the Philipinos.

The education of the native as well as the foreign in California, is practically done by the State. From the kindergarten to State University, with its 7,000 students and 383 professors, representing every known art and science, tuition and textbooks are free, provided by the State. Elementary schools or classes number 10,063, and are found wherever ten heads of families or more can form a school district. Property to the value of \$38,879,480 is devoted to these elementary schools, and the cost of maintaining them for the year ending June 30th, 1912, was \$16,910,430. The attendance was 187,755 boys and 169,190 girls. There are 229 secondary or high schools, with a property valuation of \$14,211,162; cost of maintenance for the same period, \$6,862,735. There were 21,922 boys and 24,036 girls enrolled, and 5,203 graduates. In contrast, four Protestant schools, with thirty-three instructors, and 212 students; twenty-nine non-sectarian schools, with 214 instructors and 1,742 students; and forty Roman Catholic schools, with 215 instructors, and 1,853 students, were all that were reported to the Commissioner of Education for the same period. Now it is not worth while to clamor about the "Godless public schools;" the fact remains that as the Bible and all spiritual teaching is prohibited in all our public schools, this duty, both to the foreigner and the native, must be enterprised and maintained by the followers of our Savior, and the problem is how best to do it. The State also provides elementary, high, and commercial night schools, in many of the larger towns. Our splendid system of public schools is the result of the effective organization of a desultory system by the late Bishop O. P. Fitzgerald, when he was State Superintendent of Public Instruction, in the early seventies.

The organized work for foreigners by our own Church consist of three Missions for the Japanese, which includes eight preaching places or appointments, besides evangelistic work in camps, where many of them are temporarily employed; a primary school, two kindergartens and five Sunday Schools. Among Koreans, one mission, five appointments in different cities, besides evangelistic efforts in camps; one Sunday School, and an attendant at the Immigration station on the arrival of every liner from the Orient. This is all the Korean work of any importance in Northern California.

The Los Angeles Board of City Missions is the pioneer organization of the kind on this coast, as far as our Church is concerned, and has a splendid record. At present it is directing the Homer Toberman Co-Operative Home, and the Homer Toberman Free Clinic and Hospital, where hundreds, especially Mexicans, have been helped.

The Pacific Conference Board of City Missions, was organized last December, and now two deaconesses have their headquarters at 29 Pearl Street, San Francisco, just a block west of the lot owned by our Board of Missions at McCoppin Street and Elgin Place. They are pioneering settlement work among evangelical Christians in that city, and it promises to be a great success. Mrs. I. H. Glide is erecting a \$100,000 Co-Operative Home for Girls on Bush Street, between Jones and Leavenworth Streets, which it is expected will be completed by March, 1914, and will accommodate about 110 inmates. All the activities mentioned are under the auspices of the Women's Work of the Home Mission Department of our Board. They are needed in the city, where there are 2,220 licensed saloons, and from 500 to 1,500 places without licenses where liquor may be obtained; where thirty-four Catholic Churches have 115,921 communicants; 120 Protestant organizations have only 17,445 members; and where there are 283,546 who do not profess belief in any form of Christianity.

HOME MISSION WORK IN THE KENTUCKY CONFERENCE.

REV. B. C. HORTON.

The territory embraced in the Kentucky Conference of the Methodist Episcopal Church, South, contains an unusually large Home and Conference Missionary Field in which there is going on just now an almost unmeasured material development, with a tremendous increase of wealth, and a great influx of population. These two things are mightily increasing our opportunities and responsibilities.

When it is said, that in the bounds of our Conference, we have no organized work for foreigners, it does not mean that we are or have been, negligent or careless, but simply that the need for such work is just now pressing itself upon us for the first time. Only two and three-tenths per cent of the population of our State are foreign born, and only a small portion of these are in need really of special Home Mission Work.

There is a colony of Swiss people in the knobs of Lincoln County. They are prosperous and well contented, having their own Protestant Church and minister. The same is true of a German settlement in Laurel County. At another point in the Danville District there are more than one hundred Greeks, for whom nothing has been done, but it is planned to reach them next year in connection with other work in that section.

In the Jackson District the territory of which is just now being most rapidly developed, foreigners are coming in rapidly, there being now over two thousand of various nationalities, for whom we have no organized work, and for whom very little, if any, real work for their education, social and religious improvement, is being done. These things simply show the need that is now upon us for day and night schools, settlement work, and possibly other lines of endeavor, to reach these people. A small number of these attend our Church services and thus come in contact with our work and workers. We are facing now, in the missionary territory of our Conference, not only a large work, but a work that is rapidly growing and increasing in its complexity. We need a linguist who can do evangelistic work among the people, till we can get a nucleus around which to establish and organize work.

Our Presiding Elders are active and enterprising and are attempting to meet the conditions confronting us. The Conference Board of Missions is working earnestly in this great fully to establish our Church in this great and growing section of our State. The Conference and all our people are very much encouraged by the wise and timely help coming to us from our General Board of Missions, and the efficient and helpful service of the able and wise Secretary of Home Missions, Dr. John M. Moore. Without these we would be unable to hold what we have, and could not enlarge and extend our work. We face our opportunities determined to do our best to give the gospel of Jesus Christ to all within our reach.

FOREIGNERS IN FLORIDA.

REV. W. J. CARPENTER, D. D.

There are fifteen million foreign born people in the United States. During the last year we admitted enough immigrants to equal the residents of Atlanta, Augusta, Jacksonville, Nashville, Knoxville, Dallas, Austin, Houston, Oklahoma City, Des Moines, and Canton, Ohio.

These millions are on our hands. We cannot dispose of them. They are, for the most part, here to stay. In the interest of our own good, and especially for the welfare of our children of the future, we must do something that will count to remake this vast multitude of people. Three factors must be made prominent in the remaking of these aliens: the individual, the school and the Church.

1. The individual member of society should not hesitate to give some sort of recognition to the foreigner amongst us. Remember that he is human, so much like you and me that he craves a little attention. He is among strangers, lonesome, homesick and because of the barriers of language, is shut out from making advances. He will quickly respond to any form of manly recognition. Speak to him. Grasp his hand occasionally. Smile at him when you pass by. Ask of his family and friends. Introduce him to others. Kind words go a long way with this stranger. If we do not pay him some attention and furnish a circle of friends for him, the saloons and beer gardens will. In these places he finds society of some sort. In a majority of cases, unless he lives in a community of his kind about all the social life he touches is about these places of iniquity.

2. The individual Christian should learn to be patient and kind in the treatment and instruction of the alien. With reference to many things necessary for him to know, he is almost a child in understanding. He must learn from the bottom up. Over and over again must the message be given. Then when you think he is founded upon a rock, he slips away to the sand. It requires a deal of patience to recast a foreigner to our ideals of life. To give up the notions and habits of a life-time is no small matter. I have frequently urged our Italian Christians to adopt American ideas with reference to matters of importance, but found they accepted the advice with quite a deal of hesitancy. They are still Italians, but Americans in the making. But patience and kindness will bring about the desired results. How long would it take to make a good Sicilian out of a Georgia Cracker? About as long as it will

take to make a good American out of a Sicilian.

3. The best work that can be done by the individual is with the child. At this point, the child is the key to the situation. I am not an enthusiast about doing what is needed for our adult aliens, but I am sure we can do our most successful work by gathering up the children and teaching them in our Sunday Schools, and in the Mission or secular schools. The English lad, the Greek urchin, the Italian youngster, are susceptible of being made into good citizens and active Christians. The child quickly learns our language. He takes delight in doing things our way, bad ones as well as good ones. The emphasis we place upon the necessity of saving our own children will apply with ever more force in dealing with the foreigner. Save the child, and you have an agent for reaching the parent. We Methodist folk have inherited an abnormal liking for statistics, so much so that we do not have the patience to wait for wise plans to work out their results. Rome has learned to rear her children, and do likewise with others. But we want something to report. The results which please us most are found in tabulations of the secretary of conference. We sometimes find fault with the workers because they do not deal in figures. Let us learn that truth, principles, example, religious instruction, and the blessings of God have some value and should contain at least a modicum of encouragement to the Church for its outlay of men and money. When these things are put into the minds and hearts of the alien, you may expect fruit in the future.

We have a large number of foreigners in Florida. Not so many, however, as are to be found in other States. The immigrants which come to our State are for the most part from Southern Italy, Greece, Cuba and Assyria. A canvass made in Tampa some few years ago, revealed the fact that thirty-five different languages were spoken in the city. In Tampa the Italians and Cubans are largely in the majority. Tarpon Springs has a preponderance of Greeks. Jacksonville is blessed with more Assyrians than any other nationality.

The Baptists, Methodists and Presbyterians have Mission plants established in Tampa for the foreign population. In Jacksonville and Tarpon Springs no organized work has yet been established, although the Assyrian people regularly hold services in our St. Matthews Church. Some few of these people are connected with other local Churches. I must not omit to state that both in Tampa and Jacksonville we have a good class of Chinese studying the Bible. The Presbyterians have a class in Tampa.

We have a good Cuban Church at Key West, valued at \$12,000 and a membership of forty-eight. It should be said with reference to our Cuban work that it is very unstable on account of the migratory habits of the people. They are in this country today and in Cuba tomorrow. Quite a good work has been done in connection with Memorial Church since the pastorate of Brother Morgan.

The Cuban work in Tampa is represented by plants in Ybor City and West Tampa. Property valued at \$18,000 is owned by us. The Wolf Mission School is a most valuable adjunct to our work there. Rev. J. D. Lewis, the pastor, has some valuable native helpers who work at Bible distribution, visit among the people, and hold Sunday Schools. Here also we feel the effect of the itinerant character of these people.

In Ybor City, Tampa, we have a fine plant devoted to the work among the Italians. This school and Church has sent our four preachers, and has others in training for the work. The number of members is 155, but here figures tell only a small part of the story. There is a large Sunday School of 250 members. Our work among these promising people is greatly handicapped by lack of adequate facilities for both the school and the Church. I know of no sort of work in our State which presents such a crying demand for enlargement as this Italian proposition. The present building is located on the edge of the colony. We should establish ourselves in the heart of the Italian section. These people do not move about so much as the Cuban. They buy their home and settle down to get rich. Hence, a Church established near the center of population now will be a permanent fixture for many years. With an imposing church building, and good, up-to-date school facilities, this plant could be developed into a great training school for the entire Italian work of the South. Dr. John M. Moore, our Secretary of Home Missions, has recently bought half of a block, centrally located, that will be an admirable site for the new place. The Board of Missions has authorized him to raise a special of \$12,000 to build a new church and school building. Southern Methodism will surely give to our Secretary this sum for this greatly needed plant.

MEXICANS IN TEXAS.

REV. D. W. CARTER, D. D.

There are estimated to be in Texas at least 350,000 Mexicans. The estimate is probably not far from correct and this number is steadily increasing. The present disturbed condition of Mexico has given a great impetus to the movement of this population Texasward. Through all the ports of entry a steady stream of Mexicans flows into this State. Many come seeking personal safety, others to escape military service and others seeking work which they cannot obtain in their own country. The phenomenal prosperity and rapid advancement of Southwest Texas is proving a great boon to these people and they in turn are filling a great demand for labor. As la-

borers, they are in demand, but not otherwise are they sought. They are clearing the land and cultivating the fields; they are planting the cotton and picking it and they are building the railroads and the city streets. All the hard, heavy labor of the country falls to these people and as laborers they are indispensable to Texas.

The large majority of them are not American citizens and are not seeking to become such. To the average Mexican the idea of American citizenship does not appeal very strongly. There are many reasons for this: he main one is probably that only the politician who can use him holds out any inducement to become a citizen. He does not seek to acquire the English language and he does not wish his American-born children to be ignorant of Spanish, but insists that it be the language of his home and of the circle in which he moves. American citizenship does not hold out to him alluring hopes that it does to most other foreign born people. He is not welcome in any social circle outside his own race and even those of the same occupation, but of a different nationality, do not welcome him. His children are not admitted freely to the public schools. These children are carefully enumerated in the scholastic census, the money they are entitled to is drawn, and not always applied to their education. The law does not require separate schools for them but in many places race prejudice does, and then they are not given as good accommodations as they should have. An inferior building, with poor equipment and uninterested teachers, are provided for them in most places. The whole matter of the education of the Mexican children in the public schools needs a readjustment and the matter is now receiving special study by the friends of the Mexicans.

In the larger places, like San Antonio, Laredo, Corpus Christi, Del Rio and other large towns, the Mexicans are getting good instruction, but the same cannot be said of the smaller places, where they number only a few score or a few hundred.

This state of things does not forward the process of winning the confidence of these people or of gaining their hearts. They are now, and are likely to remain, a people apart. Undoubtedly our present duty is to press our work among them along two lines, evangelistic and educational. We could better advance and conserve our work if in every center of evangelization we could maintain a day school. I am sure such schools could be made almost, if not quite, self-supporting.

Direct efforts at evangelization by means of the old-fashioned camp-meeting has been very successful this year in the San Antonio district. The total number added this year, which is almost half out, is 247 members. Of these, forty-eight were added at our two camp-meetings, the others at special revival services.

There seems to be an increasing willingness on the part of the Mexicans to hear the gospel preached, and we need most of all to increase our facilities for doing effective revival work among them. The work is full of hope and promise and we need but to push it to reap large and lasting results.

GERMANS IN TEXAS.

REV. A. E. RECTOR.

Of all the non-English speaking immigrants who have helped to people these United States, the Germans are by far the most numerous. Some careful investigators assert that the dominant strain of American blood is now Teutonic, rather than British, as was the case during the earlier decades of our country's history. To those who understand their derivation, the number of German names of families that have spoken no German for several generations is surprising.

The exact number of German-speaking Americans in the United States cannot be given, because the United States census takes no cognizance of such a point. Conservative estimates place the number at eight million. In Texas, where the last census gave only about fifty thousand foreign born American Germans, there cannot be less than three hundred thousand who regularly use the German language. The disparity is explained by the big German family and the conservative German settlement which holds the German increase together. Not many years ago a German Methodist in Texas left at his death one hundred and forty-five lineal descendants, all living around him and all speaking the language and observing in large measure the customs of the Fatherland. Certainly missionary effort among the Germans need not fail for want of material.

The ground for missionary operation among the American Germans has been two-fold. Their European shepherds did not follow them into the wilderness, as a rule, and there was a sad lapse even from the outer observance of worship. Many drifted finally into free thinking, or blank atheism. Again, the continental European attitude toward the Sabbath, alcoholic beverages, and certain forms of social amusement, brought the German immigrants into conflict with the ethical standards of the American evangelical Churches. Thus to the religious purpose of saving German souls, was added the patriotic hope of moulding into sympathy with American ideals this sturdy element of citizenship.

Naturally this well-meant missionary effort has met with much missionary opposition by the Germans themselves. They have pointed to their stately cathedrals and imposing ritual in the Fatherland, and have even pitied the presumption of American Churches in offering them the gospel at all. Nevertheless, converted Germans have not shunned to declare to their fellow-countrymen, in the mother

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tongue, the whole counsel of God. The word of God has not returned to him void. Among the Methodist Churches, those which are Methodist in doctrine and experience, if not in name, there have been not less than half a million German souls won by means of the German language. This does not include the work of other denominations, though that is small compared with the fruits of Methodism.

The good accomplished in German missionary work is not to be measured by the visible results. The heaven has been at work, and the effect is patent to all who have had the opportunity of inside observation. The proximity of a German Methodist Church has tended invariably to popularize American ideals, and to raise the spiritual tone of non-Methodist German Churches adjoining. Besides this, the erection of many a Lutheran or Catholic Church has been stimulated by the coming of the Methodist missionary.

The field of missionary effort in the German language by our own Church once embraced parts of Alabama and Louisiana, but is now confined to Texas. The history of this mission is sufficiently familiar to render details unnecessary. After years of service in this field, the writer begs the privilege of testifying to the faithfulness of his German brethren, and the thoroughness of their work. The growth, though steady, has been slow, but the good accomplished cannot be set down in statistics. By change of residence or the inroads of the English language, the German Churches are constantly losing members to the American Churches, which is by no means to be deplored. Outside of this, our German Mission has served, especially in Texas, to narrow the chasm between the native and the "foreigner," and to make the American Methodist realize that the German is his "neighbor." Again, there is a general value of our German Mission for the whole Church, a value which, in the best sense of the word, may be called sentimental. The fact that our Church is engaged in definite work for German-American souls adds missionary interest to the scattered German element in all of our Church borders. What we need is the intensifying of this interest, and the quickening of faith in the possibility of success throughout the entire Church.

That success is possible has been demonstrated again and again. All over our territory there has been a harvest of German souls which has claimed but little notice, because the sheaves were brought in one by one. If the American Churches should lose at a stroke all their members of German blood and antecedents, the loss would be painfully apparent indeed. It is impossible for a handful of German preachers to cover the immense territory for which our Church is responsible. Just as there are communities where the gospel in English is wholly impracticable, so there are thousands of other fields where German preaching is impossible, although the German element is more or less represented. What we need everywhere is to recognize our special Methodist commission to foreign souls in our own midst. Admitting the necessity of the gospel in the various tongues, multiplied tokens emphasize the necessity of the gospel in English to take these "foreigners" for our Christ. Surely the German part of this holy task should not dismay us. Long residence together and kindred blood ought ere this to have wiped out mutual prejudice. Indeed, the progress of assimilation has been most rapid. The difficulties which impede our approach to various nationalities in our midst no longer apply to the German element, if indeed they ever existed. The contribution of the stalwart, thorough-going race to America's greatness can hardly be overestimated.

Then down with all bars of petty race prejudice, and up with the flag of a universal brotherhood in Christ. Love and common sense will find the way. There is no need of anything "special," excepting special zeal and enterprise and perseverance. To believe that it can be done is to do it, for the prize is too great to be forfeited.

FOREIGNERS IN ARIZONA.

REV. S. M. CHEEK

The foreign population in Arizona is mostly Mexican and has increased rapidly since the revolution in Mexico. It is now nearing the 50,000 mark. The Mexicans live in large numbers in towns and mining camps, especially along the railroads, and yet they are everywhere. In many of the small camps, Mexicans compose the larger part of the

school population. Omitting Indians, of whom there are about 40,000 in the State, our next largest class seems to be Chinese. The last census does not tabulate the races separately, so we have at hand no exact figures, but information gathered largely through local Chinamen places the number at 1,000. There are very few Japanese in Arizona; but we have several hundred Italians, Turks and Slavs, who follow largely the new mining camps and are a very transient class.

An idea of our problem can be obtained from the fact that the number of aliens admitted for the year ending June 30, was 3,960, and those deported were only 517. The 658 Italian foreign born parents, the 451 Australians, the very much smaller number of Russians, Koreans, etc., living in small groups, are practically beyond our reach religiously. So that our Mexican problem is the one of deep concern; and it is really serious. No Church has taken up this work except in a half-hearted way. Only a few dollars and very little time have been invested to do for these 45,000 Mexicans what we are making large outlay to accomplish in their native country. The Presbyterians and North Methodists each have a half dozen preaching places. The Southern Methodists have three and the Baptists two. Only a mere handful is gathered of the thousands in such towns as Tucson, Phoenix, Bisbee and Clifton. Rev. J. F. Corbin, who is our Presiding Elder for the Mexican work in Arizona and a large part of Northern Mexico, has managed to establish a good plant at Nogales and is now planning to build a substantial church in Phoenix. But he is making brick without straw. We ought to have work in a score of places where nothing is being done, but he cannot enter these fields without funds.

The only real mission school is one in charge of the Methodist Episcopal Church in Tucson. Of course the Mexican children have access to our public schools and sit alongside our own children in study, except where the local school boards have accomplished segregation of the lower grades. At Morenci last year I visited a public school building in which were housed each day 600 Mexican children. Most of them were clean and bright and yet no gospel reaches them aside from such as comes to them through Catholicism. This ought not to be.

Socially we are doing nothing for the foreigner except what little he absorbs in social contact. This it may be said is more often of the godless kind. The Baptists have a small Mission for the Chinese at Tucson and do some work in Phoenix. There is a little other work of an individual type, but it is a negligible quantity. One may find a Chinese laundry or restaurant in almost every town and village in Arizona, but there is really no Chinatown outside of Tucson and Phoenix, and on a small scale in Globe and Prescott.

The moral standard of our foreign population is at a low ebb, and it is to our shame that we touch them mainly through the saloon and the inevitable criminal court. In my residence of nearly ten years in Arizona I have often wondered at the fact that our Mexican population, even after years, is still numbered so largely with the criminal class. Yet how could it be otherwise when he is the slave of the financial promoter, the tool of the politician who can pay the price for his vote, and the neglected brother of the Churches?

True, the children of the foreigner get something from our public schools, but our teachers are forbidden the use of the Bible, and are too often past masters at the weekly dance, and have little regard for the Church or the moral uplift of the child. And this class does not see our Sunday Schools. So the call is to us to save them for the State as well as for the Church.

FOREIGNERS OF THE NORTH-WEST.

REV. C. L. McCASLAND

In studying foreign problems of the Northwest we need to keep constantly in mind the facts that two-thirds of the world's population live in lands contiguous to the Pacific Ocean and that the other one-third will be brought into immediate touch with the Northwest by the Panama Canal in 1915. And in this very thing a danger lies. The Northwest, with its undeveloped resources, big enterprises, public work and healthful climate,

(Continued on Page 6.)

Notes From the Field



PARSONAGE, JOURDANTON, TEXAS. Rev. S. W. Kemerer, Pastor.

The above is a picture of our new parsonage, just completed, comfortably furnished and now occupied by the pastor and wife. It has five large rooms, hall and bath, an abundance of light, and front and screened back galleries. It occupies a southeast quarter block, two blocks from our neat and attractive church. It faces a 100-foot street on which stands our new \$20,000 brick school building, two blocks away, and our new \$60,000 reinforced concrete and brick courthouse, three blocks away. The parsonage and lots are valued at \$2000.

S. W. KEMERER.

Glen Rose.

Yes, I preached for R. H. Moore at Pine Bluff, Lakeside Church, where we had a gracious service. While at Pine Bluff I met a number of comrades I had not seen since the "surrender." One of the most interesting and profitable was Sam Bluthenthal, a Jew. We enlisted in the same company in '61 as boys. When we met, Sam was overjoyed and laughed vociferously. "I never was so glad in my life and want to do something for you." I said, "Sam, now's a good time. I need some breeches." He said to his brother, "Dave, get Finch a full suit; he's a breacher now and ought to dress well." I said, "Sam, you are a Christian now, I hope." "No, I am a Jew." "Well, I mean you are a good man." "Yes, I been good all de vile." "You don't drink?" "No, a man dat vill drink viskey is a dog." "Well, Sam, you don't curse now." "Vell, not much. Sometime a nigger make me mad. I cuss a little, but not much. Yis, raise fine family. One of my girls marry a breacher (dat is, you calls him a breacher, but we calls him a Rabbi), but, anyhow, he is a very fine breacher." I said, "You think you'll get to heaven?" "Of course, I vill, and ven you come up dere, you vill see me." A kind-hearted, liberal, fine fellow he is, and yet under the "blindness that's peculiar to Israel." Poor, deluded Jews! Can we ever reach them?—Finch M. Winburne.

Sherwood.

Our revival season is now over, and we feel that the Lord has wonderfully blessed us in our meetings. One of the most successful meetings that we held was at Christoval. We started into the meeting thinking that we could not run but ten days, but the Lord saw fit for us to run sixteen days. The meeting was one of the most successful revivals that I have been in for many a day. At the close of ten days we had only six conversions. We had things in such a condition that we thought it best to continue over another week. We did so, and the result of the meeting was a genuine revival, with thirty-five conversions and fourteen additions to the Church, with others going to the different Churches. We feel that our meeting will be long remembered at Christoval. Our meeting at Knickerbocker was not what we had expected to have, but considering everything I guess that we have no complaint to make. I was sick during the meeting and only preached four nights during the meeting. At the last night's service we closed with seven conversions and reclamations. We are going to give Knickerbocker a few more days' meeting before Conference. Our next meeting was at Mertzon. The meeting resulted in four conversions and three additions. We had a great many things to hinder us in our Mertzon meeting, in the way of goat roasts, swimming parties and the such like. We closed our last meeting at Sherwood, the fifth Sunday in August. The meeting continued for ten days. We were rained out several times during the meeting, in fact, the church was not lit up three nights. There was not a move in the meeting one way or another until Sunday evening, when we had nine bright conversions. This was one of the most spiritual services that I have been in for some time. The last Sunday night of the meeting, we had the largest crowd that has been seen in a church at Sherwood for many a day. We had hoped to have a fine closing service, as we had five up for prayer in the

evening service, and we felt sure that they were going to make a profession, but to our disappointment, about the time I was about half through with the sermon, it began raining and the crowd became restless and soon there was such a disturbance that we did not get to dismiss the people. One conversion at the night service. We are very glad that the Lord has used us as an instrument in His hand of leading sixty-three souls to Christ during the year. We have also had thirty-two additions to the Church and have baptized eight infants. I have held all of my meetings, preached every sermon, with the exception of possibly five or six sermons. We have received sixteen new subscriptions to the Advocate. We feel sure that we are going to report everything in full at the Annual Conference. Our Conference collections are in full, and we feel sure that everything will be in full. In fact, we have had a very pleasant year.—Shan M. Hull.

Corrigan Circuit.

We have just closed a very successful revival meeting at Corrigan. In spite of the fact that we had rain almost every day the congregations were large and the interest great. There were between thirty-five and forty conversions and reclamations. The members of the Church were greatly revived. Twenty-two united with the Church. Four of these were by letter. The meeting was conducted by Brother L. L. Evans of Nashville, Tenn., and his singer, Brother J. V. Clower of Ladonia, Texas. They began their efforts here by first thoroughly organizing their forces. Six prayer-meetings were held each afternoon—two for married women of the town, one for business men, one for the young ladies, one for the boys and one for the girls. The choirs were well organized. Brother Clower had a "big folks" choir composed of about fifty persons and a "little folks" choir of about twenty-five children. They made excellent music. Brother Evans is earnest, forceful and convincing in his preaching. He does not appeal to the emotions of the people nor does he seek to cause excitement nor aim at the sensational, but makes his appeal, to use his own phrase, to the "common horse sense of the folks." He is cool, deliberate and clear in his presentation of the truths of the gospel. We thank God for such men as Evans and Clower. May God's blessings be upon them in their great work.—F. D. Dawson, Pastor.

Smithfield Circuit.

We have just closed our summer campaign, and we believe that it has been a very profitable one. My first meeting was very early in the spring at Oak Grove. There I was assisted by Brother C. E. Wilkinson, and while there were no conversions the Church was greatly helped. From there I went to Whites Chapel and had just gotten a real interest worked up, when the Savior took one of my best friends away to his "home not made with hands, eternal in the heavens." We had had a glorious service Sunday night and Monday morning, with two conversions at the morning service, and one of the largest crowds for our Monday night service, but just as Brother Duncan began to preach, or after he had been preaching for some ten or twelve minutes, he looked at me and said, "Paralysis! Oh, paralysis! You go ahead with the work. You do the work, Bailey," and sank into my arms and at four-thirty-five

passed away. No presiding elder has ever been on the Smithfield Circuit that was loved more than Brother Duncan. I then went to Keller, where we have just finished our "big" church. I say "big," because we are doing something over there, and while our house is only twenty-eight by forty, that will not half cover our Church. We had a fine meeting, some of the best preaching one ever heard. I will mention the name of E. F. Boone and that will be enough. Next we started in at Smithfield with Brother C. A. Bickley and we had a good meeting with thirty-six conversions and twenty joining the Church. I could almost say that about the best thing of this meeting was the good people took their preacher to Fort Worth and bought him a suit of clothes. Well, I'll just say a complete outfit, so now I am dressed up. Then to Oak Grove again, where Brother E. F. Boone did some more of that good kind of preaching. We had nine conversions there, making a total for this year, so far, forty-nine. Collections good.—W. G. Bailey, P. C.

Midland Circuit.

Let me report the work of our worthy local preacher, Rev. J. S. Moore. A year ago, seeing the neglected opportunity in the section round about the town of Midland, he was appointed preacher in charge of Midland Circuit, by our worthy presiding elder, Brother Buchanan. Owing to the sparsely settled country the people of the outlying districts had not preaching of any kind. Brother Moore began his work in the school houses which he made the rallying point for the people and during the summer months he has engaged in revival work that has reached almost all the people living in these communities. The membership of his circuit has grown from something less than a dozen people till he now has about seventy-five people enrolled. Taking into consideration the sparsely settled condition of the country, I think this one of the most marvelous works that has come to my knowledge. He now has four good Sunday Schools and a faithful band of people holding prayer meetings, thus conserving the forces of his work. God bless Brother Moore and all our faithful local preachers.—J. S. Bowles.

Lagrange and Winchester.

We have never served a charge more pleasant, or a people more agreeable. At both places we have a most excellent class of people, many of whom are very loyal and consecrated. Besides supporting their pastor in a satisfactory manner, they also bring presents and poundings. Of the latter we have had to stand three during this year. But we can stand it. At Lagrange, we have recently held a glorious revival, which resulted in more good than can be told on paper. Eighteen or twenty conversions and twelve additions on profession of faith. At Winchester, we are now in a gracious revival with results most gratifying. Over twenty conversions to date (Friday) and fifteen have applied for membership. We look for others. Of course, the members at both places are much revived. At Lagrange, Dr. H. M. Whaling of Austin did the preaching and Mrs. Whaling held the day services, and their daughter, Miss Nell, sang for us to the glory of God and to the edifying of our people. All these services were of the highest class and the folk are delighted. Dr. and Mrs. Whaling also started

our meeting at Winchester and had it going well when Brother R. A. Waltrip of Smithville came Monday last. Five conversions before the Whalings left and about fifteen or more since Brother Waltrip came. Brother Waltrip has the reputation of being good in revival work, but we find him beyond our expectations. He is clear, forceful and spiritual and my people are delighted with his work. In all the period of our ministry we have never had better help than the Whalings and Brother Waltrip. At both places we have had not less than thirty-five conversions, and up to date twenty-five have joined the Church, while some will join other Churches. But we have two days yet to run the Winchester meeting. We expect to "carry up" a good report. We give God the glory. Much credit is due to my good people and our very popular presiding elder, Dr. V. A. Godbey, with whom our people are highly pleased.—A. S. J. Haygood.

Alto Circuit.

Our last meeting closed August 31. Eighty-two new members, making ninety-six for the year. The pastor held the first meeting. Brother C. E. Mock assisted in four meetings, doing all the preaching. Brothers Womack and Hodge assisted at Adam's and Lynchs Chapel, respectively. Their preaching was timely and to the point. At Mount Zion the Holy Spirit worked in a mighty way. Brother Mock's sermons were point-edged and full of power. His messages to the Church were so effective that scores of backsliders were reclaimed. He is a splendid preacher, a tireless worker and fully consecrated. In all the Churches have been greatly revived. There is talk of two new churches going up soon. Sunday Schools have taken on new life and weekly prayer meetings organized. I hear good reports of the work done at Alto Station. Brother M. F. Daniel, the efficient pastor, is very popular with his people.—H. V. Watts, P. C.

