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Appointing the Preachers to Their Fields

ANOTHER conference year is just about closing and in the course of a very few weeks the Bishop and his Cabinet will be engaged in stationing the preachers for the ensuing year. This is a grave responsibility and the discharge of it involves the best judgment of those upon whom this duty devolves. It is no easy matter to understand the varieties of fields to be served and the fitness of the men to be sent to them. We have a variety of charges and not every man is suited to every charge, neither is every charge suited to every man. There is a fitness in all things and especially in the assignment of the right man to the right place. A mistake in such matters works a hardship on both the charge and the preacher.

As a matter of fact the Bishop, outside of a very few charges and a very few men, has to depend largely upon the information furnished him by the members of his Cabinet; for it is impossible for him to know the aptitudes and peculiarities of a thousand men, and the special and local needs of as many appointments. So that after all, the rank and file of the preachers receive their appointments at the suggestion of the presiding elders. The Bishop approves the appointments and becomes officially responsible for them, but from the very necessities of the case, the presiding elders nominate and then take a prominent hand in the final adjustment of the men. This puts large responsibilities on the heads and hearts of the presiding elders. They ought to be our best, truest, wisest and most impartial men. They ought to be free of likes and dislikes, and to them, all men to be assigned ought to appear worthy and commendable when the conference passes favorably upon them. No special favoritism ought to enter into the disposition of any man to any charge, neither ought repugnance to weigh anything in the esteem of the presiding elder when he comes to deal with some brother of whom he is not especially fond.

As a rule our presiding elders would be incapable of doing any brother a conscious injustice; but now and then without intending it a brother is made to suffer somewhat on account of not having made himself agreeable to his presiding elder. He is turned over to the Cabinet without any one in particular to take any special interest in him. When once up and in the air, figuratively speaking, he sometimes drops where his wife and children have to suffer unnecessary hardship. Right at this point a presiding elder, however good and true he may be, needs to watch carefully lest unwittingly he permits a brother to fall into a hard lot. No presiding elder ought to permit any efficient man to move from his district without following him in the Cabinet until he is properly provided for. The brother may not have been in

all things as capable as the presiding elder desired, but in some other equally as good a charge he may be qualified for excellent service.

Sometimes a certain class of brethren, from year to year, drop into a given grade of appointments and no change is made in their cases. They become fixed in a groove and they remain right there without change or variability. And they have become so accustomed to such appointments that they have submitted to the inevitable and they seem to expect no change. How would it do to occasionally lift these brethren out of this fixed groove, advance them a trifle and put new responsibilities on them? The experiment is worth the effort to say the least of it. Men never rise higher than their standard of obligation and the reason some men make but little progress is that they are never advanced to higher and heavier grades of work. Many a man serves out his preacher life in a given grade of appointment, without making much improvement in his methods and studies, simply because he seems to have settled down to the fate that there is nothing else before him. If he were thrust out of such fixed groove with larger duties placed before him it would stimulate him to new life and a renewed effort, and some one of that class might rise to eminence in work and usefulness. As it is they plod along preaching the same old sermons, adding but little to their stock of efficient knowledge. Look over our conference rolls and see if there is not something in this suggestion.

Again, at our annual sessions, we have fallen into the habit of moving preachers and as each conference approaches, many changes are naturally expected. Doubtless there are good reasons for most, if not all, these annual changes; but it is our candid judgment, after much observation, that many of these changes could be avoided. If some man has not done well on his charge and his officials want him moved; or if said man has not received all that he claims as his dues on said charge and asks to be moved, the Bishop and the presiding elder ought to hesitate a long time before granting his or their wish. The moment that he is taken up, may be before he gets settled in any other place, ten or fifteen other men have had to be disturbed in order to accommodate him or his officials. No such change ought to be made on a simple pretext. Unless there is something radically wrong he ought to be sent back to that charge and the officials be required to understand that their simple ipse dixit is not a sufficient reason for the removal; or if he demands it, he ought to be taught that if the charge is not all that he wants it to be, it is his duty to make it meet his standard of excellency. This line of conduct would save scores of expensive and inconvenient

changes in our several conferences each year.

In looking over the appointments in the several conferences last year we cannot resist the belief that there were entirely too many changes. And the worst feature of these changes is found in the fact that many of them were in the case of one-year men, and of two-year men. Any sort of preacher ought to be able to stay from three to four years on a given charge, and any sort of a charge ought to be able to keep and support one man for the same length of time. If the charge and the preacher sent to it were given to understand that, unless the reasons are extraordinary, no change is to be made under three or four years, it would be better for the preacher and for the charge. In that event the preacher would settle down to business and not spend the last three months of his year worrying about where he is to be sent when he goes to conference. His children would have the advantage of uninterrupted work in school and this would not be a bad arrangement. It is of no benefit to the charge or to the preacher to make a repu-

tation of wanting a change every time the conference meets.

We appreciate the fact that our Bishops and presiding elders are wise and good men, and that they make special effort to do their duty unbiased and in an impartial manner, and that under no circumstances would they knowingly perpetrate a useless hardship on any man or on any charge; nevertheless, we are finding entirely too much restlessness at our annual gatherings over the appointments and the changes anticipated. We need something of a more settled policy in such matters under our four-year limitation. Both the preacher and the appointment can be improved by a wholesome change at this point, and the Bishops and their Cabinets need to give to this phase of their work their closest thought and most earnest prayer. We mix with the preachers and with the laity all the year round and out of our observation and impressions we are writing these lines. Some slight reformation along these lines will check, in some measure, the tendency in certain conditions of things that bode no good for our itinerancy.

The Question: Can Preachers Backslide?

OF late, we have seen this question asked and answered in a number of our exchanges, and we have come to the conclusion that it is a legitimate question, whether we agree or not with the various answers given to it. To backslide is to slip back now and then in our efforts to make progress. It is used to express any retrograde step or lukewarm condition in our religious lives. In this sense, is it possible for preachers to retrograde or grow lukewarm in their religious lives? A preacher, though called of God to his sacred vocation, is only a man and he labors under the limitations common to the average man with whom he associates. He is not an immune against the temptations and depressions of life. Paul, one of the greatest preachers in the history of the Church, said: "I keep under my body and bring it into subjection lest after I have preached to others I myself become a castaway." And Christ, who is greater than Paul, said to his disciples: "Watch, lest ye enter into temptation."

If we read these passages correctly and understand them, then we are forced to the conclusion that even preachers can backslide. And in proof of this possible condition, we have actually seen preachers who were in a backslidden state. We have even seen a few who were open and self-acknowledged apostates. We go further and say that there have been times in our own personal experience when we were not just as tense in our religious experience as is self-assuring and profitable to us. And, doubtless, in this statement we but voice the sentiment of nine-

tenths of all the ministers in the Church. The very fact that we are preachers carries with it the suggestion that we are constantly in danger of falling into a perfunctory manner of life. We spend much of our time in our studies preparing for the appointments the following Sunday, we then go out and visit members of our flocks, prepare lectures for the prayer service, preach once or twice each Lord's day, bury the dead, marry the young people, minister to the sick; and we are evermore following out this routine. It becomes a sort of habit and the tendency is to fall into a treadmill round and carry out our daily program automatically.

Thus it is that we unconsciously fall into a sort of machine performance and sometimes lose sight of the great spirit of our mission. When this becomes the case we do not have much heart in the work we are doing, do not feel the burden of soul-saving, grow inefficient in revival effort, and drift into a cold and intellectual style of preaching. What is the trouble with us when this is the status of our ministry? Well, we have simply backslidden without knowing it; our ardor has fallen perceptibly and our spiritual temperature is much below normal. Ministers do not necessarily come to this, but the tendency is a temptation in this direction. We have to watch to avoid it.

Then, again, we are in danger of seeing the humorous side of life sometimes to the neglect of the serious and pathetic. It is quite common when we get together on social and conference occasions, having been wrought up for some time before to a high tension, to relate jokes and inci-

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An Exposition of Romans Six

By REV. JOHN ADAMS, D. D.

To say that through baptism into Christ's death we were buried with him in water is to affirm a monstrous absurdity; for it implies that burial with Christ in water is the goal, the end, the purpose, of the baptism; whereas, the purpose of the baptism is to put us into Christ Jesus and into his death and into death to sin; Christ's death was a death to sin; "For the death that he died, he died unto sin once" (verse 10). Therefore when we were baptized into his death we were thereby baptized into death to sin. From this death there is no resurrection. Again, we were baptized into Christ's death, and therefore we were buried with him through baptism into death. From this burial with Christ into death there is no resurrection. Again: God made us alive and raised us together with Christ from our death through our trespasses (Eph. 2:5, 6; Col. 2:13; Col. 3:1). Consequently the last clause of Rom. 6:4 means, so we also having been raised from our death through our trespasses might walk in newness of life; or, so we also having been made alive from our death in sin might walk, etc. As Jesus was made alive from his death through the glory of the Father so God made us alive from our death, that we might walk in newness of life.

2. Our death, burial and resurrection, are described in Rom. 6:3, 4, and in Col. 2:12, 20, and in Col. 3:1-3. In the first and second of these passages baptism is mentioned and in the third it is clearly implied. If we place the first and third side by side we shall see what the words "buried with him" mean. Thus: "all we who were baptized into Christ Jesus were baptized into his death. We were buried therefore with him through baptism into death that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." Rom. 6:3, 4.

"If then ye were raised together with Christ, seek the things that are above * * * For ye died, and your life is hid with Christ in God." Col. 3:1-3.

Looking at these passages we see that in Rom. 6 our death stands first, then our burial, and then our resurrection, but in Col. 3 our resurrection comes first, then our death, then our burial. "Our life (not our body) is hid with Christ in God," buried forever with Christ in God. From this burial there is no resurrection. In Col. 2 our burial comes first, then our resurrection, and then our death (verses 12, 20). From all this it is evident that it was a matter of indifference in the mind of the apostle which of these terms occupied the first or second or third place; and the reason of this is that they all refer to the same work of grace in our hearts, making us dead to sin and alive to God; and that this is true is evident from the fact that in Eph. 2:5, 6 our resurrection from our death in our sins stands alone and describes the same work of grace that is described by the three terms in question. John says, "We know that we have passed out of death into life because we love the brethren." To pass out of death into life is to be made alive with Christ, and it is God who makes us alive together with him, through baptism into his death. He died unto sin (to hamartia) once for all, and we died unto sin (to hamartia) once; and thus we became united with him in the likeness of his death; we shall be also in the likeness of his resurrection (verse 5). Do not these words imply that we have not yet been united with Christ in the likeness of his resurrection, although we have been baptized? But we have been united with him in the likeness of his death. He died on the cross by crucifixion and our old man was crucified with him. The mode of Christ's death and the mode of his burial were not alike in any respect whatever. He was lifted up on the cross and he died on the cross, and his body was taken down from the cross and buried. The words "united with him in the likeness of his death" are very remarkable words, for the power of Christ's blood is in his death. You say: "It is the blood of Christ that cleanses us from all sin. But the blood of Christ is in the death of Christ, and we are baptized into his death and thus come to the full power of his blood." In other words, "knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin." This also brings us to the full power of Christ's blood. It is certainly true that our baptism described in Rom. 6:3, 4 and our crucifixion described in verses 6, 7 of the same

chapter refer to the same work of grace in our hearts. The crucifixion of our old man made us dead to sin, and thus justified or freed us from sin. The baptism into Christ's death did precisely the same thing; it made us dead to sin and thus freed us from sin. We know that the crucifixion with Christ was spiritual (our bodies were not literally crucified) and therefore the baptism into Christ and into his death was spiritual. The crucifixion that saved the Colossians was spiritual, for it was made without hands, and therefore the baptism that saved them was spiritual. If a particular form of water baptism is an essential element in this work of grace, it follows that the form of crucifixion and the form of circumcision are essential elements also. Thus we see that a particular form of water baptism is not a necessary element in the work of grace, described in Rom. 6, Col. 2 and Col. 3. Our baptism into Christ's death, the crucifixion of our old man and the circumcision of our hearts, were all spiritual, and they all describe the same experience of grace. Now, in the light of Rom. 6, Col. 3 and Eph. 2, let us read the passage in Col. 2:12 with its context: "In whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with him in baptism into death, wherein ye were also raised with him from your death through your trespasses, through faith in the working of God, who raised him from the dead. And you, being dead through your trespasses and the uncircumcision of your flesh, you, I say, did he make alive together with him, having forgiven us all our trespasses." The only circumcision which is not made with hands is "that of the heart, in the spirit not in the letter; whose praise is not of men, but of God." It is called "the circumcision of Christ," because he administers it. If they were circumcised in or through water baptism, it follows that their circumcision was not done without hands; but it was done without hands and therefore it was not done in or through water baptism. They were saved by grace through faith, and the work of grace which saved them was done without hands. They were circumcised in or through the baptism which Christ administers; for it is "he that baptizes with the Holy Spirit." The seven points of the New Testament which are given in Eph. 4:4-6 are one God and Father of all, one Lord, one Spirit, one body (of Christ) one baptism (into the body of Christ), one faith, one hope. Love, which is greater than faith or hope, is another point of the New Testament. "Hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us." This put us into the body of Christ, and therefore the word "Spirit" in 1 Cor. 12:13 means the Holy Spirit. "By one Spirit have we all been baptized into one body" (version of 1911).

Again: Peter says in his first epistle 3:20, 21 that eight souls were saved in the ark by water. The like figure whereunto baptism doth now save us or as it is in the R. V., "which also after a true likeness doth now save you, even baptism." Read the passage in any version, or in the original Greek, and you will see that it describes the rite of baptism as an antitype of which the saving of Noah and his family in the ark through water is a type. Now, inasmuch as there is no immersion in water in the type, there is none in the antitype, baptism. The eight persons who were saved in the ark through water were saved from immersion in the water. Of this, baptism is an antitype "a like figure," "a true likeness." This is a clear case of Christian baptism without immersion in water and therefore immersion is not essential to baptism. Another thing taught in this remarkable passage is that the significance and value and validity of baptism are in the element used, water and not the mode of using it—"saved through water" but not through immersion in water. The passage teaches also that baptism is "not the putting away of the filth of the flesh." If it were that, the whole body would have to be washed from filth; and that would be impracticable. The body is symbolically washed or cleansed in baptism and the sprinklings of the ceremonial law cleansed the whole body. Pure spring water was sprinkled upon the tribe of Levi to cleanse them. The ashes of a heifer sprinkling the unclean sacrificed to the purifying of the flesh or body. It was a symbolic "purification for sin" and pointed to the shedding of the blood of Christ for the remission

of sins, and it is called a baptism in the Greek text of Sirach 31:25, which was written about 150 years before Christ. Our passage teaches also that baptism is "the answer" or declaration, or confession, "of a good conscience toward God," a conscience cleansed by the blood of Christ from dead works to serve the living God, a heart sprinkled from an evil conscience, beautifully symbolized by the sprinkling of clean water upon the body in the name of the Father and of the Son and of the Holy Spirit.

Again: If our Savior's words, "with the baptism that I am baptized withal shall ye be baptized," refers to the baptism of martyrdom it follows that

our Lord himself used the word baptizo where it does not denote a particular form of action either literally or metaphorically or in any other way for the martyrs were put to death in many different ways. The first Christian martyr was stoned; Peter was crucified with his head downward; others were torn to pieces by wild beasts; others were burned at the stake, etc.

There is "one baptism" in the sense that for the Jews there was one circumcision, "that of the heart, in the spirit," of which the outward circumcision, which was applied to infants as well as to adults, was the sign or symbol.

Tyler, Texas.

Romans Six

By REV. WALTER DOUGLASS

Theologians have followed two theories in an exegesis of the sixth chapter of Romans. One believes it means an immersion in water, the other, that it is regeneration through the blood of Jesus Christ. These differences are too vast and too vital to be lightly overlooked. Methodism teaches that Romans Six describes the condition of a regenerated soul, rather than the immersion of a candidate in water.

In the first place, baptism does not represent the death, burial, and resurrection of Jesus, for the following reasons:

1. The Bible does not say so, and it is our only guide.

2. The Lord's Supper represents the death of Jesus, and two emblems would not be given as typical of the same thing. If we undertake to make the eucharist a type of His death, and baptism of His burial, why have the one performed only once and the other many times? Such a theory will never harmonize.

3. There is no similarity between the crucifixion, death, burial and resurrection of Jesus Christ and the plunging of some one in a lake of water.

In the next place, the word "bury" is to be figuratively interpreted.

Rom. 6:4 says we are buried.

Rom. 6:5 says we are planted.

Rom. 6:6 says we are crucified.

Rom. 6:7 says we are dead.

All men say that "planted," "crucified," and "dead" are to be figuratively interpreted. Some tell us that "buried" must be literally understood. It is all in the same paragraph. Am I to be figuratively planted, figuratively crucified, figuratively dead, and literally buried? Such an interpretation of language is a violation of every law of grammar, rhetoric and common sense. If it is a literal burial, it is a literal crucifixion and a literal death. Again, Rom. 6 is not discussing water baptism:

1. Because it does not say so; and

the Scripture is our only guide.

2. It reads "Baptized into Jesus Christ." This expression is never used with reference to water baptism.

Water baptism is always "In the name of Jesus or the name of the Father, Son and Holy Ghost," while spiritual baptism is "Into Christ," etc. See Gal. 3:27; 1 Cor. 12:13; Acts 19:5; 1 Cor. 1:13.