Mobeetie Circuit.

The revival season here has closed. We have made six efforts over our charge to hold revivals. Several have been successful. And the result is a general spiritual uplift with an increase in our membership. We had as able help this summer Brother B. W. Dodson and Rev. J. R. Smelser. Dr. Dodson is noted for his strength and power as a pulpit orator. It is believed here that he is unexcelled by any preacher in Texas; and he is a prince among Methodist preachers. Rev. J. R. Smelser helped us at some of our country points. The Methodists think he is a worthy successor of John and Charles Wesley. His loud, clear and distinct voice can be heard a distance of two miles or more. He is spiritual and never fails to get a crowd. And he is a friend to the organized Church. These brethren wrought well while here and endeared themselves to many besides our members. May the good Father in Heaven continue to use these brethren in his work on earth. Our eyes are now looking towards the Annual Conference with hopes that it will find us with things in good shape.—L. Jackson, P. C.

Caddo Mission.

We can truly say that we have had a good year with our people. Great revivals have been the results of our labors. We have had with us in our

revival work our brother pastors, who have done effective preaching. We had with us at Pecan Brother Corbin, from Cleburne, who did the preaching. A great revival and the power of the Lord was felt in every move. Brother Simpson and daughter were with us at Mount Zion. Good work was done by him. At Cedar Spring, the old camp ground, a great meeting was held. Brother M. D. Council, from Strawn, helped us here, and a great time we had. A number were converted and many others were reclaimed. The old camp grows dearer as each summer rolls by with its opportunities of leading lost souls to the Lord. Last, but not least, comes our meeting at Caddo. We had with us here the Rev. W. T. Singley from Carbon, a brother pastor, who did some great preaching for us. The Lord was with us in saving power. The Church was greatly revived and strengthened numerically as well as spiritually. Financially, we are moving right along. The salary is coming along with all the rest of the work. The Lord is always ready to bless those who serve Him most faithfully. So let us be more constant in the service of the Lord, for He is the great rewarder of all.—J. D. Ramsey, P. C.

Dilley and Millett.

This charge, including Dilley and Millett and Derby, claims to be the banner charge on the Uvalde District. Just one month before the Annual Conference convenes, we have paid all our conference collections, and also the salaries for pastor and presiding elder are paid in full. Who can beat that? We have had a nice net increase in membership, and have organized one Sunday School, and one Senior League. We have been generously pounded. Much of our success is due to the wise leadership and tireless energy of our elder, Brother Beall.—J. E. Morgan.

Campbell.

This is our second year on this charge. We received a cordial welcome upon our return from conference. The pounding came in due and ancient form; many tokens of appreciation have found the way to this preacher and family. The revival meetings have been very good. We held a meeting at Campbell in February, assisted by Charles P. Martin; his preaching was excellent and did our people good. They still talk of his sermons. Then in June we had another meeting at Campbell, assisted by Rev. Jas. O. Davis and he did splendid preaching and in both meetings the Church was edified and revived but very few conversions. The first Sunday in July we opened up on old Satan at Twin Oaks. The preacher in charge did the preaching for ten days, and then Brother Dial (lay leader of the Greenville District) came in and preached as only Charley can; forty-three conversions and thirty-six additions, were the net results of this meeting. Brother Dial is certainly fine help. His preaching is good and he knows how to set his sein for the fish. At Friendship and Caney we were assisted by Brother McLaugh one of our Wesley College boys; good revivals in the Church and five conversions, three added, were the net results of these two meetings. We have had on the charge fifty conversions and about seventy additions during the year. On the third Sunday in June Dr. G. C. Rankin came over and preached for us at eleven o'clock one of the finest sermons I have ever



The above cut represents the Methodist parsonage of the Harmony Circuit, Corsicana District, valued at \$1500. It has five rooms, front and back galleries and well furnished and all paid for last May. In the group on the right to left are the efficient Building Committee: 1. W. A. Luckey; 2. Robt. Leggett; 3. T. J. Davis; 4. J. H. Gable; 5. R. L. Dean; 6. W. H. Miller. Brushy Prairie Church has been remodeled and paid for; 135 accessions, 100 professions, 38 infants and children baptized, one Church organized, Sunday School enrollment thirty-three and one-third per cent gain and our charge on the 100 per cent Advocate honor roll. Advocate list has more than doubled since conference. J. F. TYSON, Pastor.

heard. Then took a collections of \$975, which left us only \$129 behind on our church; a few of the brethren assumed that and our church was then dedicated by Dr. Rankin. It was a great day for Campbell. We also entertained the District Conference this year. The old parsonage was very old and dilapidated, so we got a committee with the result that we now have a modern up-to-now six-room California bungalow, costing us \$1600. We tore down the old one and built on the same lot. Our church at Friendship was so badly wrecked by storm that it was necessary to tear it down and rebuild it; will cost us \$700 to get it back but we will have a better house than ever. We have had a busy but pleasant year. Our people are loyal and religious. They are ready to lay some of their material stuff on the altar of God and are doing it. We serve an excellent people. (This is no first Monday charge for two years yet). We expect everything in full for conference.—C. B. Golsen, P. C.

Jones-Bethel and Wesley Chapel.

At the last session of the Annual Conference we were appointed to the Jones-Bethel and Wesley Chapel charge and found it, in a large measure, worthy the reputation it has borne for years as one of the very best anywhere. The life and character of such men as Foster, Waddle, Foshee, McWhirter, Johnson and many others, space forbids us mentioning, will make an ideal charge anywhere. I found the foot-prints of my predecessors, and all wrought well. Moreover, brethren, you are not forgotten. These good people love you and still talk about you, even though many have been the changes since some of you were here—Brother Sweeton and others. Our initiation in the new field began with poundings galore. Brother Waddle said to me the second morning, "we had better raise the indebtedness on the preacher's home." So he and Foster led the van, and in a few days we had \$1650. Next, as ours was the first on the district, Quarterly Conference; good Conference, provided well for their preacher and his family. We received a little over one-fourth of the assessment to begin with. As to the report of our work, I suppose it has been of a nature largely like that of yours—some great successes and in some instances failed to achieve and accomplish some things we would like to have seen done. Notwithstanding, grief and heartache visited the parsonage in the loss of my father. Then following serious illness that continued for months of two others of my family, one of whom died recently. The good Lord has been with us and this has been one of the most pleasant and most profitable years of all the past. Our meetings were a success—more than 100 conversions. Space forbids going into detail and mentioning all that occurred. After holding our own meetings, we secured Brother L. E. Conkin and went into some mission territory where he had secured a Church lot last year, and we held on for nearly two weeks. It was a great meeting. Conkin possesses all the characteristics of genuine revivalist. He came with the spirit of our Master, a heart full of compassion for the lost, and I never saw better work done by any man. We had almost every obstacle to confront us imaginable. Nevertheless, I saw some of the most wonderful conversions, and in some instances some of the most wonderful revelations of God's power in conviction, repentance and conversion of men and women I ever saw in my life. The rain a few days ago closed us out, yet not without success. We have in hand about \$1000, and still receiving more every day, lumber on the ground, and will soon have a beautiful church for those people we received as charter members to worship in. They are now worshipping in a residence; have organized a splendid Sunday School. Well, Brother Rankin, we close by saying that you have many close adherents in this charge. The Advocate long ago became an indispensable factor in their lives. Praise the Lord for His goodness to the children of men.—Samuel L. Crowson.

Greenville, Texas, Sept. 21, 1913.

Somerville Station.

We closed our revival meeting last Sunday night with a great victory for the Church. We had Bro. J. C. Carr of Caldwell with us for the first week until Friday night, when our great pastor-evangelist, Wm. Dean White, of Navasota, came to us. Both of these brethren were assisted by Rev. Albert C. Fisher, singer, and his wife, pianist. White and Fisher are the very best revival team to be found. White has the gift of a soul-awakening evangelist, and Fisher appeals in song so touching that before the close of the meeting some broke down and went and came into the altar without invitation being made. White's ser-

mons on "Christ Knocking at the Door of His Church," "Sin, the Great Detective," "Paul's Arraignment of Felix," "The Nemesis Following a Sinner," "Retribution," "Eternal Punishment," and "The Judgment," and his application of these themes to the sins of our times are a timely check to the latitudinarianism so akin to universalism in the present age. His sermon on the last night of the meeting on "The Sin Against the Holy Ghost" was the strongest appeal I ever heard to men and women to come to God. Our town was stirred by the gospel perhaps as never before. We received twenty-eight applications for membership in the Methodist Church and eight for other Churches. God was with us in great power, and the character of work done will abide. Our people responded liberally in the offering, giving the workers a purse of \$212, besides the ladies presented Mrs. Fisher with two beautiful pieces of cut glass. Sister Fisher, as an accompanist, is a most accomplished pianist and has a beautiful alto voice that is very effective in duet work. With the help of Fisher any preacher can hold a revival, but any preacher cannot preach like William Dean White—he is such a prince among men and so gifted as an evangelist he is in constant demand. Our town shall never forget the White-Fisher meeting.—I. W. Campbell, P. C.

Blanket.

Blanket Church is clear of debt for the first time in a long while. Wilnot T. Smith presented the matter of parsonage and other indebtedness and \$500 was soon pledged. Joe Dabney and wife who have been members but a year gave \$80 of it. Three Smith families, Watson and others, went down according to their ability. I. L. Gee, our district steward, presented the matter to the Church at the Plainview schoolhouse and though they are not a year old they gave \$100. The women seemed to have forgotten that they had a big part in the completion of the parsonage and they pledged a nice sum through their president, Mrs. Alice Smith. This leaves everything financially except salary and missions.—Wm. T. Jones, P. C.

Harmony Mission.

Have held some very good meetings. At Hasse and Hebron I had the help of Rev. Henry Francis, who did some fine preaching and work. He is a good preacher and an untiring worker. Have had some twenty-five conversions. The mission will say more this year for support of the ministry and conference collections than it did last year. Our fourth Quarterly Conference convened the 15th and was a splendid one. Had a good attendance of official members. Our presiding elder came and preached a fine sermon and held the Quarterly Conference. Brother M. K. Little is a presiding elder that does things right. He has a grip on things in the Dublin District. He is moving things in the right way. We all love him. He always comes and is a blessing to us. May his bow abide in strength to serve the Church yet many years.—T. I. Lassetter.

Lamesa.

We have just closed the greatest meeting ever held at Liberty, a schoolhouse appointment on this charge. People came to the altar, were saved and went out after their friends until at least twenty-one persons were saved or reclaimed. The Church was greatly revived in every sense of the word. In this meeting the writer did the preaching, and with good people to stand back of him it was easy enough for God to accomplish a great work. Our conference claims are more than covered in good subscriptions and we expect to report an excess on everything except old-time religion, and as much of that as the conference can stand without making some station pastors covet our charge for the coming year. To God be all the praise through Christ for all these blessings.—Sam H. Adams, Pastor.

Queen City.

We have just closed one of the greatest meetings that Queen City has had for a number of years. We were fortunate in securing early in the year (February) the services of Rev. A. P. Lowry, of Fort Worth, for a two weeks' meeting, beginning the fifth Sunday in August. At the appointed time Brother Lowry came marshaled his forces, and at the very first service we met with a great victory. We had selected the battle ground and built upon it a \$4000 tabernacle comfortably seated and well lighted by the time the preacher came, and with such material preparation, coupled with strong faith in Christ our leader, victory was an assured fact as the first service came.

By the heart-searching discussion of the man of God, the meeting grew in interest and power, until by the end of the first week the Church had grown from a cold, lifeless condition to one of spiritual life and power. At the beginning of the second week the rains began, but there was such a high tide of faith and service that the people came in the rain to every service of the day, until some thirty-five or forty souls had taken their bearings and made right with God. The greater number, however, were reclamations in the two Churches of the town. The last two days and night of the meeting, except the last Sunday, were rained out entirely. But with all that, we closed out with what the preacher called a "hallelujah time." Four were added to our Church, some went to the Baptist Church and others have not yet decided which command of the great army of God they will enter. Our Baptist brethren entered heartily into the meeting and rendered very efficient service. We have labored very harmoniously with them this year. God bless them all. Brother Lowry brought his singer, Brother Mann, with him and his service in song was high class. He rendered some beautiful solos that were soul-stirring, and he directed his choir well. At the close of the service the last Sunday morning an appeal was made to our generous people and they responded so liberally that we were constrained to think more and more that genuine religion does really open our purse strings to the real needs of God's cause. They showed their appreciation of Brother Lowry's service by sending him away with \$197.50. Brother Mann endeared himself to the hearts of all our people. God bless them both. They have us on higher ground.—W. W. Adams, P. C., September 22.

Conroe.

Just a few weeks since, wife and I went to Warren, Texas; thence seven miles to Big Sandy. We held a meeting for Thomas Beldsoe, the pastor, and a great meeting it was. At the first call we had twelve conversions. We preached nine sermons, and at the close of the meeting if one was left unconverted we did not know it. We could have held many good meetings this summer had the brethren called in due and ancient form. Certainly this has been a lonesome and weary year to this junior preacher and his faithful wife. It would have been like songs in the night of sadness, like the sunburst on a stormy, weltering sea. It would have been like a rainbow of hope across the bosom of the tempest, if some brother or sister had written to me. But, alas! yes, it would have enchained the imagination and lingered long upon the ear. A man needs but few friends in good health and plenty of means. Now we are in health and ready for work. The Lord has been so good to us. Bless his holy name! Wife, by her industry and energy and gift of music teaching, dressmaking, etc., has kept the wolf from the door.—A. J. Anderson.

BISHOP EDWIN D. MOUZON AT WHITESBORO.

Sunday morning, September 7, at 11 o'clock, Bishop Edwin D. Mouzon dedicated the Methodist Church at Whitesboro, as a memorial to the late Henry H. Robertson, who in his lifetime was perhaps the leading spirit and member of the Church. The present beautiful and handsomely appointed building was enterprised and completed during the pastorate of Rev. F. O. Miller, in 1905. Rev. Robert Gibbs Mood, presiding elder of the Sherman District, was present and assisted the Bishop in the general service. The late Mr. Robertson was converted and joined the Methodist Church in 1878 under the ministry of Rev. Dr. J. W. Hill, when he was stationed at Whitesboro. At that time of course the work covered quite a large circuit with Whitesboro as the possible center. Mr. Robertson was a man who never allowed his preacher to go to conference without a full financial report. He was a man of sterling worth and it was meet and proper that the Church so honor him. In the future Whitesboro's Methodist Church will appear in the minutes as "Robertson's Memorial Methodist Church." All honor to his sacred dust. It is unnecessary to say that Bishop Mouzon preached a great sermon. His discourse was masterly delivered, and we heard everyone pronounce it to be the greatest sermon ever preached in Whitesboro. Mrs. C. L. Simpson, Mr. Robertson's only daughter, and her husband are nobly trying to fill the place left vacant by her beloved father. Mr. Simpson is chairman of both the Board of Trustees and the Board of Stewards. The Church, now being free from debt, looks with triumphant hope to the future.

LAWRENCE L. COHEN, Pastor

DR. C. D. JEWELL'S SANITARIUM,
MCKINNEY, TEXAS
SPLENDIDLY equipped with all modern appliances for the treatment of Chronic Diseases. Especially equipped for the successful treatment of "CANCER" without resorting to surgical procedure. The only private institution of magnitude in this kind in the South. Conducted by a physician of twenty-five years' experience.



SAN ANTONIO METHODISM.

The second fall meeting of the San Antonio Preachers' Conference was held Monday morning, September 21. Dr. Harrison was in the chair. All the pastors were present, except one. Dr. Burgin, the presiding elder, was out of the city holding Quarterly Conferences. With the passing of the summer season the attendance upon Church services is beginning to pick up considerably. The reports are as follows:

Read—Good Sunday School; sixty at Epworth League; fine congregations; conditions are shaping up fairly well for Conference. Prospect Hill is a great Church; two accessions.

Booth—Very successful day at West End. Had rally service in the morning. Six accessions. Conference assessments will be paid.

Batchelor—We are in the midst of a revival at Englewood. Largest congregations ever assembled on the hill. There have been twenty-one additions to date. The meeting will continue another week.

Jackson—Good services. The League is growing.

Muenick—Splendid services. In spite of rain we had a good prayer-meeting.

Booth—Very good day all the way through at Laurel Heights. Four new members. Laurel Heights Church will entertain the Annual Conference loyally.

James—We will begin our revival next Sunday. Brother Johnston of McKinley Avenue will do the preaching. Four accessions. We have reasons to be thankful to God.

Hawk—Good week. Large congregations—more men than women at both services. Ten accessions since last report.

Johnston—Good day at McKinley, and eight accessions.

Hartsfield—Fine services; congregations are picking up; finances in good shape.

GASTON HARTSFIELD, September 22, 1913.

FROM MRS. JOHN MATHIS.

I have just finished reading the history of your life by your own hand. To say that I was intensely interested with every chapter hardly expresses my feelings. Perhaps my knowledge of many of the men and some of the places mentioned served to intensify my interest.

I was reared to young womanhood on the banks of that grand, rushing French Broad, four miles from Asheville, and in coming to town crossed the beautiful Swannanoa. I received my education in the Holston Female College under the presidency of Drs. Carlyle and Cummins. My father's farm is now a part of the Vanderbilt estate.

We moved to Texas in 1858. In 1860 I was married to Rev. J. S. Mathis, (your staunch friend). I had never lost my desire to revisit my dear old home and loved ones there, and again revel in the magnificent scenery and delightful climate. My hopes were realized after sixteen years of toil and labor incident to a circuit rider's life. We reached Asheville several days before the conference of which you spoke as being received. Yes, we heard Bishop Doggett preach and recognized him as a great man. Some years after that we entertained him for a week as a guest, during a conference session in Henderson, Texas, and a more companionable guest we never had in our home, and his sermons and lectures were superb. I felt really disappointed that I recognized so few of the old preachers. I had a short talk with Brother Burnet, his name was a household word with us. I shall never forget his sweet songs and earnest prayers around our fireside (the preachers used to sing in their pastoral visits more than now). On our way to conference we spent a few hours in Morristown and had a chat with the inimitable Price, and his good wife; I had known them in Asheville and her whole family.

We fully enjoyed the conference and its hallowed association, but we did not relish our ride from there to Hot Springs. We thought best to leave before the conference adjourned knowing there would be a rush of preachers after conference; to our great surprise on reaching the hotel the old rickety stage coach was about full. We crowded in and such a night we will never forget. The swaying back and forth of the coach made Mr. Mathis very, very sick; he was anxious to get to the level roads in Texas. I have heard nearly all of the

Bishops preach you spoke of, as well as the sainted Bishop Marvin; his visits in the home were always a benediction.

I spent four months in and around Asheville two years ago, but how changed the old college building; the old college building looks much the same and the grove of trees and spacious grounds are there. A classmate and myself, arm in arm, strolled around the grounds and talked of schoolgirl experiences years ago; it was sweet to meet her.

You have many strong friends there, one of whom was my brother, Josiah M. Jones; he has since gone to his glorious reward. Thus one by one we are passing away. I can think of but four that joined the East Texas Conference the time Mr. Mathis did; Bros. Adams, Binkley, McLean, and Hughes. I did not set in to burden you with a letter, only wished to express my gratitude for your book, it furnishes good, wholesome thoughts, and stirs sacred memories of long ago.

Your true friend, MRS. J. S. MATHIS, Brenham, Texas.

RESOLUTIONS.

Alma Holland was born at Gafford's Chapel June 29, 1909, and died at Mt. Zion May 6, 1913.

Whereas, it has pleased our Heavenly Father to take from the home of our sister and co-worker, Mrs. Velma Holland, and transplanted in his celestial home her darling baby, for of such is the kingdom of heaven, and left their hearts sad and lonely.

- Therefore, Be It Resolved:
1. That we bow in humble submission to the will of God, for the all wise and loving Father hath only taken their darling to bloom in heaven;
 2. That we extend our sincere sympathy to the father, mother, and point them to our Heavenly Father, who doeth all things well. We pray His richest blessings upon them in this hour of grief, for their darling is safe in the arms of Jesus;
 3. That a copy of these resolutions be spread upon our minutes and one sent to Sister Velma Holland, and one to the Christian Advocate.

MRS. W. T. BINION,
MRS. EFFIE BROOKS,
MRS. A. M. HAUSERWAS,
Committee.

"Yet this one thing I learn to know, Each day more surely as I go, That doors are opened, ways are made, Burdens are lifted or are laid, By some great law unseen and still, 'Not as I will.'"

HAPPY OLD AGE

Most Likely to Follow Proper Eating.

As old age advances we require less food to replace waste and food that will not overtax the digestive organs, while supplying true nourishment.

Such an ideal food is found in Grape-Nuts, made of whole wheat and barley by long baking and action of diastase in the barley which changes the starch into a most digestible sugar.

The phosphates also, placed up under the outer-coat of the wheat, are included in Grape-Nuts, but are lacking in white flour because the outer coat of the wheat darkens the flour and is left out by the miller. These natural phosphates are necessary to the well-balanced building of muscle, brain and nerve cells.

"I have used Grape-Nuts," writes an Iowa man, "for 8 years and feel as good and am stronger than I was ten years ago."

"Among my customers I meet a man every day who is well along in years and attributes his good health to Grape-Nuts and Postum which he has used for the last 5 years. He mixes Grape-Nuts with Postum and says they go fine together."

"For many years before I began to eat Grape-Nuts, I could not say that I enjoyed life or knew what it was to be able to say 'I am well.' I suffered greatly with constipation, but now my habits are as regular as ever in my life."

"Whenever I make extra effort I depend on Grape-Nuts food and it just fills the bill. I can think and write a great deal easier."

"There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

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

A SYMPOSIUM.

(Continued from Page 3.)

very naturally attracts the foreigners from the congested centers of other sections of the world and from the Atlantic seaboard of our own country. The whole West is threatened by an invasion by the immigrant hordes from Southern, Central and Eastern Europe, as well as by the Pagan multitudes from the Orient.

Our entire nation is rapidly becoming foreignized; only 53.8 per cent of the children born between 1900 and 1910 were born of native parents, even 23 per cent of the far Northwestern city of Seattle is foreign born and the other cities of the coast have a heavier foreign population than Seattle.

A big majority of those coming to us from the Protestant centers of the world are desirable citizens and furnish us no problems not already presented by our own people. England, Scotland, Wales, Ireland, Holland, Denmark, Norway, Sweden and Germany, the lands which gave us our ideal and laws in the beginning, are giving us good citizens today; and Canada and Australia are also sending us thousands of our best citizens. An exception must be made of France, for when the last Huguenots came to America, she had nothing further to give worthy of mention and today the French immigrant, in the main, is a scourge. The story of the immigrants and their children is in a big sense the history of our nation and will continue to be, until the world's controlling populations are equally distributed through the North Temperate zone. Certain great national ideals were given us by our Protestant fathers that must be maintained upon this coast. If they are to exist in the nation, and our Church must bear its share of the burden, contribute its quota of men and money towards building up a Protestant civilization here. She cannot, even at the behest of a "Missionary Commission," safely farm out her work to other denominations simply because they are stronger and have more men and money; for there is more to be done than all the Churches can possibly accomplish.

The Protestant faith and law abiding liberty are the two most precious trusts committed to the people of this nation by the fathers, and, humanly speaking, the West and South will largely determine their future. This coast is now imminently exposed to two great perils—immigration and Romanism—both foes of these priceless gifts; and its danger becomes a threat to the well-being of the whole nation. If the existing rate of immigration continues, there will be a million foreigners land on our shores in the next decade. Thousands of the foreigners already here are good citizens, but other thousands are unworthy and vicious and are actively and positively antagonizing Christian ideals and institutions. Multitudes of them believe in privileges without responsibility, in license without restraint, in a nation without government, in families without marriage, and in a universe without God. What the outcome will be when this horde of foreigners, reinforced by the worst element of our own nation, attains its full strength, can easily be seen. Unquestionably the time to check its desolating march is now, and that before overpowering reinforcements come up from Southern Europe and elsewhere. And the Protestant denominations must do it. We have nothing to hope from Romanism but everything to fear. Witness the shame and nakedness of San Francisco under a Roman Catholic and labor union regime. A city of 500,000 and less than 2,500 men in Protestant Churches; 87,000 children and only 13,000 in Sunday Schools. These and many other considerations demand that all Protestant denominations unite their forces in the Northwest in a way to get the maximum results from the minimum of outlay and thus serve the highest interest of the foreigner and at the same time come to the aid of those who cherish and hold dear the heritage of law abiding liberty and the institutions of Protestant Christianity.

There is nothing being done for the foreigners, as such, in the Northwest, worthy of mention, except the few Missions that are conducted for Japanese, Chinese and Koreans in the big cities, and even this work is being very poorly done. But the worst feature of the Asiatic problem is that they can never, under any circumstances, become assimilated. All English speaking immigrants fall naturally into our educational, commercial, social and religious life and are quickly assimilated, but not so with other Europeans; even their inability to speak the language makes them something apart from us and they are left to shift for themselves as best they can until they learn the language or are turned over as a prey to the vicious American or the depraved foreigner, who has been long enough over seas to learn all the ways and tricks of the underworld, to be robbed of their character, despoiled of their virtue and cheated of their wages. Their very helplessness and isolation compelling them to seek protection and social enjoyment in colonies from which the best element of American social, religious and political life is excluded. And out of these colonies comes the "second generation," the worst class of foreigners in America. Because their religious and social training has been neglected, they have taken on all the vices of their parents and few of their virtues; and their American training having been turned over to the mission of the saloonist, the dive keeper, the white slaver, and the corrupt politician; or, at best, the truest American influences having been denied them, they are confirmed in a life of sin or graduate in the school of vice even while they are children in years, making them the

hardest class to reach with the gospel in this country.

The foregoing is especially true of the foreigners from Roman Catholic countries. No class of foreigners coming to our shores are more in need of help or furnish us with greater problems than those coming from France, Italy, Greece, Hungary, Portugal, and other Catholic sections of Europe. If the best interests of society are to be promoted, they and the pagan peoples who come to this country must be brought to share with the Protestants in common ideals and common hopes. And where are they to get them but from the Protestant denominations at work in the field? They are not to be found in commerce, or politics, or secular education, or art, or science, or Catholicism; the co-mingling of nations alone has never been known to elevate and redeem society. The Goths and Vandals of North Europe that immigrated into Rome destroyed almost every vestige of Rome's civilization and the work of destruction went on until they were converted to Christianity. And the Pagan and Popish hordes which come to our country will destroy our civilization unless they are evangelized and educated by Protestant agencies and brought to accept as a common heritage the ideals and hopes of Protestant Christianity. And our denomination owes it to God, to the nation and to the world, to do all it can to help establish and maintain a Christian civilization in the Northwest, to the end that the peoples of all nations shall be able to dwell here amid conditions that are not only tolerable, but beneficial.

OTHER COUNTRYMEN IN EAST OKLAHOMA.

SIDNEY H. BARCOCK

Other countrymen now within the bounds of the East Oklahoma Conference are as follows: Born in Australia, 1472; Canada, 1,071; Denmark, 124; England, 1,188; France, 438; Germany, 2,256; Greece, 256; Holland, 47; Hungary, 155; Ireland, 656; Italy, 2,361; Mexico, 1,589; Norway, 46; Russia, 1,145; Scotland, 648; Sweden, 321; Switzerland, 206; Wales, 259; China, 10; other foreign countries, 532. Total, 14,836. To this add 13,943 people of foreign parentage and we have a population of 28,779 foreigners. The West Oklahoma Conference has more than twice that number. Nearly half of those on this side are in the McAlester District, where are the largest number of the coal mines. In Pittsburg County, the center of the District, all the counties named are represented. Here are 1500 Italians, more than half of the Italian population of the State. The remainder of the foreigners are about evenly distributed in the other Districts of the Conference, congregating at the larger cities or the mining camps.

The majority of the foreigners, except the Germans and Irish, are miners. When the mines run regularly, they are prosperous, but local and general strikes are all too frequent, which added to other causes, make work irregular, so that their general condition is poor. They are restless. Their education is for the most part very limited. In Pittsburg County, where the foreigners are the most populous, 20 per cent of those over 10 years old are illiterate, i. e. can read little or none at all and cannot write. The average per cent of illiteracy over the State is 9.8, compared to 17.7 among the negroes, and 3.3 among the native whites. There are no schools especially for the foreigners. The children of school age have access to the public schools. 75 per cent of the foreign born and 85 per cent of those of foreign or mixed parentage have attended school. Their attendance is very irregular and of short duration.

Their social condition is marked by the independence of the nationalities, each of the other, and all of them of the American, except the near kin; by temporary dwellings such as tents, company houses, rear end of store houses, all of which are unattractive, poorly furnished, and sometimes filthy; and by an absence of wholesome festivities. The lowest forms of our American life appeal to them.

Politically they are Socialists. There are three types. The Christian Socialist—a serious, high-minded student of conditions, who believes that there should be a complete readjustment of the industrial world in order that there may be a more equitable distribution of profits, and that this adjustment should be brought about through the orderly processes of government. He is a member of the Church and usually an active worker in it. Quite the extreme is the pure Socialist. He opposes all organizations except the labor unions. He is hostile to the Church and to governments. All law is a restraint against his desire to do as he pleases. He would have a communism, not only of property, but of life. Any woman is any man's if they so agree. The third type is the destructive Socialist. He is inspired by French syndicalism and sabotage. He is a dynamiter, conspirator, hater, angrily looking forward to the great strike, when labor will lift his arm and utterly crush capital and divide the spoils.

More than likely some lower form of Socialism prevails among the foreigners as well as among our own countrymen, but the leaven of a higher Socialism is working.

The religious view presents heathenism, all the stages of unbelief, the various forms of faith, and a pretty fair type of Christianity. There are not many high grade Christians among them, however. A large number either have been, or are now, Catholics. Different influences have turned many of them against the Catholic Church, as well as all others.

What is Methodism doing for our Lord among these people? Precious little. Yet we are doing as much as any Church. We have preachers at or near all the mining towns and church buildings in most of them, but both preachers and churches are inadequate. The sober fact is, our American work is standing almost paralyzed before the tremendous task. We have tried sending men of their own tongue among them, but they looked with suspicion upon them from the fact of their own tongue among them, but they their suspicions well founded.

Our Churches among the foreigners ought to be put upon the foreign missionary basis and pastors sent to them who have the foreign missionary call, spirit and equipment. We can never build permanent congregations of the foreigners, because they are here today, yonder tomorrow and finally back to the Fatherland, but by sending the best men among them we can impress them with the best of our Christian civilization, convert some of them and send them with a new freedom to the various parts of the world. It will also release the withered arm of the home Church. It is a great effectual door.

FOREIGNERS IN ST. LOUIS.

REV. MARVIN T. HAW.

St. Louis, the largest city in Southern Methodism, is in the matter of immigration a prototype for the cities of our Southland. A study of the immigrant here will likely reveal to other cities the conditions they must confront in the near future. In the outset I acknowledge my indebtedness to Mr. Ames, Secretary of Federated Churches of St. Louis, for valuable information.