3. Water is not mentioned in the entire discussion.

Again, candidates for baptism are never buried in water, they are immersed. Bury carries with it the idea of a permanent covering of the object buried; i. e., we bury and in the ground; we bury our treasures in the earth. But we immerse candidates for baptism. Jesus was not immersed in the grave, neither do we immerse our beloved dead. There is a wide difference between "bury" and "immersed." The Bible does not tell us we are immersed with Christ, because he was not immersed.

Jesus was consecrated to his office of High Priestly Redeemer by his passion and death. He Himself calls it a baptism (Luke 12:50). We are likewise consecrated by dying unto sin and being buried in Jesus Christ. Not immersed into Christ, nor immersed into water, nor immersed into anything; but buried in Christ. "Therefore we are buried with him by baptism into death."

All Christians are dead—dead to sin. 1 Pet. 2:24; Col. 2:20; Col. 3:3. All Christians are crucified. Gal. 2:20; Rom. 6:6; Gal. 5:24.

All Christians are in Christ—buried in Christ. Acts 17:28; 2 Cor. 5:17; Rom. 6:4.

Now, in conclusion: if any one desires to be immersed in water, let it so be done. But it does sound sacrilegious to so pervert the plain word of God as to call the baptistry a "liquid grave," or "the immersion in water" a "burial with and in Jesus Christ." If we cannot be consistent, let us at least be devout.

Forney, Texas.

Rome--America's Peril

By REV. CHAS. L. BROOKS

(Text: Revelation 17:12-14.)

In my former lecture I showed you by evidence entirely Catholic that the Rome of today is the unchanged and unchangeable engine of death of yesterday and the "harlot" of Revelation.

It is but simple justice to say that the responsibility for this rests not upon the body of the laity of the Church, but upon the hierarchy, the priesthood, the system. For the policy of the hierarchy has ever been to "suppress the laity," to keep them in ignorance of the true condition of things, to deny them everything but Catholic information, to bewilder their minds with a mysterious ritualism and to overwhelm them with the gaudy displays of numerical and material success.

Taught from their infancy to believe that the Church is "holy," that the pope cannot err in his interpretations of divine truth, and that for the safety of their souls they must hold no private opinion but submit without question to the authority of the Church, to me the wonder is, not that they endure with extreme patience to have the Church prescribe what they shall eat, what they shall drink, what they shall read, what services they shall attend, how they shall vote, whom they shall marry and how they shall bring up their children, but that any of them ever break away from that bondage and become freemen at all.

And just here is found the peril of Romanism to America. The pope, that simple old imbecile of the Tiber, and "prisoner of the Vatican," the mythical successor to Peter and rival of God, is enthroned in the hearts of his slaves as the one man on earth entitled to universal homage above every power, political or ecclesiastical. His will is universal law. So long as that is true no devoted Catholic can be a loyal American citizen, and it is folly to argue that he can. The thing

is simply impossible. The American State is founded upon the principle that an establishment of religion is incompatible with the safety of the citizen and that every soul must be left to worship God in his own way. Whenever the Roman Catholic party, which denies that policy and proclaims the right of the pope to "lord it over God's heritage," proceeds to the point that it threatens to subvert the American policy and substitute therefor the policy of the Vatican, just then that party, that Church, has become a peril to every citizen, Catholic or Protestant, under the Stars and Stripes. It is my task, imposed by the demands of my theme, to show this condition actually exists.

Since the fall of the Catholic party in Italy, Spain, France, and Portugal, there seems to have crept into the papal heart an intense desire to "make America Catholic," not only that the Church may fatten upon the endless American material resources, but also that she may use the immense American prestige and power to club her rebellious children back into subjection. This she is seeking to accomplish in four special ways:

1. By massing here her ignorant subjects from the European states.

2. By alliance with the money power, to the intimidation and confusion of Protestantism.

3. By the destruction of the American public school system.

4. By control of the political power. Immigration is pouring into our borders at the rate of more than a million a year. From the decadent nations of Europe criminals, moral perverts, degenerates of every kind and character, illiterates, schooled in centuries of Catholic superstition and accustomed to the crack of the Catholic whip, are unloaded upon us, the expurgation of the sores of Europe and the infection of America. The effect

of this inflowing population upon our political stomach is not unlike that of a lot of green apples on the stomach of a boy. We simply can't digest them. The result is a political stomach-ache.

The last Congress evidently saw this, and framed and passed an immigration bill regulating the income of population, but Mr. Taft, as a last service to the Catholic Church which dominated his administration, promptly vetoed it. To prevent a re-passage of the bill over the President's veto, the pope, prelates and priests of Rome bestirred themselves. Washington was overwhelmed by Catholic influence, and an American Congress in abject cowardice, submitted to the adoption of the Vatican policy. And still they come, streaming in through all the ports of entry, a mass of ignorant humanity, gathered out of the gutters of Europe by the agents and priests of Rome and distributed through our borders by conscienceless co-operating steamship lines and real estate companies, a peril to America.

What Mr. Wilson's administration will do, whether it will take up and press to final passage the vetoed bill of the Taft administration, and thus save us from these "undesirable citizens," remains to be seen. So far, I have unbounded confidence in Mr. Wilson. No man ever went into the Presidency under more trying circumstances. It is a time of universal unrest. The Japanese question in California, the border question in Texas, the Mexican situation, the opening of the Panama Canal and the adjustment of tolls with England, the tariff and currency reforms, the woman's suffrage movement, and the "feeding of the five thousand" hungry aspirants for office—all these, questions of vast moment, have crowded in upon him. So far, he has acted with unprecedented wisdom. True, the Catholics, foreseeing the fall of Taft and despising Roosevelt because he defied the pope on his visit to Italy, flocked to his standard and gave him a large Catholic vote; true, he has a Catholic secretary; but all this comes in the fortunes of political war and puts a man in a trying position. To worry and fret, to be out of patience with him, to display a lack of sympathy for him until he has had "a fair field" is extreme folly.

But to a determination of this question he must ultimately come. As I recently wrote to a distinguished Senator, so I say here, "Roman Catholicism has become a political peril in this country and will be made an issue henceforth. And just as surely as the Republican party is grounded on the rock of the tariff, just so surely will the Democratic party ground on the rock of political Rome, unless there is a change from the present course."

We are Americans first. Democrats and Republicans afterwards. Followers of Jefferson, who believe in "equal rights to all and special privileges to none;" followers of Lincoln, who believe that "America can not exist half slave and half free"—all will unite at last to bury beneath an avalanche of ballots that man or that party who suffers the flag of the Vatican to float above the Stars and Stripes.

The Catholics and the Money Power.

While I was a resident in the West I received a communication inviting me to prepare for publication an article on the "Situation in New Mexico," and accepted the assignment. One paragraph of that article, which was blue-penciled, I repeat here.

"It now appears that we are soon to have statehood for the two remaining territories of the Southwest a thing so long coveted by the people and promised by political parties. For New Mexico that means either Mexican, and therefore Catholic, domination, or corporation rule, or probably a combination of both. For whatever else may be said of the Catholic Church, it can never be charged that it loses its vision of the dollar, no matter what means it must employ to get it, nor can it be said that corporations will hesitate to align themselves with any sect or party that will strengthen their hands to plunder. Such a combination means an indefinite perpetuation of corporation influence and a continued use of public money for the institutions and enterprises of the Catholic Church."

That paragraph, written in the zeal of my young manhood and censored by men who thought they knew more than I did, has been justified by succeeding events. The fundamental law of New Mexico has a provision in it for the appropriation of public funds to Catholic institutions! Now the Ministers' Alliance of Albuquerque at least one of whom regarded me as a fanatic, is protesting against the appropriations, a clear case of locking the stable after the horse is gone. So far as I could I carried to Congress the fight against the adoption of that piece of infamy. But having hardly money enough to buy postage for my letters of protest to Senators and Congressmen, I availed nothing. That

document containing that provision was passed by an American Congress sworn to uphold a national constitution, which provides that there shall be no establishment of religion!

The more I study that paragraph the more I see the truth of it. The dollar is the god of the Roman Catholic system, as it is the god of corporations. For the dollar she grants the poor man an indulgence to sin and for the dollar she absolves him of his sins. For the dollar she unites him to his wife and denies him the sacraments if he fails to obey. And because the peons of Old Mexico can not pay the marriage fee, multitudes of them are living together as man and wife without the sanction of the marriage vows. For the dollar she baptizes him into the Church. For the dollar she preys upon him while he is a member, making to him no accounting for the use of his money. For the dollar she buries him when dead. For the dollar she releases him from purgatory and sends him on to heaven. The sign of the dollar is over it all.

The strength of the saloon is Romanism and the strength of Romanism is the saloon. What other religious organization on earth is sunk so low as to receive into its fellowship the brewers, distillers and dispensers of the national poison?

During the last Texas State-wide prohibition campaign Father Murphy, then of Wylie, now of Dalhart, Texas, arranged to make some addresses in the interest of the defenseless women and children of the State. But Bishop Lynch "sent him back and ordered him to attend to his own business." Who, of all that call themselves ministers of God, but a Roman Catholic Bishop, would do a thing like that? And what other explanation is there for it but that the saloon is a fruitful source of revenue to the Church?

The "white slave" traffic is the outgrowth of Roman Catholic domination of the police forces of our large cities. Taught to believe that by payment of a fee to the priest they can secure absolution, these blue-coated sons of Ireland have not hesitated to take "hush money" and close their eyes to the brothel, the gambling hell and the open violations of law by the saloons. Whiskey, gambling and prostitution go hand in hand. And thus the infamy has grown to the proportions of the "white slave" traffic and a national scandal.

But there is another way in which the influence of the Catholic Church has been still more insidious, and that is the loose way in which her communicants are allowed to live. This has had a disintegrating effect upon Protestantism. The Protestant phase of religion is built upon the doctrine, "The just shall live by faith." All Protestants who actually believe that purify and keep themselves "unspotted from the world." Worldly amusements, such as dancing, card-playing, wine-drinking, theater-going and Sabbath-breaking, can find no place in the life of a purely Protestant man or woman. But all these things seem to have a ready place in the life of a Catholic, and there is at least no manifest restraint from the Church. Many Protestants living side by side with them have been attracted by their "easy religion" and gone over to them to become two-fold more the children of hell. The Protestant Churches took "stage fright" at the exodus and loosened up. And just in proportion as they have done that, in that proportion have they lost their grip on the world. Now the priesthood in hollow mockery is crying from one end of the country to the other, "Protestantism has failed," as though it were a thing more to be desired by them to see the millions perish in sin and sink down to hell, than to drop their crazy ecclesiasticism and join hands with the Protestants in a united effort to redeem them from sin. But Protestantism is not dead. I warn Rome that the spirit of that pure monk, whom they style "the immortal Luther," still lives. These Protestant ministers of ours were not fished out of the gutters of Europe, and have never bowed in abject slavery and kissed the feet of any human master. Let them have a care how they try to forge the chains of slavery on us. We are free men, who think for ourselves in matters of faith and conscience, and when the final test comes every true American citizen will be at our backs.

The Public School.

Opposing the godless public school and lauding the "parochial school" seems to be a large part of the business of the Catholic press of today. Before I enter upon a discussion of the merits of the question proper, let me call your attention to the fact that it is no test of the national system and no test of the Catholic system to point to those schools of either side where the two exist in rivalry. It is natural to suppose that in competition each would be a spur to the other. If a real test be desired, let us contrast the schools where one

system is dominant with the schools where the other system is dominant. If recourse be had to that method, it will appear how painfully silly the claims of Catholic superiority are. The United States has always been dominantly Protestant and is the home of the public school. Mexico, settled by Catholic Spain before Protestant England settled the United States, has always been dominantly Catholic and there the parochial system, if any at all, has had full swing. What about conditions in Mexico as compared with conditions in the United States? If the Catholic Church is such a dispenser of light as the Catholic press claims, why has she not dispensed some of it in Mexico where nearly eighty per cent of the population is densely ignorant? The answer is plain: Catholicism can only flourish in ignorance and superstition. The nations of Europe have found this out, and that is why the Church has been driven from the seat of power. Poor Italy, the home of art and the beginning of modern learning, she who taught others to read, today can not read. Why? The parochial school for years dominated the minds of her children! Let the Catholic Church become dominant in the United States and the United States will sink to the pit out of which Europe is rising.

Yes, Protestantism is "rent and torn by denominations" and the Catholic press is full of glee over the Protestant failure, but I call your attention to the fact that Protestant United States and England are the beacon lights of the world from every standpoint of enlightenment, progress, humanitarianism and religion.

In the light of these facts it is not difficult to interpret the spirit of the Catholic press. Note the following:

(a) "The State schools are the curse of filial piety and obedience and the breeding places of anarchism and rebellion."—Archbishop Quigley in The New World.

(b) "The American School system is a social cancer presaging the death of national morality, and the sooner destroyed the better. It will be a glorious day for the Catholics in this country when under blows of justice and morality, our school system shall be shivered to pieces."—The Catholic Telegram.

(c) "As this is the time of year at which graduating exercises are held in Catholic schools and Catholic colleges, it will not be out of place to sound a note of warning against the singing of 'America' by the pupils of these educational institutions. The doggerel lines so dear to the hearts of all Anglomaniacs should never be heard within the walls of a Catholic school or a Catholic college."—Freeman's Journal, issue June 28, 1913.

(d) In many States the Catholic Church has forced a revision of histories adopted for the public schools, so as to remove the fatal footprints she has made in the sands of time, and thereby even force the Protestant children to grow up in ignorance of the diabolism of St. Bartholemew's and the Inquisition.

(e) What Catholics can not control from without, they seek to control from within. They quietly get on school boards and work at the job from that standpoint. Everywhere, though foes to the system, they seek to find entrance as teachers in our public schools. And I have never lived in a community yet, where there were many Catholics, that they failed to raise a row and bring about division in the public school.

On this account the school board of Charlotte, North Carolina, on June 17, 1913, decided by a vote of 10 to 5 to bar two lady teachers who were Catholics and not allow Catholics to teach in the schools. Commenting on this action, Priest D. S. Phelan, editor of the Western Watchman, in the issue of June 26, 1913, says:

"North Carolina and Tennessee are the two most benighted and at the same time the two most Protestant States in the Union. The men have neither religion nor morality. We were astounded a short time ago to learn from a prominent lady of North Carolina, who is a convert of some years, that the men of that State are notorious libertines. She told us that the wealthier class of male whites did little but drink whiskey on the sly and multiply mulattoes. God help girls who depend for livelihood on these immoral wretches."

To Make America Catholic.

That there is a determined purpose on the part of Rome "to make America Catholic" breathes in every line of the Catholic press. I have already spoken of the matter of immigration and charged the final defeat of the immigration bill to the Catholic Church and the cowardice of Congress. The Western Catholic assumes the responsibility for the Church, saying: "We are delighted that the House acted on our suggestion and sustained President Taft's veto of the illiteracy test immigration bill. * * We con-

gratulate the members of the House who had the manhood to stand by President Taft and his veto. They thus administered a well-deserved rebuke to the well-fed, self-satisfied individuals who in their sublime (?) egoism held that because they can read and write, therefore such an accomplishment is necessary for American citizenship! From the educated criminal, good Lord, deliver us!"

What can they want with them here? To enlighten them? Catholicism has had the ascendancy for centuries in Europe and these people have been under the parochial school; why are they not able to read and write? No, that is not the purpose of their coming here; the purpose is to make America dominantly Catholic.

A. P. Doyle, Secretary-Treasurer Catholic Missionary Union, in a letter sent out from Washington Feb. 2, 1912, says:

"How near at hand do you think the time when America will be dominantly Catholic? Things move on with rapid strides these days, and the recent creation of three American Cardinals has brought the Church once more to the forefront. The dominant note in the address of the Holy Father as well as in the replies of the Cardinals is the hope of wonderful progress among English speaking peoples. They have all spoken of the 'era of convert making.' All this indicates a marvelous advance along the lines whereon the missionaries of the Apostolic Mission House have been working these twenty years.

"If all the priests and laity would turn their faces to this one goal, what a tremendous impetus the movement would get! One of our great leaders recently said—and there is a burning truth in it—we must labor to gain the confidence, love and respect of the American people. This once gained, the Catholic Church in her way to claim the American heart, may carry a thousand dogmas on her back."

That letter evidently intended for the "faithful" shows that Rome has the question of making America dominantly Catholic on her mind, and justifies the suspicions of the Protestants in that regard.

But does the Church presume to control the votes of her members? Any man who has lived among them and watched the tactics of the priest knows that the Church controls them absolutely.

Apostolic Delegate Bonzano, in a letter to Thomas J. Carey, of Palestine, Texas, under date Washington, June 16, 1913, says:

"* * * you should submit to the decisions of the Church even at the cost of sacrificing political principles."

Pius X, on November 9, 1913, said: "It is our duty to direct all men without exception according to the rules and standards of morality, in private life, and in public life, in the social order, and in the political order, and thus to direct not only the governed, but the rulers as well."

What Rome Would Do.

What would Rome do in case America were dominantly Catholic?

1. She would end our religious liberties.

The Morning Star, official organ of the Archdiocese of New Orleans, issue May 31, 1913, says:

"We Catholics start out with the principle that Catholicism is the only religious truth, and that man is naturally Christian and is bound so to be in order to save his soul, and on these grounds and for those purposes we demand liberty whenever and wherever it is denied us; but we object with all our might that it should be a necessary consequence or correlated obligation to grant the same liberty to those who oppose us * * * Let not that decree of Constantine be invoked as an example of that toleration which grants liberty to error, for, whatever is permitted to error is a violation of the rights of true religion."

2. Under the claim that we are "illegitimates" and "heretics" she would take our Churches. America (Catholic), issue June 21, 1913, referring to the elaborate Protestant Churches, says:

"We should rejoice at this, for such edifices will require but few alterations to convert them some day into excellent Catholic Churches."

3. She would use physical force to crush the Protestants just as she has always done.

Priest D. S. Phelan, in answer to the questions, "Do you say and maintain that the pope has the right to use physical force? If so, in what cases, to what extent, and upon what grounds?" says:

"The pope, as the Church's chief executive, has the right to use physical force. Who shall deny it to him? He has been given a mission by God and whatsoever measure lawfully conduces to the success of that mission he can employ. Physical punishment is a lawful means of promoting justice and morality. The State uses

them. The Church can if she chooses."

4. She would subvert the American policy and substitute therefor the policy of the Vatican.

Priest D. S. Phelan, in a sermon at St. Louis, June 30, which was subsequently published in the Western Watchman, said:

"Tell us in the conflict between the Church and the civil government we take the side of the Church; of course we do. Why, if the government of the United States were at war with the Church, we would say, tomorrow, To Hell with the Government of the United States."

5. They would use the power of State to enforce failing Catholic authority in other nations of the world.

The Twelfth National Convention of Catholic Societies, which met at Milwaukee August 10-13, 1913, adopted the following resolution:

"Whereas the incredible outrages perpetrated in the Republic of Portugal, the complete destruction of religious liberty, the wanton confiscation of property, the cruel imprisonment of hundreds of innocent victims, the infliction of untold insults and physical suffering for purely religious reasons, the persecution, robbery and banishment of men and women whose lives are wholly consecrated to the service of God and of their neighbor, the conspiracy against all religion, and the proscription of toleration even in its most evident and essential forms call for serious and concerted action on the part not only of Catholics, but of all American citizens.

"Therefore we urge upon the President and Congress of the United States the need of a strong and effective protest in the name of the fifteen million Catholics of the United States, in the name of every fairminded citizen of our Republic, in the name of civilization, in the name of liberty, in the name of that common humanity which has been outraged in the most elementary principles of justice. We sincerely hope that citizens and communities will be reinstated in their rights and possessions and that the reign of anarchy will be brought to a speedy end.

"And in order to lend effect to this protest, we call upon all the societies and organizations affiliated with the Federation to send this resolution to the President of the United States and to their Senators and Representatives in Congress."

What business has the United States meddling with the reinstatement of citizens and communities in Portugal "in their rights and possessions?"

There is nothing the matter over there but that Portugal has found out that Rome is the enemy of progress and civilization and is compelling her to loosen the death grip she had on her citizens. This is a straw which indicates the way the wind would blow if the Catholic Church had the dominance in this country. For this purpose the pope wants America. For this purpose an effort is being made to win the English-speaking people. In this way they would equip another "Armada" and send it out to enforce the pope's decree on every sea and in every land, and thus "restore all things in Christ."

This is a brilliant program, and no wonder the Catholic heart "leaps with Crusader enthusiasm." But the word of God is against the success of it. For that host "of devils" working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty; she who is full of "the blood of the prophets, and of saints, and of all that were slain upon the earth"—the apostate Church—shall be made to drink "the cup of the wine of the fierceness of God's wrath," which filled to her "double" that she hath filled it to others!

Ada, Oklahoma.

THE DODSON-YOUNG DEBATE.

At Tulsa, we have just had a five-days' (September 10-14) religious discussion between Elder A. W. Young of the Church of Christ and Rev. B. W. Dodson of the Methodist Church, South. The subjects discussed were: (1) "Justification by Faith Only;" (2) "The Operation of the Holy Spirit;" (3) "Infant Baptism;" (4) "Immersion Only;" and (5) "Sprinkling and Pouring."

The debate was indeed a battle between strong men, and to say that one side won a sweeping victory on all points would be incorrect; but I shall attempt to give a conservative estimate of the results.

It appeared to me, and also to many others, that Brother Dodson did actually capture Brother Young's stronghold, as found in Acts 2:38, and established "Justification by Faith Only;" and he also proved the direct operation of the Holy Spirit. He established the fact by the interpretation of scholars that in Rom. 11:16-25 the New Testament Church is called

an olive tree, of which the patriarchs are the root, the unbelieving Jews are the rejected branches, and the gentiles are the new branches grafted in from the wild olive. Then, since it is the same Church, and Joel 2:15-17 proves that children were in the Old Testament olive tree, and there is no Scripture for leaving the children out of the New Testament Church, they still remain in the Church.

In the discussion on the mode of baptism, Brother Young challenged Brother Dodson on the lexicons, and in his reply Brother Dodson so astonished and delighted the Methodist people that they were almost swept off their feet. Brother Dodson showed that Liddell and Scott gave "baptizo" as the one and only word which represented the New Testament meaning of "baptizo." He further showed that "baptizo" had been an English word for 500 years, and was defined by Webster to mean "sprinkle, pour, and immerse as a religious rite or ceremony."

Dodson also showed that Liddell and Scott was merely an "enlarged translation" of Passow's Greek-German Lexicon, and that the great Passow gives five words that mean "sprinkle" or "pour" in addition to words that mean "immerse;" and that Pope's Lexicon, Jacobize and Seller, Stephens' Thesaurus and Robinson all give words that mean "sprinkle" and "pour." He also produced two Greek Lexicons, written by native Greeks (who surely ought to know), and these gave Greek words (under their definition of "baptizo") that mean "sprinkle" and "pour."

Brother Dodson also presented Hastings' Bible Dictionaries, and other works, to prove that "baptizo" means "sprinkle" and "pour" as well as "immerse" when used in the New Testament. He thus clearly proved that the scholarship of the world absolutely supported the Methodist position; and Elder Young acknowledge this fact by declaring that he did not think that this question ought to be settled by what the scholars say. Why did Elder Young make such an argument as this? Because Dodson had absolutely proved that the scholarship of the world is against exclusive immersion.

Both sides claim to be well pleased with the result, and the Methodists are delighted with the work of Brother Dodson, whom I can heartily recommend as a great defender of Methodist doctrine. He has a great library on these subjects (having bought most of Dr. Ditzler's best books), and he knows how to use his books, and is able to make the crowd see the real force of his arguments.

Two much praise cannot be given to both debaters for the beautiful Christian spirit in which they conducted this discussion. People felt that a religious discussion was being held in a spirit worthy of Christian men. Truly, it was a great discussion conducted in a noble Christian spirit.

I feel that this discussion has accomplished much good, and I believe in all my heart that it would have greatly helped my revival meeting. If this discussion had been held before we had our protracted services, the close of the debate was almost like the close of some great union meeting, and I am truly glad that we have had this discussion of our Methodist positions.

M. S. LEVERIDGE.

REVIVED

Old-Time Health. Eating Grape-Nuts.

"I had been sick for 10 years with dyspepsia and a lot of complications," wrote an Ark. woman.

"An operation was advised, change of climate was suggested, but no one seemed to know just what was the matter. I was in bed three days in the week and got so thin I weighed only 89 lbs. No food seemed to agree with me.

"I told my husband I was going to try some kind of predigested food to see if I could keep from this feeling of continued hunger.

"Grape-Nuts and cream was the food I got and nothing has seemed to satisfy me like it. I never feel hungry, but have a natural appetite. Have had no nervous spells since I began this food, and have taken no medicine.

"I have gained so much strength that I now do all my housework and feel well and strong. My weight has increased 8 lbs. in 8 weeks and I shall always eat Grape-Nuts as it is far pleasanter than taking medicines." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

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

CONTINUED FROM PAGE ONE.

dents, and to fall generally into mirthfulness and levity. Even at an Annual Conference session we are in danger of backsliding. Not that it is necessary for us at all times to carry a serious and a parsonic air; but it is always best not to drift to the other extreme and become frivolous and hilarious.

But, worst of all, it is easy for some of us to brood over our neglects, think long about not getting our deserts in the way of appointments, bring ourselves to the conclusion that those in authority either have it in for us, or at least do not properly estimate our ability and worth and that we are the victims of scheme and combi-

nations upon the part of others. This is a deplorable state of mind and heart, and the preacher who falls into it usually becomes a grouch and indulges in criticisms and suspicions of his brethren. He sours on the inside and makes himself miserable; runs down in his religious experience and becomes unacceptable and inefficient.

It is, therefore, necessary for the preacher to always be on the alert, to indulge much in the vital use of prayer, keep himself en rapport with the Word of God, cultivate an abiding sympathy with the people with whom he works, replenish continually his spirituality, and now and then devote himself to genuine revival work, where sinners crowd the altar and

where penitents are converted. Nothing keeps the evangelical spirit of a preacher so fully alive and at high temperature as labor in the altar among crying penitents. He is always near the throne of grace and in touch with the source of spiritual power when penitent souls are crying out for mercy under his ministry. May the good Lord deliver us from a backslidden, perfunctory and grouchy ministry—a ministry grown away from altar work, out of sympathy with the struggling masses, a purely bookish ministry, working according to automatic rule and habit. Instead, let us have a ministry well trained in mind, warm in heart, vitalized by the Holy Ghost, deeply interested in suffering humanity, and putting forth every effort to

save people from sin and to build them up in righteousness of life. The Church of God never rises in its evangelical spirit and efficiency higher than the men who stand in its pulpits and proclaim its messages of love and light and salvation to a dying world.

It is a false assumption to say that it matters not what a man believes if his life and character are true. As a matter of fact what a man believes makes his life and character what they are. If he believes in false theories and unreliable fads, he will not be a dependable man, for there will be some abnormal tendencies in his nature. Truth makes a man symmetrical and well poised.

S. M. U. Campaign

GOOD FOR WEST TEXAS!

We have been aware all along that the payment of the West Texas Conference subscriptions has been prompt, but we were not quite prepared for the showing made by the people of West Texas as told by a statement just prepared.

Out of a total of about ninety-five thousand dollars of subscriptions received only \$1577.59 is past due. Of this amount \$290 fell due in 1911, \$558.59 in 1912 and \$819 in 1913. This is a great record. But by the time conference meets we want to have every cent of this amount collected.

To this end we are calling upon the preachers in the various towns where the parties live who still owe us something, to collect this money if possible, or render us every possible assistance in getting it. We would like to make the report at the West Texas Annual Conference: "Every cent in this conference that is due has been paid."

While the matter of securing the pledges was a most necessary and important one, the matter of collecting these subscriptions is also quite an important item. We are bending every energy toward the accomplishment of

this end, and we hope that the friends of the university will make it easier for us by meeting their obligations promptly, and we trust that the preachers will also help us in many ways that they are capable of.

It is again necessary for the University to state that it has no lands on the market, and to date not one acre of the lands given by the city of Dallas for endowment has been sold. Let this be an answer to the requests that are received as to the lands that have been and are now being sold in the vicinity of the university. There are some splendid homesites being sold in that section by friends of the University, and as the area for sale necessarily decreases, the demand increases, but it is impossible for this office to keep advised as to the location and value of the individual lots offered. The University has undoubtedly some of the most beautiful property in the vicinity of Dallas, but it has not yet been placed on the market, nor is it yet decided when any of it will be sold, but our good friends over the State will have full information concerning any portion of that when it is for sale.

Notes From the Field

Henderson Circuit.

We have closed our revival services on the circuit for the year. They were a success from every point of view. In the two years I've been on the circuit we have received 122 members in the Church on profession of faith. We have completed a \$1200 church at Good Springs, and also a Ladies Home Missionary Society has been organized at Pleasant Grove.—the first on the circuit. I have also gotten thirteen new subscribers to the Advocate during the year. We are moving forward on all lines.—J. Lloyd Weatherly, P. C.

Clyde Mission.

We are rounding up for conference. Finances are behind, but we are striving to get the most of the conference collections. Last Friday we went to Bellplain, Saturday baptized a woman and her child and received her into the Church at their home. Sunday night at the service baptized two into the Church. Spent the night with a family, that morning received the wife into the Church and baptized their children at home. This was the apostolic plan—baptizing families and receiving them into the Church at their homes. We were called to Hamby to preach Wednesday night, on "The Origin, Design, Intent and Purpose of the Sabbath—Why and When Changed from the Seventh to the First Day of the Week." There are Seventh Day Adventists there trying to proselyte some of our members. We were rained out by a hard and glorious rain. We promised to go back to preach the sermon Monday night if not providentially hindered. We went to Westbrook and held a good meeting for Brother Carmack, which we suppose he will report. We also preached on the special doctrines of our Church for him, and a doctor, who was not religious, said he got \$50 worth out of my sermon on Water Baptism. Have had eighty accessions to the Church in my own charge. All my stewards take the Advocate but two. I have not been able to get them to take it.—J. David Crockett.

Elgin.

We have recently had a great revival, held by Evangelist Ham and Ramsey. This meeting in many ways was the best Elgin ever had. There were about 300 conversions and reclamations. About 225 have united with the various Churches. The Methodist Church has received 58 and several others will yet join. Nine children were baptized last Sunday and others will receive this ordinance soon. Fourteen new family altars have been established. The Sunday School has been increased at least fifty per cent and the prayer-meeting more than one hundred per cent. Our last prayer-meeting was the largest ever seen in Elgin by this writer. More than 100 were present and the service was delightfully spir-

itual and uplifting. Our pastor, Bro. J. D. Scott, has done a hard year's work. He is a good pastor and faithful to every trust. We are glad to say that he is rounding out a fine year's work. All the finances are provided for. Elgin Methodist is now in good shape. Dr. V. A. Godbey, our presiding elder, has also made a good record throughout the entire district. He is a splendid executive officer and a strong gospel preacher. The district is in good shape and will make a fine showing at conference. We will start the new year with most encouraging prospects. The writer has had charge this year of Osborn Chapel, a small country Church. Dr. Godbey dedicated our little church in July. We held a meeting but had no revival of importance. We assisted Brother Franks at Colorado Chapel, and Brother Rader at Mulloon. We enjoyed these meetings with the brethren very much, and we trust that much good was accomplished. We are very grateful to our presiding elder, pastor and many other friends and brethren for their kindness and courtesy to us. We more and more appreciate the love of the brethren and the communion of saints. We hope to answer roll call at Nacogdoches. May the Lord bless our brethren of the Texas Conference and all the good people wherever we have labored in the past.—S. H. Morgan.

Burkeville.

It was my exquisite pleasure to visit my first pastoral charge and hold a meeting in the old town of Burkeville, Newton County. Brother R. M. Stewart, a local preacher, is supplying the work. He was raised in that county, and began his ministry there under the pastorate of the writer. He has lived there so long the people appreciate his ministry and he is very popular with them. Newton Circuit was my first charge, which I served three years. My pastorate ended there thirty-eight years ago this fall. I have preached but one sermon at Burkeville since then until this trip. The meeting began on Saturday night of the 20th ult., and closed on Sunday evening of the 28th. There were many hindrances to the meeting. Court was in session at the town of Newton, which caused many to miss many of the services. An old settler was on his deathbed during the week and died on Saturday and the funeral services occupied the 11 o'clock hour on the closing day of the meeting. The rain cut out five services. Nevertheless, we had a splendid meeting. There were several conversions and reclamations and five additions to the Methodist Church. The Church was much revived. But for these hindrances I am sure we would have had a great meeting. I very much enjoyed the meeting and the association with friends of the long ago. Time has wrought a great change there. But very few of the old people are there now who were there when I was pastor. Burke-

vile has no railroad, so there has been no material improvements. The town is an old one. But there is now prospects of two roads reaching there in the near future. I have been very active during the year, representing the Sabbath interest and have traveled extensively over the State, but the thought of letting the year pass without having some conversions under my ministry filled me with sadness. But now I am happy. The greatest work that a mortal can do is to lead people to Christ. I do pray God that I may never pass a year without leading some one to the cross.—R. C. Armstrong, Fort Worth, Texas.

Staff Circuit.

We have closed our summer revival campaign and the Lord has blessed us in the work. Our first meeting was at Kokomo, with Rev. E. R. Patterson, of Ranger, doing the preaching and he certainly did some fine preaching and the good seed sown will bring forth fruit. The farmers were busy and the weather unfavorable, but there were several reclamations. Our next meetings at Staff and Flatwood were not what we had prayed for, but much good was done, some reclaimed and the Churches greatly strengthened spiritually. Rev. W. H. Whitworth, of Desdemona was with us in these meetings and he preached the old-fashion gospel with power. The meeting at Grandview was a glorious one. Fourteen conversions and eighteen additions. Rev. S. P. Gilmore, of May, helped us here and he is very fine. He is an earnest, consecrated man. We have organized a Woman's Missionary Society at this church. During the meeting here our third Quarterly Conference was held and our presiding elder, Rev. C. E. Lindsey preached two sermons, at which there were four conversions. He preached on Repentance, and it was certainly a message in which the power of God was felt. He is a good man, a good preacher, a good presiding elder and everybody loves him. The reports of the work were very encouraging. The last meeting was at Mangum, held by the pastor, with no visible results. The results of all the meetings were not what we had prayed for, but there has been much good accomplished and God has blessed all the Churches on the work. We are now working on the collections and "winding up" for conference, and hope to make a good report.—J. M. Fryar, Pastor.

DeLeon Circuit.