There are in St. Louis 125,706 foreign born whites, as follows: Austria, 58; Bulgaria, 11,171; Belgium, 353; Bulgaria, 79; French Canadians, 260; other Canadians, 2218; Central Americans 14; China, 1; Cuba, 35; Denmark, 441; Germany, 47,765; Greece, 1312; Holland, 422; Hungary, 8758; Ireland, 14,268; Italy, 77,594; Japan, 1; Luxembourg, 6; Mexico, 179; Montenegro, 13; Newfoundland, 9; Norway, 204; Portugal, 14; Roumania, 1055; Russia, 15,480; Scotland, 1313; Serbia, 73; South America, 61; Spain, 267; Sweden, 1129; Switzerland, 2653; Turkey in Asia, 730; Turkey in Europe, 838; Wales, 197. Born at sea, 83. All others, 207.

The immigrant himself does not constitute the whole immigration problem. It has been found advisable to trace him in his influence on the family. So we have the native white population of foreign or mixed parentage, as follows: Austria, 6574; French Canadian, 156; Canada, others, 504; Denmark, 248; England, 5753; France, 1406; Germany, 90,329; Greece, 32; Holland, 295; Hungary, 1874; Ireland, 27,058; Italy, 3766; Norway, 126; Russia, 8388; Scotland, 983; Sweden, 768; Switzerland, 1884; Wales, 174. All others (including native whites, whose parents were born in different foreign countries, and those having one parent foreign and one parent native), 98,618, making a total white population of foreign or mixed parentage of 246,945, about equal to the number of native whites of native parentage (269,836).

Let us look at the population of St. Louis by races: Native white of native parents, 269,836; native white of foreign or mixed parents, 246,946; foreign born whites, 125,706; negroes, 43,960; Indians, 111; Chinese, 424; Japanese, 42; others, 4; total, 687,029.

The native whites of native parents, full-blooded Americans, number about 39 per cent of our population. Add to this the number of native whites of foreign or mixed parentage who are thoroughly American in spirit, and I judge that St. Louis is barely entitled to be called an American city. Surely the best American ideals do not obtain here as to the Sunday, or temperance, or law enforcement questions. The foreign born constitute about 20 per cent of our population. Add the negro and the children of foreign or mixed parentage, and we get a total of 60 per cent. Evidently the determining element is the child of the immigrant.

This raises the question, what is being done for the immigrant? St. Louis has 392 Churches; Evangelical Protestant Churches, 207; Roman Catholic, 80; Eastern European Churches, 3; Hebrew, 21; Mormon Churches, 4, and 64 Churches for colored people.

The German immigrant constitutes about 40 per cent of the whole. He finds on his arrival 58 Lutheran and Evangelical Churches, besides a number of German Churches among the various denominations, Protestant and Catholic. If these Churches are alert, the German stranger is well cared for. The same is true of the English Canadian and Irish, who constitute about 20 per cent of our foreign born folks. Thus it will be seen that 60 per cent of our immigrants find themselves at home with us religiously. Reviewing the figures given, one sees that a very large percentage of our immigrants are readily cared for either in the German or English language. The exceptions (exceeding 2000), are Hungarians, 8758; Italians, 7594; Russians, 15,480. The people from the first two of these countries are largely disposed to Roman Catholicism, and have Churches of their own. Many of the Russians are either Jews or Poles and are assignable to Hebrew or Catholic Churches. The following Churches help to care for the foreigner: Polish Catholic, Greek Orthodox Russian, a Croatian Catholic, Greek Lutheran Catholic, Polish Catholic and a Lutheran Slovak. The policy of the various Protestant Churches, if they have a well defined one, is to reach the children of the foreigner through Sunday Schools.

Our Kingdom House is the only Protestant

Church in ward No. 7, with a population of 20,418, divided as follows: 18,609 whites, 1,809 negroes; 7,991 are native born whites of native born parents, 6,584 native of foreign parents, 4,028 foreign born. The foreign born: Austria, 523; Germany, 1587; Hungary, 250; Ireland, 457, and 324 from Turkey. This ward has one Orthodox Greek Catholic Church (Russian) and five Roman Catholic, including a Croatian and a Greek Lutheran. Kingdom House has a membership of 371, five paid religious workers and a Sunday School enrollment of 485, but is not adequately equipped to work among the more than 10,000 foreigners. The same situation presents itself in ward No. 4, population 38,078, of which 15,189 are foreign born, and 14,067 of foreign parentage. The Niedringhaus Memorial Mission is the only Protestant effort, with 250 in Sunday School and three religious workers, and only 25 Protestant members resident in the work.

The Presbyterians have the nearest approach to a system calculated to reach foreigners. They organize a general mission and appoint race leaders and special services and colporters. They have four Missions, which use the following means: (1) Sunday Schools (2) Church ministry (3) free under-age kindergartens, and (4) vacation Bible schools. They get attendance from the following nationalities: American, German, Italian, Polish, Hebrew, Irish, Bohemian, Russian, Croatian, Hungarian, Bohemian, Servian.

The Congregational Church has a Bohemian Church of 70 members. Union Methodist Episcopal Church has a Chinese Sunday School, established thirty-three years ago. The Sunday School is attended by 20 to 25 Chinese. This Church has 30 Chinese Church members. The Baptist Church has a special worker among Italians, and the various Baptist Churches have received 15 or 18 Italian members. There are about 100 Swede Baptists in the various English Churches, and about 25 Hungarians. We have in St. Louis 50,000 Jews, for whom the Christians are doing almost nothing.

The Protestant Churches of St. Louis are not meeting the opportunity in a large way. Some commendable work is being done, but it is not up to the opportunity offered. Proper work among immigrants is both home and foreign work, and will yield large results both at home and abroad.

AN APPEAL FOR PRAYER FOR THE UNITED MISSIONARY CAMPAIGN.

The home and foreign missionary leaders of the United States and Canada have decided to engage this winter in the most extensive and important piece of co-operative work which they have ever undertaken. The object in view is to enlist a far larger number of Church members as intelligent missionary workers, supporters and intercessors. Of the more than twenty millions of Protestant Church members in North America, less than one-half of them are doing anything or giving anything to meet the missionary needs either at home or abroad.

In addition to aggressive educational plans to be carried forward within the various denominations, there will be several hundred two-day Missionary Conferences held throughout the United States and Canada. More than twenty teams of experienced speakers are already organized for the efficient conduct of the Conferences.

This extensive campaign is planned to lead up to a simultaneous personal canvass in March, 1914, for all missionary purposes, on the part of all the Churches of all denominations, so far as they will undertake it. More than two hundred speakers will participate in the conferences. Probably hundreds of thousands of men will assist in the simultaneous canvass for missionary subscriptions. The entire effort should mean a marked quickening of the spiritual life of many thousands of Churches, resulting in greatly increased Christian activity and liberality.

In view of the vast issues involved, the Executive Committee of the United Missionary Campaign appeals to Christian people everywhere to join in frequent prayer for God's clear guidance and manifested presence and power in connection with this entire undertaking. In private prayer, at the family al-

tars, in the stated Church services, and in many other meetings called especially for the purpose, it is most earnestly urged that unceasing prayer be offered for a mighty spiritual quickening that will entitle the Church to strengthen and enlarge its work so as to meet worthily the present critical and stupendous opportunities both at home and abroad. Nothing less than a general and profound spiritual quickening among the Churches will meet the present emergency. This quickening will come, and can only come, when fervent prayer is offered unceasingly to God, to this end. "In any land a revival will come when enough people desire it enough—that is, above everything."

"Ye have not been, because ye ask not."
"The harvest is great—therefore pray ye."
"Concerning the work of my hands, command ye me."

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Executive Committee of the United Missionary Campaign.

STATE FAIR OF TEXAS.

Lovers of the best in entertainment cannot fail but be pleased with provisions made in this respect by the management for the 1913 State Fair of Texas, which opens Saturday, October 18, and closes Sunday, November 2.

Band music has always been one of the chief entertainment features of each annual meeting. The famous Thavins band of musicians and instrumental soloists, assisted by the foremost organizations of the Southwest, will make the musical entertainment something that no visitor will ever forget. Thavins will bring fifty well trained men to the Fair. His programs will be of such nature as to please the most exacting as well as present a variety that will interest all. His corps of operatic singers include men and women of National renown. To these will be added other features by the best artists three continents can produce. Acrobatic stunts, rare equestrian feats, singing, humor and comedy, will make the Coliseum hills the very best in history. Among the headliner attractions are the Three Dutchmen, the Tetsuwar Japanese Troupe, the Six Castillians and Santucci, the latter an accordion player of international fame. There will be something doing in an entertainment way every hour of each day and night of the Fair.

Ever on the lookout for a new thrill for the entertainment of its patrons the management has booked the famous Hankinson team of auto polo players as a feature of its grandstand program. Mr. Hankinson will bring sixteen men, eight machines and an automobile ambulance to Dallas. In chasing after the elusive polo ball there will be some harum-scarum, dare-devil driving that will make the most blasé sit up and take notice. A field six hundred by one hundred and fifty feet in dimension has been laid out in front of the grandstand. Games will be played between each harness and running event. Those who have seen auto polo played declare there is a thrill every instant during the game and an extra thrill thrown in for good measure every other instant.

Loan art displays for the last nine years have made the State Fair famous in every section of the artistic world. These exhibits are justly ranked as one of the big educational features of each annual meeting. It is conservatively estimated that more than one million visitors have viewed these exhibits since their inauguration and the influence they have had for a better understanding of the best in art has been marked. The art gallery at Fair Park has pronounced one of the best in America. A collection of one hundred paintings, the very best in the history of the Southwest, is now being assembled in New York for shipment to Dallas, Julian Onderdonk, well-known both in local and national art circles, has devoted several months past to selecting these paintings and assures the management that the greatest studios in the country will be represented. Among the artists whose paintings will be on exhibition are Gifford Beal, E. Lampert Cooper, Childie Hassam, Robert Henri, Paul Cornoyer, Bruce Crane, Frederick Ballard Williams, Jane Peterson, Charles Melville Dewey, Carlton T. Chapman and Charles C. Curran.

Love and justice fight such battles that to yield is to conquer and the vanquished is victor.



Many of you are still thinking about that greatest of all adjuncts to a home—a sewing machine. If you would permit your neighbor to settle the matter for you, you would not delay a minute in sending us your order for the ADVOCATE MACHINE. It is a New Model Drop Head Automatic Lift Machine and is the equal of any \$75.00

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Address with the Price

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INSIDE HISTORY.

(Address by C. W. Post, before the Convention of Associated Advertising Clubs of America, Baltimore, Md., June 10, 1913.)

After the invitation to address this convention had been accepted, a suggestion came that members would like to be told something of the inside history of an international advertiser.

They are devoting their lives to the development of industries which promote thrift and prosperity.

They are being opposed by a great wave of hate and discontent, put forward by a class of men who do not create, but who are failures because they lack thrift and creative power.

Many public men are pandering to the mob spirit, hoping to win votes, and are trying to establish laws intended to penalize thrift, and take from the careful, hard-working and successful citizen a part of what he has earned and turn it over to the horde of discontented failures who now propose to confiscate by law that which they are either incapable of earning or too lazy to strive for.

It is time for all citizens, the thrifty, home-owning and peaceful workingmen, farmers, merchants, and every other man who believes in prosperity as a result of thrift, to help defend homes and business from the attempts at confiscation by the discontented mass now demanding control.

I might treat this at length, for it offers an opportunity to urge each member to in turn urge the citizens of his home town to maintain active organizations to defend the homes and property the thrifty ones have earned.

I have been asked to talk on another subject and must confine myself to that.

It doesn't seem necessary to tell you how to prepare advertisements (or, as I prefer to call them, trade announcements) how to select type, how to display, and all the technical details, because any high school boy can read the rules in any of the numerous works on "how to advertise."

So there is an unseen element in every advertiser of National reputation which cannot be gathered from books, and which youth cannot absorb quickly.

Having been asked to give you an "inside look" I am going to open the doors and see if you can discover that missing ingredient.

It is a difficult task to speak about one's self without arousing severe criticism, but if the subject is treated in an impersonal way, and carries a lesson, it may be accepted as a human document.

One day, in a cutlery factory in Sheffield, England, wife and I were watching a smith forge a blade; the little piece of steel, heated to a bright cherry red was shaped under the hammer, then heated again in the fire and hammered until it was dull gray, then heated and hammered again and again, until wife remarked that it seemed useless after it was first formed to heat and hammer it over and over; it didn't change its shape anyhow, and she wondered how the little blade could stand the hundreds of savage blows.

The smith knew that if the blade was sent out to service after being perfectly formed but without the long hammering, its edge would turn, and it would be thrown into the discard with other failures.

Every blow of the hammer put something into that little blade which could not be seen, but was there, and when the test of hard service came the edge stood true and would neither turn nor crumble.

So that powerful Hand which forges human blades, strikes many a blow in the process, and evidently "There's a Reason."

I am not going to try and teach you an abstruse religious theory, but simply place before you a few facts that have come under my observation.

I understand you want me to relate some of the doings in the forge room when this particular human blade was being hammered into shape.

My acquaintance with him began about the time the soldiers gathered in Springfield, Ill., in 1861.

Then for about four years the young blade daily absorbed never-to-be-forgotten lessons of patriotism. His days, weeks and months filled with pictures of marching troops, the flags, uni-

forms, bands and all the glory and panoply of war.

In those years the reincarnated spirit of his ancestors of the Revolution thrilled and responded to life and drum, calling the people to put down by force of arms that hated demon of oppression and tyranny.

The boy was too young to join the army of freedom, but the blade was taking form, and the lessons drilled in during that impressionable part of his life, bore fruit in later years when he sought by word and pen to rouse the public to protect citizens from similar tyranny, assaults, dynamiting and murder by marauding gangs of desperados, misusing the sacred name of labor.

Training in a military course at college, removal to the western plains, and succeeding years of service as a commercial traveler, all had their part in forming the blade, but the real hammer blows were yet to come.

At twenty-six, having accumulated a very little money, he came back from the far west, and, associated with some others, built a plow factory in Springfield, Ill.

Days and nights of hard work followed, with considerable success, but ultimate dissension among the stockholders resulted in his being overpowered and ruined.

Then the hammering began. Nervous prostration and other forms of sickness continued for some years. It became necessary to borrow money to go forth from the home town to the west again to rebuild health and fortune.

There were weary months when the hammer seemed to come down harder and faster than the blade could stand.

He had agreed with himself, on leaving, never again to give full mental and physical strength to earn money for stockholders unless he owned all the stock, and never to go back to Springfield until he didn't have to borrow money to get back.

The blade was beginning to get some temper and be ready to cut.

The years of semi-invalidism induced study for self-help in Dietetics, Hygiene, Anatomy, some Materia Medica and kindred subjects. A little money was earned, and extensive travel followed, including journeys to Europe in clinical research, all of which furnished most valuable training for the business of supplying pure foods to the world.

After that business had been established a few years, the trained and tempered blade discovered it could cut wood—even hard wood—and so it whittled up some good red cedar, and put the shavings away to keep out moths.

One day in June our blade made a pilgrimage "back to the old home town," without borrowing money for the journey.

After visiting among boyhood friends a while he took a horse and buggy and drove out to the old works.

The manager and some chiefs took him through the factory buildings to show changes and improvements, but there still were the forges, furnaces, power hammers, and many machines that had been placed and worked over by him in years gone by.

Returning to the office, the manager suggested that inasmuch as our blade had been the "Dad of the enterprise" he might like to buy some of the stock for reasons of sentiment if no other.

The capital was one million dollars with a little over one hundred thousand yet unsold. Taken under consideration, polite and hearty good-byes were said, and while the horse was pegging along in a slow walk on the way back, our blade unrolled the past and pondered. Recollections came of the days and nights of gruelling work, the bitter friction, the distress during months of helpless sickness, the final crash and destruction of the hopes and savings of years. Then the leaving of the old home town on borrowed money, and with a feeling of resentment at the Mighty Smith who hammered so hard.

Why not have allowed him to remain and serve stockholders all these years?

Perhaps he might thus have saved enough to purchase a part of the hundred thousand of unsold stock.

But that evidently was not the work laid out for him.

Then, as the review of the past went on, he remembered that the sickness offered weeks and months of quiet, constructive thought, and compelled studies in a line leading to ultimate success far beyond the wildest dreams of the unhammered youth of the old days.

A sort of glimmering idea of "the reason" appeared with the thought that if he really wanted to secure some sentimental souvenirs of the past there were shavings enough put away to buy a bunch of such factories, pay for and forget them.

The soft, sweet southern breeze of

the lazy afternoon carried fragrance of clover blossoms, the old horse was drowsing along, and all the world seemed at peace.

Our blade came back to the present day with a start, looked up to the faraway somewhere, said "Thanks, I think I understand," slapped the lines on the old horse, and drove back to the hotel content with the lesson.

The experience above related is only one of scores. Our blade has been hammered by sickness, fires, lack of money, boycotts by Labor Unions, attacks by publishers filled with hate and disappointment from lack of advertising, also by jealous competitors, and a thousand and one obstacles, big and little, have appeared, the overcoming of which has hammered in strength and temper.

Tackle the work just in front of you. Strive in an honest way to do the best you can, and if, having done your best, there seems to appear the hand of some Overruling Power which hammers you, take it like a good piece of steel and come right off the anvil with a better temper and a keener edge.

Keep honest, patient and willing to have the missing ingredient pounded into you, and my word for it, the day will come when you will have a reverent respect for a Mighty Hand that is beneficent and kind after all.

TO MEMORY DEAR.

By Rev. M. H. Wells

Long ago I decided that human friendship is the largest and dearest asset in life. Time to test is a large factor in making right values. The Advocate has served a good turn in furnishing information and reviving memories. Articles with certain references, a name and post office address given, has moved friends to write. They are partial enough to say that nothing with this name ever goes un-noticed. Recent correspondence has specially stirred their pens. Readers of this paper know how gracefully Mrs. Florence K. Howell yielded the palm of "first honors" to this writer and the far "better" who lived and died with the missionary spirit and faith aglow in her heart.

Mrs. Dr. Lizzie Talley Gulick of Marlin, Texas is much interested in that discussion of records showing where and when was organized that first Woman's Foreign Missionary Society west of the Mississippi River. During our residence of four years in Corsicana, she was the wife of a practicing physician and quite active in Church work. She was specially interested in Missions and became a charter member of that first Society. Her letter mentions names and incidents connected with the earlier history of our Church in that fair city. She was the daughter of a supernumerary member of the North Georgia Conference, at that time on a visit to his children Bishop Pierce and he were life-long friends. Owing to that fact we had the great pleasure of his company for a week, he preached for us as only Bishop Pierce could preach. Thence to that session of the Northwest Texas Conference, during which was organized the first Woman's Foreign Missionary Society west of the Mississippi River.

Two side lights are recalled. The Bishop asked his old Georgia friend of the pastor of First Church. He was kind enough to say that if allowed to remain another year that it would be the best indoctrinated congregation in the conference. Among the last words at the nuptials this Bishop inquired of "the Mistress of the Mansion" where she would like to work another year. She answered in the words and spirit of a true itinerant I was returned. It may be that the indoctrinating mentioned had something to do by way of preparing the way for that fruitful pastorate of Dick Burnett.

By the same mail came another letter from B. H. Woods, Sr. of Corsicana. My impression is that he has lived there most of his life. The name through himself children and grandchildren is interwoven with the history of our Church in that city. While never noisy or demonstrative like General Jackson, he has stood as a stone wall against the winds and waves threatening the life of Methodism. Perhaps eternally may reveal the fact that no one, dead or living, has better served his day and generation. While his pastor, he was my counselor and guide. It is pleasing to know that his descendants are following in the steps of their forebears. I am thankful to these and other friends for kind words for the living and dead. Perhaps I have not toiled in vain.

An earlier article attracted the attention of one T. R. A. Willis. His home for the past forty-four years has been in Atlanta, Texas, though now on a visit to relatives in Oklahoma City. He goes back to the beginning. In my twentieth year I was junior preacher of the Princeton Circuit Ark. He was my junior by ten years and lived with his parents on a farm four miles south of Princeton. Near their home

was a noted country church by name Mount Carmel. His good father was the main stay of the Church. It was the preachers' home. Their preaching day came in the week, as there were twenty-seven other appointments to serve, and four of them towns. A snow storm came on one of the preaching days. After riding some ten miles with the snow beating in my face I found Brother Willis and two other brethren at the church. We had the usual services. I have always thought that the faith and devotion prompting us was later rewarded with a gracious revival. The Lord honored our work on the circuit with 600 professed conversions. During the year the noted and sainted Jas. E. Cobb preached at that country church a sermon of great influence. The fact that a lad of ten summers received impressions from association with the young preacher that remain to this day is a timely admonition to all young preachers. Paul meant much when he wrote a certain young preacher, "Let no man despise thy youth." "How careful, then, ought we to live." Brother Willis has a clear and distinct religious experience. He loves the Lord and His Church. Every word of his letter of twenty-one pages has interest for me. He is going home in the way his father trod.

I am now shouting in certain hope that I shall meet the thousands with whom I have toiled and suffered in "the sweet bye and bye." What a meeting that will be! We are now swapping sympathy and prayers. New Decatur, Ala.

A CALL FOR SYMPATHY.

I consider that the Rev. F. G. Cox is one of the greatest preachers in the State of Texas today. As a writer he has but few equals. No one regrets more than do I the sorrow and trouble that has so recently come into his life. Sad it is indeed that so great and good a man should have to suffer as he does.

I now recall the last time I ever heard him preach. It was at a funeral service—the most masterful sermon I ever heard. He is one of the most eloquent men I have ever listened to—deep in thought, clear in presentation, clear language.

Every Advocate reader will remember reading his last article, "Christian Baptism." Dr. Roberson, of

Amarillo, says it is the best production of the year. Brethren, F. G. Cox needs you; never did a brother preacher need his brethren more. I know him; have shed tears with him the past few days; have prayed with him, and we have walked and talked together until far into the night. I know that he is now all alone, far away in a little Colorado town, just he and his little son, remote from the world. Write him, brethren; he will be glad to hear from you. Forbes, Colorado, is his postoffice. His sorrow weighs heavy upon his heart. Never have I seen a man weep as he wept with me the past week. The burden of his grief seems unbearable; no man can long stand up under such a load. Let us help him, brethren. B. K. THOMPSON

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OUR CONFERENCES

BISHOP ATKINS, Presiding.

New Mexico, Albuquerque, N. M.	Oct. 13
West Texas, San Antonio	Oct. 22
Central Texas, Temple	Nov. 5
Northwest Texas, Vernon	Nov. 12

BISHOP MOUZON, Presiding.

Texas, Nacogdoches	Nov. 26
North Texas, Clarksville	Dec. 3

BISHOP KILGO, Presiding.

German Mission, Castell	Oct. 16
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CENTRAL AND NORTHWEST TEXAS ANNUAL CONFERENCES CHANGED.

After consulting with a number of the presiding elders, I have changed the time of holding the Central Texas Conference from the 12th of November to the 5th, and that of the Northwest Texas Conference from the 19th to the 12th of November.

JAMES ATKINS,
President.

BISHOP ATKINS IN TEXAS.

Several days ago Bishop Atkins left a sickbed in order to be present at the educational meeting in Fort Worth last week. Such is his interest in the progress of our educational work, largely began under his administration in its present recognized form, that even illness did not deter him from being present and give to it his personal supervision. He presided at the meeting, delivered addresses, spoke to the luncheon of the Fort Worth lawyers and addressed the police force; and on last Sunday did some splendid work in the city pulpits. His visit has given renewed interest to this department of our work and large results are sure to follow. The Bishop has been practically associated with and interested in our school work until it is second nature with him to take an active part in campaigns of this character. He has returned to his home in Waynesville, North Carolina, for a few days of needed rest before he begins his fall conferences.

It requires \$250,000 to provide for the expenses of the Episcopacy in the Methodist Episcopal Church. This includes the salaries of all living Bishops, the superannuate Bishops and the widows of deceased Bishops. As a result the Episcopacy fund is slightly embarrassed at the present time in its effort to provide this annual expenditure.

Rev. W. C. Howell, of Bowie, is very much engaged at this time in the Adair meeting. We heard good reports of him and his work as we passed through Bowie last Sunday afternoon. He is a man of influence in that community.

JUST ONE THING BEFORE ANOTHER

The monstrous crime committed by the Roman Catholic priest, Hans Schmidt, of New York, in the murder of the servant girl, dismembering her body and throwing the pieces into the Hudson River, all of which he has confessed, has disturbed the ministers of that Church very much. We are not surprised at this for it is a blot on that Church in which he was educated and ordained to the priesthood. We go further and say that it is also a blot on Christianity and civilization. No thoughtful Protestant will nag the Roman Church, or in any way take advantage of the horrible incident to turn it against that organization. It is a matter of supreme regret to Protestants and Romanists alike that any man professing to be a follower of Jesus Christ could get the consent of his mind to commit such a diabolical crime. It makes no difference what his Church affiliation may be, he is a colossal libel on humanity. The sooner the world is rid of his kind the better it will be for the race. We sympathize with any Church organization that happens to find within its folds such an unspeakable monster as Schmidt.

Governor Colquitt was in Dallas last week and was given a reception at the Adolphus Hotel by the Automobile Club, and he was given an opportunity to speak on the importance of good roads. In the course of his remarks he took advantage of the occasion to denounce the Legislature and charged them with manufacturing penal offences instead of looking after sane legislation. Yet, in the recent extra session of that body, every law they passed was submitted to them by the Governor and passed at his suggestion. Even one of the bills, carrying an appropriation for the Blind Asylum, pressed on the Legislature by his Excellency in his message, was framed and passed just as he requested, and he vetoed it! The fact is, he now has the whole State down on him and his administration, and he is trying to shift the responsibility for the state of things "from himself to the Legislature. But his effort will be just a huge failure.

The tramps, known as hoboes, held a convention in one of the Middle West States sometime back and organized themselves into a regular association. They gave to their organization the name "The Itinerant Workman's Association." Among the papers they adopted was one calling on the United States Government to require the great trunk lines to make certain improvements in their freight cars so as to afford better facilities for the transportation of the members of their order. The request was, that these roads be required to swing wire hammocks from the bottom of all freight car boxes to take the place of the steel rods, on the ground that rods make very insecure and uncomfortable berths for them in traveling from one section of the country to the other. This is the refinement of humor, if it did originate in the tramps' convention! What a happy change this arrangement would make for them, from steel rods as a berth on long distance journeys to wire hammocks.

Will wonders never cease? Governor Malcolm Patterson, of Tennessee, now the ex-Governor, has actually come out over his own name in a long interview in the Tennessee papers in favor of the enforcement of the State prohibition laws and their reinforcement by additional and more drastic legislation. He has actually lined himself up with the religious and prohibition element of the State. True he qualifies what he says by the statement that he still believes prohibition is rather a mistake, but the people believe otherwise and that he will henceforth co-operate with them to this end. Then, if the result is not satisfactory, saner methods will be

adopted. As it is he says that condition of anarchy exists, and that Tennessee is suffering in her reputation, and something must be done to stop the progress of lawlessness. And to add to the wonderment, Judge Neil, of Nashville District, the appointee of Governor Patterson, has given it out that all liquor houses in that city must close, or those running them can get ready for the rockpile! Recently Judge Neil supported a man for mayor of Nashville whose platform was for strict regulation of the Nashville liquor business, but the liquor crowd turned on said man and defeated him. Now they are in the middle of a fix. So Tennessee is to have prohibition at last.

The Commissioners of Education are now a busy lot of men. At the meeting of Bishop Atkins and the Educational Board at Fort Worth last week a line of action was adopted for aggressive work in the interest of Polytechnic College. The result is that the Central Conference has been parceled out among Commissioners Boaz, Young, McClure and Barton each one receiving his allotted territory, and the \$100,000 necessary to clear off the indebtedness of the institution and rehabilitate it for larger work, will certainly be raised. The work is now in operation and there will be no cessation until the result is accomplished. Those four men are determined and successful veterans in that department of enterprise. They are seasoned and matured and by the time the conferences are in session, the amount will doubtless be secured. Then Polytechnic College, soon to be changed into a great school for girls, will take on larger and fuller life and one of the leading institutions of the Church will crown that beautiful hill.

From the Carlton Citizen, just at hand, we learn that Hamilton County, under prohibition, is making great moral improvement. It was thought by some of the antis over that way that local option would kill the county and that the moral and material interests of that section would go to ruin. But what is the result? Well, the grand jury has just adjourned and it secured fifteen indictments, but under the regime, when saloons held forth from six to one hundred were common. This speaks well for the growth of public morals in that county. And materially, the county is not hurt, but helped. The man who believes that saloons help a town or a country is too blind to see and appreciate plain and substantial facts. Every county under local option is a standing proof that the best thing that can happen to a community is the banishment of barrooms. On with the battle!

A SUNDAY IN MONTAGUE.

Montague is the shire town of Montague County. Three railroads bound the county—the Katy, the Fort Worth and Denver and the Rock Island. All of them, however, are on the outside boundaries and leave the center without these facilities. Montague is situated in the center and the closest road to it is the Katy, which passes through Nocona and St. Jo. It is nine miles from Nocona to Montague. Bowie, on the other side, has the Denver and the Rock Island, but this is thirteen miles from Montague. Owing to the interior location of the town, both Bowie and Nocona have long been dissatisfied with the location of the county seat at Montague, and more than once there has been special effort to take the county seat to the railroad. It takes, however, two-thirds of the votes cast to effect the change in such locations, and the county seat remains at Montague. Recently an election was ordered to vote bonds for a new court house, and the bond proposition carried and one hundred thousand dollars secured for this end. As a result, Montague has a

courthouse just finished at a cost of \$90,000 and it is one of the handsomest structures of the kind in that section of the State. It is an imposing and majestic building, and situated as it is on a suitable elevation. From its top you can see nearly to the limits of the county. The people there are justly elated over this stroke of enterprise.

Montague is one of the oldest towns in that section. It was founded long before railroads were thought of, and it was, at one time, a town of more than ordinary importance. Some of the best and most intelligent people of the county lived there and did business. It was a place of much wealth. While the people who still live there are in the front ranks for intelligence and good citizenship, nevertheless the railroad towns have taken many of their former citizens to those points and the town has suffered as a consequence. At present it is a place of five hundred population, and you cannot find a more orderly and law-abiding set of people. The county is under prohibition, and this fact adds to the moral worth of the community. Back in other days the saloons held sway in Montague and there were many undesirable people there. And they used to have some tough experiences. But not so now. Drunkenness is practically unknown and the tough character is rarely ever seen in that vicinity.