The fourth quarterly meeting for this circuit, held at New Hope appointment on September 27 and 28 was one of the very best ever held on the charge. Rev. M. K. Little.

inimitable presiding elder, was on the ground at 11 a. m. Saturday, and he had with him the distinguished Rev. L. S. Barton, the efficient Commissioner of Education. Brother Barton preached at that hour a sermon that captivated and delighted every one present. He then secured something over \$200 in negotiable subscription for Polytechnic College, after which a bounteous dinner was spread, and the people had a great feast, and religious and social fellowship. The Quarterly Conference was a fine success. Every phase of Church interest and enterprise was diligently enquired into, and faithfully looked after by Brother Little. The stewards made a fine report, by which it was manifest that the salary of the preacher in charge and presiding elder will all be paid before the Annual Conference meets. Sunday morning the 28th, came in bright and clear, and by special arrangement the presiding elder preached at DeLeon to Brother W. C. Hilburn's congregation and Brother Hilburn came out and filled the pulpit at the quarterly meeting. His theme was the Christian's heritage. It was up to the standard for a quarterly meeting occasion, and we had a great communion at the sacrament of the Lord's Supper, and then another feast of good things, with dinner on the ground. Our pastor, Rev. J. D. Smoot, made a very fine report in the Quarterly Conference. Over 100 conversions and additions to the Church during the past quarter, good Sunday Schools at every appointment on the charge. Brother Smoot is in high favor with all our people. We think he is the most efficient pastor the circuit has had, and one of the last items of business done by the Quarterly Conference was to pass a resolution to immediately proceed to build a new parsonage for our pastor. The afternoon of Sunday was taken up with a good Sunday School rally program. Our wide-awake presiding elder returned in ample time to take part, and more or less of the Church officials and Sunday School workers from all over the charge were present and it was a very fine success. It had been previously mapped out and worked up by our diligent pastor. We would be glad of an opportunity to just whisper into the Bishop's ear, if you please, sir, return Rev. J. D. Smoot to DeLeon Circuit for another year.—U. F. Morton.

Hutto.

We feel that God has directed our energies and blessed our efforts to his glory, and our third year at Hutto records some progress along all lines. Our services are well attended and spiritual. Brother T. S. Arm-

strong, who is a great man, a forceful preacher, and a natural leader of men, is our elder. He held our fourth Quarterly Conference last week and received a good report. The pastor's salary was raised \$220, and will be paid. All claims will be paid in full. This revival season has been one long to be remembered by this writer. Immediately after our summer school at Southwestern in June, Brother A. E. Carraway, of Taylor and I began a meeting at Round Rock, which resulted in great good, and several additions to the Church. Brother Carraway is good help. He preaches a convincing gospel. Brother E. V. Cox of Seventh Street Temple, assisted us in a meeting, six miles in the country from Hutto, at Robinson's Chapel. He did some faithful preaching for the Church, as well as for the unbeliever. His is a searching gospel. God's spirit was poured out upon us from the first almost. Thirty-five were converted and twenty-five united with the Methodist Church. This was a glorious revival within the Church. Although he doesn't know which is the better, pot licker or buttermilk, he is a power for God to a lost world. The writer assisted Brother Ethalmore in his meeting in Temple, and while there, we learned that he and his good family are highly esteemed by the faithful people. They have the best interest in Sunday School work to be found anywhere. After we closed our meeting at Hutto, July 20, we left home for more than a month's revival work. And we have preached almost every day and night since that date. We assisted in meetings at Bedias and Magnolia, both in Texas Conference. Brothers Weir and Disharoon, pastors of these charges, respectively, are doing fine work. These were glorious revivals. Scores were converted and added to the Methodist Church. For the first time in four years, we went to Oklawaha, Oklahoma, to visit my parents. While we were there, I preached ten days in their meetings, assisted Brother Deets, their dear pastor. The presence of God's spirit was visible from the beginning, and we had a great ingathering of men, women and children. There were forty-eight or fifty conversions, and forty-three added to the Church. In a special way, this was a glorious meeting for me, for I had a sister and two brothers converted. What a privilege it is to nestle down in a family altar, which has been established for twenty-five years, and pray with one's dear family to our great God. That has been an oasis in my pilgrimage through life. I shall never forget it! Thank God. Finally, after this blessed trip home, and these meetings which resulted in 226 conversions we returned to our own good people. And we are now working for a clean record and full report for Conference at Temple. We are so happy in God, and we pray and labor to glorify his holy name.—J. Eugene Matlock.

Throckmorton Mission.

We are closing our third year on Throckmorton Mission. Have just closed some splendid meetings on the charge. At Elbert we held a union meeting with the Free Will Baptist people. This was, indeed, a great meeting. Had with us at this place Rev. Ed. Tharp of Westover Circuit to do our preaching for us. Brother Tharp is excellent help in a revival. His sermons are such as will stir the hearts of people and cause them to seek a better life. Results in this meeting, fifteen conversions and reclamations

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M. E. CHURCH, SOUTH, MEXIA, TEXAS.

The Building Committee of this beautiful edifice is as follows: John R. Corley, F. G. Robertson, J. W. Kinchloe, R. J. Jackson, H. M. Munger, Sanford Smith, Jack Womack, Henry Williams.

REV. E. P. WILLIAMS, Pastor.

The Building Committee of this beautiful edifice is as follows: John R. Corley, F. G. Robertson, J. W. Kinchloe, R. J. Jackson, H. M. Munger, Sanford Smith, Jack Womack, Henry Williams.

and eleven additions to the Methodist Church. Our second meeting was held at Lone Star beginning on Friday night before the First Sunday in August. At this point we labored under great difficulties, but by the help of God and a few faithful men and women in the Church, we fought the devil and sin both in the Church and out of the Church and God gave us a great victory. People said this was the greatest meeting for Lone Star in four years. The old-time power of God was manifest in this meeting and sinners were made to cry for mercy and were saved from sin. In this meeting we had with us Brother Bell, a young local preacher, who rendered valuable service, preached some four or five sermons for us and also did fine personal work in the meeting. Ten converted and reclaimed in this meeting and one received into the Church. We would not forget to mention the names of Grandpa and Grandma Aston, of Valley View, Cooke County, who were visiting a daughter and family in Lone Star community. Brother and Sister Aston have been faithful members of the Methodist Church for many years. It was a great delight to us to have their presence and help both in the Elbert and Lone Star meetings. Brother Aston preached two splendid lay sermons while with us in the meetings, which brought forth good results. We commenced our last meeting at Cross Roads on Friday night before the Fourth Sunday in August and ran ten days. We were ably assisted in this meeting by Rev. I. L. Mills, of Stamford. His sermons were deep and spiritual and brought forth telling results. The Church at this place was wonderfully strengthened and built up spiritually, ten converted and reclaimed in this meeting. I count it a great pleasure and delight to have such a man of God as Brother Mills with me in a meeting, who has been so long in the fight against sin. His sermons and kind words of advice are a great inspiration to a young preacher. Brother B. J. Hulse, an exhorter on my charge, and his faithful wife, were with us in our meeting. Sister Hulse rendered splendid service at the organ. Her selections of songs were very appropriate and the song service was fine. Brother Hulse is a man who loves God and his presence and help in the meeting was of great value. Everything considered, we feel that Throckmorton Mission Charge is on higher ground religiously than we have ever seen before. To God be all the praise.—J. O. Little, P. C.

Amarillo.

We have had a fine meeting in the Polk Street Church, Rev. D. Emory Hawk, of San Antonio, did the preaching and Prof. Marvin Edwards led the singing. Brother Hawk is a splendid preacher and a truly consecrated man. Prof. Edwards is a successful leader of revival music. We will long remember their stay among us and pray that God may continue to use them for His glory. There were seventy-six additions before Brother Hawk left and we have had several additions since. All in all, it was a great meeting. The annual report will be close to the two-hundred mark of members received this year. The last dollar on parsonage debt is now subscribed, \$3,750, \$2,000 of which has already been paid and the balance is coming in at the first of each month. This was done just before the meeting, so you see we were in good condition for a revival. Success to the brethren.—Ernest E. Robinson, Pastor.

Cotulla.

The Conference year closes up well with this preacher and his Church. The Church has been increased in membership and all the departments have done a splendid year's work. We have a faithful and loyal people here. Their love for the Church is evidenced by the paying of all obligations in the midst of one of the closest financial conditions this section has experienced in years, owing to the continued reverses in the marketing of their crops, which is largely truck, with

large quantities of onions. We have just closed a very splendid meeting. Rev. J. C. Wilson did the preaching. I consider Brother Wilson a very strong preacher. He is logical, forceful, dramatic and eloquent, and with it all, very spiritual. The meeting was a great blessing to the Church and community. This was the real need of the occasion. Brother Beall, our beloved, grows in favor with the people the longer he is in the District. He not only knows how to help his preachers, but gets down under their burdens with them, and helps to bring things to pass. I doubt if a stronger set of presiding elders can be found in our Church than we have in the West Texas Conference. Am anxious to meet all the brethren at Conference. I love your fellowship.—T. N. Barton.

Dalhart Station.

We have just closed a great revival at this place. Last Sunday we received thirty into our Church and others will yet join. Quite a number joined other Churches, as it was a union revival. The people here say it was the best revival and largest number of additions to the Church they have seen in seven years. The revival was conducted in the old skating rink and led by Evangelist Judge Thompson and Rev. Ed. G. Phillips. No one can forget those two weeks of soul-stirring sermons by that big-hearted and consecrated Evangelist Thompson. He denounces sin, but in a spirit of love. We had very bad weather nearly all the time, but the people came twice a day. We have never seen people go to Church so well during such bad weather. Our day services were well attended and on Sundays we had to turn folks away for lack of room. Brother Phillips endeared himself to all as a sweet singer of solos and by his efficient services as leader of a great union choir. He did much good also as a personal worker. There were over one hundred conversions and reclamations. Much good was done in the membership of the different Churches. Most of our worldly-minded members consecrated their lives to God afresh. As an appreciation for the services of the two noble men of God, the good people gave \$330, besides their railroad fare one way, and their entertainment at a splendid hotel. This was appreciated by the evangelist and singer. We are working hard now to make a full report at our Annual Conference, which meets in Vernon, November 12. This is our second year at Dalhart. Last fall we raised the indebtedness of about \$1000 on our church property and had it dedicated in January of this year. Spiritual conditions are much better in Dalhart, notwithstanding the saloon was voted back on us just before our revival. We have called another election of three precincts for October 18. We think we can win. We would not have lost the last election if all the pros had paid their poll tax. Pray that we may win.—J. W. Mayne.

Prescott, Ark.

I have been here, preaching twice daily, since October 5. Bro. A. B. Few, Little Rock Conference, called me here to assist in a meeting, "indefinite length, a week if necessary." I organized and we built the first Methodist Church during my pastorate of 1875-6-7. Prescott is the county seat of Nevada County, made such while I was pastor here. They now have eight churches in the town, i. e., including the colored people. They now have near 4000 people of all sorts, sizes, colors and creeds. I'm glad to be here among old friends who I saw converted, baptized and married. I find only one old man who helped me lay the foundation of the church, which was a beautiful wooden structure, and we thought "a mighty fine church." In a few years it caught fire and burned and now they have a large brick church, pipe organ, etc. I feel insufficient for the task we have before us and beg an interest in the prayers of all good people like all towns a revival is greatly needed here. More anon.—Finch M. Winburne.

"AS I GET OLDER."

The above sentence is found in quite a number of letters which have come to me recently. I do not know why it is that any one should think of such a thing when they come to write to me. But I am glad that some of them have an encouraging idea with reference to my life; they seem to believe that as far as I am concerned, life is exceedingly beautiful.

But for themselves it does not work so. The confessions vary so that it has put me to studying the law of causations as never before. Some seem to believe that it is an inevitable period in the life of every one who reaches the age of sixty years, or thereabouts. The most of them look upon it as a time of exemption from all expectations of further efforts, ambitions, aspirations, and competency for the usual affairs of even their own past efficiency—a time when no one is expected to be capable of continuing their own growth in any way or thing. When, if a preacher, he becomes incompetent to oversee, or direct the affairs of a pastorate, despite any other qualities he may have, he has simply reached a certain number of years and must therefore step aside. Years count, that's all. Unfortunately, this seems to be common consent with regard to what is so-called old age. Indeed it is applied to all peoples in all the affairs of human endeavor. No allowance is made for exceptions, all are cut off alike. Qualifications are not considered; they may never have been more active, competent, or willing to work and they have come to the dead line in mere years. That's their inevitable misfortune—the fiat of years says so.

To me, this is like putting the cart before the horse; a subversion of all the divine idea and plan of human life, a variation from the usual order of all rules of thought and actions, for it is said "there is no rule which has no exceptions." But in some good sense an apology may be offered for the other party to the case—those who are to be served.

For this idea of old age, as to mere years, has worked so disastrously in the common convictions of all, or too many, that when one draws near the expected period, he or she begins to yield to what they consent to be the

unavoidable vale approaches. They discover the infallible signs, and naturally enough, cut out all the heretofore necessary means of growth, the facilities for accumulation of knowledge, the daily agitations of the spirit of life. If a preacher, he finds less interest in his studies, his zeal is allowed to wane, his interest in the pastorate dies out, ambition to preach with fire and zeal loses out; he relies on his old sermons to interest himself and people, only because he consents to the one thing only that he is getting old in years and must, per se, be so in all other respects. Years ago I heard a preacher say that he had not made a new sermon in twenty years. A smooth bore was he? He had made himself old in mind and spirit simply by willingly, willfully, ceasing to apply the law of newness and growth to himself—his proper self; not because it was inevitable but self-imposed, self-allowed, sought and found, and seemingly congratulated himself for being wise, like Solomon, preferring his old wine. That was old age in its modern acceptance by and for preachers especially.

It is surely understood that I am smooth bore was he? He had made not unmindful of the limitations of the flesh man: "For the outward man perisheth, but the inward man is renewed day by day." Doth not the apostle wish it understood that in spite of the infirmities of the flesh, the mere animal life, a human being a Christian, especially, should continue to be fresh and to grow, be renewed unbrokenly forever? And did he not have this fact in mind when writing to Timothy he said, "Stir up the gift that is in thee O Timothy, keep that which is committed to thy trust; neglect not the gift that is in thee?" The lack of perpetually agitating ourselves in all the graces of life within ourselves, for ourselves, is the only inevitable law of retrogression that I can find. For where are the promises of more grace, wisdom, strength, enlargement, and, ad infinitum, to "the fullness of God?" Again, is it not inverting the facts in our real being? Allowing the flesh a controlling influence over us, the spiritual yielding to the animal, the less exercising authority over the greater. Whereas, is it not true that so doing, return to the weakness of the flesh, the same which was in the saddle over us before we were born of the Spirit? Rather, is it not better to keep good the Pauline idea where he says, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service? Let all read the eighth chapter of Romans now.

Does fire lose its warmth as it is approached, or light grow dimmer at its source? Is the sun less glorious and beautiful in leaving its glory all over the earth within its newness of life and power already given during the day, in gliding softly behind the western rim, than it had at its ascent from the East, only bringing not making the day? The glory of the evening in the life of the sun is in the fact that it has made the day. Then what could be more natural in the real life in Christ Jesus than to find in the vestibule to the gate of Paradise the more excellent glory and beauties of the inner courts awaiting the time?

To me, life is now more interesting than at any past time; there is a lowering of the horizon; the sunshine itself is softened into a milder light under the shadow of His wing; the Bible is newer and more vital every day as well as more mysterious—thus more interesting; the habit of reading is more tenacious and I get more out of what I read; preaching is easier and better and sublimer; I make more sermons now than at any time in the past; the Divine being—the Father, Son and Holy Ghost—are more real, personal, intimate. O, how glorious.

I Stopped My Catarrh Over Night I Will Gladly Tell You How--FREE Heals 24 Hours

It is a new way. It is something absolutely different. No lotions, sprays or sticky smelling salves or creams. No atomizer, or any apparatus of any kind. Nothing to smoke or inhale. No steaming, or rubbing or injections. No electricity or vibration or massage. No powder; no plasters; no keeping in the house. Nothing of that kind at all. Something new and different—something delightful and healthful—something instantly successful. You do not have to wait, and linger, and pay out a lot of money. You can stop it over night—and I will gladly tell you how—FREE. I am not a doctor and this is not a so-called doctor's prescription—but I am cured, and my friends are cured, and you can be cured. Your suffering will stop at once like magic.



I Am Free---You Can Be Free

My catarrh was filthy and loathsome. It made me ill. It dulled my mind. It undermined my health and was weakening my will. The hawking, coughing, spitting made me obnoxious to all, and my foul breath and disgusting habits made even my loved ones avoid me secretly. My delight in life was dulled and my faculties impaired. I knew that in time it would bring me to an untimely grave because every moment of the day and night it was slowly yet surely sapping my vitality.

But I found a cure, and I am ready to tell you about it FREE. Write me promptly.

RISK JUST ONE CENT

Send no money. Just your name and address on a postal card. Say: "Dear Sam Katz, Please tell me how you cured your catarrh and how I can cure mine." That's all you need to say. I will understand, and I will write to you with complete information, FREE, at once. Do not delay. Send the postal card or write me a letter today. Don't think of turning this page until you have asked for this wonderful treatment that can do for you what it has done for me.

SAM KATZ, Suite A-361
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tangible! (1 John 1-3), than ever possible to me before. All the social qualities of a pure Christianity are finer and more enjoyable than ever when I was young. I am in every essential of life, a liver. This is my experience at three score and ten. Our victory is in Christ Jesus.

JEROME HARALSON
Lampasas, Texas.

LAY-LEADERS, NORTHWEST TEXAS CONFERENCE ATTENTION.

It is desired and important that as many as possible of our lay leaders, both district and local, attend the Annual Conference at Vernon, on November 12 (note the change from the 19th to 12th), in order that we may discuss our work and formulate desirable plans for the future of the Laymen's Missionary Movement in this Conference. Owing to the fact that the Conference leader elected at Plainview two years ago was not in a position to accept the position, in consequence of which but little effort was made up to last conference to maintain our organization, and the further fact that your present Conference leader was not present when elected at Abilene last fall, and hence could give no attention to the organization or formulation of plans there, together with the difficulties of organizing such a sparsely settled territory, makes it doubly important that we get together and spend some time seriously considering the situation.

If you cannot possibly be at Vernon, write any suggestions which may occur to you or discuss same with some one who is going, in order that we may have the benefit thereof. Place and times for our consultation services will be arranged; and may we not expect a representative gathering of our forces? It is suggested that district leaders advise with their presiding elders in advance, as to conditions in their respective districts, and as to any suggestions they may have to make, since they will be very busy with Cabinet meetings, etc., while at the Conference, and cannot give us much of their time. Yours for service,
F. P. WORKS,
Conference Lay-Leader.

Mrs. Vest Felt Like Crying

Wallace, Va.—Mrs. Mary Vest, of this place, says, "I hadn't been very well for three years, and at last I was taken bad. I could not stand on my feet, I had such pains. I ached all over. I felt like crying all the time. Mother insisted on my trying Cardui. Now I feel well, and do nearly all my housework." No medicine for weak and ailing women, has been so successful as Cardui. It goes to the spot, relieving pain and distress, and building up womanly strength, in a way that will surely please you. Only try it once.



PARSONAGE AT NOVICE, TEXAS.

This parsonage has, heretofore, been located at Glen Cove. The fourth Quarterly Conference of last year decided to build at Novice, as the property at Glen Cove had run down. Novice is on the railroad, and more centrally located.

Rev. J. Neland Hester, Pastor.

The Italians In Texas

By REV. GLENN FLINN

And still they come! Come with their ignorance and illiteracy, with their deficiencies and misconceptions; come with their meager wants and still more meager ideals; come with tendencies out of harmony with our morals and religion; come with the blood of the Caesars in their veins and the freedom passion of Garibaldi in their hearts, but with much alloy in full of infection and that passion untaught in the ways and limitations of true freedom; come with the possibilities and resources locked in their brawn and brain and muscle and stored away deep beneath the rubbish in their hearts but with much alloy in the gold and many tares in the wheat; come to get under the burdens of our industry and to help us bear them aloft, but come also to bring other burdens and to present other problems; come driven by the narrowness of Homeland conditions and called by the alluring wideness and amplitude of conditions here; come with all their inner hopes and all their outer possessions, with all their need and powers to live among us and touch us and be touched by us and to drag us down or be lifted up; come to join friends and loved ones already here and to make the burdens which they bring and the problems which they present increasing ones.

The year ending June 31, 1913, saw 1,197, 892 immigrants cross the threshold of the United States to become citizens along with us. The tide swung close to highwater mark. Only once in our history has it risen higher, and that was in 1907 when 1,285,349 immigrants came. In this number coming during the past year were 191,330 Hebrews, 174,365 Poles and 274,147 Italians.

It is of these Italians that I feel constrained to write. These who constitute in themselves almost twenty-five per cent of the immigrants coming last year. These are they with the blood of the Caesars in their veins and Garibaldi's passion in their hearts. I live among them. I literally elbow them on the streets on Saturday. Hundreds of them roll by my parsonage in their wagons and their buggies and their carriages on the feast days at their church, just two blocks from mine. In this church they marry and baptize their babies, from it they bury their loved ones and around it as a center a strong social, religious and semi-political organization has been built. I go into certain portions of our town and find that they have pre-empted many of the corners with their combination residences and groceries. I pass down our main business street and I see frequent signs that remind me of Rome. I ride out of town along some of our country roads and for miles the names on the Rural Route mail boxes possess many "c's" and "s's" and the houses and farms have an air of prosperity and thrift. I pick up our daily paper and it is no longer a surprise to find a notice of the transfer of town or farm property with the name of the seller an American one and that of the buyer an Italian one. And the transfer is not always a small one; not so very long ago a company of Italians bought from one of our prominent citizens one of the best plantations in this section at a cost of \$125,000. I talk to my leading men and to my fellow pastors about movements of reform, prohibition for instance, and with a shrug of the shoulders and a note of despair in the voice they ask: "What's the use; precinct number nine can't be carried," and precinct number nine is the precinct of the negro and this people of whom I write. They are raising cotton and corn for our county and fine horses and mules, and let them be praised for that, but they are not raising our standard of citizenship and ideals and they are not raising any very bright prospects for our future.

And what is true of Bryan and Brazos Counties is true of many other sections of Texas. It is true of Thurber, and of Dickinson and of Galveston and of Beaumont and of Denison and of Montague County. A number of years ago Texas was estimated to have at least 30,000 Italians and they have been increasing ever since. Of course the details of the situation are not the same in these different sections, but the Italian policy of acquisition is the same as are also the problems which they present.

Well, what are you doing for them at Bryan? you ask. Nothing, I answer, and let the word be written out in accusing capitals—N-O-T-H-I-N-G. We are reaching out a little for the Bohemians. The Home Department of Missions is maintaining a man here and my Church is helping him in a number of ways, putting something like \$250 into his work for this year. A chapel has been built and some

one has seen fit to enterprise the other has not been able to continue. We are doing nothing now, but shall this inactivity be continued? Because our start has largely failed will we let that failure paralyze us? It is not the spirit of our Methodism to quit. What folly to even think of it when so much is at stake! What disloyalty to the State! What high treason to the Kingdom! We cannot quit. We cannot retreat now that we have come face to face with the enemy. The Methodists of Texas cannot allow this great task to lie at their doors undone because it is a big one. The responsibility of supervision is now where it should be, it seems to me, and we may hope now for an adequate and continuous policy. The responsibility of support however is still largely ours. It cannot be transferred. It is still our problem and our task. Not the problem and task of the communities where these people live, but the problem and task of the whole of Texas Methodism, for we are coming to be gloriously one in our great enterprises. Let us then say to our Home Department leaders, we are with you and you can count on our support and co-operation in the policies that you may work out. Let some of our strong young people say to them, "If native workers, efficient and reliable, cannot be had, use us." And let our business men say to them, "Plan largely and permanently and we will lay the God given profits of our business under tribute that you may lack nothing for support and equipment." There is but one right, safe and honorable way open to Texas Methodism and that leads back into the midst of these needy ones. Bryan, Tex., Sept. 24, 1913.

Conditions In Thurber

By REV. EDGAR M. WISDOM

Thurber is a mining camp, owned and operated by the Texas and Pacific Coal Company.

There is about five thousand population, one half being Italian, and seventy-five per cent of them are men. The Americans or the English speaking people come next, and there are about an equal number of Poles, Spaniards and Mexicans, and a few hundred will take all of the other nationalities.

I am rounding out my second year as pastor, and I think I will be able to make a good report at Temple, Nov. 5th.

There have been many visible changes since I came on the charge. We have had our church remodeled, by changing the entrance, building on at the rear two Sunday School rooms, painting on the inside, putting in new pulpit furniture, new furniture made pews and carpet, making our church one of the nicest in town.

Our Sunday School has greatly increased. At first we had an occasional teacher, but now we have an average Sunday School with a full corps of teachers present every Sunday, and we have some substitutes.

Our congregation has grown from the Wesley Hall Workers and an occasional auditor to a regular congregation. We have built up an equal, if not better rating than any other church in town. I have had to face and overcome the hardest and most difficult things of my life to put Methodism where it stands today.

The Woman's Missionary Society has and is doing a great work. They have a local branch consisting of members from Strawn, Mingus, Gordon and Thurber. They have a Wesley Hall here, and three workers, taking care of three different departments of work. Miss Baker, the head resident deaconess, has general oversight and the pastor's assistant, Miss Mitchell, takes care of the Foreign Department and is City Missionary, and Miss Denton is the Missionary Kindergartner, and I do not think the Council could have provided us with a more intellectual and consecrated corps of workers.

As I have already stated, I am clos-

ing my second year, and I have not sat and drawn my check, as some have vainly thought, and let things pass without giving them at least a passing notice and some consideration.

The time has come for us to do something for the Italians. For several years the Woman's Missionary Society has run a public Sunday School for these foreign children, and now they have made a change. They have school in the forenoon for the first grades, and kindergarten in the afternoon for the little tots and I think this change, and new teachers, is going to work wonders.

There are several reasons why I think we ought to put a native Italian missionary in the field. First, our ways are foreign and peculiar to them. Second, the majority of them can only speak a little commercial English. Third, we have their children and the adults must be reached, and fourth, the men and women are asking us questions about our religion and we are unable to make it plain to them.

Now, I think I hear some one say, "We have tried that native station missionary and his work was a failure." That is true, and at that time it was a bad mistake, but that has been all overcome by two years of diligent and prayerful work of Miss Mitchell, who has not spared time, energy or tact to bring about this condition.

The women have laid well the foundation and they are asking us now to do the big thing, that of building and putting the native missionary on as soon as possible.

These people are here and the Catholic Church has lost its hold on them and it seems that God has assigned us this difficult and intricate task. Without question this is a wide-open door and if we do not enter, we will be responsible to God for these lost souls.

I hope all who read this will acquaint themselves with our conditions and at least pray to God to provide ways and means to do this so much needed work.

Thurber, Tex., Sept. 23, 1913.

Bohemians In Texas

By REV. M. S. HOTCHKISS

Within the bounds of the Empire State, there are approximately eighty-five thousand Bohemians. They were exceeded by the Germans and Mexicans, which have about 350,000 each. By far our largest immigration was Mexican, for of the total of 22,885 who came last year, 18,494 were Mexican. This marks a very decided increase, for in 1906 four Mexicans came, two years later, 3,695 came, two years later, 14,587 and two years later, in 1912, 18,494. This is due largely to the political disturbances in our sister Republic. During these same years there were corresponding number of Bohemians as follows:

These are settled in the following counties in large numbers: Colorado County, 614; Fayette, 2,447; Bell, 854; Ellis, 670; Williamson, 1,462; Lavaca, 2,480; McLennan, 895; Milam, 638 and in other counties in less numbers. These are listed as Austrians in the Texas Bulletin of Population.

Several things distinguish the Bohemians:

1. They are clannish, but not to a greater degree than others who come, and not more so possibly than we would be under similar circumstances. The old ones coming can never acquire our language, save simply to barter and trade. They want to hear their native tongue and hence they

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addresses and our sermons are as Greek to them.

2. Texas received the second largest Bohemian immigration of any State in the Union. She was exceeded by Illinois, and Pennsylvania received a little more than half as many as Texas. Other States received inconsiderable numbers.

3. They are distinguished in that they are given to pursuits of agriculture and husbandry. He is a hard worker and gets results from his labors. He is quick to utilize improvements in machinery and agricultural methods.

4. They are distinguished in that they come to stay. Other nationalities come to acquire a stake of possibly \$1,000 and then return to their native country to be a nabob. While we received 762 last year, only 85 returned, and this is a fair sample of those returning year by year. The eldest and most able-bodied son comes, labors hard, lives frugally and sends back for his brother. This is repeated as long as there are strong able-bodied sons, then they send for the parents and other members of the family. If they send money back it is to bring another good Bohemian citizen to Texas. They buy land, pay cash, cultivate well, and in this way develop the country, as few others do. About 8 per cent return from the country at large and about 4 per cent from Texas.

5. He is distinguished again in the very low percentage of illiteracy. Only a little over 1 per cent is illiterate. Of the 8,439 who came to the U. S. last year, 16 males and 59 females could neither read nor write, and four men and five women could read but could not write. This is considerably less than your native born whites. Of these 33 per cent native whites of native white parentage are illiterate. For the State at large 99 per cent are illiterate. The University at Prague was founded in 1348, and antedates the great German Universities.

6. He is distinguished again in that dating away back to the time of John Huss and Jerome of Prague, pure Protestant blood flows through his veins. When Ferdinand II began his reign in 1619, nine-tenths of the population was Protestant. Millions of them died for their faith, for they were soon reduced from more than four million to a little over eight hundred thousand. At the close of his reign, eighteen years later, every vestige of Protestantism had been destroyed. Coming to this country of religious freedom, he swings away from the Roman Catholic Church and seeks other affiliations, or too often drifts away from the influence of the Church entirely. The oppression of these years has embittered him so that he is an easy prey to the approaches of the agnostic and the infidel. He has lost faith in Rome and her priesthood, and this being his sole idea of the Church, he drifts to the bad.

7. He is distinguished from other nationalities in that he sends so many skilled workmen. Of the 100,189 who came during the decade preceding 1910, over half of them were skilled workmen; of the Germans one-third and of the Scandinavians one-fourth were skilled workmen.

If his literacy, his agricultural pursuits, his frugality, and his qualifications for service be considered, the Bohemian is a desirable immigrant for any country and gives promise of an excellent citizen after he has passed through the melting pot of the nations of the world.

As yet but little has been done religiously to reach this great and promising people. The general statistics compiled by Lemuel Call Barnes show that the Congregationalists have 28 missions and 868 members. The Northern Baptists have 8 missions and 456 members. The Presbyterians (U. S. A.) have 41 missions and 1,910 members. The Northern Methodists have not compiled their statistics separately but report that they are giving the gospel in 8 languages and have 1,220 missions and 88,045 members. In Texas the Churches are awaking to the responsibility, but we have been so long about it and our methods are immature and have brought only meager results. The Presbyterians (U. S. A.) have a State Superintendent and several missionaries, the Baptists are projecting work and have one missionary, and our Church in the last five years has had ten native Bohemian missionaries in the field.

The native missionaries among these people are peculiarly handicapped. Dominated as they have been

for four hundred years by the Roman Catholic Church, until at one time every vestige of Protestant organization and worship had disappeared, they come to look upon one who breaks away from Rome as a traitor. This is peculiarly true of the missionary. They regard him as a traitor and an hireling, whose only interest in them is the loaves and fishes which he receives. Because of this the native missionary is often tempted to conceal his identity, not letting it be known that he is employed by a Protestant board. He feels that he must first ingratiate himself into the good will and graces of his people, and then he can do them good. This is exceedingly slow, for after years of faithful effort the barriers seem as great and as numerous as ever.

The American missionary is not thus handicapped, but he is at great disadvantage, in that he cannot speak the language, and is thereby shut out from serving the aged Bohemian who has come to this country too late to ever acquire our language.

What would seem then to be the best solution of this very complex problem? The writer is convinced that we should continue to employ a limited number of native missionaries, that they may give the gospel to those of their countrymen who cannot understand English; let our young men and women prepare for mission work among this people, as they prepare for the foreign field; let our colleges prepare to teach and give us a ministry for every nationality settling in considerable numbers in this State. Then let all our pastors acquire if possible a conversational use of these languages, that they may reach these people. Let our laymen lend a hand, and live before the foreigner so as to impress him with the genuineness of his Christianity, and what is indispensable to all, let the native preacher, the foreigner, and the Church have a passion for souls, and they will find a way to accomplish what should be done.

DOOMED FOR LIFE.

Recently a Kansas City judge refused to grant a divorce to the miserable wife of a confirmed drunkard. The refusal was based on the proof that the young woman knew at the time of her marriage that her husband was a drinking man, and the judge took the position that she had voluntarily entered into the alliance with her eyes open to the probable outcome and therefore had no good ground for seeking a divorce. Probably the judge was right, though some allowance might well be made for the inexperience of a sentimental girl. The truth remains, however, that in almost all cases the young woman who marries a man with the hope of reforming him is doomed to bitter disappointment and a life of misery. It is a risk no sensible young woman will take. If a man will not change his ways before marriage—an abundant time should be allowed for proof of the change—he is not likely to do so after marriage.—Exchange.

No man on earth is what either his friends or his enemies declare him to be.

Kansas Woman Helpless

Lawrence, Kas.—Mr. J. F. Stone, of this city, says, "My wife suffered for ten years from womanly troubles, during two years of which she was totally helpless. She was examined by many physicians, some of whom gave her up to die. Finally she began to take Cardui, and since then has greatly improved in health. The tonic, strengthening, and restorative effects of Cardui, the woman's tonic, on the womanly constitution, are the most valuable qualities of this popular medicine. Cardui acts specifically on the womanly constitution. Half a century of success proves that Cardui will do all that is claimed for it. Try it for your trouble.

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REMINISCENCE

Joining the Conference 37 Years Ago. The Class for Admission on Trial. Bishop Pierce's Sermons—Dr. John Adams' Sermon—The Appointments.

By Rev. J. T. Smith.

Number Three.