This was my first visit to Montague. I went over the Katy last Saturday to Nocona and was met there by Rev. R. B. Curry, the Montague pastor, and Rev. N. R. Stone, the Nocona pastor. We repaired to the parsonage and had dinner with Brother Stone. He is doing an excellent work at Nocona. At conference he will show a good report. Something over an hour's drive and we reached Montague. I was given a warm welcome in the home of Dr. and Mrs. W. D. Clark, devoted members of the Church. They have lived there for years and Dr. Clark is one of the leading physicians of the county. It was exceedingly delightful to enjoy their fellowship and hospitality. We have a substantial church building. It is not large, but large enough for our use, and it is in a good state of repair and out of debt. We have a good Sunday School and Brother Harris is a wide-awake superintendent. We have a membership in the town of sixty-odd. The work, however, has another appointment or two. At the morning service the house was well filled with intelligent and attentive people. We had a good service. Rev. R. B. Curry is a first year preacher and this is his first year on the charge. He is a young man, full of hope and promise. He is a Southwestern man and well trained for his work. He preaches well for a man of his age and he sings with the spirit and with the understanding also. He is justly popular with the people and they fondly expect his return next year.

In the afternoon I baptized the little parsonage boy. He is the younger of the two boys.

I had the pleasure of dining with Rev. John B. Smith and his good wife. He is a useful local preacher, having traveled a good deal as a supply. But he is somewhat advanced in life now and suffering with asthma; hence he does but little work these days. He owns his own comfortable home and they are living contentedly under their own vine and fig tree. He was brought up in Murray County, Georgia, and operated down there about the time I was beginning my career as a rural school teacher. We both knew many people in common and it was pleasant to talk over old times. He was well acquainted with my old teacher, Prof. M. H. B. Burkett, of Bradley County, Tennessee. Sister Smith went to school to him. So we had many reminiscences to relate. It was like living over the old times again.

In the afternoon Dr. Clark drove me thirteen miles to Bowie. I saw much of the county, having crossed its full width. It is a sandy country.

The land is rich and when the seasons are good it is very productive. It stands dry weather, however, better than the black land; and the cotton up there looks comparatively well. The corn is short. But there will be feed stuff enough for home consumption. Fruit abounds. It is a fine apple and peach country, and grapes, strawberries, melons and peanuts flourish. The people live well and seem happy. At Bowie there is a great meeting in operation under Rev. Lockett Adair. It was the town talk. But I had to hasten to get a train and did not see the preachers or have any communication with them. But around the depot the meeting was the topic of discussion. G. C. R.

HOME MISSION SYMPOSIUM.

This week we give to our readers several articles on the different phases of our Home Mission work. These were kindly gotten up for us by Dr. John M. Moore, our Home Missionary Secretary, and they were prepared by men well informed in work of that character. We hope they will all be read and digested, for this department of our Church enterprise is now one of the most important before our people. The rural Church problem is engaging the serious thought of our most devoted students of our country work. There was a time when our interests were largely centered in the country and our strength and success were there. But there has been a drift toward the towns and cities for several years, and in many sections our rural work has steadily declined. Yet the people are still living in the country and need the gospel. Then, too, the foreigner is now at our door and in our midst. We do not always have to go to distant lands to find him. He is now a part of us, entering into our citizenship and forming a part of our civic life. It is, therefore, incumbent upon us to take a special interest in him, in giving him the benefit of our gospel and making him a part of our Church life. In addition to this, we also have the city problem, made up largely by contributions from the rural sections and from foreign countries. Our Board is making efforts to bring the power of the Gospel to bear upon the thousands in our cities who are now practically unreached by the Church. So the matter we present in this week's issue is live matter and we call the special attention of our readers to it. Dr. Moore has done us a favor by bringing these questions before us in this appropriate and well prepared form and doubtless much good will result from the information thus diffused.

DEATH OF THE VENERABLE W. P. ZUBER.

W. P. Zuber, the last remaining member of the immortal band of San Jacinto, died last Monday afternoon, September 22. He died at Austin in his ninety-third year. All these years of life were spent in Texas, except ten. He was born in Twiggs County, Georgia, July 6, 1820, and at the age of ten came with his parents to Texas and settled in Brazoria County, and thence to Grimes County, where he married at the age of thirty years. He was a well educated man and taught school much of his life. He was with General Sam Houston at the battle of San Jacinto, though on account of his tender years he was only permitted to watch the fight as he guarded the baggage and gathered up the wounded. It was a great bereavement to him that General Houston would not permit one of his youthful age to get into the fray. When the Civil War came on he volunteered and made a brave soldier during that struggle. He was one of the best informed men on the early days of Texas in the State, and he has left some valuable manuscripts which will be published. His good wife died nine years ago and since then he has made his home in Austin with one of his daughters. He leaves five children, a large number of grandchildren

and several great-grandchildren. He was a devout member of the Methodist Church all his life and died in that faith. The passing of Brother Zuber severs the last link that binds this generation with the generation of the San Jacinto days and Texas will be lonesome without him. He lived a faithful and conscientious life, loved and honored by a wide circle of friends and acquaintances and he has gone to his sure reward.

The Passing Day

The impeachment trial of Governor Sulzer, of New York, is now in progress at Albany. The members of the trial body are composed of the State Senators and judges of the higher courts.

Mayor Gaynor's body arrived from England late last week in New York and was kept in state until last Monday when it was buried amid much pomp and show. All classes now seem to mourn the Mayor as he is dead.

In Franklin County, Texas, last Monday, a mob lynched a negro who had murdered two white men, apparently without cause. One was a deputy sheriff trying to arrest the negro and the other was a neighbor who heard the shooting and went over to see what it was about. He asked the negro to surrender and he turned on him with his gun and shot him.

The currency bill is now before the Senate Finance Committee and it is expected to be reported out this week. Then will come the tug of war, and it is said that its passage at this time will depend upon the President's influence over the democratic members of the Senate.

Governor Colquitt has left Texas on a visit to Panama and will be out of the State for several days. In his absence Lieutenant Governor Mayes will occupy the Governor's office and attend to such business as may come before him until the Governor returns.

Governor Colquitt has issued a reply to his critics of his conduct in vetoing half of the appropriation bill. But his explanation does not give satisfaction to those who are criticizing him. It seems that he will have a hard time in trying to show that his veto of the educational appropriation was justified by the facts in the case.

The exports to Japan in the fiscal year just ended were greater than those of all other countries of Asia combined. This statement was made by the Bureau of Foreign and Domestic Commerce.

Quinine will shortly be much dearer, as the result of an agreement between the European manufacturers and the growers in Java of the chin-chona tree, from the bark of which quinine is produced.

The granite blocks from which the old Astor House was built in New York City in 1836, making what was then the largest and finest hotel in the world, will be turned into tombstones.

Carrying through their fight against the Commerce Court and its judges, Democrats of the National House of Representatives on September 9 voted, 181 to 78, not only to abolish the court but also the offices of the five Circuit Court Federal Judges now sitting.

Over two million farmers in the United States are now using the telephone.

France has expended the enormous sum of \$35,000,000 in planting trees on the watersheds of important streams.

Widows' town, as the Berlin suburb of Charlottenburg is popularly known, is officially stated to contain 11,543 widows.

Francis Burton Harrison was sworn in as Governor-General of the Philippines recently and sailed for his post September 19.

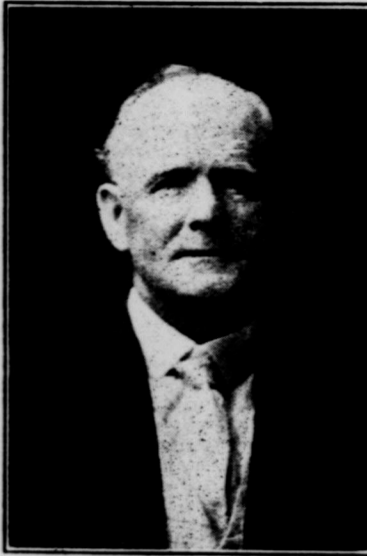
The late Henry M. Flagler is said to have expended \$10,000,000 in developing and improving Florida.

The New York Sate Building at the Panama-Pacific Exposition will be three stories high and will cost \$200,000.

The Government estimates indicate that all the leading crops in the United States, except that of wheat, will be smaller this year than last.

The little Republic of Panama has decreed that in the future Chinese cannot become citizens of that country. The law prohibits the naturalization of Chinese. There are about three thousand Chinese in the country.

The splendid new German Zeppelin--the dirigible which it was announced could make the trip across the Atlantic in safety--was wrecked off the mainland last week, flying toward the island of Helligoland. It struck a gale



REV. J. F. TYSON.

Pastor Harmony Circuit, Central Texas Conference.

Rev. J. F. Tyson has made it his duty for years to double the Advocate list on his charge. He usually runs it even higher than the mark. He has done so this year on the Harmony Circuit. His charge is also in the 100 per cent list--all his stewards are subscribers to the Advocate. Brother Tyson is one of the most faithful and devoted members of his Conference, and does good work wherever he is assigned. We are always glad to see his cheerful face at Conference and we always know he has a good report.

THE 100% LIST.

Wheeler Circuit--Rev. G. T. Palmer. Lamesa--Rev. S. H. Adams.

and fell into the sea, fifteen officers and men losing their lives. The dirigible was taking part in the maneuvers of the high sea fleet in the North Sea at the time of the catastrophe.

The late Anthony N. Brady, the traction magnate of New York, left an estate estimated at \$70,000,000, of which vast sum a pitiable \$100,000 goes to charity. Sixty-nine million nine hundred thousand dollars is left to his family to struggle with in their vain endeavor to spend faster than it accrues.

Two million trees will be planted on the National Forests in Utah, Nevada and Southern Idaho during 1914.

Lorenzo Cozza has discovered the exact site of the harbor of Pompeii, for which search has been made for centuries. The harbor is 150 yards inland from the harbor as it exists today, and 750 yards from the gate of Pompeii.

The greatest quantity of cotton ever ginned in the season prior to September 1 was reported by the Census Bureau on September 8 when it was announced 794,006 bales of the growth of 1913 had been put out. Heavy ginnings for the first period, it is explained, are the result of an early maturing of the crop and an effort to beat the boll weevil.

A vessel fully equipped to take the first time moving pictures of fish and other marine life in natural colors beneath the surface and on the bed of the ocean will leave New York City in a few months to seek the inhabitants of the deep with a camera. Its destination will be the submarine gardens of Bermuda. Experiments made so far by J. Ernest Williamson of Norfolk, Va., inventor of the submarine picture, have been a success, but this will be the first attempt to show life under the ocean to the general public.

A wireless communication was sent over 10,000 miles last week by means of the flagship Australia, which was traveling from Durban to Albany, Queensland. A message from the Governor of New Zealand to Lord Gladstone at Pretoria was sent from Wellington to the high power station at Sydney, thence to Perth, and thence via Australia, in mid-ocean, to Cape Town and Durban.

The Department of Agriculture of the United States Government estimates the mortality among swine in this country during the year 1912 as 110 per thousand, and the total money loss from this source as \$66,417,000. Nine-tenths of this loss was due to hog cholera. From this it is manifest that the boll weevil is not the only enemy of consequence that the American farmer has to reckon with.

The manner in which the royal families of Europe are bound together by intermarriages and interrelationship was shown last week when Manuel, the ex-King of Portugal, who was driven from his throne and country in disgrace a short time ago, was united in marriage with Princess Augustine Victoria, of the house of Hohenzollern,

in the presence of representatives from the royal families of England, Germany, Spain, Italy and other countries, including the Bourbons of France. The religious ceremony was performed by Cardinal Netto, former archbishop of Lisbon, and the civil function was presided over by Count August zu Eulenburg, grand marshal of the Prussian Court. "Blood" may be "thicker than water," but the pride of royalty helps to thin it.

According to a Government report published about a year ago, the cost of a year's supply of food for an average workingman's family was at that time sixty-two per cent higher than it was in 1896. This advance in the expense of living is not confined to the United States, but has been world-wide. It is admitted by the Democratic leaders in Congress of the reduction of the tariff, the price of many food products may continue to increase.

Practically fifty per cent of the inmates of reformatories are the offspring of divorced parents, so says Thomas Speed Mosby in his latest book, "Causes and Cures of Crime," in which the divorce problem is handled without gloves. "Ireland is the

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VITALIZED MINERAL ORE CO. Box 302, Galveston, Texas.

least criminal country of the world," says Mr. Mosby, "and Ireland also shows the lowest divorce rate in the world." "The recent report of the Chicago Vice Commission," he further says, "indicates that divorce is a leading factor in sexual crime."

A business man's club at Portland, Ore., has launched a plan to abolish the State Senate and the House of Representatives and place the State's business in the hands of a commission. Preliminary steps have been taken to have a commission form of government for the people through the initiative. The project received its impetus at a recent meeting of merchants, and the initial commission is to be appointed to determine the details.

Southern Methodist University

FULL TEXT OF RESOLUTIONS

Adopted by the Commission of Education in Reference to Southern Methodist University.

Last any of the many friends and contributors to the founding of Southern Methodist University be misled by the certain rumors and references in the daily press touching the further work of the institution, attention is called to the following resolution unanimously adopted by the Commission of Education at their session on the 18th inst. No comment is necessary, it being clearly seen that the Church does not in any item depart from its original intention to complete at the earliest possible date and without any cessation of effort a university in every way representative of the great people of the great Southwest--an institution fully equipped to give to the sons and daughters of Methodism the training necessary for leaders of succeeding generations.

Fort Worth, Texas, Sept. 18, 1913. The Commission of Education of Texas Methodism report of Committee on Southern Methodist University:

We, your committee, appointed to consider the needs of Southern Methodist University beg to report as follows:

Whereas, The Educational Commission appointed by the Conferences of Texas Methodism, was instructed to found a complete university, if practicable, and if not, to so strengthen and enlarge our existing institutions as to meet the demands of our educational interests in Texas; and acting in conformity with instructions from the conferences, have established at Dallas a university, known as Southern Methodist University, and in compliance with further instruction from the conferences, have turned over to the Board of Trustees duly elected by the Conferences of Texas, Oklahoma and New Mexico, the complete control of this university; and

Whereas, This Board of Trustees has, through duly appointed agents, conducted a campaign which resulted in securing pledges amounting to \$1,000,000; and

Whereas, At your last meeting you unanimously passed a resolution granting the request of the Trustees of Southern Methodist University for authority to inaugurate a second cam-

for an additional million dollars, of which amount \$500,000 is to be set apart for endowment, supplementing the amount already secured for this purpose, so that the university shall have \$1,000,000 for endowment and thereby be ranked by our Board of Education of the Methodist Episcopal Church, South, and \$250,000 of the aforesaid million to be used for Theological Department, and \$250,000 to build a sanitarium, and to further enlarge and properly equip the Medical Department, so that it may be recognized by the American Medical Association and the Board of Medical Examiners of the State of Texas as an acceptable medical college.

Therefore, we urge the Trustees of the Southern Methodist University to continue the campaign to secure further funds for the completion of buildings now under contract and provide adequate endowment and equipment as contemplated in the former action of the Commission concerning a second campaign for an additional million dollars.

In reference to the \$250,000 to be raised for the Theological Department, we recommend that the conferences of Texas be requested to raise through district organizations and the co-operation of the office of the university, \$50,000 of this amount, and that the Conferences of Oklahoma and New Mexico be requested to raise \$25,000 for the same purpose.

We further recommend in compliance with the provisions of your former action the appointment of three Commissioners, for Southern Methodist University, the same to be selected and controlled by the President and Executive Committee of the University.

We further recommend that the Sunday Schools of the patronizing conferences raise \$50,000 under the general direction of the Bursar's office of the university as an endowment for the chair of Sunday School pedagogy.

To enable the university to open its doors before its permanent endowment can be collected and become productive, we recommend that the Trustees of the University secure an emergency fund to provide for its support when first opened.

Signed: HORACE BISHOP, O. S. THOMAS, M. M. BROOKS, C. C. WALSH, I. B. ELROD.

LET'S KEEP THE ORPHAN CHILDREN WARM.

We have no other manner of securing the money for The Orphanage Furnace Fund. So we continue our appeal to the Epworth Leagues, the Sunday Schools, Church congregations, business firms and individuals, for special contributions.

Brother Pastor, will you not mention it to your congregation? Brother Superintendent, will you not mention it to your Sunday School? They will give if you will.

I know it is nearing Conference, and much money is to be raised in the meantime. But it is also nearing winter. And we must keep the orphan children warm.

Will you not help? If this were not an urgent need we should not thus make this urgent call. Come, let's make our own fires

brighter and warmer, by helping to keep the orphan children warm.

The following is the list of donations:

- Morrow St. S. S., Waco, \$100.00
- D. K. Cason, Nacogdoches, 5.00
- "A Friend," Beaumont, 1.00
- Miss Kate McLaughlin, Dallas, 3.00
- Mrs. B. W. Cheaves, Waco, 2.00
- Miss Pearla Doyle, Dallas, 2.00
- "A Friend," Brownwood, 2.00
- "A Friend," Manor, 100.30
- Mrs. Frank Buie, Gilmer, 5.00
- W. H. M. Society, Caro, 5.00
- S. S. and Church, Van Horn, 11.50
- Taylor McGinnis and College, Mound Church, 25.00
- Mrs. S. A. Shank, Dallas, 2.00
- Mrs. M. E. Lewis, Leona, 2.00
- J. N. Roberts, Cooleidge, 2.50

Who will be next? Yours in the name of the orphan children under the care of the Methodists of Texas. A. D. PORTER, Morrow Street, Waco, Texas

PERSONALS

Judge J. T. Robinson, Land Commissioner at Austin, was a pleasant caller last week. He is one of our faithful public officials.

Rev. and Mrs. R. O. Bailey, of Barry, are happy over the presence of a little baby boy in their home. He is all right.

Brother G. W. Wright, of Kemp, made us a pleasant visit recently. He is one of the good laymen of that charge. He spoke well of his preaching.

Rev. W. H. Brown, of Sulphur Springs Mission, is now helping Rev. Ed Barcus in a revival service with good prospects for a fine meeting. He is one of our most evangelical preachers.

Rev. R. C. Hicks, of whose illness we wrote a while back, is now about recovered, but he was forced to lose about a month at this important season. He is now putting forth an earnest effort to make up for lost time.

Brother F. B. Terry, of Lockhart, was a pleasant visitor last week. He was on his way to Mesquite to bury his fourteen-year-old son who had just died. He lived at one time near Mesquite, but now lives in Caldwell County.

Rev. and Mrs. O. T. Cooper, of Denton, are rejoicing over a brand new baby boy. He arrived in great shape September 19, and since then he has made that parsonage home the center of lively times. His welcome is without stint.

Brethren G. W. Lindop, S. V. Buxton and P. E. Rape, of Ellis County, living near Midlothian, were pleasant visitors to this office this week. They love the Advocate and wanted to see where it is made.

Rev. J. E. Harrison, D. D., was in the city last week to attend an Epworth League meeting, and we had the pleasure of a delightful visit from him. He says they had a fine opening at San Antonio Female College recently.

Rev. C. M. Woodward, of St. Paul's Church, Abilene, is now in Atlanta, Ga., with his wife, where she has recently undergone a severe surgical operation. In a letter from him, he reports that Mrs. Woodward stood the operation finely and was doing well so far. We hope for her a speedy recovery. He will be in Atlanta for a week or so longer and his address is Marion Hotel, Atlanta, Ga.

Rev. W. E. Boggs, D. D., of Brownwood, passed through the city on his way home from Fort Smith, Ark., last week, and made the Advocate a pleasant visit. He underwent a successful surgical operation during his vacation and he is now just about recovered from the effect of it, and is ready for his active campaign in closing out his year's work.

Baseness of every kind is self-punishment.

The most fatal form of flattery is that self-complacency with which in our imaginations we raise ourselves above those around us and seem lar: to ourselves by our making others small.

Epworth League Department

GUS W. THOMASSON, Editor
5115 Victor Street, Munger Place,
Dallas, Texas.

Address all communications intended for this department to the League Editor.

STATE LEAGUE CABINET.

President—Gus W. Thomasson, 5115 Victor Street, Dallas.
First Vice-President—Rev. L. E. Booth, 459 West Virginia Ave., San Antonio.
Second Vice-President—Mrs. Minnie F. Armstrong, Gainesville.
Third Vice-President—Mrs. S. M. Lillard, Seguin.
Fourth Vice-President—Rev. Glenn Flinn, Bryan.
Boys' Superintendent—W. H. Butler, San Marcos.
Junior Superintendent—Miss Pearl Crawford, Corpus Christi.
Secretary-Treasurer—Layton W. Bailey, 1308 Commerce Street, Dallas.
Dean of Encampment—Dr. Geo. S. Sexton, 1308 Commerce St., Dallas.

BOARD OF TRUSTEES.

Chairman—Dr. J. E. Harrison, Ashbury Park, West End, San Antonio.
Vice-Chairman—Rev. W. J. Johnson, Beaumont.
Secretary—Rev. S. C. Riddle, Decatur.
Treasurer—W. N. Hagy, 503-505 Frost Bldg., San Antonio.

NORTH TEXAS LEAGUE CABINET.

President—O. L. Hamilton, Lewisville.
First Vice-President—Mrs. Ida Parker, White-wright.
Second Vice-President—Wade B. Fleetwood, Terrell.
Third Vice-President—Mrs. J. B. Greer, 2003 Park St., Greenville.
Fourth Vice-President—Mrs. Grover C. Robertson, 3613 Live Oak St., Dallas.
Junior Superintendent—Miss Pearl Wallace, 4034 Travis St., Dallas.
Chairman R. K. M. Fund—Miss Mary Hay Ferguson, McKinney.
Secretary-Treasurer—Ralph DeShong, Paris.
Next Place of meeting, Greenville, June, 1914.

CORRESPONDING SECRETARIES.

The following is a list of the Corresponding Secretaries of the League Boards of Conferences in Texas:
Central Texas: Rev. W. T. Jones, Blanket, North Texas: Rev. W. B. Douglas, Fomey, Northwest Texas: Rev. W. Y. Switzer, Clarendon.
Texas: Rev. T. R. Morehead, Palestine.
West Texas: Rev. C. B. Cross, Cuero.

MEETING OF THE BOARD OF TRUSTEES.

The Board of Trustees of the Texas State Epworth League held a special meeting in Dallas, September 17, at which matters of great importance were considered in connection with the proposed sale of the Assembly property at Epworth-by-the-Sea. The full report of the meeting cannot at this time be made public but it is entirely proper to say that a sale of the property is expected to be consummated at an early date on terms which are very satisfactory to the board.

Rev. S. C. Riddle was chosen as the board representative on the Program Committee and an expense fund of one thousand dollars was authorized for the 1914 program. Those in attendance at the meeting mentioned, were Dr. J. E. Harrison, Chairman; Rev. S. C. Riddle, Secretary; Rev. J. W. Johnson, Judge J. H. Parr, John J. Russell, R. M. Kelley, C. H. Benke and Gus W. Thomasson. In addition, many visitors were present, including Rev. Glenn Flinn, of Bryan; C. C. Walsh, of San Angelo; Mr. Aldridge, J. H. Bowman and Rev. Rex Wilkes, of Plano; Rev. C. M. Harless, of Greenville; B. M. Burgher, F. L. McNeeny, J. L. Goggans, Rev. New Harris and C. B. Gillespie, of Dallas.

"REPRESENTATION FROM EVERY CHAPTER AT THE NEXT ENCAMPMENT."

The above is to be the working motto of the State administration during 1913-1914, and means that our next meeting is to be made typically representative of the League in Texas. If every chapter can be induced to send one or more representatives to the State gathering and these representatives gather the proper information and receive the proper inspiration, they will return home and impart what they have received and the whole League movement in this State will be given new life and enlarged activity. A knowledge of plans and methods, such as it is proposed to make possible to receive at the annual gathering, and the inspiration and instruction which will come from the lectures, sermons and addresses of our Church leaders, such as it is proposed to incorporate into the program, can not fail in an uplifting and developing influence.

Hitherto there has been no concerted action looking to a truly representative gathering, but each section and each local chapter has followed the inclination of its own will, uninfluenced as to the importance and benefit of the State meeting, except as general information has reached them. But, this year, there will be continued and persistent agitation of this very important matter and chapters will be urged to plan early for having some one present to represent them.

We believe that it would be money well spent for each chapter to pay the expenses of a delegate to the State Conference, and this item should be made a part of the regular budget and be provided for right in the beginning of the new League year. We remember that a few chapters sent their delegates and paid their expenses this year, Hillsboro being a notable example. Miss Reed was the representative from this chapter

and she was always on hand with pencil and note book in hand, jotting down ideas to take back home with her, and as occasion offered, had something worth while to impart for the benefit of others. This example of the Hillsboro chapter can be followed to good advantage by all the other chapters in Texas another year. Let us begin now to plan for it and accomplish, in reality, "representation from every chapter at the next Encampment."

SANGER EPWORTH LEAGUE.

The Senior Epworth League met in regular business session Thursday, September 4, 1913, and elected the following officers: President, Miss Willie Mae Slaughter; First Vice-President, Mrs. J. W. Koons; Second Vice-President, Miss Mary Ola Roberts; Third Vice-President, Guy Hird; Fourth Vice-President, Marie Wilson; Secretary, Miss Jimmie Hall; Treasurer, Herbert Holland; Epworth Era Agent (blank); Organist, Miss Daphne Peter.

Mr. O. L. Hamilton, President North Texas League Conference, was with us and conducted the business and also gave us an instructive talk.

After adjournment we repaired to the church lawn where we entertained the juniors with games, after which refreshments of cream and cake were served.

All report a splendid time and none seemed to enjoy it more than Bro. Hamilton who taught us some new-old games that he had liked in days gone by.

We have three enthusiastic Leagues here, and we are starting a new year with renewed energy.

(MISS) JIMMIE HALL, Secretary, Sanger, Texas.

FAVORS PALACIOS.

Mr. D. W. Grant writes favoring Palacios for the new location of the Epworth League Encampment. He is a Methodist and a long time resident of Palacios and this is what he says of the place, viz:

"Being a Methodist and reading the Epworth League Department of the Christian Advocate, I have become very much interested in the selection of a new location for the encampment grounds, and would like to express a few thoughts along this line.

"Why not select a town like Palacios, with its fine flowing wells of the purest artesian water, which makes it possible to irrigate and produce in a very short time nice shade trees, lawns of Bermuda grass fringed with flowers and ornamental shrubbery, making a most beautiful camp ground, such as the B. Y. P. U. people have here now under their own artesian water system.

"Palacios is a young town, having grown from a population of about 300, six years ago, to 2500 now, with a school system numbered among the seventeen classified as first-class in the State of Texas for this year. It is with pride that we mention Palacios. It is known and talked of by all who have traveled extensively in the State, standing without a rival as the cleanest, most moral town in the State. Palacios is located on the beautiful Matagorda Bay, fine for bathing and fishing; being surrounded by land it does not get rough for boating. We invite investigation, and will gladly entertain committees sent for this purpose."

QUESTION BOX.

Editor's Note.—We are inaugurating this as a new feature of the League Department and will make an experiment of the plan, during which time we will be glad to have inquiries on any phase of the League work submitted. The Box will be edited jointly by the several members of the Cabinet, each having charge of inquiries as they affect the different departments. Address communications to the League Editor in the usual way.)

The Ten-Cent Assessment.—O. F. Crockett, Secretary, R. F. D. No. 1, Chatfield, Texas, writes: "Some of the Leaguers of this place are wanting to know what has been done with the ten-cent assessment, whether it has been raised to fifteen cents or abolished entirely. Any information on this subject will be highly appreciated by us. If there is still an assessment, when is it supposed to be collected and sent in?"

Answer.—The ten-cent assessment has not been abolished but an optional substitute has been provided for it in the Epworth League Day offering. On page 112 of the 1913 handbook (and, by the way, every alert chapter should have enough of these handbooks to supply each of its principal officers), the constitution, in defining the duties of the Treasurer, says: "He shall also remit to the General Secretary as soon as possible after the first of June each year, the assessment of ten cents per member for the support of the central office. Or in place thereof, one-half the proceeds of the offering made for League extension on Epworth League Day, the other half to go for State or Conference League extension, to be remitted to the Treasurer of the Conference Epworth League organization; or, in case there is no Conference Epworth League organization, to the Treasurer of the Epworth League Board of the Conference." So, as the matter now stands, the chapters should either remit ten cents per member, or take up a collection the first Sunday in May and remit one-half of the proceeds to the central office. The central office will supply special programs for the Epworth League Day event.

Cottages at Epworth.—Mrs. Wm. A. Sampy, Georgetown, writes: "I see from the Advocate that an order has been given for the sale of Epworth and I write to know what disposition is to be made of the cottages on the grounds, of which I have one costing me \$200. Of course if the majority advise selling we should all submit, but I would like to have my money out of my cottage if at all possible."

Answer.—No action has yet been taken by the Board on this matter, but we feel safe in saying that an equitable adjustment will be made and the cottages either moved to a new location or a reasonable settlement made for them by the board. As the leases on the lots are only by the year, the board has the privilege of discontinuing them at any time and requiring the cottages removed, without being involved in any way financially. But of course, it is not expected that this privilege will be exercised if a satisfactory price is obtained for the land.

Who's Who Club Pictures.—Miss Estelle Johnson, Box 112, R. F. D. No. 1, San Marcos, writes: "If the picture taken of the Who's Who Club at Epworth this summer was good, may I obtain one and from whom?"

Answer.—They were fairly good and can be obtained by addressing the League Editor and remitting ten cents each for such number as might be desired.

Installation Ceremony.—Mrs. P. R. White, Kirbyville, writes: "Our League wants to have an installation of newly elected officers soon and I write you for such literature as is necessary."

Answer.—Beginning on page 135, Epworth League Hand-book (1913), will be found complete form for an installation ceremony.

THE MISSIONARY VICE-PRESIDENTS' DIGEST.

(Edited by Miss Mary Hay Ferguson.)
Appoint twelve young people, if possible an equal number of gentlemen and ladies, to form a band of missionary tourists (imaginary, of course). Let them make a tour of the world, visiting missionary countries and once a month send a letter to the society from the field for the month.

Enclose the letter in a large envelope, properly addressed, to the society and seal it. Place cancelled stamps from the country from which the letter is supposed to come on the envelop in the usual place. These stamps can be obtained by writing to the Mission Board, or they can be purchased at a small cost from a stamp collector or dealer.

Write the letters so that they will seem real as possible. Many facts about manners, customs of the people, mission stations and also about missionary workers, can be most vividly impressed in this way.—Brain.

THE SUCCESSFUL FOURTH VICE-PRESIDENT.

Is active.
Is cheerful.
Values opportunities.
Feels the responsibility.
Carries and uses a notebook.
Consults and invites the pastor.
Searches fields and brains for plans.
Attends all Chapter business meetings.
Prays often about the committee work.
Recognizes the value of Cabinet meetings.
Does not recommend each new idea found.
Understands clearly the committee's duties.
Will endeavor to attend the State Conference.

Has a committee meeting at least once a month.
Furnishes a written report at business meetings.

Will, if possible, submit to the Council all plans suggested by the committee.

Understands that the President is ex-officio a member of all standing committees.—Kentucky Epworthian.

BISHOP DENNY ON MISSION STUDY.