The following with the above headlines, with only the figures 38 substituted for 29, appeared in the Advocate 18 years ago. "The first and last time I ever saw Bishop Pierce was at Carthage, Texas, some time during the month of November. He was then the most famous preacher in the South. It was the meeting of the East Texas Conference, and I was up for admission on trial. Everything was new to me, even my clothes. Never perhaps did a greener boy knock at the door of any Conference and get in. I lived in the country, worked on the farm, and was mighty poor, both in purse and flesh (and in these have held my own), and for the want of books, and some one to help me, though I had just in a good deal of time trying to study, I was poorly prepared for the examination. The class met in one of the parlors of Colonel Hull's residence. F. M. Stovall and R. C. Armstrong were the committee. The class was a large one, being composed of G. D. Wilson, C. H. Smith, J. F. Henderson, J. R. D. Taylor, J. P. Waldrip, J. B. Hall, E. M. Sweet, J. T. Smith, L. M. Fowler and Albert Little. The last two were examined the next day by themselves. I think the examination began. I was scared almost to death. Not that I had any sort of fear about getting into the Conference, for I had no idea that the examination had anything to do with that. I thought it was more for instruction than anything else. But I was in the presence of great men. The names of Stovall and Armstrong frightened me. I knew they were great men, or they would not be on the committee. I remember that Uncle Caleb Smith, J. R. D. Taylor and myself and several others answered about every question put to us. It was this way. Uncle Caleb headed the class, and when a question was propounded he would straighten out his right leg, put his hands in his pockets and say, "Well, brethren, I read that, but I declare I have forgotten what it says." I had heard one of the committee say before he came in that he was a wonderful man, so when it came my time I just did like Uncle Caleb, and answered the same way; others followed suit, and we all passed.

When the examination was over, as I lived only about ten miles away, I felt, since I had left my wife sick, that I must go home that night. It was raining very hard, and I had no overcoat, but instead a large man's shawl, and as I rode out of town, met Rev. John Adams, one of the presiding elders. I was introduced to him, and he said, "Yes, I have heard of Brother Smith." Here I was in the presence of another great man, and I didn't know what to say. He had a large shawl like the one I had and loaned it to me. The rain poured down in torrents, and I soon found my great shawls—for they were each twelve feet long and five wide—a hindrance rather than a help, for they soon got so heavy I could not carry them, and I was compelled to stop and stay all night only about five miles from town. Not only were my shawls wet, but my clothes were soaking. When I got my horse put away and got into the house, I was horrified to find that my new pants were ruined, and that they were all I had. I had gone to the store a week before Conference and got me some of the prettiest striped goods I had ever seen, and my wife an experienced woman of sixteen years old, had cut and made them in the latest fashion she said, and with the exception of one or two little faults, such as putting the buttons on the wrong side, and making them about 38 inches in the waist (I was then about 31 in the waist) she thought they fit mighty nice. But they were a sight now. Every stripe had run together, and a mighty commingling of colors had settled in the back part of them; but I was somewhat consoled the next morning, when they were dried, and

I had put them on, to find they had drawn up a good deal, and were nearer my size than the night before. I have not exaggerated this even a little, and if I were going to join the Conference again, I think I would like to have it just as it was then.

I hurried home after breakfast, found my wife better, and returned at once to Carthage. The Conference was held in the Courthouse with Bishop Pierce in the chair and S. W. Turner Secretary. Among the leaders were Dr. John Adams, now living in Dallas, and was a member of this Conference; R. C. Armstrong, of the Central Texas Conference living in Fort Worth; E. L. Armstrong, who transferred two years later to the Northwest Texas Conference in which he took prominence; R. S. Finley, John S. Mathis, J. R. Bellamy, J. C. A. Bridges—the last named five are now dead.

Bishop Pierce preached on Thursday night from the text, "And thou, when thou prayest, enter into thy closet," etc. He was then under the restraint of physicians, and the eagle dared not soar, as was his wont, but there were flashes now and then that told of the pent up powers of the soul that struggled to be let out, but which had to be repressed. He preached again on Sunday morning a sermon to the preachers. It was a great sermon. I cannot recall the text, but do recall one vivid passage in the sermon, I think just as he uttered it. He said: "A man called of God to preach the Gospel, but who refuses, may brush by hell and get to heaven, but he will be saved by the skin of the teeth, or as by fire." But the sermon of the occasion, as I think all who heard it will say, was preached by Dr. John Adams. It was the habit then to appoint a man a year ahead to preach the Conference sermon, and he had been so appointed. I thought then that he was scared in an inch of his life, and I knew he was mighty humble. His text was, "For me to live is Christ, but to die is gain." I do not remember the sermon, but the looks of the preacher and the effect of the sermon on the people are with me to this hour. He stood before us transfixed. His face was radiant. Every power of his soul was stirred with holy emotion. The Spirit was upon him. The Lord Almighty had anointed him to preach that night. It was eloquence, poetry and pathos on fire pouring from lips touched with a live coal from off heaven's highest altar. Never perhaps did Bascom have better command of words, or was Summerfield more sweet or happy in expression than was he that night. The effect on the great crowd was something wonderful. The people got happy and shouted, and rejoiced till the voice of the preacher was drowned in the voice of praise. I have heard since then many great preachers, either from the pulpit or platform—Bishop Dogett, Bishop Kavanaugh, Bishop McTyre, Keener and Galloway, Dr. McFerrin, Charles F. Deems, Josiah Strong, Joseph Cook, Dr. Talmage and many others—but never heard a sermon that produced such an effect on a congregation as that one did. People who never heard Dr. Adams in his palmy days may think this overdrawn, but those who heard him that night will not think so.

Well, the Conference came to a close on Sunday night, and the Bishop read the appointments, and disappointments. I only know for certain of one disappointment. That was mine. I was read out to Douglass Mission. It was in the San Augustine District, but where I had no sort of idea. I had never heard of it before. It was a new work, and was that night making its appearance on the map of the East Texas Conference. It was a mission, and I had not much more idea of what a mission was than I had as to where my work was to be found. I only knew for sure that a mission was a place that could not support a preacher. But Douglass Mission did not only have a preacher that it could not support, but he had a wife and baby, and her mother and sister to support, and how it was to be done were thoughts with which I went to bed and tried to sleep that night. But with what effect I will tell later.

THE COUNTRY SCHOOLHOUSE.

Much is being said about the country Church, but a subject of vital importance, just now, is the country schoolhouse. In the West, where country Churches are scarce, the people are wont to gather at the schoolhouse. To the country people the schoolhouse is an all-purpose building. In one county alone in the Panhandle of Texas there are twenty schoolhouses where there is preaching of no kind whatever. This means a vast number of people totally without the Gospel. Right here in Christian America, at

a time when the Church is doing great things toward establishing schools for the education of the ministry, and where our schools are turning out young men equipped for preaching the Gospel, there should be no place without regular preaching. But it is a stubborn fact that many rural districts are famishing for the bread of life; intelligent people, too, and from such people have come the Church's strongest support. It seems the more our ministry is educated the more the rural Church is neglected. This is due to the fact that when our young men educate themselves they outgrow a country charge and must have a town appointment. They have spent too much on their education to busy themselves on a country circuit.

The strong men are sent to city charges where the work can be organized and they can bring things to pass. The Methodist Church is losing ground at the place it has in the past drawn from. In the earlier days of Methodism the circuit rider was a mighty factor in shaping the history of the country. In these latter days there is no such thing as the circuit preacher visiting in the homes of those living in remote places.

The salary is not the main cause of these out-of-way places being so badly neglected. These people, if served rightly and given a chance to hear the gospel, will gladly respond to the needs of the work.

Another point about these country places: They can never be made prosperous appointments by sending illiterate preachers to preach to them. They are as capable of receiving the best talent as are the city Churches and will not be satisfied with the husks.

The present mail system reaches the most remote places and the people are easily reached. In consequence of which the people are supplied with gratuitous literature sent by Russellites and all kinds of "ites," and for lack of better literature are filling their minds with dangerous doctrines. The conditions are appalling. If the Methodist Church is too busy to thrust the cycle into this great harvest field, other Churches are not, and the reward will be theirs.

What we need in the country is sound doctrinal preachers. The time was never more opportune for indoctrinating the rural congregation. Something needs to be done to refute the new and strange doctrine which is being taught unto the people. It is a deplorable fact that the mass of the people in both town and country are not very close readers of the Bible. A slick tongued orator can do a deal of damage to a community in a very short time. The question now is, who is going to occupy this field? The opportunity for the right man is offered. The fields are white unto the harvest. But it takes the educated man, full of the Spirit of God, to accomplish much. A good local preacher in every community can do a great work. A good doctrinal preacher who will go from place to place and hold revival meetings could do great things. Other denominations, especially the Baptists, seeing this great and effectual door, are going to push themselves into these neglected places. If the Methodist won't, let those who will reap the reward. We hope the Methodist Church will see the conditions and seize what is justly hers.

While doing great things for the cities and foreign missions, the perishing souls at our doors should not be overlooked. This ought ye to have done, and not to have left the other undone. MRS. S. C. CURRY, Goodlett, Texas.

FROM REV. B. H. GREATHOUSE.

As one of the people making my living by the sweat of my face, I desire to make a brief reply to an article in the Western Methodist of August 28, quoted from the Christian Advocate. This is the most remarkable article I have read on the proposed Carnegie gift to the medical department of the Vanderbilt University. The whole article assumes that the University will give no aid to medical science unless the Carnegie plan of eliminating all Church influences from the department is adopted. Mr. Carnegie says, "I do not believe that it is wise for any sect to control educational institutions, and because the Bishops of the Church disagree with him, because they will not admit that they and the great body of Christian helpers back of them are less capable of directing a great university than Mr. Carnegie, they are denounced as the priests and Levites who passed by on the other side, while Mr. Carnegie is held up as the good Samaritan who is ready to render all necessary relief. Where were the Carnegies and men of their belief when the Churches were laying the foundations for the schools and eleemosynary institutions of this country?

It is a remarkable performance for a writer in the twentieth century to speak of the Churches as if they were indifferent to the sufferings of the people when they have led in the establishment of hospitals, sanitariums, houses of refuge, orphan asylums, etc. In view of what the Church has done in the past it seems strange that any man should desire now to divorce her from our educational institutions. That would be like divorcing a mother from her children, for nearly every school of this country that has a long and honorable record is a child of the Church. As early as 1636 the people of Boston took steps to establish a school and to this school the Rev. John Harvard gave eight thousand dollars. This was the beginning of the Harvard University, and over this great institution preachers of the gospel presided for one hundred years.

In 1660 Rev. Mr. Blair succeeded in securing a charter and establishing William and Mary College in Virginia under the auspices of the Church of England. In 1870 George Washington became its chancellor. What would the Father of our Country have thought if an effort had been made to divorce the Church from the institution over which he presided when he held the opinion that "there is no morality without religion." Yale College began in the house of Rev. Abraham Pierson in March, 1701. Some time after Rev. George Berkeley made a large donation to the school and for one hundred years the presidents were preachers. In 1735 the Church of England established Columbia College.

In 1746 the Presbyterians established Princeton.

In 1764 the Baptists established Brown University.

In 1770 the Dutch Reform Church established Rutgers.

In 1775 the Presbyterians established Hamden and Sydney.

In 1884 there were 309 denominational colleges with 25,000 students. These facts show that the idea of divorcing education and the Church is very modern in this country. It has no history to commend it. On the other hand the good results of the Church schools have been seen and felt for hundreds of years. Heidelberg quickened the intellect of the great German people and Edinburgh did the same thing for the Scotch.

Our civil government is based on the Christian religion. Daniel Webster said, "Christianity is the common law of this country. DeToqueville, John Bright and other great foreigners have made similar statements.

The speech that secured the adoption of the Declaration of Independence was made by Rev. Mr. Witherspoon. The first legislative act was in the Church at Jamestown. The Declaration of Independence, in which God is recognized, has been declared by the Supreme Court to be the capstone to the Constitution. Presidents and all other officers and jurors are sworn on our Bible. Congress, the Supreme Court and Legislatures open their sessions with prayer. The army and navy and all charitable and penal institutions are provided with chaplains. So deeply is Christianity entrenched in our civil and military institutions that McCaulay was led to say, "Whoever speaks a word against Christianity is guilty of treason against the people. People who understand these things and appreciate them will never consent to receive money for our institutions

given in a way that even squints at the divorcement of religion and education.

Mr. Carnegie may be very capable of giving men advice on financial affairs, but that does not signify that he is capable of giving advice in matters that have been out of his line of success—matters in which he has had little or no experience. To some of us it looks like a piece of unparalleled egotism for him to put his judgment in such matters against the judgment of the great Churches of the country that have been leading in the educational work of the United States from the beginning, and have succeeded in bringing us to our present honorable position among the great nations of the earth. No vilification of either the Church or of her chief ministers can efface the facts of history.

B. H. GREATHOUSE, Wheeler, Arkansas.

RESOLUTIONS.

Resolutions of respect on the death of Brother S. F. Lancaster, passed by the Third Quarterly Conference, Staples Charge, San Marcos District, West Texas Conference.

Whereas, God in His providence has removed from our midst Brother S. F. Lancaster, who has long been a faithful member of this Quarterly Conference;

Resolved, That this Quarterly Conference has lost a most useful and efficient member; that in our deliberations we miss his wise counsels and helpful service; that we commend to all his useful life and Christian character as worthy of imitation; that we bow in submission to Him who doeth all things well, who is too wise to err and too good to be unkind;

Resolved, That a copy of these resolutions be spread on the minutes of this Quarterly Conference and that a copy be sent to the Texas Christian Advocate for publication, and a copy sent to the family.

Respectfully submitted, J. H. FLEMING, S. C. RECTOR, Committee.

Goodness does not consist in greatness, but greatness in goodness—Athenaens.

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G. C. RANKIN, D. D. Editor

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OUR CONFERENCES

BISHOP ATKINS, Presiding.

New Mexico, Albuquerque, N. M. Oct. 15
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

Rev. B. A. Few, of Prescott, Ark., writes us that he appreciates the Advocate and reads it with interest. He goes so far as to rate it alongside the best Methodist papers in the Connection.

We are in receipt of an invitation to the marriage of Miss Claudia McMurry, daughter of Rev. and Mrs. W. F. McMurry, of Louisville, to Mr. James Livingston Bowie, Jr., and the happy event takes place on October 11. Our readers all know Dr. McMurry, our Church Extension Secretary, and the Advocate joins them in extending congratulations to the happy couple.

The Dallas Fair, now soon to open, has made great preparation for the most elaborate entertainment in its history. New buildings have been erected and a wonderful exhibit, in farm products, live stock and mechanical industries, will be presented. The management has made studious effort to provide harmless recreations and entertainment on a large scale. Whatever is evil along with a mammoth institution of this character has been reduced to a minimum, and the largest attendance ever known is expected.

Mrs. Louisa J. Farley, the mother of Mrs. Jno. M. Barcus, died in Vernon, Texas, at the home of her son Frank Farley, September 29, in her seventy-eighth year. She was twice married. Her first husband, J. W. McCrary, was a soldier in the Confederate army and was killed six months before the close of the war. Her second husband, E. A. Farley, died in Vernon, Texas, in 1898. Her father, Judge James McGuire, emigrated from Ireland to Georgia in 1831. She was a life-long Methodist. A modest, retiring, sweet-spirited, unselfish Christian woman. Her four children, Mrs. Jno. M. Barcus, of Waxahachie, John W. McCrary, of Vernon, James Farley, of Fort Worth and Frank Farley, of Vernon, and more than twenty grandchildren, survive her and hold her in affectionate remembrance. She was buried in the East View Cemetery at Vernon. Her pastor, Rev. A. W. Hall, conducted the funeral service.

UNANIMOUSLY RE-ELECTED.

The Joint Board of Publication, composed of three members from each of the five Annual Conferences, and one from the New Mexico Conference, met Tuesday, October 7, at the pastors' room at the Publishing House. There were present the following members: Rev. T. S. Armstrong, President; Rev. C. B. Garrett, Secretary; Rev. F. O. Miller, Rev. L. S. Barton, Rev. L. B. Elrod, Rev. J. Walter Mills, Rev. J. T. H. Miller, Rev. F. B. Buchanan, Rev. T. J. Griswold, Rev. J. G. Miller and Rev. W. D. Mountcastle. Three of the members were absent and one, Rev. Jerome Duncan, had died during the year. The editor made a statement, followed by remarks by L. Blaylock, the Publisher. The work of the Advocate for the year was discussed and its business and editorial management approved. The election of editor was proceeded with, and the incumbent was re-elected unanimously. This is the sixteenth time that we have been elected to this position and it was the close of fifteen years of editorial service with the Advocate. The unanimous approval of this Board, after these long years of service, is a testimonial greatly appreciated. It is no light matter to receive such a recognition from such a source. And as we enter upon the beginning of our sixteenth year of editorial service, we do it with gratitude to God and with a full determination to continue to invest the whole of our time, our talent and our energy in the work assigned to us. The varied experience, learned after these long years of work, will enable us to continue to make improvements in the makeup of the Advocate, and with the prayer and co-operation of the great Church in Texas, we ought to move forward with great efficiency in the year to come. It will, therefore, be our purpose and aim to make this paper even a greater factor in the work of our Methodism in this vast empire of the Southwest. Amen and amen!

RESOLUTIONS BY THE JOINT BOARD OF PUBLICATION.

The Joint Board of Publication, recently in session in this city, passed the following resolutions concerning Rev. Jerome Duncan, who was one of its valued members. A number of the members spoke feelingly of his pure life and of his valuable services to the Church.

Whereas, our Heavenly Father has seen proper to take from us our dear brother and friend, Rev. Jerome Duncan; and

Whereas, he was a valuable member of this Board, being the Secretary of the same, always favoring every forward movement that looked to the betterment of the Advocate and at each meeting able to give us wholesome advice; therefore be it

Resolved, That this Board has sustained a great loss in the death of Brother Duncan. That we hereby express our sympathy for the family in this hour of grief and that a copy of this paper be sent to his family and that this resolution be set forth in the Advocate. (Signed)

T. S. ARMSTRONG,
J. T. GRISWOLD,
C. B. GARRETT,

Committee.

Passed unanimously by the Board of Publication in their annual meeting, October 7, 1913.

C. B. GARRETT, Sec.

A SUNDAY IN ROXTON.

Last Sunday was spent in the town of Roxton. It is a community of something over twelve hundred population, located on the Santa Fe in the lower edge of Lamar County. It is one of the most fertile sections of the State and under ordinarily fair conditions it is very productive in corn and cotton. Nearly fifteen years ago I visited the place for the first time; then it was almost in the woods and not a great many people lived there. But it has grown since then. It has splendid brick business houses, good school buildings and fine churches. The people are intelligent, moral, progressive and law-abiding. A better community would be hard to find anywhere in the State. It is a

place of wealth and the people live in good homes and have an air of prosperity. Our Church is now to the front. For years we worshiped in a wooden structure down on the creek. At the time it was erected the people lived in that section. But the town has grown in the other direction. So Rev. W. J. Bludworth, the popular pastor, and his people resolved to change the location to the residence district and build a new house of worship. They pushed the matter until the result is now an accomplished fact. It was my pleasure to be present last Sunday at 11 o'clock and take part in the dedicatory services. They had made extensive preparation for a great day. They expected the town to be full of people from other nearby towns and the vicinity. But the rain poured down Saturday and deepened the mud for miles. That is genuine black waxy soil and there is no bottom to the softness when the rain soaks in. Notwithstanding this, their plans were all made and the church was dedicated. The local community and the near vicinity filled the house comfortably full. Rev. W. F. Bryan, the presiding elder, was present to join in the exercises. It was a glad day. The Sunday School, under the popular lead of Shelton Bywaters, an enterprising young man, carried out a beautiful program, partly in the old church and finished in the new. He is a live man and puts his business training into his Sunday School work and things progress under him. Now that they are in the new building, with its facilities, the Sunday School will grow even more rapidly. He has a fine set of workers associated with him and they work systematically and are in good shape.

The Church is a beauty and very complete in its finish and design. It is very much like the new church at Sherman, though not so elaborate. It is modern and up-to-date. It is brick, not veneered, so arranged as to throw the whole of it into one auditorium, and then it will seat about 500. It is seated with opera chairs of good design, the floor drops toward the pulpit, the windows are tasteful and the colorings are beautifully blended. There is a splendid dome in the center and it throws a flood of light upon the congregation. It cost \$15,000 and no congregation can boast of a handsomer and more serviceable and convenient building. It will last that congregation for at least a generation. After the sermon we had to raise only \$600 to pay for the pews and this would clear the property of all indebtedness. The matter was presented and in about twenty minutes the amount was secured. It was one of the easiest collections I have taken in sometime. After this the audience rose and stood while the trustees presented the house and the sentence of dedication was pronounced. Then followed the consecration prayer, and this ended a red letter day for Methodism in the town of Roxton. It was the realization of the dreams of those good people and now they are ready for larger activities. Many of them left the old house with many tender memories, but it served its day and had to pass. With their increased and

improved facilities, Roxton will soon become one of the good stations of that district.

Brother Bludworth is closing out a quadrennium of most useful and successful work on that charge. He has seen the travail of his soul and is satisfied. He will leave the work in first class condition for his successor. No man in the conference will show a better record than he. The fact is he has long been one of our most faithful and dependable preachers. He has good ability, genuine religion, a delightful family and the charge that gets him next year will be fortunate. His people at Roxton are sorry that his time is up. They would love to keep him another quadrennium, and this is just about the best testimonial that they could show to his efficiency as a pastor and a preacher. They dearly love him and his household. It was my pleasure to spend the night under his parsonage roof and everything indicated that a woman was in charge who knows her business as a pastor's wife. The children are all a credit to any community. I should have said above that the old parsonage property has been sold, and the proceeds will go into a new and modern home right near the church.

Brother Bryan is also in favor with his people. He is a quiet, steady man, trained at Southwestern University and seasoned by several years of successful work in the pastorate. This is his second year on that district and he is leading the people and the preachers wisely and successfully. It was good to enjoy the fellowship of his company. The most of my stay I was entertained in the home of Mrs. A. P. Bywaters. I was the guest of that home when in the town nearly fifteen years ago. Then her husband, a leading business man of the county, was living. Since then he has passed to his reward, but left his family well provided for. Their children are all fine young people, and the boys are carrying on the business successfully. Mrs. Bywaters is one of two sisters. The other one, Mrs. Woods, lives in Honey Grove. Their father died in the war and their mother followed soon after. They had one brother, who was a Methodist minister, Brother Shelton, but he died at Belton before my day in Texas. Their grandfather was Brother McAlister. I believe, a compatriot of old Dr. McKenzie, and a noted preacher in his day. So here are his descendants in the third and fourth generations devoted to the Church and following in the footprints of the Master. Who says that Methodist preachers' descendants are failures? That good old grandfather's remains are sleeping near those of Master McKenzie's near Clarksville.

Roxton is noted for good Methodist families; among them are the Watsons, Hawkins, Caldwells, Fletchers, Hackermans, Maxwells and others. The Advocate is in favor among them, and they are on the one hundred per cent list. I met an aged lady, Mrs. Wood, who has been a reader of the Advocate fifty years. Of course, I was at home among them. They treated me with every consideration.

G. C. R.

JUST ONE THING BEFORE ANOTHER

The vice crusade in Dallas has won out. When the law in the case with the decisions of the highest courts was put up to the county and city authorities, they yielded their private judgments to the authority of the State statutes and the order has gone out that all public houses in the segregated district and outside of it must close and the inmates either move from the city or go out of business. This is the triumph of law and public opinion and we congratulate all parties concerned in the matter. There was never any difference of opinion between the crusaders on the one hand and the authorities on the other as to the fearful evil of this segregated social vice, neither was there any personal criticisms either way; there was

only a difference of judgment as to the method, but when the legal phases of the question were settled beyond all doubt, both sides got together and the announcement was made last Saturday. Neither is there any disposition to persecute unfortunate women. Any one of them that wants to reform her life will be given a chance; but the willful and the incorrigible will have to take the consequences, if they persist in open defiance of the law and of public sentiment.

Neither nature nor grace has made any permanent provision for a fool. Nature keeps on permitting him to be born and grace was never known to cure him. Near Chattanooga, the other day, according to the daily papers,

a "Holy Roller" preacher publicly announced that because of his faith he was an immune from the effects of poisons, that he could swallow it in any form or receive it by injection with no serious physical result. Some boys who wanted to test his statement caught a huge rattlesnake and brought it to him. He permitted the reptile to sink its deadly fangs five times in his flesh. What was the result? He died, of course!

Another preacher of some sort, in Arkansas, was holding a meeting under an arbor and declared that his faith was such that he could fell a tree with a club. He suspended his sermon long enough to make a demonstration of his faith, gathered a bludgeon and smote a large tree, and of course the tree just stood there rooted in the ground. This disappointment threw him into a frenzy, his mind—what little he had—left him and as the tree failed to fall he turned on his audience with the bludgeon and some of them did fall before the officers could take the crazed man into hand. One of the strongest evidences that our holy religion is divine is found in the fact that it is able to carry such an overwhelming overplus of imbeciles and yet survive in its mission of uplifting sensible people. If it were a man-originated religion, it would have disappeared under its load long ago!

We notice from the daily papers that there is a movement on foot among the Prohibition Democrats of Texas to devise some method for thinning out the Prohibition candidates for Governor in such way as to leave but one in the field. This paper is not in politics, but it is in morals and religion, and we do not hesitate to say that if this is not done, with the consent of the candidates now in the field and those yet to enter, that some rabid anti-Prohibitionist will be the next Governor of Texas. On account of our failure heretofore to accomplish some result, such as is here mentioned, we have this Commonwealth now in the hands of the anti-Prohibitionists. Any Prohibition candidate, bidding for the votes of the moral element of the State, who is not willing to submit his claim to a fair, equitable and impartial test of the people, is not worthy of the support of the moral element. It is proof positive that he is selfish and prefers to foist himself upon the office, rather than subordinate his ambition to the good of a great cause. The plan suggested by our leaders in the daily papers is to call a great mass meeting about the 25th of this month at Dallas, a meeting of a representative type, and let these wise men suggest a method by which these candidates can try their popular strength early in 1914, and see which one of them the Prohibition Democrats want for their leader.

The President of the United States has received the new tariff bill, put his signature to it and it is now the law of the land. President Wilson is one of the trust men ever put into the White House. He made certain promises to the country in his campaign deliverances and these were in keeping with the platform demands of his party. And from the time he took his oath of office, he has set himself to the task of carrying out these promises. A reformed tariff law was one of those promises, and he has fulfilled it to the letter. There is such a diversity of interests in this country and we have so long labored under high tariff regulations until it is a hard matter to produce a law on this subject satisfactory to the whole country. But the President has come just as nearly giving us a tariff law that will satisfy the largest number of people that is possible under the circumstances. He not only looked after the business interests of the country, but he also looked after the interests of the common people; and it is now thought that many of the

Years of Suffering

**Catarh and Blood Disease—
Doctors Failed to Cure.**

Miss Mabel F. Dawkins, 1214 Lafayette St., Fort Wayne, Ind., writes: "For three years I was troubled with catarh and blood disease. I tried several doctors and a dozen different remedies, but none of them did me any good. A friend told me of Hood's Sarsaparilla. I took two bottles of this medicine and was as well and strong as ever. I feel like a different person and recommend Hood's to any one suffering from catarh."

Get it today in usual liquid form or chocolate tablets called **Sarsatabs**.

necessities of life will be reduced in price when this law gets into effect. And the reformation of the tariff has produced no unstable conditions in business, so far. The country is prosperous and business is uniform in its progress.

By a successful filibuster, the lower house of the Tennessee Legislature succeeded in preventing a vote on the Senate's prohibition bill, and thus the proposed measure failed. Still, the law enforcement members were in a good majority. As a result, Governor Hooper has issued a call for another extra session of that body to convene the 15th instant and then he will place before them that one single issue, and in that event no sort of a filibuster can defeat a vote on the question. In the meantime Judge Neil of the Nashville district, and Judge Reynolds of the Chattanooga district, are making hot times for the liquor violators. Public sentiment is such that these officials are constrained to action and there is mourning in the liquor camp, even in the absence of drastic laws. The people of Tennessee are beginning to awake to the peril of their situation.

We notice in the press reports that the Party Prohibitionists are reorganizing their forces in Texas for their next campaign. At one of our hotels, the other night, they had a banquet and there introduced their campaign speaker for this State, Mr. Quincy Lee Morrow, of South Dakota. He comes to Texas as the representative of the Party Prohibition movement here and elsewhere. He will spend some time in the State lecturing wherever he can make a date, and while Prohibition will be his theme, it will be Party Prohibition. His collections will go toward promoting their National organization. A number of our preachers have written to us to know if he is connected with our State Prohibition work and will it be the proper thing for them to open their Churches to him. Personally, he is an exceptionally fine gentleman, eloquent and entertaining; but he has no connection with our Texas Prohibition movement. He belongs to the Party Prohibition movement and he is working in its behalf.

Two issues back we published a communication, mailed to us from Colorado Springs, highly commendatory of Rev. F. G. Cox, until recently our pastor at Channing, Texas, and the communication was signed, "B. K. Thompson." When we read the communication, we inferred that some calamity had overtaken Mr. Cox and that this communication was intended to elicit the sympathy of his brethren in his behalf. Since then, there have been developments concerning Mr. Cox which have caused us to investigate the origin of the "B. K. Thompson."

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Mental Telegraphy

Last Wednesday afternoon Rev. J. W. O'Bryant, of Renner Circuit, came into our office and said:

"Send me some samples. I will be out among my members this month and am going to get a big list of new subscribers for the Advocate. The people have the money now and have no excuse."

Brother O'Bryant had not seen our call, as the Advocate had just gone to press. Was it a case of "mental telegraphy" from us to him, or him to us? We hope the same idea was possessing at the same time 900 other pastors.

Some of our best men have not sent a new subscriber this year, and others have done little. They are the ones we are counting on for the largest list this month.

THE 100 PER CENT ROLL.

Trent—Rev. C. W. Young.
Bandera—Rev. J. H. Meredith.
Henderson Circuit—Rev. J. L. Weatherby.
Rochelle—Rev. O. M. Cole.
Total—251.

son" communication. We have been unable to locate any man of that name at Colorado Springs, or anywhere else. If he has any existence, we have not found it. Had we known what we now know about the matter, that communication would never have appeared in the Advocate. But we are not omniscient, and, therefore, we are not immune from an occasional mistake, neither are we at all times able to prevent an imposition upon our confidence in the sincere purpose of the average man. However, we console ourselves with the reflection that mistakes will now and then occur in the best regulated households.

We notice in the daily papers of St. Louis quite a little flurry at University City Church, St. Louis, over the recent appointment of Rev. G. W. Holmes, to that Church, by Bishop Hoss. The Board of Stewards met and resolved unanimously not to receive him. Their objection to him was based upon his age and lack of experience in the pastorate. Just what the Bishop will do in the matter we do not know; but in any event that Board of Stewards transcended their authority by taking any such action. Had they called on the Bishop and gone over the matter, along with the presiding elder, the matter could have been adjusted, doubtless, with out difficulty. But their action was precipitous and without any authority in law, and it necessarily brings on an issue between that congregation and the Bishop, with the law and the usage of the Church altogether on the side of the Bishop.

Judge Erskine Williams, of Fort Worth, informs us that he has secured the presence of Mr. William T. Ellis, of Swarthmore, Pa., for Texas and that he will address the Missionary Anniversary during the conference at Temple. Mr. Ellis is one of the men who helped to make the great missionary gathering at Waynesville last summer such a famous meeting. He may also speak at other places while in the State.

On account of the heavy rains and deep mud, Rev. J. D. Cunningham, of the Honey Grove Circuit, has had to postpone the dedication of his church to some time in the near future. We were to be with him next Sunday, but it will have to come at a later date. As we intended to be at Bonham at night, anyway, we will just spend next Sunday morning with Rev. W. T. Whiteside and his people.

Rev. Thomas Barcus and his people at Anson have finished their handsome new church and want to dedicate it the first Sunday in November. We have it in our plans to be with them and take part in the services if they succeed in making their arrange-

ments to that end, and all the indications point toward that day for this delightful event.

PERSONALS

We had the pleasure of a visit from Brother W. J. Holland, of Gunsight, this week. He is a friend of the Advocate and a good Church worker.

Rev. Charles E. Brown, Agent for Superannuate Homes in the Central Conference, has been ill for several weeks in this city. We hope for him a speedy recovery.

Rev. S. N. Allen, of Winfield, has been quite ill since September 25, with something like appendicitis. He hopes to recover without the necessity of an operation, but this is problematical.

Brother John W. Robbins, of Austin, was in the city last Monday and he failed not to greet us in this office. He is a layman known favorable to the Church throughout Texas.

W. C. Crow, attorney, of Oklahoma, son of our Judge W. M. Crow, has recently been appointed, by Governor Cruce, Judge of the 19th Judicial District of that State. This is a merited honor coming to a fine young man.

Rev. W. T. Whiteside, of First Church, Bonham, was a pleasant visitor to this office last week. He brought a good report of Church work from his section. Everything is looking toward Conference and he will have a good report.

Mrs. George S. Sexton, wife of Dr. George S. Sexton, has recently undergone a severe and delicate surgical operation at Houston, but we are glad to say that she is making progress toward permanent recovery, and we hope she will soon be herself again.

Rev. and Mrs. C. W. Macune, of Cooleage, celebrated their thirty-eighth wedding anniversary recently, and the people of that town made a great occasion of it. They attended in force and left many tokens of their appreciation of these two good people.

Rev. Claude M. Simpson, who transferred from the Texas Conference a few years ago to the Southwest Missouri Conference, and filled an important charge in Kansas City, comes back by transfer to his old conference. The brethren will accord him a warm welcome, for he is one of the most active young men.

We are sorry to announce that Rev. J. W. Blackburn, of the Paris Circuit, is a helpless invalid, having had a serious stroke of paralysis. He has been forced to give up his work and his activity is perhaps done. For years he has been one of our hard-working and conscientious preachers, and we are sorry to know of his condition. If any of the readers of this notice would drop him a note of sympathy and en-

close in it a substantial token of appreciation, it would cheer and help this veteran of the cross. He is a poor man. His salaries have been such that he has not been able to lay by for a day like this. And he does not know that we are penning these words in his behalf, either.

Rev. C. E. Lamb, that good and saintly member of the North Texas Conference, is living, along with his good wife, quietly at Clarksville. For years he was one of our most active and valuable members, but he has been on the retired list for a season. But his interest in the Church abides. We recently enjoyed a good brotherly letter from him.

Rev. T. G. Peterson, of Wetumka, Oklahoma, but formerly of the North Texas Conference, was given a vacation by his people and he spent the time with his daughter in Illinois, but he is now back at his post, getting ready for his approaching Conference session. He is much pleased with his work and is perfectly satisfied with his new Conference relation.

The Passing Day

The Sulzer impeachment trial is still in progress. The defense is presenting his testimony.