Not all the trouble with the world is due to ignorance. Socrates taught humanity many true lessons, but he was in error when he believed that all sin was due to ignorance. While we cannot follow the great teacher at this point, it must be evident that information is one of the greatest awakens of interest. Scarcely any Christian man has ever visited a mission field without a deepening of his interest in the work of God among other peoples than those of his own race. Few of our people have the opportunity to visit the mission fields. One of the substitutes for such a visit is to be found in the Mission Study Classes. I have no sort of doubt that systematic mission study will rouse the interest of every intelligent Christian and will deepen the spiritual life of everybody who engages in it. All the heroes are not dead. Many of them are living and working today in other lands. I have only words of commendation for the Mission Study Classes.

PLANNING FOR THE MEETING.

When giving out missionary information, ask each person to make it the basis of a two-minute talk. In assigning the work, insist there is to be no reading. Urge every Epworth Leaguer to get the facts given in his answer so firmly fixed in mind that he can state them in his own words. This is essential for progress. Each speaker should rise and face the Leaguer.

THE HEATHEN WORLD.

Paint a starless sky; hang your picture with night; drape the mountains with long, far-reaching vistas of darkness; hang the curtains deep along every shore and landscape; darken all the past; let the future be draped in deeper and yet deeper night; **SH**

HARD COLD?

You could not please us better than to ask your doctor about Ayer's Cherry Pectoral for hard colds, coughs, bronchitis. Thousands of families always keep it in the house.

J. C. Ayer Co., Lowell, Mass.

the awful gloom with hungry, sad-faced men and sorrow-driven women and children—it is the heathen world, the people seen in vision by the prophet, who sit in the region and shadow of death, to whom no light has come, sitting there still through the long, long night, waiting and watching for the morning.—Bishop Foster.

SUGGESTS LAMPASAS.

I have been interested in the sale of the Epworth-by-the-Sea property, as I have felt for some time and at the time of the purchase, that it was not central enough for the co-operation of the whole State. I am just home from a trip to Lampasas, where the Baptists hold their annual encampment. It is an ideal location, being about the geographical center of the State, beautiful scenery, abundance of shade, great forest trees, three springs that give five thousand gallons of water a minute, the water as clear as crystal, three swimming pools, one an out-door pool 90x120 feet, unsurpassed in the State of Texas. There is an auditorium already on the grounds. The property is not owned by the Baptists as a denomination, but by a company of men who declare that it shall only be used for religious and educational purposes.

I think that arrangements of a very satisfactory nature could be made with these men, that one month in the year could be secured for the use of the Methodist Church to be conducted as she sees fit. The Baptists only use the grounds two weeks during the year.

I think that the fact that the Baptists are interested will be a help rather than a hindrance, and that within a short time we will have a "Monteagle," of Texas.

Personally I have no interest in this matter except that Lampasas was the home of my boyhood, and before the Baptists located their encampment there, I was anxious that the Epworth League secure the property. I would be glad to hear from you on the subject of the location of the Epworth Encampment, and if you desire, will be glad to take this matter up with the people of Lampasas, most of whom I know well.

H. L. MUNGER, Italy, Texas.

STRESSES MISSION STUDY.

I wish you all the success possible in the League work this year and ask your hearty co-operation as I have the young people's work in our Conference. In many places they can work together, as we do not pay dues, only a free will offering. We are trying to reach the young people who are not in the League and have about one thousand members in our Conference (Central Texas). Mission study is stressed and we are trying to have our best women put in as Second Vice-Presidents, to lead our young people. They could at least unite on Mission Study Work.

MRS. J. B. PRICE, Second Vice-President W. M. S., Central Texas Conference.

BEAUMONT DISTRICT LEAGUE CONFERENCE.

The Leaguers and visitors of the Beaumont District who attended the Annual Conference which met in Silsbee, August 12, 13 and 14, are rejoicing that the conference voted unanimously to change the time of the next meeting from August to June thus shortening the year to ten months. In fact we would be glad to meet twice a year should every conference prove so full of inspiration and enthusiasm as did this one.

Six years have the Leaguers of the Beaumont District met in Annual Conference, but the last seems to have been the best of all. The reason for this may readily be stated. Every one who attended responded promptly when called upon to do any work, even though they had never taken very active part before.

The work of every department was emphasized by helpful talks and excellent papers, and open discussions on every subject. One important (and I might say unusual) feature of the conference was the attendance of the young men. Of the fifty delegates there were fourteen from the Senior League. This does not include the Leaguers from the Silsbee Chapter, who not only proved themselves royal entertainers, but who were faithful in attendance upon every session of the conference.

The sunrise prayer-meeting was well attended. Brother White, of Kirbyville conducted this prayer service and all who attended felt better prepared for the day's work.

Five pastors were present, including our beloved presiding elder, Dr. E. W. Solomon, each of whom helped the officers and Leaguers with their presence, prayers and timely suggestions. This is evidence, we believe, that the pastors are realizing the importance of such a meeting.

Wednesday night Brother Manly preached a forceful sermon from Acts, 8th chapter, 26th verse and in response to a proposition made by him two young ladies and a young man gave their names for definite service. Brother Arcey Gordon preached Thursday night and his sermon was highly appreciated because of the fact that he is a young Leaguer and being in the nature of a missionary sermon it was a fitting conclusion to the program of the

afternoon. Four Leagues extended invitations to the conference, but Orange was chosen by the majority vote.

There are ten Senior, one Intermediate and four Junior Leagues in the Beaumont District. Of the Seniors two were organized the past year.

One League reported 125 Bibles and religious papers distributed and eight new scholars obtained for the Sunday School. Brother Harris, who reported a new League at Saratoga, also reported for that League thirty-seven subscribers to the Epworth Era. The reports were very incomplete, but we trust that next year we will have several ideal Leagues in the district, as far as reports are concerned.

The conference is past. We have returned home more determined to make our League work count for something than we ever before. We have received fresh inspiration and new ideals; let us pass them on to those of our various Leagues who could not attend that they, too, may be blessed.

The officers names were given in the Advocate of August 26. Have you had a recent election in your League? Please send names to these officers thereby helping them in their work.

We thank Brother and Sister Manly, the Leaguers and good people of Silsbee, who received us into their hearts and homes, and entertained us so splendidly and making our stay so pleasant.

May we all be permitted to meet together next June, and may God's richest blessing rest upon each Leaguer.

MISS EULA M. ROBERTSON, Beaumont, Texas. District Secretary.

CAN YOU READ THIS?

The following notice over the signature of Rev. J. J. Baker, District Epworth League First Vice-President, appeared in a recent issue of the Western Methodist. If the notice succeeds in getting by the typesetter and the proof-reader of the Advocate force, we pass it on for a general (?) reading, viz:

"NOTICE TO CHOCTAW-CHICKASAW LOCAL EPWORTH LEAGUE."

"Local Epworth League I first vice president, Itibapishli alhiha ma, hash achafa ayokali ka report ha chim a boyuli tokeka report nana kia ak piso mama shke nana hash a toksala hi atok at aialhi hash toksali pulla cha report a ikhit et hasa pilah beka chikih, hashi tuchina aiokali ka report a bachim aiishi sabana hoke. Nana atoksali achokma ilapa ha chi takobi na, hash aionachi aialhi kat hash toksali pulla shke. Yohmi ka, July, 31-13 ash report a sabana toke yohmi hok achafa kia ak isho moma hoke, yohmi hoka hash toksali pulla cha report achokma fehna ka ikhit et hasama pulla shke.

"Christ pulla ho hachitibapishi."

IF THE BABY IS CUTTING TEETH.

Be sure to use that old and well-tried remedy, Mrs. Winslow's Soothing Syrup, for children teething. It soothes the child, softens the gums, always all pains, cures wind colic, and is the remedy for diarrhoea. Twenty-five cents a bottle. (Advertisement.)

Let judgment season the green timber of knowledge ere it be manufactured into useful articles, else they may be spoiled by the warping and shrink-

AGENTS \$45 to \$80 A WEEK

Thousands of dollars paid to agents already in the field: Will Gunkel, of Ohio, got \$200 worth of orders first week; A. Bernier, of Kansas, made \$50 in four hours. Made 8 calls, took 6 orders. Went, of Mo., made \$20 in one hour. Hamilton, of Wyoming, made \$60 first two days. We want good agents in every county in the United States, Canada and Mexico.

New invention Just out. Nothing like it. FOLDING BATH TUB. Gives to every home a complete bath room in any part of the house—without expense. Biggest, quickest, surest money maker of the century for agents. Territory being rapidly assigned. Send your application today.



100% PROFIT We back you with our capital and experience. We give you complete instructions, assistance and co-operation. No charge for territory. Don't delay. Send your name at once. Write plainly and give name of your county. Complete particulars FREE. Write today. ROBINSON MFG. CO., 171 Vance St., Toledo, Ohio.

BELLS.

BOWLDEN BELLS Sweet Tone Far Sounding Durable FOR CHURCH AND SCHOOL Catalogue Free AMERICAN BELL & FOUNDRY CO., NORTONVILLE, N.C.

PLYMYER CHURCH BELLS SWEET TONE BELL SWAZER, 1828 5TH AVE. S. ST. LOUIS, MO. CUM PRES. CALLOWAY BELL WRY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

THE SUNDAY SCHOOL

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

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

EDITORIAL NOTES.

The criticism of the Sunday School Times on the editorial page of the Advocate of September 11 was very timely. This editor subscribed for that periodical for a while, but its interpretations of Scripture and its answers to questions of correspondents were so extremely Calvinistic that every issue of it vexed our soul and we quit taking it. While the Sunday School Times contains much that is good, we do not regard it as a safe journal for Methodist Sunday School workers.

The picture in the Advocate of week before last of the large country Sunday School at old Dresden Church in Navarro County speaks for itself. When the editor visited that Church a year ago last April it had no Sunday School, no prayer meeting and but little preaching, and its one boast was the largest and best kept burying ground of any rural community in Central Texas. It looked then like the burying ground would soon swallow up the Church. We had a good audience with dinner on the ground, but while we talked Sunday School to the mothers and children, most of the fathers worked the graveyard. It was the only church house we saw in a whole year's field work, that was without a Sunday School. For this reason we were especially gratified to see a picture which gave such sure evidence of returning life to a community with such a useful and honorable history. While we still have in Texas a number of societies that are without Sunday Schools, very few of their own houses of worship. We salute Dresden Church. If we are not misinformed it has the oldest church house in Navarro County.

The last paragraph suggests another word. If you want a good Sunday School, begin by building a neat church. Where such a thing is possible let the Sunday School idea find expression in the plan of the church. Nothing does more to stimulate the desire of young people for an education than to see the community investing in good school buildings. On the same principle, no step can do more to build up the Sunday School in a given locality than for the idea to find concrete expression in brick or stone or boards. We have seen Methodist Sunday Schools successfully maintained in school houses, but sooner or later the absence of a church of our own will become a source of trouble. We can continue independent and self-respecting in our Church life only by living in our own church house. The editor once heard Bishop McTyeire say: "Build a church. If you can't build the kind of church you want, build the kind you can build. If you can't build a church to cost ten thousand dollars, build one to cost five thousand. If you can't do that build one to cost a thousand. If you can't do that build one to cost five hundred dollars. If that is out of reach, build a church to cost three hundred dollars; but build a church." From the viewpoint of the Sunday School, such advice is certainly sound. We would add, after you have built your church have a Sunday School. No wonder Church life and religious interest languish in so many communities, when the church is opened for use only about twelve times in a year; where even the protracted meeting is held under a brush arbor. When fathers and mothers do not think enough of a church to maintain and support its institutions, what is to be expected of their children?

WHAT THE VICE-PRESIDENT THINKS.

Recently in an address at a Methodist camp meeting in Virginia, Vice-President Marshall, himself a Presbyterian, is reported to have said in part, "Children are sent to Sunday School for a part of Sunday; to regular schools for a part of the week, and the rest of the time they are forgotten, and they do as they please. It is high time for American fathers and mothers to have opinions on religion. You wonder why the turkey trot, the tango, and the slit skirt exist. I say it is because the mothers of the country are not interested in training their children." Mr. Marshall inverted a statement in the Decalogue and took for his theme, "The sins of the children shall be visited on their parents." Such an opinion, emanating from a source so high, on a

subject so vital to the Church and State, is worthy of serious consideration. Every one knows that the complexities of modern life render it more difficult than it once was for parents to live in intimate and constant contact with their children. The demands of business take many fathers from home before their little ones are awake in the morning, and during the greater part of the year the business day of many fathers does not close until after their children are in bed and asleep. And there are many thousands of fathers who are almost always absent from home. So it comes to pass that in many American homes the boys are entirely deprived of the companionship and counsels of a father, and the whole burden of directing the life and pursuits of the child falls upon the mother's shoulders. Alas, for such a home where the mother is either physically, mentally or morally too weak for her task. Here lies a strong reason why every good man should interest himself in the boy life of his community and work in the Sunday School. A growing boy needs the friendship and guidance of a strong man. When for any reason a father cannot—because of vice, indifference or indolence will not—be worthy friend and guide of his son, some other man should try as far as possible to take his place. More boys go wrong for lack of proper guidance than because of inherited evil tendencies. But the Vice-President's remarks are a severe arraignment of American motherhood.

As to the extent to which such censure is deserved there is room for difference of opinion. Everybody knows that there are among us multitudes of good Christian mothers who love husband and children and home more than they love everything else on earth, and that such mothers are quietly but faithfully bringing up their children to fear God and keep His commandments. Everybody knows too that there now is, and always has been, much motherhood that is hardly worthy of the name. Mothers who feel that their duty is done when the physical well being of their children is secured have conceptions of parenthood scarcely higher than those of a nanny goat. It is a matter of daily observation that thousands of American school children go home from afternoon to afternoon to find their mothers gone to matinee or card party or other social function. In most such cases, the children are not even committed to the tender mercies of a nurse, but are left to run wild until such time as their mother's social dissipations are over. If they do not take to the streets or visit other children there is nothing to keep other children from visiting them, and the evil seeds that are thus planted in tender minds are destined to produce a harvest that will at last bring the gray hairs of the same selfish, pleasure loving mother in sorrow to the grave.

And here is a good place to drop a word of caution to farmers and their wives. This editor was reared on a Texas farm by godly parents who maintained a family altar and honored God in all their lives, and were careful of the company their children kept and the books they read. But the exigencies of farm work often required the presence of help, and the boys worked and mingled freely with the hired hands; and in this way we were introduced to a varied assortment of vulgarity and profanity and often heard the lowest forms of vice discussed with approval and relish. The blighting contamination of such influences is sometimes felt even unto this day in mental suggestion and temptation. If negroes and Mexicans and strange white people are to be employed on a farm they had better work in one place and the children in another.

As to leaving children with nurses, we could give a well authenticated instance where a little one of a society woman was hopelessly corrupted in body and morals before he was five years old by a young colored nurse. Such mothers will have a fearful score to settle in the Day of Judgment.

We grant that in its higher conception parenthood is a calling that demands one's whole life; and that fathers and mothers who do their full duty toward their offspring must do so at a sacrifice of much that they might otherwise enjoy; and that the price of devoted and successful motherhood usually means the narrowing of the life interests and activities until the mother must say, as an Apostle said, "This one thing I do," as there are any other occupation that is

so well worth such a sacrifice? When a mother sends forth her children into the world sound in body, mind and morals, and sees them enter upon sane and useful lives, does the price she paid for their protection and training seem too great? And when at last she counts them in the Heavenly Home and finds they are all there and receives their thanks for her unselfish devotion to their good, will the reward of her self-immolation on the home altar seem insufficient?

Lastly, the Vice-President is to a great extent right in blaming mothers for such disgraceful attachments to our social life as the indecent dances and indelicate fashions in dress. Many mothers set the example in such things and many others fail to develop in their sons and daughters a high sense of delicacy and self-respect. To

rail at our young people will do but little good and may do a lot of harm. We must purify and elevate the American home. This is a stupendous task, and one that calls for the co-operation of all the moral and religious agencies in the land. The pulpit, the public school and the Sunday School must bear the brunt of the undertaking.

Let the Sunday School, as far as possible, enlist the parents in social service and Bible study. Our American home is tottering on its foundations and the only material that can strengthen those foundations is the Word of God. Sunday School workers can further help by emphasizing the value of childhood and the responsibility of parenthood. The salvation of a single family is worth all that the Sunday School has ever cost.

The Methodist Hymnal

By JOHN W. HOLT

There has been much cross-firing over our Hymnal of late. As I view it this is well, for even a casual observer may see that it has its excellencies and its defects. As the time for our next General Conference is approaching, as loyal Methodists, let us speak out in meeting, hoping that a committee will be appointed that will remove all objectionable features so that our Hymnal may be suitable for all occasions and be equal to the best.

Our Hymnal has many admirable features. The Psalter may be very helpful to a congregation. The Committee on Words did its work well. The Musical Committee in its work of harmony, as far as I can judge, reached perfection. It selected quite a goodly number of old pieces that are fine, and a few new pieces that are grand. What choir would want anything better than "Evening Praises," "Merrill," "Creation," "Materna," "Pax Tecum?"

Now and then one of our congregations uses one Hymnal for all purposes. This is as it should be. How about all the others? The Hymnal has been published now over eight years and the masses of our people are as ignorant of its contents as they are of the history of the Jews by Josephus.

Rev. C. W. Hardon would have us believe that this difficulty is because the country music teacher knows but a few rag-time tunes. This I know to be true in the forks of the creek, but how about our town and city choirs? I have had choirs that could read music readily, and that would use the Hymnal for the pieces before and after the reading, but more than that they would use it under a protest.

Why this sad state of affairs? Dr. Moore would have us believe that it was because the tunes are "unknown." True. But why are they unknown? Was there not a time when every hymn, however popular, was unknown? No, there is a real cause for this sin of omission.

Again, Dr. Moore tells us that the Committee of Music was composed of "twenty-two," some of whom were musical doctors. These musical doctors are essential to harmony, which in our Hymnal as I have said is perfect; but beyond that I do not know that their titles add one thing to the question under consideration or take one thing from it. Did it ever dawn upon this doctor's mind that many of our eminent musicians often make grave mistakes in selecting tunes for tors are turning out tunes as fast as a Tartar's wheel throws its prayers to the winds, and yet how many of them the masses? Many of our musical doc will survive the first publication? John B. Dykes composed but one song that has become popular, and that is "Holy." Of the immense volume of songs composed by Geo. C. Hugg only one survives and that is, "No, Not One." W. C. Tomer wrote a number of pieces but he is known to the masses by "God Be With You." The same is true of Naegeli, author of "Blest Be the Tie." A little better fate befell W. B. Bradbury, author of "Just As I Am."

From a pastor's viewpoint three things have prevented our Hymnal from becoming universally popular. First, some of the old familiar words have been set to unfamiliar tunes that have little or no melody. This is a mistake, for a choir will never render old words when set to a very inferior tune. It knows that the congregation will draw the contrast and hence fail to appreciate the effect.

What is a hymn? Let us answer this, not according to the "critics," but according to the idea prevailing in the minds of the masses. First, the words must have real merit. Such merit as that they will live whether set to music or not. "O for a heart to praise my God," are fine words for a hymn because they are the natural language of a soul on fire—a real prayer. Secondly, the tune must possess real melody. When such a tune as "Home Sweet Home," is once born it will never die. Thirdly, the accent of the words and music must be the same. They must be born for

each other. When these three things are combined we have a hymn that will inspire the soul; such a hymn is destined to go down the ages. When we have such hymns, hymns that have blessed our fathers' and mothers' hearts for decades, is it not a pity to separate words and music? Yet such has been done in our Hymnal. Kindly refer to the following numbers and see if I am right: 247, 248, 270, 417, 399, 402.

Secondly, many tunes are utterly devoid of melody. Let Dr. Moore or Dr. Anybody else see what they can get out of the following: 4, 7, 10, 14, 16, 29, 31, 33, 39, 44, 48. Here we find of the first fifty hymns eleven are absolutely worthless. If the first part is in a parity with the whole book, and it is, this will give us something like one hundred and seventy hymns that are good for nothing but to fill up space. This to my mind is the difficulty, for no book can be a success with so much rubbish.

Thirdly, I seriously object to such frequent use of "Amen." It is very, very appropriate after such pieces as "Holy," or "Fate, Fate, Each Earthly Joy," but how about "Late, Late, So Late," and "Sinner Turn, Why Will Ye Die," and others describing the awful condition of the lost?

Fourth, I should like to see in our Hymnal a supplement of about one hundred of the best of Sunday School and revival songs. Not those of any musical doctor, but those that have become universally popular in our Church, such as: "Sweet By and By," "Shall We Gather at the River," "Why Not Tonight." We may say what we please but this class of music is here to stay. There was a time when fiction was condemned by the truly pious, but today ministers are writing such works as "In His Steps." Will not a like change in sentiment come in our Church in reference to revival music? Then let us select the best and most serviceable and give them a wide field of usefulness.

Holland, Texas.

SALADO BAPTIST ASSOCIATION.

The Missionary Baptists a few days ago closed a meeting here of the Salado Association. From all the writer could gather, this meeting amounts to pretty much the same as one of our Methodist District Conferences. The pastors and messengers from the fifty Churches in the Association, stressed their missionary, educational, orphanage and other interests, in speeches, sermons, resolutions, collections, etc. (They almost equal the Methodists in taking collections, be it said to their credit). In the main the spirit and work of the occasion were evangelical and the general result was morally and spiritually uplifting. But for the undue emphasis laid on water baptism scarcely any fault could be found with any of the proceedings. They talked and preached as though they believed in the freedom of the human will; called for backsliders as earnestly and persistently as a Methodist exhorter, utterly failing to proclaim the doctrine of the unconditional final perseverance of the saints, so far as this deponent noted. The colporteur of the association was on hand with a good supply of Bibles and Testaments, as well as books on Mormonism, Christian Science, Baptism, etc. A representative of the Anti-Saloon League presented that great institution and took a collection for that very important work. With all these absorbingly great interests to engage the attention, it is marvelous with what consistency the subject of immersion was kept to the front. Sometimes it was amusing, then painful, then disgusting to see how a great Church can so constantly have its mind on so trivial a question as though, its very life depend upon belief in immersion. After all, perhaps, this is the reason of such consistency in this regard, since this is becoming to be apparently about their

only distinctive feature as to pulpit teaching. The brother reporting as to their Orphan Home stated that of the 600 in the home over 400 had been baptized like Christ was baptized. This seems to be a somewhat common saying among them. I'm informed that one of their preachers told a little girl, positively, just after dipping her in the creek here this summer, that she had been baptized like Christ was baptized. How can an intellectually honest individual assert such a thing? They must know and are bound to admit that men as sincere and learned as any among them dare claim to be are thoroughly convinced that Christ was not immersed. The most they should say, therefore, with due regard to veracity, is that they believe that He was immersed. I don't believe He was.

The fact that the Methodist pastor, though present at three of the four business sessions, was not introduced to the meeting, may have been merely an oversight; but such a thing would scarcely occur at a Methodist Conference. These denominational courtesies mean much and I am glad our Church observes them carefully.

J. M. ARMSTRONG.
Salado, Texas.

AMERICAN BIBLE SOCIETY BOHEMIAN COLPORTEUR WRITES INTERESTING LETTER.

The following letter was written to the Agency Secretary for the American Bible Society in the Southwest, and clearly indicates the character of work done by this Society, especially amongst the foreigners in our midst. The colporteur who writes this letter is a Bohemian ministerial student, a graduate of Southwestern and now taking a course preparatory to mission work for aliens in Texas.

J. J. MORGAN.
Dear Brother Morgan: For the last two months I was so busy selling Bibles and Testaments that I did not even take the time to write you a more detailed account of my work. There are many different nationalities in this city. The Bohemians had been worked by Brother Zimmerman, likewise the Germans; so I did not do much among them. I made a thorough-going canvass among the Greeks, Italians and Syrians in this city. The two former are largely Roman Catholic; the third, Greek Catholic. They objected to our Bibles that they are not recommended by the priest, or that they have not the seal of the Bishops. A Syrian fruit dealer told me it would be sinful to read the Bible, because it was a forbidden book. Thus many of these immigrants carry the fear of the Catholic Church to this country. Others could be easily persuaded to buy the Bible, in spite of the prohibition of their priest. I explained to them that it is necessary for them to seek their own salvation and that they cannot rely upon the priest to do it for them. The greatest hindrance to the colporteur, I think, is not the fact that these people are warned not to buy and read the Bible, but rather ignorance. Seventy-five per cent of the Italians that I happened to meet, offering them the Bible, told me they could not read either English or Italian. The same condition prevails among the Syrians, who are peddlers, and to a measure among the Greeks. Some of these people, nevertheless, were raised in this country, and to such I sold English Bibles, or, if they were very poor, I gave them one. Some of these immigrants appeared to be very wise, in their own mind. They told me: "These books are too old for us." Some told me they are atheists and do not believe in God nor in the Bible as the Word of God. A German told me, "There is no sense in selling Bibles; nobody will read it in this day. If you had the works of some of the modern German philosophers you might do better." I informed him of the millions of Bibles that are being printed from year to year in increasing numbers and that I myself had sold more than 1000 pounds of Bibles and Testaments in less than six weeks. He seemed to be surprised, realizing that the religion of Jesus was not dying, but conquering the world.

While I am here in Houston, I am helping Rev. Dohes in his Mission Church in Houston Heights. I preached for him several times and conducted the Bohemian Sunday School. I preached once for Rev. Dohes in Crosby, Texas, as I was called upon. I had also an English lecture on Bohemia and Bohemian Missions. Last night it was my pleasure to preach in English in the First Presbyterian Church in Houston Heights. The people received me very kindly and I enjoyed this opportunity very much.

With kind regards, I am,
Yours in Christian service,
JOSEPH P. BARTAK.

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Woman's Department

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

On the retirement of Mrs. J. F. Curry from the Presidency of West End Auxiliary, San Antonio, which office she had held since June, 1911, the Society passed highly appreciative resolutions regretting her resignation. We regret we have not space to print the resolutions in full.

AUSTIN DISTRICT MEETING, WEST TEXAS CONFERENCE.

The Austin District meeting of the Woman's Missionary Society will convene at Elgin October 2, at 2 p. m.

Please elect delegates at once and send names to Mrs. W. E. Word, Elgin. Every Auxiliary in the district should be represented.

MRS. R. STARCKE,
District Secretary.

MARLIN DISTRICT.

Marlin District held its annual meeting in Buffalo on September 9th with most pleasing results.

We had only a few delegates present but quite a number of visitors and were most royally entertained by the ladies of the Buffalo Auxiliary. It was our great pleasure that we had with us Miss Durham, Head Deaconess of the Co-Operative Home in Houston, who was a great help and inspiration to each one present, with her words of wisdom and counsel.

We also had with us Mrs. Suivey, Corresponding Secretary of Texas Conference, and Mrs. Whitehurst, Second Vice-President of Texas Conference, both of whom were a great pleasure and help to us each in her individual line of work.

We thank God for the privilege and blessings of this meeting and pray that much good may result from our meeting in His name.

MRS. J. T. KEMP,
District Secretary Foreign Department.

MRS. F. M. BURKHEAD,
District Secretary Home Department,
Marlin District.

ATTENTION, NORTH TEXAS AUXILIARIES.

While I've not spoken to you through the columns of the Advocate lately, I have not been indifferent nor idle. I've written a personal postal to a great many Auxiliaries asking them to assist the Laredo School by responding to the call that has already been made several times through the Woman's Department in Advocate.

As the time is near at hand for me to make another quarterly—the last of this month—report to General Superintendent, I beg each Auxiliary that has not already sent a few articles to Dr. J. M. Skinner, Laredo, Texas, to do so within a few days, and report the value to me, and any other supplies you've sent anywhere; please report the value to destination to me. We sincerely trust that every Auxiliary will take pleasure in sending at least a few articles to the Laredo School. Up to this time only two Auxiliaries have reported that they have responded to the Laredo call, Wichita Falls and Decatur. Am sure North Texas Conference would make a better showing if all Auxiliaries would report to me all supplies given. Please bear in mind that "supplies" means donations of money and boxes and bundles and barrels sent to the needy. I hope by the last of this month to have a report from every Auxiliary in the North Texas Conference that has in any way aided the Bureau of Supplies.

Your Co-Worker,
MRS. W. W. WILLIAMS
Superintendent of Bureau of Supplies,
North Texas Conference.

CENTRAL TEXAS NEWS.

The Waco District meeting will be held in West, October 8-9. Mrs. R. L. Abbott, the enthusiastic District Secretary of Waco District, is expecting a great meeting. Will the women of Waco District disappoint her on October 8-9?

A recent letter from Mrs. W. L. Hayley shows that they are doing things at Bronte, in the Brownwood District.

Mrs. R. I. Brevan of Glen Rose, in Cleburne District, and Mrs. R. F. Brown of Midlothian, in Waxahachie District, are among the live publicity superintendents of Central Texas Conference. They keep in close touch with the Conference Superintendent.

Mrs. I. D. Dodson of Irone is full of good works. She recently organized a full fledged Missionary Society at Salem, instead of Home Missionary

Society. Mrs. Emma Dale, Mertens, Route No. 1, is the Publicity Superintendent.

Mrs. W. T. Hiles, the splendid District Secretary of Weatherford District, is awake to every interest of the Missionary cause. Her district meeting will meet at Weatherford October 14-15. Women of the Weatherford District, will you help Mrs. Hiles to make this the greatest meeting in your history? Do not let the hard conditions in the West distract your minds. It is a time we need most to get close to God.

Mrs. J. H. Walker, of Gorman, used Central Texas posters in a union meeting recently at Gorman. Publicity work is gaining in favor rapidly. Mrs. D. R. Blair, Superintendent of Literature, is not only doing a fine Conference work, but is very much appreciated in her very own society in Brownwood.

Attention, Cisco District.

Mrs. E. W. Kimble, of Gorman, has recently been appointed District Secretary of Cisco District. She is new in the Conference work, but by no means new to the missionary work. She has long been one of the very best workers in her home auxiliary. Corresponding Secretaries of the Cisco District, will you remember to send your quarter's reports to Mrs. E. W. Kimble, Gorman, Texas.

MRS. J. W. DOWNS,
MRS. J. T. BLOODWORTH,
MRS. J. H. STEWART.

DISTRICT MEETING — CLEBURNE DISTRICT.

The Woman's Missionary District Conference will meet with the Anglin Street Missionary Society in Cleburne October 9th and 10th. Every woman in the district who will come will be entertained. Please send all names at once to Mrs. D. N. McLarty, 1009 North Anglin Street. The Anglin Street ladies are expecting a big attendance and we look forward to a great meeting. Mrs. J. W. Downs, Mrs. J. T. Bloodworth and several other Conference officers will be with us both days, and Mrs. Downs, Conference President, will make an address on Thursday night. Let this be the best District Conference the Cleburne District has ever had.

The pastors in the district are invited to attend this important district meeting.

MRS. W. E. MENEFFEE,
District Secretary.

SUMMER AT SCARRITT TRAINING SCHOOL.

Miss Dechard, of Austin, says: "Scarritt in the summer is the most restful place in the world," so she frequently spends a month with us and returns to her work as teacher of mathematics in the State University refreshed bodily and uplifted spiritually. There are others of the same mind, apparently, for we have guests and boarders all summer long. One of the attractions of the Training School is the number of people prominent in our Church who stop over with us at different times during the entire year. The daughters of the house who are out in active service often find this a haven of rest when their vacation comes, and most heartily are they welcomed home.

This summer we have had the pleasure of having with us Miss Helen Gibson from Kingdom House, St. Louis; Miss Godbey, Miss Martha A. Hs. Miss Ragland, Miss Womack and Miss Breeden from the Wesley House, St. Joseph; also the outgoing missionaries to Korea, China and Brazil, and one of our new deaconesses, Miss Eusnaugh on her way to the Pacific Coast. Miss Biller, Miss Attaway, Miss Mitchell and Dr. Love will leave for China about the first of September. Miss Cain for Brazil and the Misses Hardie and Miss Graham are already on their way to Korea.

We feel that we are bound by strong chords of love to all the universe, and daily prayers ascend for the many who are doing the Master's work at home and abroad.

The purpose of all connected with this school is to make of it a Christian home, a model for those we are training to use in their work, for after all, is not all this effort to Christianize the world just an attempt to create such a home atmosphere that children being reared in the nurture and admonition of the Lord go forth to do His will and carry forward His work on earth?

Here we work together and no task

is too great or service too lowly that will make for another's good.

We have a regular household system by which everything is regulated and in which there can be no suspicion of favoritism. This is governed by our work-wheel which was inaugurated by Miss Billingsley. The girls are divided into sections and these sections revolve as the spokes in a wheel, and each one passes every seven days into another section so that she performs during the school year her part of all the household training; thus it is not a hardship on any one, and a girl can exchange with another if, for any cause, her special duty is not suited at that time to health, studies or outside engagements. Miss Billingsley, as the originator is considered "the hub" around which all revolve, and one of the entertainments had a song about "our wheels," and the girls arrayed in white, formed themselves into a wheel and revolved as they sang. Here we do all our work as for God's laws and thus "make the action fine."

We have just emerged from the regular summer house-cleaning, and every room is indeed "spick and span," while attic and basement are open to visitors' inspection. Every wall and ceiling, every floor, carpet and window has been thoroughly cleaned, and we now consider ourselves almost germ proof. Our excellent cook, Mrs. Emmert, hates dirt and flies, and we eat our food with thankful hearts feeling sure that it is healthy as well as appetizing.

Misses Gay and Howell proved their efficiency in the household line while the matron was taking her vacation, and she was amazed—and very much grateful—over the transformation effected during the three weeks' absence in Texas. Miss Howell is greatly enjoying a visit from her father who makes his home in New York City.

Miss Gay has been attending the Y. W. C. A. encampment in Estes Park, Col. Mrs. Hargrove is still in Hot Springs but we are eagerly anticipating her return the last of this month. We are missing the gracious presence of our beloved principal while she is away in Brazil, but Miss Billingsley keeps everything so well in hand that all our machinery moves on as usual. Miss Gibson often remarks that it is a matter of much gratification to her that her faculty is so well rounded that each does efficient service in all of the various duties incumbent upon the whole.

We have had several Texas visitors this summer who expressed much interest in our home. Mrs. Evans and Mrs. Smith from Fort Worth, have promised to call attention to our Texas room. We are expecting quite a number of Texas girls for next year, and are proud of those we sent out this year. I wish I could introduce all our Methodist ladies to these teachers. Many of you met Miss Howell at Denton, and some met Mrs. Hargrove at Corpus Christi a year or two ago. And we have the dearest little "Dresden China lady" in the person of Miss Jennie Gibson. Every one loves and pets Miss Jennie and "Maxie," her canary. Miss Jennie has for years had charge of the wee-tots at Melrose Church and now has the children of some she taught in years gone by.

Bishop Hendrix is a member of Melrose and last Wednesday led the prayer-meeting out in front of the church. It was a beautiful and impressive service. Mrs. Hendrix, with her daughters, Miss Helen, and son, Nathan, is enjoying a cruise on the Mediterranean, and the Bishop says he counts off each day as one less until their return.

We recently had with us Mr. and Mrs. Henry Owen who returned in July from a trip to Europe, and we enjoyed their descriptions and pictures of the many interesting things they saw. Mrs. Owens' mother, Mrs. Blake, remained with us while they were gone.

Miss Gibson will not return until November, but in the meantime we are having the pleasure of her interesting letters.

Miss Blanche Howell, sister to our Miss Howell, will soon come home for her year's leave of absence after five years in Brazil.

Some of our students remained with us during the summer months and have more than ever endeared themselves to us by their unselfishness and close attention to household duties. Let no one ever say there cannot be entire peace and happiness in a household composed only of women, for the mind of Christ being in all, makes a complete whole of loving ministry.

Miss Gibson's stenographer, Miss Cowley, of Texas, has just returned from her vacation and we are daily welcoming the return of other daughters who fly back on wings of love to this dear home-nest. The regular work will commence again September 11th, and we are anticipating another year of usefulness and the highest form of happiness.

Many thanks to our dear Texas Ad-



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vocate for so kindly and promptly publishing our Scarritt notes. Our Texas girls appreciate the paper very much indeed.

MRS. HATTIE ROSSER JACKSON.

ITEMS FROM CENTRAL TEXAS CONFERENCE.

The Central Texas Conference has eight young women in training in the Scarritt Bible and Training School. For years we have been praying the Lord to send forth more laborers, and in the offering of these lives to Him we consider in answer to our prayers. Are there those to whom God has entrusted a part of His gold and silver who will assume the support of one or more of these young women while they are making preparation to go out into "God's harvest field." The price of a scholarship is \$180 per year. The young women must spend two years in training. To put 180 into the lives of one of these fine young women would be the very best investment of so much money. If you want to do this, write me at Polytex, Texas. Mrs. J. B. Price, Conference Second Vice-President is striving through her department to raise two scholarships. Encourage the young people to help in this and report what they can do to Mrs. Price at Weatherford, Texas.

Mrs. C. L. Cartwright, First Vice-President, has asked that we allow the children of Central Texas Conference to raise one scholarship. Open the doors for them, and she will soon have money in hand.

Two new secretaries have been appointed to fill vacancies, viz., Mrs. R. C. Porter, of Arlington, to succeed Mrs. Karl Mulkey in the Fort Worth District; Mrs. E. W. Kimble, of Gorman, to succeed Mrs. J. H. Walker of the Dublin District.

Mrs. D. Holvey, of Lorena, Texas, has been appointed Conference Treasurer of Foreign Department to fill vacancy caused by the removal of Mrs. W. W. Mulkey to the Northwest Texas Conference.

The work in our Conference was never more substantial nor the outlook never brighter. Each district secretary is standing in place, doing faithful service. Some of them have had very helpful district meetings. Others are planning for same to be held during the fall season. The auxiliaries everywhere are taking on new life and interest. Let us see to it that every woman who belongs to the Church has a pressing invitation to join us in this great work.

The work at Thurber has opened well. Our new missionaries, viz., Miss Roberts, Head-Resident, and Miss Francis Denton, Kindergarten, have both entered into the work with such zeal and knowledge that will insure a larger success than ever before. Miss Sissie Mitchell, our Missionary to the foreigners, is steadily planting the seeds of our gospel in the homes of those to whom she is sent, so that we are looking for an abundant harvest from her work.

The work in North Fort Worth, under the direction of Miss Eugenia Smith, is growing wonderfully. The City Board is completing plans to build in the near future a magnificent Wesley House, to be called "The Jerome Duncan Hall" in memory of our dear Brother Duncan, who made it possible for us to raise the \$5000, the proposed cost of our building.

The Fort Worth Board of City Missions is thoroughly alive to all interests of humanity and Christianity and under the leadership of T. R. Freeman will bring to completion all its plans to help these little ones in the name of Christ, Our Lord.

MRS. J. T. BLOODWORTH
Corresponding Secretary Home Department Central Texas Conference.

THE SAN AUGUSTINE MISSIONARY CONFERENCE.

The women of the San Augustine District have just closed one of the most successful conferences of the Woman's Missionary Societies I have ever had the pleasure of attending. Our pastor tried the experiment of having the conference in connection with our annual protracted meeting. It was thought by some in the beginning that it would be detrimental to both meetings, but at the conclusion of the profitable services it was the conviction of all that it was a great success. There was no clash or confusion at all simply because the exercises were so arranged that they fit into each other to such an extent that they helped instead of hindered each other.

There was a fine attendance of the good women. In fact, nearly every Auxiliary in the district was represented by enthusiastic, earnest workers.

The visitors from other portions of the field contributed largely to the success of the meeting. It was a great pleasure to have with us our efficient and faithful conference president, Mrs. O. L. McKnight, of Center, who edified and strengthened us with her practical, sensible talks she always makes and no less by the magnificent solo she sang from time to time which moved and blessed the large crowds that waited upon these services. All were delighted to have Miss Durham, Deaconess of the Co-Operative Home of Houston, who inspired us with her telling talks she made out of her personal experience on every phase of the great work these good women are engaged in.

We also had Miss Dotie Neilds, who is Fourth Vice-President of the Texas Conference. Her enthusiastic and convincing talks on the evils that confront us in the Church and in the Nation found a ready response from the interested hearers, but especially the facts and figures given in regard to the "white slave" problem which confronts us as a Nation and is a menace, even to our beloved Southland. Every talk and report deserves special commendation, but as the secretary will doubtless give a more elaborate report I have only mentioned the above as they are not properly members of this conference.

I must say a word in regard to our District Secretaries, Mrs. A. V. Simpson, of the Home Department, and Mrs. W. E. Wilson, of the Foreign Department. They presided at every session of the conference. They not only exhibited a sweet Christlike spirit, but an inexhaustible store of knowledge of the great missionary work they are engaged in.

This conference of itself would have been a blessing and a benediction to our town but coupled with our protracted services conducted by Bro. S. S. McKenney, pastor at Nacogdoches, only eternity will reveal the vast amount of good accomplished. The sermons were practical, evangelical and well delivered. Earnest, anxious crowds waited upon the ministry of the Word and many expressed their determination to lead a better life.

Our pastor took an active part in all the exercises and at the conclusion of the meeting received eleven into the Church with many, many more to follow. To God be all the honor.

CORRESPONDING SECRETARY,
Garrison, Texas, Sept. 2.

God's translation of our beautiful past years into memory and hope is not the best that he can do, that he and we can do together. He can translate them, we can translate them, into good resolve.—John W. Chadwick.

God is still making man. He has few of the finished specimens on hand, complete in His own image and likeness but when the trademark is placed the work will be worthy of the workman. When we find fault with man today we are criticizing a half done job. Wait and see it through.

**IMPORTANT NOTICE!
ORPHANAGE!**

The Board of Managers is called to meet at the Home in Waco on the ninth day of October at nine o'clock a. m. Every member of the Board is urged to be present. Important matters are to be looked into.

R. A. BURROUGHS,
Manager.

TO ALL THE PREACHERS OF TEXAS.

You will see a notice of the time of meeting of the Board of this institution in this number of the Advocate. Now, will each pastor who has not sent in his assessment do so at once, as we want, if possible, to close up the year's work at the time of the meeting of the Board. Up to date, we have received only a little more than one-third of the assessment. By this delay you have greatly embarrassed us at the Home. We have been forced to borrow money to meet the running expenses.

Please, brethren, send the small amount your charge is assessed at once, and let us be able to make the settlements by the time the Board meets. The time is short but you can send it in if you will, for I am sure that any congregation will be glad to pay this if you will give them a chance.

We would like to make a full report at each Conference. Will you help us now?

R. A. BURROUGHS,
Manager.

A REMARKABLE WOMAN.

There lives in the little town of Wheeler, Texas, a most remarkable woman in the person of Mrs. M. A. Rogers, better known as "Grandma Rogers." She is now in her seventy-first year, but her physical strength is very great, and she can do a good day's work and never complain of being tired. She has been a member of the Methodist Church for fifty-nine years.

You can always count on Grandma attending all of the Church services, unless she is sick, and as a result of her faithfulness, her Christian experience becomes brighter each day that she lives. Her life has ever been one of unselfish service. It would be hard to tell how many Methodist preachers have had their hearts made glad by her deeds of kindness and words of sympathy and good cheer. To me her life has been an inspiration and a blessing.

This year Grandma has traveled over a big circuit, indeed. And all of these trips were made alone.

On her first round she made the following places in the order named: Shamrock, Oklahoma City, Vernon, Electra and Wichita Falls. On her second round she made Shamrock and McLean. The fourth of June she left Shamrock for Rosebud, South Dakota, where she spent a few weeks returning to Wheeler, where she is at the present time.

About the first of October she will leave for New Mexico, stopping over at Canyon City for a few days. Returning to Texas, after a short stay in New Mexico, she plans to attend Quarterly Conferences to be held at Claude, Goodnight and Clarendon, and finally make her report to the Annual Conference which meets at Vernon the 19th of November.

In all she has traveled more than three thousand miles on the railroad, besides the many miles she has made overland. She wants to know if any Methodist preacher in Texas, except Rev. G. S. Wyatt, can beat that for a big circuit?

Up to the present time she has attended five protracted meetings, two Quarterly Conferences, and has heard preached ninety sermons. During the last twenty years of her life she has heard preached about two thousand four hundred sermons, or an average of one hundred a year.

She has been reading the Texas Christian Advocate for fifty-seven years, ever since she was fifteen years of age.

If the good Lord lets her live she expects to attend the General Conference at Oklahoma City next May.

As Grandma cannot write, I am writing this for her in order that her many friends may know how she has spent the year, and to one and all she sends greetings and best wishes.

G. T. PALMER,
Wheeler, Texas, Sept. 12.

SOUTHWEST MISSOURI LETTER.

I have just finished reading your article in the Advocate on, "War on Segregated Vice Now in Operation." I feel I cannot refrain from writing you, and expressing to you my appreciation, for this strong and timely article. Surely the strong arguments you have used, and the beautiful spirit with which every utterance is freighted, cannot fail to make a pro-



REV. T. W. PRESTON,
Pastor Electra Station.

The above is a good cut of Rev. T. W. Preston, pastor of our Church at Electra. He is one of our liveliest young men in the North Texas Conference. Since going to his charge he has completed and furnished the parsonage, repaired the church building and paid off the obligations, put in electric lights, and installed a fine piano. He found the charge a mission with seven appointments, Electra paying on salary \$200. But Electra is now a full station with a salary of \$1000, paid monthly, and for all purposes last year it paid \$3335. During his pastorate he has had 123 conversions and as many accessions. All his stewards take the Advocate and many copies of it go into the private homes of the membership. This is a fine record and is proof that the Electra people have an up-to-date preacher and one who is alive to every interest of the Church.

found impression on the many readers of the Advocate. I heartily endorse all you have said, for I am aware of the fact, the evils of which you have spoken are common and universal in city life. God bless you in your noble work. You are giving to the Church a great paper. I want you to know there is never a number that comes to my study that I do not get from it great good.

We are facing a great crisis in the Southwest Missouri Conference. The entire territory covered by this Conference is passing through one of the worst drouths experienced in many years. Its effects will mean the loss of many thousands of dollars. Its proportions are of such a serious nature that I fear there will be a large deficit in our benevolences, and also the preachers' salaries. Many of the brethren, prominent in the affairs of the Church throughout the State, are entertaining grave fears as to the effect this drouth is going to have on other important enterprises now being planned, and on which definite action will be taken at the various Conferences this fall.

At present the most absorbing interest of the Church is our great educational work. The time has come when our two central colleges must be better equipped in order to meet the growing demands of these institutions. For the past year Central College for girls has had a man in the field actively engaged in an effort to raise a hundred thousand dollars endowment, in order to give the girls of our Methodist homes advantages unsurpassed by any school in the State. This historic school has always stood in the front ranks, and offered the very best advantages possible to be secured in the way of higher education. But the watchword of those who have been called to preside over her destinies has been "Forward." Brother P. M. Gordon, the agent, reports he is meeting with success.

Central College for Boys is entering upon a new era. They begin the year with a new man at the helm. Dr. Webb, who for a number of years has been connected with this school, very unexpectedly resigned. At a called meeting of the Board of Curators, Dr. Linn was unanimously elected to fill the place made vacant by the resignation of Dr. Webb.

Dr. Linn comes to this institution at a time when its interests demand a man of great and varied resources, in order to safely direct her destinies, and bring to her the greatest possible success. I believe the selection of the Board is providential, and that time will justify the wisdom of their action. The whole Church has confidence in Dr. Linn and feel he is equal to the arduous task which has been committed to him. For a number of years the work of this school has been greatly handicapped because of a lack

of funds with which to meet its needs. A movement is now on foot to relieve this embarrassing situation. The three Conferences of the State are planning to launch a campaign this fall which will add to her endowment three hundred thousand dollars. This seems like a great undertaking. Yet with the abundant resources owned and controlled by the Southern Methodists of the State, it should require no very great effort. I sincerely believe when this important matter and its needs are clearly presented to the people, they will readily respond to the call, and thus raise Central College for Boys a notch higher in the column of the progressive.

Scarritt-Morrisville College is one school owned and controlled by this Conference. This school is doing a great work. Her record of the past is one of which we justly feel proud. Her graduates are filling with credit to themselves positions in the various openings to professional life. Some of her graduates are among the ablest and most successful who are now filling your Texas pulpits. Dr. Louis C. Perry is her invincible, wide-awake, energetic, enterprising President. He is always bringing something to pass. The college under his wise management has been placed on a solid basis and is steadily progressing each year. The opening, he writes me, for this coming year is very hopeful and every indication very encouraging.

W. J. SNOW,
Butler, Mo.

A CORRECTION.

My report of the Seth Ward Campaign in Advocate says there were two gifts of \$500 each by Brothers E. A. Harp and L. M. Faulkner. It should have read \$5000 each for these two men.

J. T. McCLURE.

NOTICE TO TEXAS PREACHERS.

By postponing and re-arranging some dates for meetings I have some open dates for October and November. Write me at 217 Bethje St., Houston, Texas. CHAS. C. BELL.

If we have true and ardent love for one we have more love and compassion for all others.

FRATERNITY.

Man's noblest toil shall pass away.
His fairest fame lasts but today.
His world another world will be.
Yet dieth not Fraternity.

For He that valued His children here
Amid these vales of joy and tear,
Well knew this hope was left behind—
The Brotherhood of all mankind.

Though home and love be prized by men
As fame and wealth have ever been,
Yet poor is he, reversed and good,
That lacks the hand of Brotherhood.

Though war's red scar is seldom healed,
Though gory sleeps von battlefield,
Still throbs the heart of God's grand plan—
The Brotherhood of Brother Man!

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 intend that nothing of a questionable nature shall appear. You must make your own trades.

AGENTS WANTED.

AGENTS—Get particulars of one of the best paying propositions every put on the market. Something no one else sells. Make \$4000 yearly. Send postal today for particulars. E. M. FELTMAN, Sales Mgr., 6755 Sycamore St., Cincinnati, O.

1000 AGENTS wanted at once to sell a self-heating sad iron. Fuel and labor saver. Pay salary or commission. Agents make from \$15 to \$20 per day. Ladies make good representatives. IMPERIAL SAD IRON CO., Fort Worth, Texas, Box 285.

WANTED—Several honest, industrious people to distribute religious literature. Salary \$60 a month. NICHOLS CO., Naperville, Ill.

BUSINESS OPPORTUNITIES.

I WANT TO CORRESPOND with a clean, capable, ambitious young man with a view to directing him to a position where he can advance as he may prove himself worthy. Must write good hand, use typewriter neatly and rapidly, take some interest in Sunday School and Church work and have in him the elements of success. I may be in position to help such a young man. Don't call—write. W. C. EVERETT, 1308 Commerce Street, Dallas, Texas.

FREE FOR SIX MONTHS—My special offer to introduce my magazine "INVESTING FOR PROFIT." It is worth \$10 a copy anyone who has been getting poorer while the rich, richer. It demonstrates the REAL earning power of money, and shows how anyone, no matter how poor, CAN acquire riches. INVESTING FOR PROFIT is the only progressive financial journal published. It shows how \$100 grows to \$2,200. Write NOW and I'll send it six months free. H. L. BARRER, 435, 28 W. Jackson Blvd., Chicago.

REAL ESTATE.

FOR SALE—470 acres, about 40 acres in cultivation, good 6-wire fence on three sides, creek on the other; large two-story house, large barn and other out-buildings, deep well with gasoline engine; about 20 head of horse stock, 50 head of sheep. This property is just out of city limits of Georgetown, Williamson County, Texas. For full description, address, THOS. DECROW, Georgetown, Texas, P. O. Box 183.

TRIBUTE OF RESPECT.

Whereas, It has pleased our Heavenly Father, in His providence, to take from our midst our beloved brother, W. C. Reed, who was one of the charter members of our Sunday School and one loved by all for his exemplary and consistent life. Brother Reed was teacher of our Senior Class from its organization. Therefore be it

Resolved, I. That in the death of our brother the Evans Chapel Sunday School has lost one of her most beloved members, the class a punctual teacher, the Church a shining light and the community a noble citizen.

2. That while we do not grieve as those who have no hope, yet we feel that our loss is his gain; we therefore submit to the will of him that doeth all things well.

3. That we tender our sympathy and condolence to his bereaved children and commend them to trust the God whom he delighted to serve.

4. That a page be set apart in our Sunday School register, on which to record his memoriam, and a copy be furnished one of our county peers, also the Texas Christian Advocate.

J. M. MAY,
T. A. MCGILL,
W. C. HOUSE,
Committee.

A CHANCE TO MAKE MONEY.

You can make dollars and dollars selling Pure Fruit Candy so if you want more money than you ever possessed, send forty-eight two-cent stamps to cover the expense of mailing seventy-seven Pure Food Formulas and a set of assorted Bon-bon moulds. I will help you start in business. I am glad to help others, who, like myself, need money. People say "the candy is the best they ever tasted" therein lies the beauty of the business. You don't have to canvass, you sell right from your own home. I made \$12.00 the first day; so can you. ISABELLA INEZ,
Block 1154, Pittsburgh, Pa.

FREE PHAMPHLETS.

We have before us three small pamphlets just from the press, published by our Board of Education at Nashville. The subject matter treated in each is suggested by the titles. They are:

"The Denominational College in the United States."
"The Church and Higher Education in the United States."
"Why Should a Boy go to College?"

These pamphlets discuss questions which are vital, and they are packed full of reliable information which both our preachers and people need to know. They should be given wide circulation as an inspiration to more earnest educational endeavor on the part of our people. These pamphlets will be sent to any address free on application to the office of the Board of Education, 810 Broadway, Nashville, Tenn.

MALE HELP WANTED.

LOCAL REPRESENTATIVES WANTED. Splendid income assured right man to act as our representative after learning our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a lucrative business. No soliciting or traveling. All or spare time only. This is an exceptional opportunity for a man in your station to get into a big paying business without capital and become independent for life. Write at once for full particulars. NATIONAL CO-OPERATIVE REALTY COMPANY, L-351 Marden Building, Washington, D. C.

MEDICAL.

CANCERS—I kill them quick. No pain, drugs or medicine. Testimonials galore. Old Sores, Sore Eyes, Skin Disease, guaranteed. Old Doctor, Box 185, Llano, Texas.

MISCELLANEOUS.

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

OSTEOPATHY.

THE BOONE INSTITUTE OF MASSAGE, Plainview, Texas, gives the most scientific and successful treatment known today. Osteopathy, Chiropractic, Suggestive Therapeutics and all other branches of drugless healing. Massage. Call or write for further information.

RELIGIOUS LITERATURE.

WE WILL PAY YOU \$120.00 to distribute religious literature in your community. Sixty days' work. Experience not required. Man or woman. Opportunity for promotion. Spare time may be used. INTERNATIONAL BIBLE PRESS, 675 Winston Bldg., Philadelphia.

ANNUAL CONFERENCE NOTICES.

WEST TEXAS.

The West Texas Conference will meet in Laurel Heights Church, San Antonio, October 22. Those who are entitled to entertainment by our committee and whose names do not appear in the Journal should send us their names at once. Let the preachers whose wives will attend the conference be sure to send in their names not later than October 5, as the committee will meet to make the assignment on October 7. CULIAM H. BOOTH,
127 W. Woodlawn Ave.

CENTRAL TEXAS.

Members of the class of the fourth year, write C. R. Wright for questions on Fisher's books. Write me for questions on Davis' Ethics and Tigert's History. Write E. V. Cox for questions on Logic. All members of the class will mail sermons to E. V. Cox. Those who have passed in Correspondence School or Summer School of Theology, please notify me. JAS. CAMPBELL,
Chairman Committee.

NEW MEXICO.

All persons applying for admission on trial into the New Mexico Conference, will please meet the committee Oct. 14, 9:30 a. m., in the pastor's study of the Central M. E. Church, South, Albuquerque, N. M. Come prepared for a written examination. Remember that in lieu of examination, the committee will accept only the papers of those who have taken the correspondence course. We cannot conduct examinations after the date mentioned above.

J. H. MESSER,
W. W. TURNER,
Committee.

You will please notify me at once of all delegates who will attend the next annual conference which convenes in Albuquerque, N. M., October 15. If you intend to bring your wife, notify me, so the committee can arrange. It is important to have the names of all who will be here in the hands of the Entertainment Committee by the first of October. S. E. ALLISON, Pastor,
716 S. Edith St., Albuquerque, N. M.

VERNON DISTRICT.

To the Preachers of the Vernon District: Dear Brethren—Owing to change of date of holding the Northwest Texas Conference, I have been compelled to change the plan for my fourth round of Quarterly Conferences. Please examine same and govern yourselves accordingly. Fraternally,
J. G. MILLER, P. E.

POSTOFFICE ADDRESS.

Rev. J. B. Turrentine, 318 W. Ferguson, Tyler, Texas.

Are You a Woman?

Baltimore, Md.—Mrs. W. H. Ison, at 1419 East Madison street, writes, "For several years, I suffered, off and on, from female troubles, until finally I was taken down and could do nothing. The pains I experienced, I shall never forget. I lost weight till I was only skin and bones. I believe I would have been in my grave, if I had not tried Cardui. I shall praise it as long as I live." Many women, like Mrs. Ison, are weak and discouraged, on account of some painful ailment. Are you one of these sufferers? Cardui will help you. Try it. Any druggist.

Obituaries

The space allowed obituaries is twenty to twenty five lines, or about 120 or 150 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.

NICHOLSON.—Mrs. Nancy E. Nicholson (nee Spinks) was born in Maury County, Tennessee, June 20, 1833, and died June 12, 1913. She was married in 1859 and was the mother of ten children, four dead and six living: John N., of Sulphur Springs; J. B., of Kilgore; S. C., of Winona; W. P., of Mrs. L. A. Butler, of Starville, and Mrs. Fred Stafford, of Sulphur, Okla. Nineteen grandchildren and thirty great-grandchildren survive her. She was converted when a girl and joined the M. E. Church, South, and was true to God and the Church she loved till she was called to her reward. Her husband preceded her to the better land in 1899. She was strong intellectually—a woman of great faith and consecration. She possessed many beautiful traits of character of the old type of Southern womanhood, and was therefore a pronounced Methodist, subscribing to her doctrine and customs without reservation. She loved her pastors and her house was the preacher's home. She was not of a demonstrative disposition, but her religious experience was clear and definite, always ready to give a reason for the hope that was in her, giving honor to her Lord and loyalty to her Church. Grandma Nicholson was an invalid for about four years, and could not attend Church regularly. The last time she came was to hear the writer preach during a revival that was in progress at Winona. She was lifted by tender hands into a buggy and carried to the church. Shortly before the end came she used the expression, "I am going home." Soon after the silver cord was loosed and the wheels of a useful and busy life stood still, when the pure spirit of one of the elect women of Methodism swept through the gates into the city—her Heavenly Home. Surely her children will rise up and call her blessed. May God's grace be sufficient for them, and reunite them in heaven. J. C. CALHOUN.

WHITE.—Aunt Saphronie Caroline White (nee McClendon) was born October 10, 1844, in Chambers County, Alabama; she was married to Samuel F. White November 19, 1874, in Collin County, Texas. He fell on sleep August 11, 1892. On May 19, 1913, she quit the walks of life here and entered into the rest that remaineth for the children of God. Nine brothers and three sisters had preceded her to the other world. It was the writer's great privilege to know three of this family and surely they were an inspiration to those that associated with them. Sister White professed faith in Christ when but a small girl and united with the M. E. Church, South, in which she continued fellowship until her Lord said "it is enough, come up higher." She was recognized by all who knew her as a devout Christian, meek and gentle in spirit. Many of the heralds of the cross have rested and refreshed themselves in this Christian home. She grew in the knowledge of her God and the virtues of charity and liberality continually increased until her work on earth was finished. When the Church decided to build their new splendid edifice in which to serve and worship God, she gave \$500. A few months before she went to receive her reward for her fidelity to Christ and his Church at the suggestion of her nephew, R. A. McClenden, she gave a home for superannuated preachers, in which one is now comfortably domiciled. In her going the Church has lost one of her most faithful members. But her influence in and around Nevada still lives. Therefore, we thank God for such lives that have become so Christlike and rejoice in the fact that she still walks with her Savior, whom she loved and honored here. We can truthfully join in saying: "Servant of God, well done!" J. B. DAVIS.

RAPE.—James Butler Rape was born in the State of Georgia, and died at the age of sixty-five years near Pittsburg, Texas, August 29, 1913. Six sons survive him, also two brothers and four sisters. In the death of Brother Rape our Church and community has sustained a great loss, for a good man has fallen, one whom we could always look to for counsel and assistance when in need. Hope his boys will emulate his virtues and try to meet him on the shores of sweet deliverance. R. A. JACKSON.

McMAHAN.—Mrs. Pauline McMahan (nee Buster) wife of Mr. H. B. McMahan, departed this life July 2, 1913, at her home in Sadler, Grayson County, Texas. She was born in Platt County, Missouri, March 29, 1841; married to H. B. McMahan in Atchison County, Mo., February 9, 1862. Nine children were born to this union, three of whom are still living—J. W. McMahan and Mrs. Jessie Ann Koonty, of Whitesboro, Texas, and Phineas McMahan of Sadler, Texas. She and family moved to Otto, Nebraska, in 1863 and to Grayson County, Texas, in 1888. She was only sick about half an hour from the time she was first taken sick until her pure spirit heard the call of her precious Lord, and her faith and hope burst into everlasting dawn amid the glories of the Upper Zion, there to pray and praise in the beautiful celestial city, and await the coming of loved ones. She was converted at the age of fourteen years and joined the Methodist Episcopal Church, South, under the pastorate of the Rev. E. K. Miller, and ever after lived a consistent Christian life. Her home was the home of the preacher. There was always a warm welcome in her house for her pastor. She was a congenial companion, a kind loving mother and no better neighbor could be found; hers was a happy home. She was a woman of sincere, constant and deep devotion to her Lord. She loved her home, her Church and the work of her Master with unwavering constancy and undying devotion, and her seat was never vacant at Church, if she could get there; she was teacher of a class of ladies in Sunday School up to the time of her death. No one in the community will be missed half so much as Aunt Mc. (as she was so lovingly called). Think of her life—seventy-two years long, fifty-eight years a devoted member of the Church, and fifty-one years she and her husband stood together like cedars in the garden of God's planting. Her presence in Church was an inspiration to the preacher. She rarely ever missed prayermeeting and always had something to say for the Master. She lived to see all of her children active members of the Church, and many will rise up at the last day and call her blessed. We pray that her aged husband may be kept by the power of grace divine, and in the end to meet each other on the eternal shore, and may the good Lord enable her three children to continue in the faith that leads to God, that they, too, may greet the mother they loved so much. J. R. WAGES.

SARTAIN.—Esca Lee, son of Lee and Iva Sartain, of Jacksboro, Texas, formerly of Gibtown, was born September 5, 1907; died June 25, 1913. Esca was dedicated to God by baptism in infancy. He was a good child, of a lovable disposition, obedient to parents and loved the Sunday School. He was as the bud just in the act of opening into the blossom, to give beauty and fragrance to the passer-by. The Lord gave the bud, and He plucked it before it bloomed into maturity; but thanks be to God the little bud is not dead, but will blossom in heaven to give joy and gladness to the saints of glory. Father, mother and brother, weep not for Esca, for his is a happy state, but rather strive to fill his place in the world in making it better, brighter and happier; then you can go to meet him in the skies. The funeral was conducted by Rev. P. W. Byrd at Gibtown, and his body laid away to await the resurrection day. Farewell, Esca, until the roll is called in heaven; then we will meet you. His pastor, W. W. BARNETT.

AMES.—J. H. Ames was born in Winston County, Mississippi, April 22, 1842. He was a son of Rev. J. L. Ames, and a nephew of Edward Ramon Ames, Bishop of the Methodist Church, who lived in Baltimore. Bro. Ames joined the Methodist Church at the age of seventeen and was a loyal member until death. He joined the Confederate Army at the age of nineteen and served four years. In February, 1865, he was married to Miss Lucy Smith, who died in December 1869; to this union one girl is still living, Mrs. Emma Friddle, of Abilene, Texas. On August 18, 1870, he was married to Mrs. Mary S. L. Bogle; to this second union was born five girls and four boys. Six children and one stepson, J. C. Bogle, are still living. Brother Ames moved from Mississippi to Missouri in 1867; from Missouri to Texas in 1879, to Arkansas in 1881, but moved back near Lambert, Texas, in 1898, where he lived until called home August 29, 1913. Wherever he lived he was faithful to his Church, and as an evidence of his life, all his children and many friends miss him, but he has gone to his reward. After nearly a year of suffering from partial paralysis, or old age, he quietly fell asleep. His remains were laid to rest in Greenwood Cemetery August 21, 1913. He is gone but his works do follow. PRESTON BROXTON.

BEATY.—Mrs. Mary Elizabeth Beaty (nee Wilson) was born in Pontotoc County, Mississippi. She came to Texas in 1855. Was married to Robert Beaty September 1, 1865, in Cass County, Texas. To them nine children were born, four boys and five girls, all of whom are living except one son who died January 5, 1896. Sister Beaty moved to Midlothian, Texas, in 1903, at which place she passed to her reward Thursday night, September 11, 1913. Her husband preceded her to the better world some fourteen years. She was a faithful member of the M. E. Church, South, having joined thirty-four years ago. She was a sufferer for many years, not being able to be up but a short while at a time. The sweet spirit of patience was a prominent characteristic of this noble child of God. It was the privilege of the writer to be in her home on several occasions, and there was never a murmur or complaint. She bore her sufferings as a noble Christian, and when the time came to lay her earthly armor down, she did so immediately and passed on to her reward. A loving companion, trustful friend, a noble and consecrated Christian mother, has gone. The children will miss her kind and tender face, her loving words, but thank God, they can see mother again. Rev. S. W. Thomas and her pastor attended the services at the cemetery at Nash, Ellis County, where her body was laid to rest beside the grave of her companion. May the Lord sustain the children and relatives in this dark hour. K. F. BROWN, Pastor. Midlothian, Texas.

BARBEE.—W. J. Barbee was born in Smith County, Texas, September 23, 1857; died at his home near Tyler, September 4, 1913. With a large gathering of friends and relatives at his home Church his funeral services were held, and his remains were laid peacefully to rest in the Liberty Hill Cemetery, to await the resurrection of the dead. On April 15, 1889, he was happily married to Miss Hattie Lela Weaver. To this union were born three sons, one of whom, William, some six years ago passed over the river of death to await the coming of loved ones. The other two sons, Elzie and Lee, are respectable citizens, in whose care the devoted wife and mother have been left. In 1882, at old Antioch, under Uncle Caleb Smith, Brother Barbee joined the Church, and until death was devoted to the service of his Church, serving some twenty years as steward. He was a loyal member of the Methodist Church, a useful citizen, a devoted husband and a kind father. Weep not, dear ones, but live for that meeting beyond the mystic river of death where parting will be no more. W. A. POUNDS.

ILEY.—Harlan Beaver Iley, son of Rev. R. R. and Sister Pearl Iley, was born Dec. 8, 1908, was four years and seven months old, and went back to be with God and the baby angels on the 9th of July, 1913. The Lord gave and the Lord has taken away. It was hard to give him up, but he belonged to the Lord and we are willing for him to have his own. We will miss little Harlan, but we know where he is gone and we expect to see him again where there will be no more parting, no more heartaches and no more good-byes. Little Harlan was an unusually bright child, and of noticeable religious intention, and he won the hearts of all who knew him and carried our affections to the good Father of us all. The community joins us in mourning the departure of this precious child. To father, mother and grandmother, is extended the deepest sympathy; and we know one day they will meet him in heaven. N. J. PEEPLES, P. C.

COWLEY.—On August 16, 1913, God sent His angel for the spirit of little Willie Rosalee Cowley, infant daughter of J. W. and Gladys Cowley, of Fortess, Texas. Although little Willie Rosalee was but two months and three days old, she had already wrapped herself about the hearts of her parents and grandparents with the strongest tendrils of baby love. Though we cannot understand the wisdom which gives such love into our lives to be taken from us so soon, we can but trust Him and know the He has but transplanted the little one into His garden above, for of such is the Kingdom of Heaven. May God speak peace to the hearts of the bereaved loved ones. LEWIS McVEA.

Man can only sympathize or pity and stop there. A woman's pity is eighteen karats love; her sympathy is her largest heart-diamond of the first water, and her involuntary friendship is her soul star of the first magnitude. Wherever her head or her hand goes a hundred percent of her heart goes with it. J. H. GROSECLOSE, P. E.

A WOMAN'S PROBLEM

In the looking-glass a woman often sees wrinkles, hollow circles under eyes, "crow's feet"—all because she did not turn to the right remedy when worn down with those troubles which are distinctly feminine. Backache, headache, pains, lassitude, nervousness and drains upon vitality—bring untold suffering to womanhood and the face shows it. The nervous system and the entire womanly make-up feels the tonic effect of

DR. PIERCE'S FAVORITE PRESCRIPTION.

It allays and subdues nervous excitability, irritability, nervous exhaustion, and other distressing symptoms commonly attendant upon functional and organic diseases of the feminine organs. It induces refreshing sleep and relieves mental anxiety and despondency. Known everywhere and for over 40 years as the standard remedy for the diseases of women. Your dealer in medicines sells it in liquid or sugar-coated tablet form; or you can send 50 one-cent stamps for a trial box of Dr. Pierce's Favorite Prescription Tablets. Address Dr. R. V. Pierce, Invalids' Hotel and Surgical Institute, Buffalo, N. Y.

DR. PIERCE'S PLEASANT PELLETS REGULATE AND INVIGORATE STOMACH, LIVER AND BOWELS. SUGAR-COATED TINY GRANULES.

ANTI-SALOON LEAGUE CONVENTION.

There will be held at Columbus, Ohio, November 10-13, 1913, what promises to be the most notable gathering of anti-saloon people ever held not only in the United States, but in the world. Preparations are being made for taking care of 20,000 delegates.

Each Church, Church society and local W. C. T. U. is entitled to one delegate. These ought to be elected at the earliest practicable date, and their names forwarded to Dr. P. A. Baker, general superintendent, Westerville, Ohio. It will be a notably good thing for Churches to elect and send their pastors. Where for any reasons pastors cannot go, let the Church elect some other strong representative. Church societies and local W. C. T. U. will elect their own delegates and certify their election to Dr. Baker at the earliest practicable date.

Many of the most notable speakers on this continent will deliver addresses, and the campaign for National prohibition, by Constitutional amendment, will be formally launched. Texas ought to have a large, vigorous delegation in the convention, and prohibitionists throughout the State are urged to see to it that it shall be so. The largest State, geographically, in the Union ought to cut a big figure in such a meeting. The Anti-Saloon League, 1315 Praetorian Building, will be glad to give out such information as may be desired from time to time and invites requests with reference thereto. J. H. GAMBRELL, Dallas, Texas. State Superintendent.

DENVER CONFERENCE.

Denver District—First Round. Pueblo, Sept. 26-28. Walsenburg, Sept. 28, 29. La Verde, Oct. 1, Nov. 16. Trinidad, Oct. 1-5. Hoehue, Oct. 5, 6. Colorado Springs, Oct. 10-12. Saguache, Oct. 17-19. St. Paul's, Oct. 22, Nov. 23. Rye, Oct. 24-26. Gardner, Oct. 31-Nov. 2. Reulah, Nov. 29-30. ROBERT E. DICKENSON, P. E. Denver, Colo.

NEW MEXICO

Albuquerque District—Fourth Round. Tucumcari Cir., Sept. 27, 28. San Jon, Oct. 1, 2. McAllister, Oct. 4, 5. Clayton, Oct. 11, 12. H. MESSER, P. E. El Paso District—Fourth Round. Cloudcroft, Sept. 28. J. ALLEN RAY, P. E. Pecos Valley District—Fourth Round. Dayton, Sept. 27-28. Artesia, Sept. 28-29. Roswell, Oct. 5-6. Dexter, Oct. 5-6. Texico, Oct. 11-12. Clovis, Oct. 12-13. J. B. COCHRAN, P. E.

WEST TEXAS

Austin District—Fourth Round. Liberty Hill and Leander, Sept. 26-27. Walnut, Sept. 28, 11 a. m. Elgin, Sept. 28, 8 p. m. Webberville, Oct. 4, 5, 11 a. m. Manor, Oct. 5, 8 p. m. St. Luke's, Oct. 8. Smithville, Oct. 11-12. West Point Circuit at Muldoon, Oct. 13. Bastrop, Oct. 15, 8 p. m. University Church, Oct. 16, 8 p. m. First Church, Oct. 19, 11 a. m. Ward Memorial, Oct. 19, 8 p. m. V. A. GODBEY, P. E. Beeville District—Fourth Round. Sept. 27, 28, Rockport. Sept. 28, 29, Arkansas Pass. Oct. 1, Mathis, at Mathis. Oct. 4, 5, Skidmore, at Woodsboro. Oct. 5, 6, Sinton, at Sinton. Oct. 5, Fairhurst, 8 p. m. Oct. 10, 12 a. m., Alice. Oct. 10, 8 p. m., Bishop. Oct. 11, 12, Calallen, at Calallen. Oct. 12, 13, Kingsville. J. H. GROSECLOSE, P. E. Cuero District—Fourth Round. Midfield, at Dunbar, Sept. 27, 28. Palestine, Sept. 28, 29. Provident, at Cordile, Oct. 1. Pandora, at Dewville, Oct. 4, 5. Stockdale, 2 p. m., Monday, Oct. 6. Lavernia, at Parla, Oct. 11, 12.

LIANO DISTRICT—FOURTH ROUND.

Richland Springs Cir., at Richland Springs, Sept. 27, 28. San Saba Sta., Sept. 28, 29. Llano Cir., at Moore's Chapel, Oct. 4, 5. Llano Sta., Oct. 5, 6. Star Cir., at Star, Oct. 11, 12. Center City Cir., at Center City, Oct. 12, 13. T. W. COWAN, P. E.

SAN ANGELO DISTRICT—FOURTH ROUND.

Garden City, Sept. 27, 28. Midland, Sept. 29, 30. Paint Rock, Oct. 4, 5. Sterling City, Oct. 11. Water Valley, Oct. 12. F. B. BUCHANAN, P. E.

SAN MARCOS DISTRICT—FOURTH ROUND.

San Marcos, at San Marcos, Sept. 28. Staples, at Staples, Oct. 4, 5. Martindale, at Martindale, Oct. 6. Lockhart, at Lockhart, Oct. 10. Leesville, at Wrightsboro, Oct. 11, 12. Belmont, at Belmont, Oct. 14. THOMAS GREGORY, P. E.

UVALDE DISTRICT—FOURTH ROUND.

Cotulla, 11 a. m., Sept. 21. Dilley, at M., 8 p. m., Sept. 21. Devine, 11 a. m., Sept. 28. Pearsall, 8 p. m., Sept. 28. Laredo Sta., Oct. 11. Del Rio, Oct. 5. Eagle Pass, Oct. 8. Asherton, 11 a. m., Oct. 12. Carrizo Springs, 8 p. m., Oct. 12. Crystal City, Oct. 13. Rock Springs, Oct. 15. Uvalde, 11 a. m., Oct. 19. Utopia, 8 p. m., Oct. 19. S. B. BEALL, P. E.

CENTRAL TEXAS

Brownwood District—Fourth Round. Norton at Pleasant Retreat, Sept. 27, 28. Winters Sta., Sept. 27, 28. Glen Cove at Novice, Oct. 4, 5. Ballinger Sta., Oct. 11, 12. Talpa at Talpa, Oct. 12, 13. Indian Creek at Indian Creek, Oct. 19, 20. Brownwood Mission at Turkey Peak, Oct. 22. Santa Anna Sta., Oct. 24, 26. Gouldsburg at Hardin, Oct. 25, 26. Blanket, Oct. 29. Coleman Sta., Nov. 2, 3. Brownwood Sta., Nov. 9, 10. J. H. STEWART, P. E.

CISCO DISTRICT—FOURTH ROUND.

Pioneer, at P., Sept. 27, 28. Eastland, Oct. 4, 5. Wayland, at Bullock, Oct. 6, 7. Ranger, at R., 10 a. m., Oct. 8. Sipe Springs, at S., Oct. 11, 12. Caddo, at Cedar Springs, Oct. 19. Coleman, at Eureka, 11 a. m., Oct. 22. Deadhorse, at D., Oct. 25, 26. Staff, at Flatwood, Oct. 26, 27. Cisco Mis., 11 a. m., Oct. 30. Carbon, at C., Nov. 1, 2. Cisco, 7:30 p. m., Nov. 5, 9. Scranton, at Pisgah, Nov. 8, 9. C. E. LINDSEY, P. E.

CLEBURNE DISTRICT—FOURTH ROUND.

Godley, at G., Sept. 27, 28. Joshua, at J., Oct. 4, 5. Venus, Oct. 8, 1:30 p. m. Alvarado, Oct. 8, 7:30 p. m. Grandview Sta., Oct. 9. Crosson, at Acton, Oct. 11, 12. Brazos Ave., Oct. 15, 7:30. George's Creek, at White Church, Oct. 18, 19. Glen Rose, Oct. 19, 20. Main Street, Oct. 21. Grandview Cir., at Price's Chapel, Oct. 22, 11 a. m. Anglin St., Oct. 23, 7:30 p. m. Granbury Cir., at Fairview, Oct. 25, 26. Granbury Sta., Oct. 25, 26. Walnut Springs, Oct. 30, 7:30 p. m. Morgan, Oct. 31, 2:00 p. m., preaching at 7:30 p. m. Blum, Nov. 1, 2. Licensing Committee will meet at Main Street, Cleburne, 10:00 a. m., Oct. 16. On account of the change of date for the Annual Conference no further changes of date for Quarterly Conferences can be made, and every one will have to be held as herein announced. Let everybody concerned be ready. W. W. MOSS, P. E.

Speechless For Thanks

Mena, Ark.—"I find Cardui to be all you represent," writes Mrs. H. B. York of this city. "I suffered from womanly ailments, for nearly two years, before I tried Cardui. I have been so relieved since taking it. I cannot say enough in its praise. It has done me a world of good, and I recommend Cardui to all women." Cardui is over 50 years old, and the demand is greater today than ever. Cardui is the standard, tonic medicine, for women of every age. Would you like to be well and strong? Then take Cardui. Its record shows that it will help you. Begin today. Why wait?

Corsicana District—Fourth Round.
 Hornhill Ct. at Hornhill, Sept. 27-28.
 Krebsck Sta., Sept. 28-29.
 Kirwin Ct. at Shiloh, Oct. 4-5.
 Meza St., Oct. 5-6.
 Barry Ct. at Embouse, Oct. 11-12.
 Corsicana Ct. at Pleasant Grove, Oct. 12-13.
 Frost Ct. at Jones Chapel, Oct. 18-19.
 Blooming Grove, Oct. 19-20.
 Wortham Ct. at Mt. Nebo, Oct. 25.
 Wortham and Richland, at Richland, Oct. 25-27.
 Big Hill, at Steels Creek, Nov. 1-2.
 Thornton Sta., Nov. 2-3.
 First Church, Nov. 9-10.
Battle Cry—"Clean Shoes."
JOHN R. NELSON, P. E.

Dublin District—Fourth Round.
 De Leon Cir. at New Hope, Sept. 27, 28.
 Huckabay Cir. at —, Oct. 4, 5.
 Bunyan, at Linzleville, Oct. 5, 6.
 Duffau, at Duffau, Oct. 11, 12.
 Iredell, at Iredell, Oct. 12, 13.
 Hico, Sept. 14.
 Carlton, at Carlton, Oct. 18, 19.
 Proctor, at Edna Hill, Oct. 19, 20.
 Bluffdale, at Bluffdale, Oct. 25, 26.
 Tolar, and Lipan, at Tolar, Oct. 26, 27.
M. K. LITTLE, P. E.

Fort Worth District—Fourth Round.
 Diamond Hill, Sept. 29, 30 p. m.
 Boulevard, Sept. 30, 8 p. m.
 McKinley Ave., Oct. 1, 8 p. m.
 Riverside, Oct. 2, 8 p. m.
 Arlington, Oct. 3, 8 p. m.
 Brookline Heights, Oct. 6, 8 p. m.
 Handley, at Harwell, Oct. 8, 8 p. m.
 Hempstead Heights, Oct. 9, 8 p. m.
 Weatherford St., Oct. 10, 8 p. m.
 Kennedale, at Thomas, Oct. 12, 4 p. m.
 Glenwood, Oct. 15, 8 p. m.
 Polytechnic, Oct. 16, 8 p. m.
 Lancaster, Oct. 20, 8 p. m.
 First Church, Oct. 23, 8 p. m.
 Mulkey, Oct. 24, 8 p. m.
 Mo. Avenue, Oct. 27, 8 p. m.
 Central, Oct. 29, 8 p. m.
 Smithfield, at Oak Grove, Nov. 3.
H. W. KNICKERBOCKER, P. E.

Georgetown District—Fourth Round.
 Thrall, at Lawrence Chapel, Sept. 27, 28.
 Taylor, Sept. 28, 29.
 Belton Circuit, at Cedar Creek, Oct. 4, 5.
 Belton Station, Oct. 5, 6.
 Jarrell & Weir, at Weir, Oct. 11, 12.
 Holland, at Holland, Oct. 12, 13.
 Rogers, Oct. 18, 19.
 Salado, at Goodville, Oct. 25, 26.
 Florence, at Florence, Oct. 26, 27.
 Troy, at Troy, Nov. 1, 2.
 Georgetown, Nov. 2, 3.
 Temple 1st Church, Nov. 8, 9.
 Temple 7th St., Nov. 8, 9.
T. S. ARMSTRONG, P. E.

Gatesville District—Fourth Round.
 Oglesby at Station Creek, Sept. 27-28.
 Fair and Lanham, at F. Oct. 4-5.
 Copperas Cove, at C. C. Oct. 11-12.
 Killen Circuit, at —, Oct. 13, 11 a. m.
 Killen Station, Oct. 13, 8 p. m.
 Nolanville, at N., Oct. 14, 11 a. m.
 Jonesboro, at Sardis, Oct. 18-19.
 Gatesville Cir., at Winfield, Oct. 22, 11 a. m.
 Hamilton Cir., at —, Oct. 25-26.
 Hamilton Sta., Oct. 26-27.
 Event, at Bee House, Nov. 3, 11 a. m.
 McGregor, Nov. 3, 12 p. m.
 Willey Mills, at W. M., Nov. 9, 2 p. m.
 Crawford, Nov. 4, 2 p. m.
S. J. VAUGHAN, P. E.

Hillsboro District—Fourth Round.
 (Revised)
 Abbott Charge, at Abbott, Sept. 27, 28.
 Covington and Osceola, at Covington, Sept. 27, 28.
 Brandon Charge, at Brandon, Oct. 4, 5.
 Line Charge, at L. St., evening, Oct. 6.
 First Church, at First Church, evening, Oct. 7.
 Kirk Charge, at Kirk, evening, Oct. 11, 12.
 Delia Charge, at Delia, Oct. 12, 13.
 Huron Charge, at Huron, Oct. 18, 19.
 Whitney Charge, at Whitney, Oct. 19, 20.
 Coolidge, at C., Oct. 25, 26.
 Penelope Charge, at Penelope, Oct. 29.
 Hubbard Charge, at Hubbard, Oct. 30.
 Lovelace Charge, at Lovelace, Nov. 1, 2.
 Feola Charge, at Feola, Nov. 3.
HORACE BISHOP, P. E.

Waco District—Fourth Round.
 Riesel and Axtell, at Riesel, Sept. 27, 28.
 Mart, Sept. 28.
 Hewitt and Spring Valley, at Hewitt, Oct. 4, 5.
 Clay Street, Oct. 5.
 Larena, at Larena, Oct. 11, 12.
 Mt. Calm, Oct. 18, 19.
 Bosqueville, at Wesley, Oct. 25, 26.
 China, at China, Oct. 26, 27.
 Morrow Street, Nov. 2.
 Elm Street, Nov. 2.
 Austin Avenue, Nov. 6.
W. B. ANDREWS, P. E.

Waxahachie District—Fourth Round.
 Palmer at Alma, Sept. 27-28.
 Ovilla at Sardis, Oct. 4-5.
 Bardwell at Bardwell, Oct. 11-12.
 Ennis Sta., Oct. 12-13.
 Midlothian Sta., Oct. 12-13.
 Mansfield Sta., Oct. 19-20.
 Forrester at Forrester, Oct. 25-26.
 Italy Sta., Oct. 26-27.
 Maypearl at Maypearl, Oct. 28.
 Red Oak at Chapel Hill, Nov. 1-2.
 Waxahachie Sta., Nov. 7-9.
 Bethel Sta., Nov. 8-9.
I. A. WHITEHURST, P. E.

Weatherford District—Fourth Round.
 Aledo, Sept. 27, 28.
 Graham Miss., at Briar Branch, Oct. 4.
 Graham, Oct. 5.
 Eliasville, at South Bend, Oct. 6.
 New Castle, at N. C., Oct. 8.
 Olney, at O., Oct. 9.
 Loving, at Hawkins' Chapel, Oct. 11, 12.
 Springtown, at Springtown, Oct. 18, 19.
 Whitt, at Bethesda, Oct. 22.
 Azle, at Azle, Oct. 25, 26.
 Weatherford Cl., at Dennis, Oct. 29.
 Weatherford, at Courts, Nov. 2, 3.
 Weatherford First Church, Nov. 3, 4.
 Mineral Wells, Nov. 9.
JAS. CAMPBELL, P. E.

NORTHWEST TEXAS

Ablene District—Fourth Round.
 Hawley, at New Hope, Sept. 27, 28.
 Anson, Sept. 30.
 Merkel, Oct. 4, 5.
 Caps, at Caps, Oct. 11, 12.

Better Than Spanking

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

Ovalo, at Bradshaw, Oct. 18, 19.
 Nugent, at Nugent, Oct. 25, 26.
 Putnam, at Putnam, Nov. 1, 2.
 Baird, Nov. 8, 9.
 First Church, Gilene, Nov. 14, 15.
 St. Pauls, Abilene, Nov. 15, 16.
 C. N. N. FERGUSON, P. E.

Amarillo District—Fourth Round.
 Textline, Sept. 27, 28.
 Stratford, Oct. 4, 5.
 Dumas, Oct. 8.
 Glanoria, Oct. 11, 12.
 Glazier, Oct. 18, 19.
 Higgins, Oct. 22.
 Ochiltree, Oct. 25, 26.
 Hansford, Oct. 27, 28.
 Plemons, Oct. 29.
 Panhandle, Nov. 1, 2.
 Vega, Nov. 8, 9.
 R. and H., Amarillo, Nov. 11.
 Polk St., Amarillo, Nov. 13.
 Dalhart, Nov. 15, 16.
O. P. KIKER, P. E.

Big Spring District—Fourth Round.
 Andrews, Sept. 27, 28.
 Gail, Oct. 4, 5.
 Lamasa, Oct. 11, 12.
 O'Donnell, Oct. 18, 19.
 Brownfield, Oct. 26, 27.
 Plains, Nov. 1, 2.
 Tahoka and Slaton, at S., Nov. 8, 9.
 Post, Oct. 9, 10.
 Coahoma, Nov. 15, 16.
W. H. TERRY, P. E.

Clarendon District—Fourth Round.
 McLean Sta., Sept. 27-28.
 Groom Mis., Sept. 29.
 Mobeetie Cir., at Mobeetie, Oct. 4-5.
 Canadian Sta., Oct. 11-12.
 Miami and Tampa, at Miami, Oct. 15.
 Wheeler Cir., at Kelton, Oct. 18-19.
 Washburn Mis., at Llano, Oct. 25-26.
 Claude Sta., Oct. 26-27.
 Goodnight, at Goodnight, Oct. 26.
 Hedley Cir., at Naylor, Nov. 1-2.
 Quail Cir., at Ring, Nov. 8-9.
 Clarendon Sta., Nov. 15-16.
J. W. STORY, P. E.

Hamlin District—Fourth Round.
 McCauley, at Niander, Sept. 27, 28.
 Rotan, Oct. 4, 5.
 Tuxedo, at Fairview, Oct. 11, 12.
 Sylvester, at Freyger, Oct. 18, 19.
 Kule, at R., Oct. 25, 26.
 Spur, Nov. 1, 2.
 Jayton, Nov. 2, 3.
 Freacock, at Swenson, 11 a. m., Nov. 4.
 Vera, Nov. 8, 9.
 Knox City, at K. C., 4 p. m., Nov. 10.
 Rochester, at R., 3 p. m., Nov. 11.
 Sageron, at Flat Top, 11 a. m., Nov. 13.
 Royston, Nov. 15, 16.
G. S. HARDY, P. E.

Plainview District—Fourth Round.
 Petersburg, Sept. 26, 27.
 Crosbyton, Sept. 27, 28.
 Lorenzo, Sept. 28, 29.
 Plainview Mission, Oct. 4, 5.
 Julia Sta., Oct. 5, 6 p. m.
 Hartstone, Oct. 11, 12.
 Hale Circuit, Oct. 12, 13.
 Happy, at Happy, Oct. 18, 19.
 Dumant, Oct. 19, 20.
 Lubbock, 8 p. m., Oct. 22.
 Lubbock Mission, at C., 11 p. m., Oct. 9.
 Quisque, Oct. 25, 26.
 Quisque, Nov. 1, 2.
 Quisque, Nov. 2, 3.
 Aiton, Nov. 3, 4.
 Kress, Nov. 8, 9.
 Lockney Sta., Nov. 9, 10.
 Plainview Sta., 8 p. m., Nov. 12.
 Let Trustees and Mission Societies have reports ready and every steward be in his place. Licensing Committee will meet in Plainview, Oct. 1, at 9 o'clock, at Methodist Church.
J. E. HICHS, P. E.

Stamford District—Fourth Round.
 Neymour Mis., Sept. 27, at 11 a. m.
 Neymour Sta., Sept. 28.
 Westover Cir., Sept. 29, at 11 a. m.
 Throckmorton Mis., Oct. 4, 5.
 Throckmorton Sta., Oct. 5, 6.
 Woodson Cir., Oct. 7, at 11 a. m.
 Avoca and Bethel, Oct. 11, 12.
 Bonarton Cir., Oct. 15, at 11 a. m.
 Wemert Cir., Oct. 18, at 11 a. m.
 Monday Sta., Oct. 19.
 Gorce Cir., Oct. 20, at 11 a. m.
 Haskell Mis., Oct. 25, at 11 a. m.
 Haskell Sta., Oct. 26.
 Albany Sta., Oct. 29, at 8 p. m.
 St. John's, Nov. 5, at 8 p. m.
 Ward Memorial and Luaders, Nov. 12, at 11 a. m.
J. G. PUTMAN, P. E.

Sweetwater District—Fourth Round.
 (Revised)
 Hermleigh, at Plainview, 11 a. m., Sept. 13.
 Dunn, at D., Sept. 13, 14.
 Blackwell, at Mary Neal, Sept. 20, 21.
 Snyder Sta., Sept. 28.
 Westbrook, at Union, Oct. 4, 5.
 Roby, at Claytonville, Oct. 11, 12.
 Colorado Sta., Oct. 18, 19.
 Sweetwater, M. Gannon, Oct. 25, 26.
 Lavaine, Nov. 5.
 Fluvanna, at F., Nov. 2, 3.
 Sweetwater Sta., 8 p. m., Nov. 11.
 Business meeting at Snyder, 3:30 p. m., Nov. 3.
J. M. SHERMAN, P. E.

Vernon District—Fourth Round.
 (Revised)
 Vernon Cir., Oct. 1.
 Dumont Mis., Oct. 4, 5.
 Tell, Oct. 10.
 Estline, Oct. 11, 12.
 Tolbert and Fargo, Oct. 15.
 Paducah, Oct. 18, 19.
 Childress, Oct. 20.
 Kirkland, Oct. 21.
 Margaret, Oct. 25.
 Crowell, Oct. 26, 27.
 Crowell Mis., Oct. 27.
 Odell, Oct. 30.
 Chillicothe, Nov. 1, 2.
 Medicine Mound, Nov. 3.
 Quanah Mis., Nov. 4.
 Quanah Sta., Nov. 4.
 Quanah Sta., Nov. 9, 10.
 Vernon Sta., Nov. 9, 10.
J. G. MILLER, P. E.

TEXAS

Brenham District—Fourth Round.
 Belleville Cir., at Atkinson Grove, Sept. 27, 28.
 Sealy, Sept. 28, at 8 p. m.
 Glen Flora at Iago, Oct. 4, 5.
 Bay City, Oct. 5, 6.
 Lane City, at Lane City, Oct. 11, 12.
 Wharton, Oct. 12, at 8 p. m.
 Chapel Hill, Oct. 18, 19.
 Hempstead, Oct. 19, at 8 p. m.
 Waller Cir., at Oakland, Oct. 25, 26.
 Somerville, Nov. 1, 2.
 Wallis and Fulshear, at Wallis, Nov. 2, 3.
 Brookshire and Pattison, Nov. 5.
 Tanglewood, Nov. 8, 9.
 Rosenberg, Nov. 15, 16.
 Richmond, Nov. 16, 17.
 Brenham, Nov. 23, at 11 a. m.
S. W. THOMAS, P. E.

Beaumont District—Fourth Round.
 Liberty, Sept. 27, 28.
 Dayton, Sept. 28, 29.
 Burkeville, Oct. 4, 5.

Newton, Oct. 5, 6.
 Jasper Cir., Oct. 11, 12.
 Jasper Sta., Oct. 12, 13.
 Batson and Saratoga, Oct. 18, 19.
 Keenlar, Cir., Oct. 19, 20.
 Call, Oct. 25, 26.
 Wallisville, Oct. 31, 8 p. m.
 Point Bolivar, Nov. 1, 2.
 Woodville, Nov. 8, 9.
 Sour Lake and China, Nov. 15, 16.
 Silbee, Nov. 16, 17.
 Nederland, Nov. 22, 23.
E. W. SOLOMON, P. E.

Houston District—Fourth Round.
 First Church, Houston, Sept. 28.
 Woodland Heights, Sept. 28.
 Seabrook and Pasadena, Oct. 5.
 Brunner, Oct. 5.
 Alvin, Oct. 12.
 Iowa Colony, Oct. 19.
 Arcadia, Oct. 19.
 League City, Oct. 26.
 Washington Avenue, Oct. 26.
 Brazoria, Oct. 29.
 Cedar Bayou, Nov. 2.
 First Church, Galveston, Nov. 9.
 West End, Galveston, Nov. 9.
 St. Paul's, Nov. 16.
 Humble, Nov. 23.
 Angleton, Nov. 23.
 Columbia, Nov. 23.
J. KILGORE, P. E.

Jacksonville District—Fourth Round.
 Jacksonville Ct., at Earls, Sept. 27, 28.
 Grace Church, Sept. 28.
 Malakoff, at Malakoff, Oct. 4, 5.
 Athens, evening, Oct. 5.
 Gallatin, at Turnpike, Oct. 8.
 Alto Station, Oct. 11, 12.
 Alto Ct., at Shiloh, Oct. 18, 19.
 Bullard Station, Oct. 19.
 Eustace, at Elm Grove, Oct. 22, 23.
 Preaching 22, at night.
 Transcendar, at Pauline, Oct. 24.
 La Rue, at La Rue, Oct. 25, 26.
 Mt. Selman, at Tatums Chapel, Oct. 29.
 Elkhardt, at Elkhardt, Nov. 2, 3.
 Centenary, Palestine, Nov. 2.
 Cushing, at Linflat, Nov. 8, 9.
 Brushy, at Mt. Vernon, Nov. 14.
 Frankston, at Frankston, Nov. 15, 16.
 Jacksonville, Nov. 17.
 Rusk, Nov. 19.
 Huntington, at Huntington, Nov. 22, 23.
J. T. SMITH, P. E.

Marlin District—Fourth Round.
 Jewett, at Oakwood, Sept. 27-28.
 Hearne, Oct. 4-5.
 Calvert, Oct. 5-6.
 Travis, at Cedar Springs, Oct. 11-12.
 Rosebud and Bohemian Mis., Oct. 12-13.
 Mayfield, at Sneed's Chapel, Oct. 18-19.
 Reorgan, at Megargal, Oct. 25-26.
 Marlino, Oct. 26-27.
 Durango, at Durango, Nov. 1-2.
 Lott and Chilton, at Lott, Nov. 2-3.
 Leon Mis., at Pleasant Ridge, Nov. 8-9.
 Centerville, at Centerville, Nov. 9-10.
 Fairfield and Dets., at Fairfield, Nov. 11, a. m.
 Treague, Nov. 11, p. m.
 Bremond, at Priteway, Nov. 15-16.
 Kesse, Nov. 16-17.
 Wheelock, at Hickory Grove, Nov. 18.
 Milano, at Gause, Nov. 22, 23.
L. F. BETTS, P. E.

Marshall District—Fourth Round.
 Henderson Cir., at Buford, Sept. 27, 28.
 Henderson Sta., Sept. 28, 29.
 Harleton Cir., at Ashland, Oct. 1.
 Harrison Cir., at Marshall, Oct. 4.
 At the Parsonage.
 Kilgore Cir., at Kilgore, Oct. 8.
 Laneville Cir., at Minden, Oct. 11, 12.
 Church Hill Cir., at Church Hill, Oct. 14.
 Rosewood Cir., at Hamill's Chap., Oct. 18, 19.
 Gilmer Sta., Oct. 19, 20.
 Kellyville Cir., at Shiloh, Oct. 25, 26.
 Jefferson, Oct. 27, 28.
 Beckville Cir., at Beckville, Oct. 29.
 Hallsville Cir., at Winterfield, Nov. 1, 2.
 Longview, Nov. 5.
 Elysian Fields Cir., at —, Nov. 8, 9.
 Bettie, at Glenwood, Nov. 15, 16.
 Marshall, Summit, at —, Nov. 19.
 Marshall, First Church, Nov. 23, 24.
F. M. BOYLES, P. E.

Navasota District—Fourth Round.
 Onalaska & Carmona, at Onalaska, Sept. 20, 21.
 Trinity Station, Sept. 21.
 Shiro, at Mary's Chapel, Sept. 27, 28.
 Magnolia Mission, at Tomball, Sept. 28.
 Anderson & Bedias, at Steels Chapel, Oct. 4, 5.
 Navasota Station, Oct. 7.
 Grapeland and Lovelady, at Grapeland, Oct. 8.
 Augusta Ct., at Center Hill, Oct. 11, 12.
 Midway Mission, at Elwood, Oct. 18, 19.
 Madisonville Station, Oct. 19, 20.
 Huntsville Mission, at Weldon, Oct. 25, 26.
 Jefferson Station, Oct. 28.
 Huntsville Station, Oct. 29.
 Willis, at Willis, Oct. 31.
 Crockett Mission, at Shiloh, Nov. 1.
 Crockett Station, Nov. 2.
 Conroe Station, Nov. 3.
 Bryan Mission, at Milcan, Nov. 8, 9.
 Bryan Station, Nov. 9.
 Cold Springs Mission, at Old Waverly, Nov. 15, 16.
 Oakhurst, at Dodge, Nov. 16.
 Montgomery Mission, at Montgomery, Nov. 22.
 Cleveland and Shepherd, at Fostoria, Nov. 23.
E. L. SHETTLES, P. E.

Pittsburg District—Fourth Round.
 (Revised)
 Queen City, at Law's Chapel, Sept. 27, 28.
 Atlanta, Sept. 28, 29.
 Cason, at Ebenezer, Oct. 4, 5.
 Daingerfield, Oct. 5, 6, Conf. 6:30 p. m.
 Winnboro, at Maple Springs, Oct. 11, 12.
 Naples (preaching), Oct. 12, night.
 Winfield, at New Hope, Oct. 18, 19.
 Redwater, at Redwater, Oct. 19, 20.
 Boston Cir., at Daniel Chap., Oct. 25, 26.
 New Boston and Dekalb, at New Boston, Oct. 26, 27.
 Coolville, at Oak Grove, Nov. 1, 2.
 Mt. Pleasant (preaching), Nov. 2, night.
 Hurley Memorial, Conference Nov. 4, night.
 Dalby Springs, at Dalby, Nov. 5, 6.
 Cornett, at Walker's Chapel, Nov. 8, 9.
 Hughes Springs, at H. S., Nov. 9, 10.
 Naples and Omaha, a Naples, Conf. 10 a. m., Nov. 14.
 Donaldsonville, at Union Chap., Nov. 15, 16.
 Linden, at Linden, Nov. 16, 17.
 Texarkana, Central, Nov. 18, night.
 Mt. Pleasant, Conference, Nov. 19, night.
 Pittsburg Cir., at Reeves Chap., Nov. 22, 23.
 Pittsburg Sta., Nov. 21-23.
O. T. HOTCHKISS, P. E.

San Augustine District—Fourth Round.
 Center Cir. (Neuburn), Sept. 27.
 Shelbyville Cir. (Shelbyville), Oct. 4.
 Tenaha Cir. (Tenaha), Oct. 11.
 Garv Cir. (Garv), Oct. 18.
 Carthage Sta., Oct. 19.
 Pinehill (Lombard), Oct. 21.
 Geneva Cir. (Milam), Oct. 25.
 San Augustine Sta., Oct. 26.
 Kennard Cir. (Ratliff), Oct. 30.
 Melrose Cir. (Chireno), Nov. 1.
 L. E. Enterprise (Mt. Enterprise), Nov. 5.
 Livingston Cir. (Leggett), Nov. 8.
 Corrigan (Corrigan), Nov. 9.
 Hemphill and B. (Hemphill), Nov. 15.
 Garrison Sta., Nov. 19.
 Nacogdoches Sta., Nov. 21.
 Appleby Cir., Nov. 22.
 Timpson Sta., Nov. 23.
J. W. MILLS, P. E.

Tyler District—Fourth Round.
 Colfax Cir., at Tunnells Chapel, Sept. 27, 28.
 Big Sandy Cir., at Big Sandy, Oct. 4, 5.
 Edom Cir., at Union Grove, Oct. 11, 12.
 Mt. Sylvan Cir., at Sabine, Oct. 18.
 Lindale Sta., Oct. 19.
 Murchison Cir., at Murchison, Oct. 25, 26.
 Whitehouse Cir., at Flint, Oct. 26, 27.
 Willis Point Cir., at Willis Point, Nov. 1.
 Willis Point Sta., Q. C., Nov. 1.
 Grand Saline Sta., Nov. 2.
 Edgewood Sta., Nov. 2.
 Garden Valley Cir., at Sand Flat, Nov. 4.
 Quitman Cir., Nov. 8.
 Mineola Sta., Nov. 9.
 Alba Cir., Nov. 15, 16.
 Tyler Cir., at Liberty Hill, Nov. 22.
 Tyler, Cedar Street, Nov. 23.
 Tyler, Marvin Church, Nov. 24.
J. B. TURRENTINE, P. E.

NORTH TEXAS

Bonham District—Third Round.
 Windom Cir. at Hale, Sept. 27, 28.
O. S. THOMAS, P. E.

Bonham District—Fourth Round.
 South Bonham, at Edhuber, Oct. 4, 5.
 Rock Point and McGraw, at M., Oct. 11, 12.
 Forest Hill and Bell's Chapel, at F. H. Oct. 18, 19.
 Trenton, at Trenton, Oct. 25, 26.
 Bailey, at Bailey, Nov. 1, 2.
 Dord, at Lannus, Tuesday, Nov. 4.
 Ector, at Savoy, Thursday, Nov. 6.
 Ravenham, at Mulberry, Nov. 8, 9.
 Honey Grove, Tuesday, at 7:30 p. m., Nov. 11.
 Petty and Whitecock, at P., Thursday, Nov. 13.
 Telephone Mission, Nov. 15, 16.
 Brookston, at R., Wednesday, Nov. 19.
 Leonard Sta., Nov. 23, 24.
 Bonham Sta., Nov. 25.
 Windom, Thursday, Nov. 27.
 Laolonia Sta., Nov. 30, 31.
O. S. THOMAS, P. E.

Bowie District—Fourth Round.
 Iowa Park, at Denny, Sept. 27, 28.
 Ringgold, at Morris Chapel, Oct. 4, 5.
 Petrolia, at Mabel Dean, Oct. 11, 12.
 Byers, at Byers, Oct. 12, 13.
 Vashti, at Pleasant Ridge, Oct. 18, 19.
 Post Oak, at Antioch, Oct. 19, 20.
 Blue Grove, at Joy, Oct. 25, 26.
 Meargal, at Megargal, Nov. 2, 3.
 Archer Sta., Nov. 4.
 Sunset, at Sunset, Nov. 8, 9.
 Craiton, at Craiton, Nov. 9, 10.
 Dundee, at Dundee, Nov. 15, 16.
 Wichita Falls, Nov. 16, 17.
 Nocona, at Nocona, Nov. 22, 23.
 Henrietta Sta., Nov. 23, 24.
 Bowie Sta., Nov. 29, 30.
T. H. MORRIS, P. E.

Dallas District—Fourth Round.
 Irving, West Dallas, Nov. 1, 2.
 Grand Prairie, Nov. 2, 3.
 St. John's, Nov. 4.
 Tyler Sta., Nov. 5.
 Cochran and Maple, Nov. 8, 9.
 Oak Lawn, Nov. 9, 10.
 Ervay Sta., Nov. 12.
 Wheatland & De Soto, Nov. 15, 16.
 Cedar Hill & Dunceville, Nov. 16, 17.
 Cole Ave., Nov. 19.
 First Church, Nov. 20.
 Trinity, Nov. 23, 24.
 Grace, Nov. 23-25.
 Forest Ave., Nov. 26.
 Oak Cliff, Nov. 26.
O. F. SENSABAUGH, P. E.

Decatur District—Fourth Round.
 Alford, at A. M., Sept. 28-29. Preaching at Fostert, 11 a. m. and at night.
 Paradise Ct., at P., Oct. 4-5.
 Bridgeport Sta., Oct. 5-6.
 Chico Cir., at C., Oct. 11-12.
 Greenwood Mis., at Rush Creek, Oct. 18, 19.
 Jacksonb Mis., at Berwick, Oct. 25, 26. Preaching at Vineyard, 23 at night.
 Bryson and Jernym, at J., 26, 27. Preaching at Jacksonb, 27, at night and at Bridgeport, 28, at night.
 Justin and Roanoke, at —, Nov. 12.
 Argyle Ct., preaching at —, Nov. 3 at night and Q. C. at Prairie Mound, Nov. 4.
 N. m., Preaching at Justin, Nov. 4 at night.
 Rhome Ct., at Newark, Nov. 8, 9.
 Boyd, at Boyd. Preaching Nov. 7, night and 9 at night Q. C. 10.
 Mexican Mis. Preaching Nov. 13, night.
 Oak Dale, at Barton's Chapel, Nov. 15-16.
 Dallas Sta., Nov. 16-17.
 Bridgeport Mis., at Pleasant Valley, Nov. 22, 23.
 Willow Pt. Ct., at Booneville, Nov. 22, 23.
 Mexican Mis., Nov. 25.
 Decatur Ct., at Sweetwater, Nov. 29-30.
 Decatur Sta., Nov. 30, Dec. 1.
S. C. RIDDLE, P. E.

Gainesville District—Fourth Round.
 Bonita Mis., at P. V., Sept. 27-28.
 St. Jo Mis., Sept. 28-29.
 Woodbine Mis., at Woodbine, Oct. 4-5.
 Broadway Sta., Oct. 5-6.
 Rosston, Mis., at Rosston, Oct. 11-12.
 Dexter, Mis., at Dexter, Oct. 18-19.
 Marysville Mis., at M., Oct. 25.
 Myra and Hood, at Hood, Oct. 26-27.
 Pilot Point Church, at Henning, Nov. 1-2.
 Aubrey and Oak Grove, at Aubrey, Nov. 8-9.
 Sammague and Dye Mound, at M., Nov. 15-16.
 Valley View Sta., Nov. 22-23.
 Sanger Sta., Nov. 23-24.
 Era and Spring Creek, at Era, Nov. 25.
 Denton St. Sta., Nov. 29-30.
J. F. PIERCE, P. E.

Greenville District—Fourth Round.
 Jones-Bethel and Wesley Chapel—Quarterly conference at Wesley Chapel, 2:30 p. m., Saturday, Oct. 4. Preaching Wesley Chapel, 11 a. m., Saturday and Sunday, Oct. 5, at Center Chapel Saturday night, Jones-Bethel 3 p. m., Sunday, Oct. 5.
 Wesley Station—Quarterly conference Monday night, Nov. 17. Preaching Sunday night, Oct. 5.
 Greenville Mission—Quarterly conference at Shady Grove, 2:30 p. m., Saturday, Oct. 11. Preaching 11 a. m., Saturday and Sunday, Salem Wednesday night, Concord Thursday night, Bethel Friday night before.
 Kavanaugh Station—Quarterly conference Wednesday night, Nov. 15. Preaching Sunday night, Oct. 12.
 Celeste

The Southwestern University Campaign Endorsed By the Commission.

The friends of Southwestern University—and they are numbered by the thousands—are greatly encouraged by the action of the Texas Educational Commission, at its recent meeting at Fort Worth, in the hearty endorsement of the proposed campaign by which it is hoped to raise at least three hundred thousand dollars for endowment and buildings during the next conference year.

The Board of Trustees determined at the last annual meeting to ask for the right-of-way for this campaign next year, and requested that the whole machinery of the Church be put behind the movement. The cordial co-operation of the Commission under the leadership of Bishop Atkins seems now to make the way perfectly clear before us. After the meeting of the fall conferences representatives will be put in the field, and we are sure that the loyalty of our old student body and of the Methodist people of Texas, who are coming to be mightily moved by the prospect of doing large things in behalf of Christian education, will make it easily possible to raise the specified sums in one year.

Our plans contemplate adequate buildings for the Library, the Gymnasium and Y. M. C. A. and a Music Building to enlarge our facilities for young women students. With these buildings well equipped and an addition to our endowment of at least \$200,000 we will be in position to do work equal to that of any college in the United States. Harmony and success are the watchwords now of Texas Methodism in regard to our great Forward Movement. Let our friends everywhere rally to the cause with enthusiastic support.

C. M. BISHOP.

THE SIAMESE TWINS—AND A GRANDDAUGHTER AT SULPHUR, OKLAHOMA.

By Rev. W. J. Moore.

In 1811, at Bagesau, Siam, were born the Siamese Twins. For forty-three years they were the wonder of the world; and were exhibited in many parts of the country, especially in America and Europe.

One was called Eng ("right"), and the other Chang ("left"), and pronounced Shang. They went by the surname of Bunker. The father was Chinese and the mother was Chino-Siamese. These brothers were joined together by a ligamentous band, or cartilage, from the left side of the one to the right side of the other. This band was several inches in length. It was soon found after their birth that they could not be separated, though they were two distinct beings. This fact was verified after their death, when it was found that some of the vital organs were in such close proximity as to render an operation fatal.

A very peculiar and interesting thing about the Siamese Twins was that they differed very greatly in temperament and disposition, and even in appearance and strength more than do ordinary twins. And they were addicted to very different habits. Chang was intemperate and irritable; while Eng was sober and quiet and patient.

Both were married and had large families of children. They married sisters, and lived many years in the neighborhood of Mount Airy, N. C., where they died in 1874. The death of Chang preceded that of Eng only an hour or two.

A most remarkable feature in connection with the Siamese Twins is the fact that they lived so long—sixty-three years—a record without a parallel in the history of the freaks of Nature of this kind.

Last September a granddaughter of Chang came to Sulphur as a teacher in the Oklahoma School for the Deaf. She was an educated, refined, cultured young lady, a devout Christian and a member of the Baptist Church. She would talk freely with any but the "curious" about her noted ancestry. She had strong resemblance to the Chinese but otherwise you could not detect any peculiarity from other American ladies.

Sulphur, Oklahoma.

THRILLING LETTER FROM MEXICO.

At this writing I am between Laredo, Texas, and Monterrey, Mexico, on my way back to my post of duty. Last February I was appointed presiding elder of the Monterrey District, which lies on both sides of the Rio Grande, and I have had some rare experiences trying to visit my appointments together with looking after property matters for the Board of Missions. I have been on one train which was shot into, on another that was held up by bandits and in a number of instances trains were wrecked just ahead or just behind me. The road has been cut before and after me so often that it makes but little impression on me now when I learn that the track has been cut just ahead of us, as has frequently been the case. I have not gone on a single trip except when official duty has called me, but have always gone when duty called, if there was a way; and in one instance at least when there was no way I made a way and went on anyhow.

On the fourth day of June of this year I crossed the Rio Grande in a ca-

noe and there hired a hack to take me to Camargo station on the railroad between Monterrey and Brownsville, a distance of about ten miles. The town of Camargo, of about three thousand inhabitants, located half way between the river and the station, had been captured by the rebels a few days before. The entire population, except three families, had gone across the river to the Texas side. Up to April of this year our Church at that point had been a good mission Church, but the day I passed through there was not a Methodist in the town. Of course, we had no Quarterly Conference that day.

When we reached the station every employe of the railroad had fled from his post. It was as dry and desolate looking place that day as I ever saw in my life. As I stood there in the very heart of the rebel country, with no one in sight except a poor peon family and the hack driver, who was doing his best to persuade me to return to the border, with the road cut to pieces between me and Monterrey, which was a hundred and fourteen miles away, with not even a burro to ride, with my family back in Texas, I confess that for about two minutes, not longer, I was lonesome. It had been just eighteen years ago that day since I crossed the Rio Grande as a missionary the first time. That day eighteen years ago I crossed at Laredo in a day coach of the train. This time there was no train, no coach, no hand car, no horse and not a friend in miles of me. To turn back I was determined not to do. How I would reach Monterrey I knew not, but one thing I did know and that was that I was determined to go forward. After four hours' fruitless effort a peon, with a little mule hitched to a two-wheeled, springless cart, drove up headed toward Monterrey. That springless, topless cart in a dry, scorching summer sun was heartily welcomed by me. After much persuasion and the use of a little silver the peon agreed to take me about twelve miles toward Monterrey. Next morning, after much more persuasion and the use of more silver, he agreed to carry me thirteen miles further along my way.

Here I struck a section house, but they had no hand car except an old rickety push car. Here again with persuasion and silver I secured the service of their push car and two peons to walk and push me half way to Monterrey. That afternoon we passed many burnt bridges, one bunch of rebels and two men hanging on telegraph poles put there by the Federals. The hand car was my bed, my valise was my pillow and as the weather was very hot I needed no covering. That was certainly a very inexpensive bed and not altogether a comfortable one.

Next morning we were arrested by rebels and carried off to a town not far from the railroad. After fully convincing themselves that I was in no way connected with political matters they set us free. The two peons were so delighted to be turned free that for several miles on they needed no encouragement from me. After that arrest it was but natural for the peons to wish to return when they reached the halfway point and filled their contract. I had no notion of being dumped off in the rebel country more than forty miles away from my journey's end. Persuasion and money had but little effect on them, so that I changed my tactics. I accused them of being afraid to do in their country among their own people what I, a foreigner, was willing to do. This had its desired effect and they accompanied me on into Monterrey. Three days of canoe, coach, cart and hand car ride in a burning sun among rebels, with

two boils on my back, was a trip long to be remembered.

I hope to write another letter concerning some other experiences I have had when the writing humor strikes me.

JACKSON B. COX

WHO DID IT? WHY?

For the second time in my life, that I now recall, I have been the recipient of an anonymous communication. The following, with the post mark thus, "Paris & Ennis, T. R. 3, Aug. 29, R. P. O.," addressed "Elder G. S. Wyatt, Quanah, Texas," written on a postal card: "This is in August & Texas. Some of your Special Friends, Field you are 2 anxious about the Elders. God meny think You a hankerin for a Deestrick. Sum think 'Tis pure intrust you have in Zion. Hard Sum Time too Tell. As a Bruther, let me advise to take hit Easy in Life's Travels. DEEVOTEDLY."

With my conception of what friendship is, it would be hard for me to believe that one even claiming such a relationship, much less to possess it, would give advice anonymously. It certainly would be entirely out of line for a devoted friend to do such a thing. The supreme thought that took possession of me when I read the communication closely was this, "Is it possible that the time has come in our Zion that a man cannot give expression to his honest convictions about any of the great things that concern the Church without his brethren rising up and condemning him as having an ulterior motive?" It is well known to those who know me best that all my life I have a perfect contempt for the man who would stoop so low as to frame his views in a public utterance, either from the pulpit or rostrum, as to vary from what he conscientiously believed, that he might court the public favor to his own promotion. As for myself I would have the most perfect scorn of myself if I should even for a moment contemplate such a thing, much less do it. Besides, I make it a rule in life to have as little to do as possible with the man that I find is so small that he is persistently and continuously impugning the actions and expressions of his fellow man. But why should I be surprised that men today impugn the motives of others when I remember if Jesus, the immaculate Son of God, ate with Publicans and sinners there were those who were ready to accuse him of being of that class, if he spoke of his coming kingdom there were those who were eager to say that he sought to dislodge Caesar; when I think of John Wesley, the founder of our great Methodism, who because of his intense heart throbs for poor fallen humanity was accused by Southey and others of being ambitious above any poet or conqueror, and who declared that "the love of power was the ruling passion of his mind;" when I think of Bishop Hoss, one among the purest and best among the preachers of Southern Methodism, who is openly and flagrantly charged with a desire to advance his own power and influence in the Church to which he belongs, because of his contentions for the rights of the Church in the Vanderbilt muddle. That men should impugn the motives of an ordinary man like myself is not to be marvelled at. There have always been little pigmies in the form of men, and I suppose there always will be, but I have never been able not to sympathize with Jesus, John Wesley, and such noble spirits as Bishop Hoss when the little midgets, round about, without the ability to meet the giants, try to discredit their unanswerable position, and to dislodge them from their stronghold, by turning their little pop guns of impugning the motives, a thing that catches the unthinking masses, but never men of thought and brains, upon the object of their attack. Such an assault, however weak, being no argument, cannot be answered only by a flat denial. It would make no difference however much this writer was "Hankerin" after a Deestrick," he would not purchase it at the price intimated in the above communication. I may not be all that I should, but there is one thing that "Deevotedly" may risk all of his interest in time and eternity on, and that is that "Elder G. S. Wyatt," will never sell out his political or religious principles to get a "Deestrick," or any other honor or preference from men, and I want to impress it, once for all, upon his, her, or its, for you can never tell from an anonymous communication whether you are having to deal with a masculine, feminine, or neuter gender mind, that anything that appears in print above my name, and that is the only way I write, it is just exactly what I believe as near as I am able to command language to express it, without regard to what effect it may have on me, favorably or unfavorably. Oh, God speed the day when the accuser of the brethren shall be cast down. I beg the pardon of the readers of the Advocate for appearing in such a role, and give as my only excuse that it was the only method I had of reaching the Anonymous, and letting him, her,

Campaign For \$100,000 For Polytechnic College Has Been Launched.

The Texas Methodist Educational Commission met in the city of Fort Worth, September 18 and 19, Bishop James Atkins, D. D., President of the Commission, presiding. Together with the Commission, the presiding elders of the Central Texas Conference met for counsel and advice. Among other important matters disposed of, was launching the campaign for \$100,000 for the Polytechnic College, which is to be succeeded after this year by the "Woman's College" for Texas Methodism. The full force of Commissioners of Education, with the exception of W. W. Watts, was placed in the field to complete the campaign by November 1. A resolution was unanimously adopted stating that the Woman's College should be maintained from the first as an "A Grade College."

The campaign for funds was opened at the Polytechnic Methodist Church Sunday morning, after a sermon by Bishop Atkins, and more than \$11,000 was subscribed. It is believed that \$15,000 will be subscribed at that point. Rev. L. S. Barton phoned from Stephenville Sunday afternoon that he had secured \$700 and expected to get \$1500 before he left that point. No report thus far from the other Commissioners. Fort Worth is wideawake and is rallying in a remarkable way to the proposed Woman's College. A great wave of enthusiasm is rolling over the city for the college.

The following is a list of apportionments agreed upon by the presiding elders, also the assignment of the Commissioners to prosecute the work in each district:

Table listing district names and amounts: FORT WORTH DISTRICT \$50,000; WAXAHACHIE DISTRICT 8,000; WEATHERFORD DISTRICT 4,000; CISCO DISTRICT 2,000; DUBLIN DISTRICT 3,000; WACO DISTRICT 8,000; CORSICANA DISTRICT 6,500; BROWNWOOD DISTRICT 2,500; HILLSBORO DISTRICT 6,500; GEORGETOWN DISTRICT 2,000; CLEBURNE DISTRICT 7,500; GATESVILLE DISTRICT 3,000.

or it, know the inexpressible contempt that I have for the impugner of the brethren. G. S. WYATT.

BROTHER DUNN'S STRICTURES.

I note that Bro. J. M. Dunn takes exception to my views on Freedom and Foreknowledge, but it seems to me that he has either misconstrued my meaning, or said more in his reply than he intended. I was not discussing the Origin of Man's Freedom, nor do I think Brother Lee was taking quite the view set forth by Brother Dunn. I did not intend, either, to discuss some imaginary fellow that I had constructed in my own mind, but the every-day fellow that sins, or refrains from sinning. My understanding of the bearing of the discussion was that it related to the action of a man who is already free, regardless of how he so became, and also the relation and nature of God's knowledge concerning this free action. But Brother Dunn insists that I am not in harmony with Divine revelation, yet fails to show me where and how. I think I have read some of the Bible's strongest statements, ancient Foreordination and Freedom, and I cannot see that I have contradicted them.

Now, I am as free as any one need be to confess that some of our actions are conditioned by outside forces, but will Brother Dunn or any one else hold a man responsible for these, and insist that they are free acts? If so, he and I have learned different ideas of what constitutes a free act. Did he note my point that the undetermined act of a free agent does not exist, and therefore cannot be known or foreknown by any agent, mortal or immortal, human or divine? How can that statement contradict the Bible? Point out the passage, please.

Again, our brother blandly tells us that a "free moral agent in the abstract" has not existed since the fall of man. Very well, if you mean to include absolutely every act of a man. But my proposition looks only to the untrammelled act of a free agent. Real freedom can refer to nothing else, and if you are willing to champion the thesis that no such act exists, I am just as ready to combat you till doom's day. Does our writer mean that no act of his or mine is free? If so, he confesses to belief in one of the chief tenets of Calvinism, and surrenders one of the most precious doctrines of Methodism, and I must part company with him. I have not read as much of

the "modern" psychology as some students, but there are some things that I know too well to let any man argue me out of my position. If men are not free, I see no reason for a Bible or a gospel, and did I not think they are free, I should abandon both. Would our brother, if, as I take it he is, he is a Methodist preacher, stand in the pulpit and call penitents, and tell them that they are not free in this matter, that they cannot choose their course of action? If the sinner cannot choose, you are correct in lining up with the Calvinists, but if he can choose, then my proposition stands, man is free, and God is not responsible for the sinner's damnation.

The illustration about sinner A and sinner B does not illustrate. If God knows A will refuse, the act of A surely is not free, and so of the action of B in accepting. Both are existing facts when they are known. I do not like the term "equation of justice" lugged in here. It sounds too much like the old "ledger account" illustration that I have heard from a Calvinist's pulpit. Now, of course, it is possible, as may be inferred as a charge in Brother Dunn's letter, that all these ideas of mine emanate from my own ignorance, of which I confess my share. But I stand ready to be enlightened, whenever some one will be kind enough to turn on the light, for I did not see much this time.

Emory, Va. I. L. JAMES.

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