Great flood losses are reported in South and Southwest Texas and along the Louisiana border. Heavy rains have fallen, the streams are all out of bank and crops have suffered. A number of people have been drowned.

The new tariff law is now in operation and the Custom House officers are busy adjusting the changes in rates. While the law is drastic, nevertheless the country shows no signs of disturbance.

The Currency Bill, which is President Wilson's next special promise to the people is still with the Senate Finance Committee. But he is determined to bring the matter to an issue with the Senate just as soon as practicable.

The Mexican situation at this writing seems to favor the Federal forces, the Constitutionalists having been badly beaten in two fierce and bloody battles. The Government is greatly encouraged over the turn matters have taken and at the capitol in Mexico hope is entertained that the backbone of the rebellion is broken.

Leader Underwood, of the Lower House of Congress, from Alabama, has announced his candidacy for the United States Senate. He has led the tariff fight to a successful issue and now he aspires against Mr. Clayton and Representative Hobson for the Senatorship. Alabama will have a hot fight.

Twenty-one white convicts escaped from the guards at Sugarland Saturday night. It seems that our penitentiary affairs get worse and worse. Since the abolition of the bat as a method of punishment, the bad convict has no fear of other methods of punishment.

Mystery surrounding the death of the dancing mistress in Chicago, Mrs. Mildred Allison, has been cleared up by the arrest and confession of a man by the name of Spencer. There is doubt as to his being the guilty party, but he says in his confession that he has killed several other men and women also. Robbery is the reason he assigned for his crime.

Sir Oliver Lodge, the great English scientist recently shocked many of his scientific colleagues by a public address in which he claims that science gives indirect proof of life after death. And he is convinced by the evidence that immortality is a fact on scientific grounds.

The Interstate Commerce Commission's report of its investigation of the recent fatal wreck on the New York, New Haven and Hartford Railroad at Wallingford was made public last week. Minor employees are blamed, but for the first time in railroad history the directors and the chief managers of a great transportation system were held definitely and officially responsible for "inefficiency."

At the fourteenth International Congress on Alcoholism, which met at Milan, Italy, last week, three bureaus of worldwide scope were projected—one

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to combat alcoholism, one a federation of physicians opposed to the prescribing of liquors for medicinal purposes, and the other a federation for the protection of native races. The economic importance of the liquor traffic was discussed by Italian, German and Finnish delegates, and all agreed that legislation could be framed for the suppression of alcoholism without endangering the economic conditions.

Russia is the largest purchaser of American farm machinery, having bought to the value of \$10,000,000 during the last year.

The will of the late George Wyman, of South Bend, Ind., distributes \$150,000 among one hundred and fifty of his employees.

It costs the United States Government \$9000 a year to maintain American consular court convicts in prisons in China, Siam and Turkey.

Toronto boasts the tallest building in the British Empire; it is the new Canadian Pacific Railway office building, and is fifteen stories high.

More than one hundred physicians assembled at the International Congress of Neurology at Ghent, Switzerland, recently passed a resolution inviting the various governments of Europe and America, in view of the disastrous effects of alcohol, to take steps to exterminate the evil.

W. Cameron Forbes, former Governor General of the Philippines, issued a statement last week in the Rangoon Gazette in which he said that although the Philippines had made enormous progress in trade and education during the last four years, the time for independence is not yet ripe. Mr. Forbes admits that slavery and peonage exist in the islands, and that the strictest investigation and legislation are necessary in order to meet these conditions.

Negotiations were reopened last week by the new Chinese Foreign Minister with the Russian Foreign Minister to conclude a threefold treaty between Russia, China and Mongolia. The purpose of this convention is the recognition of the independence of a Khan of Mongolia, and subject to the suzerainty of China.

The Federal Department of Agriculture has issued the first number of a new farmers' journal, to be called "The Agricultural Outlook." It will be distributed free to farmers.

The American Judicature Society has been organized, with many prominent men in its membership, to study judicial procedure, and secure reforms in the interest of directness and justice.

Lack of return addresses on the envelopes and letter heads costs the Chicago postoffice about \$200,000 a year. Forty per cent of the mail handled in Chicago is said to be insufficiently or

(Continued on page 12)

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Dallas, Texas.

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Next Place of meeting, Greenville, June, 1914.

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The following is a list of the Corresponding Secretaries of the League Boards of Conference in Texas:

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Northwest Texas: Rev. W. Y. Switzer, Cleburne.
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West Texas: Rev. C. B. Cross, Cuero.

A MISSIONARY ISSUE.

This issue of the Advocate, in so far as the League Department is affected, is a special missionary number, brought about, as it happens, by the accumulation of mission data from the Central Mission Board at Nashville, the State Fourth Vice-President of Texas, the Fourth Vice-President of the North Texas Conference Epworth League and the regular contribution of the Chairman of the North Texas Ruby Kendrick Memorial Mission Committee. We invite the attention of the Leaguers to every item of mission news in this number. It not only speaks interestingly of the work as a whole but emphasizes clearly that Texas Leaguers are active in mission work. The North Texas Conference, especially, is a storm center of mission activity, as shown by Miss Ferguson's summary. We believe conferences can take a lesson from this for it is a fact that wherever missions are properly presented and are systematically handled the work develops most wonderfully. The zeal of the Texas Leaguers in mission work has long commended them to the leaders in the general work and Dr. Rawlings is now looking to this field with anticipation of great results. Let us not disappoint him or fail to measure up to our full responsibility in this great cause.

MISSION STUDY CORNER.

I received a letter from Dr. Rawlings a few days ago urging me to take up the matter of Mission Study Rally Day with the Fourth Vice-President of the State at once. That day is October 19 and he has already sent some matter to be published in the League Department. I will try to furnish a few notes myself. I believe it will pay to open up a Mission Study Corner in our Department for awhile for notes on that subject and in which there will be published also the names of the Chapters organizing for this work. I am going to ask the chapters to report all classes to me as soon as they are organized.

GLENN FLINN,
Bryan, Texas.

THE GENERAL WORK OF THE MISSIONARY DEPARTMENT.

The Leaguers of the North Texas Conference have in the last few years made rapid advances in the missionary department; in fact, in no phase of League work has such advances been made. Christian activity must have a missionary side else it becomes selfish and unchristian. Three missionaries are being supported by this conference, and the Leaguers are being so prompt in sending the money for their pledges to Miss Ferguson that it seems it has ceased to be a burden to them and has become a glorious privilege.

The Dallas City League Union is devoting some of its meetings to the enlightenment of its members along missionary lines. Miss Norwood Wynn conducted the August meeting, Mexico being the subject, which proved interesting and instructive. The October meeting will be "A Missionary Spectacular," China, India, Korea, Africa, Japan, Mexico, Brazil, Cuba, Philippines and home mission work will be represented by young ladies from various Leagues, in native costumes, who will make a plea to Christianity. This program will be held in the First Methodist Church after the program each League in

the Union will have booths in which they will exhibit all the material possible to interest the Leaguers in the various mission fields. Charts, facts, curios, maps and flags will appear in abundance. So you see this is to be a missionary educational program.

Let us think for a moment on the section relating to the missionary department in the constitution of the Senior League: "The Department of Missionary Work shall promote an interest in and disseminate intelligence of the work of missions at home and abroad, provide for mission study classes, the collection of a missionary library and other helps; appoint leaders and provide for the monthly missionary meeting; and collect, take charge of and disburse money for missionary purposes, under the direction of the pastor and cabinet." Each League Chapter must fulfill the requirements of this section of our constitution if we make this the best year of our history. Do not lose an opportunity to improve the missionary department of your League.

Strive to greater things. Begin now to talk and work for Mission Study Rally Day, October 19. The program is outlined in the Era. Report all newly organized mission study classes to the Fourth Vice-President of the North Texas Conference.

My prayer to God is that each Fourth Vice-President will double his energies to make this department of League work a blessing to hundreds, remembering if we work on immortal minds, as Daniel Webster has said, and imbue them with good principles—with the just fear of God and the love of their fellow-men—we are doing a work that will brighten for eternity.

VICTORIA W. ROBBERTSON.

Fourth Vice-President of North Texas Conf., Dallas, Texas.

MISSIONARY VICE-PRESIDENT'S DIGEST.

Edited by Miss Mary Hay Ferguson.

Ruby Kendrick Memorial Fund, first quarterly report to N. T. C. E. L.

The past three months, especially the past two weeks, have been times of large missionary activity among Epworth Leagues of the North Texas Conference Epworth League. The new plan of mailing a remittance blank to the Chapter on September 1 was started this is the first quarter of the 1913-1914 conference year. All Epworth Leagues will be glad to learn the plan worked finely, for the collections from June 9 to September 16 are the very largest of any quarter in the remarkable history of the Ruby Kendrick Memorial Fund Movement.

A Gift That Will Help Many.

Centenary Epworth League, of Paris, sends in \$25 for the first quarterly payment on the salary of their special, a native Korean missionary. Miss Janie Webster is the Fourth Vice-President whose missionary leadership in the Chapter has been a gratifying success. Five years ago she and her co-workers began praying and planning for the support of a Chapter missionary and this year Centenary's subscription is \$200, one-half of which will be the salary of their special. The other one hundred dollars is a pledge on Rev. Collyer's salary.

The Cabinet officers signed a formal subscription for the \$200 which was forwarded to Dr. Pinson, of the Board of Missions at the time the request was made for the support of the native missionary. Mr. Robert B. Ross is Centenary's President. "Our Leagues are fine and our work is progressing," writes Miss Webster. "We had an interesting service last night and those Leagues who agreed to pay their pledges monthly responded promptly which was very gratifying to me."

The Junior Special.

Mrs. Fred Mercer, at Paris, took charge of the Junior subscriptions to the Memorial Fund. She will keep in communication with the Junior Superintendents about the pledges made. Wilcox Street Juniors, of McKinney, Honey Grove and First Church, McKinney, met in full their quarterly payments. Honey Grove paid its full subscription two months after it was made. Lillian Gilmer made \$5 of the \$10 sent in, wrote the Junior Superintendent. First Church Junior, of McKinney, pledged \$3 after conference and paid \$7.75 before September 16.

In July Mrs. Mercer received \$9.75 for postage, writing material and printing. The Junior special money should be sent to the chairman of the fund at McKinney.

Savings Bank Report Collected.

On July 21 the \$200 which was placed at four per cent interest on January 21, was collected and the \$4 interest added to the receipts to be used for running expenses. The Junior part of the \$200 was \$169.75, of which \$160 was placed again on six months' deposit, at four per cent.

Rev. Collyer in Korea.

While at St. Petersburg, Russia, Rev. Collyer wrote the chairman a postcard, stating that he and his wife would arrive at Seoul, Korea, on September 23.

Five Specials of the Ruby Kendrick Memorial Fund.

1909, Rev. C. T. Collyer.

1911, Dr. N. H. Bowman.

1912, Junior Hospital Special.

1913, Korean Medical Scholarship.

1913, Native Korean Missionary.

Receipts and Disbursements.

The receipts for first quarter are as follows:
Cash balance \$476.40

Trinity, Dallas	250.00
Trinity, Dallas (a gift to Rev. Collyer)	75.00
Centenary, Paris	25.00
Lamar Avenue, Paris	25.00
Travis Street, Sherman	25.00
First Church, McKinney	25.00
Ervey Street, Dallas	6.25
Denton	6.25
Woodland	6.25
Mr. C. E. Culbertson	5.00
Mrs. J. A. Stinnet	1.00
Savings Bank Deposit	200.00
Interest	4.00
Honey Grove Juniors	10.00
Wilcox St. Juniors, McKinney	6.25
First Church Juniors, McKinney	7.75
Grand Total	\$1137.90

The disbursements for first quarter are as follows:	
To salary Dr. N. H. Bowman	\$250.00
To salary Rev. C. T. Collyer	150.00
Trinity's gift to Rev. Collyer	25.00
Printing	6.25
Express and postage	2.50
Rev. C. T. Collyer, traveling expenses	5.35
Mrs. Fred Mercer, expenses for Jr.	9.75
Savings Bank Deposit	160.00
Grand Total	\$608.85

Recapitulation.

September 16, Grand Total Receipts	\$1137.90
Sept. 16, Grand Total Disbursement	608.85
Cash Balance	\$529.05

A Prosperous Beginning.

The new year starts off with record-breaking receipts and disbursements. The receipts are \$400 in excess of first quarter last year and the disbursements \$100. The mightiest call that comes to North Texas Conference Epworth Leagues is the call of the Ruby Kendrick Memorial Fund. Several Chapters are using the vigorous policy of paying the conference pledge quarterly in full and on time.

The next payment to the Board of Missions will be a check for \$425, which will be mailed on September 29, so our conference can continue its excellent record of paying its obligations to our missionaries a quarter in advance. The one big thing for the second quarter is for all Chapters and districts, particularly those who fell behind the first quarter, is to make payments by December 16.

Two Needs.

"Come over and help us" is today's message for the thirty or more Senior and Junior Chapters who are not subscribers to the Ruby Kendrick Memorial Fund. Without your help the usual growth in missionary offerings for Korea will be greatly hindered. "Thou shalt love thy neighbor as thyself," our Savior said. What is your Epworth League going to do about making a subscription? You need Korea and Korea needs you.

I must not close this report without placing emphasis upon the need of prayer. It is the most important factor in the growth of the living memorial. Ruby Kendrick's messages are kept on file by scores of Epworth Leaguers at the altar of prayer. "God is with us and our work is just begun," says President Hamilton. In the Chapter meetings and in

private prayer, let the prayers for the development and progress of the memorial fund be present, specific and expectant.

MARY HAY FERGUSON.

Chairman Ruby Kendrick Memorial Fund,
McKinney, Texas.

FAVORS PALACIOS.

I have been to Palacios on one of my regular trips and I found the town very much awake over the prospects of "The Epworths" figuring on establishing their home there.

In connection with the above, I hope, Mr. Thomasson, if you feel that Palacios is your choice, you will fight hard for that location for the League.

I have made several trips there and I honestly believe it is without question the best place on the coast for Church-going people.

I am very much interested in Palacios being made the watering resort for the Epworth Leaguers. ALBERT S. LEECRAFT,
Houston, Texas.

NORTH TEXAS LEAGUERS, ATTENTION.

It is imperative that I have a complete list of your League officers at once. See your Secretary at once and have him send me the list and if he is not in good working order, do it yourself. We want to make this our banner year and we cannot do it unless our officers can be reached through the mails, and we cannot reach them if we do not have their names and addresses. Write at once.

Secretaries—Send me your five-cent assessment at once and I will guarantee receipt by return mail. Please do not wait until next June to pay this. I will worry you to death with letters if you do. Pay up now.

RALPH DESHONG,

Secretary-Treasurer N. T. C. E. L.,
Paris, Texas.

FAVORS ROCKPORT.

I notice that there are several letters in the Advocate favoring different sites for the new League grounds. I wish to say a few words in favor of Rockport, the second choice of the committee nine years ago, when Corpus Christi was selected. It has all the advantages that nature could lavish upon any spot of mother earth, gigantic oaks spread their noble boughs, hiding the ground almost completely from the glare of the sun, and there is not one such place but many. There is plenty of fresh water and the soil is all that could be asked for, for shrubbery and flowers, and above all there is the cool breeze and splendid surf bathing, the things that attract most people in the "good old summer time." In the bay the fishing is splendid and I am sure Brother Russell and others who delight in this sport will favor such a location. I am one of the few who has attended every Encampment and have talked with people from every part of the State and the great majority are in favor of keeping the Encampment located on the coast.

In writing this I am only interested in the League and what I believe to be her interest.

GEO. E. KEMP,

Lyons, Texas.

a word prior to the recent Epworth Encampment that could embarrass the management. But now that the whole enterprise is in a State of flux we think it is a good time for the Epworth Trustees to tell the Methodist public what they expect to make of the enterprise. Texas Methodists have a right to know whether it is to be kept and maintained solely by and for the Epworth Leagues, or whether it is to become a rallying point for all the interests and forces of Texas Methodism. Shall we have one Assembly for Epworth Leagues, another for the Women's Missionary Society, and so on? Or shall we have a great Texas Methodist Assembly, where each great enterprise shall be represented in the management and occupy the place in the program which its size and importance demands? For a committee of Epworth Leaguers to try to arrange a program covering all these interests is like putting several big pots into one little one.

This is not written to hamper the Epworth Trustees in the present delicate situation, from which we have all confidence in their ability to wisely extricate the interests placed in their hands. But having been invited to establish and maintain work at Epworth, and then having been silently ignored, our Sunday School leaders have a right to know what to expect in the future, in order that they may make their plans accordingly.

TEAGUE VS. MARLIN.

The contest between our Sunday School and the Sunday School of the First Methodist Church of Marlin stood as follows for September 21: Teague: Attendance 293, new pupils, 24, stayed for church 147, collection, \$11.55. Marlin: Attendance 218, new pupils 19, stayed for church 120, collection \$12.28. So far we have gained 12 points and Marlin 4.

A. T. WALKER.

Be not prodigal in your promises lest you bankrupt your resources and become a pauper in performance.

Love is always its own reward and falsity thereto is always just as surely its own avenger.

What Is Home Without an Appetite?

Many a Miserable Dyspeptic Can Quickly Enjoy a Good Appetite Using Stuart's Dyspepsia Tablets.

There is nothing so deplorable as a home where at every meal one member of the family sits in silence eating a special diet while others are partaking of the regular food.

Not only does this condition become almost unbearable to the dyspeptic, but it throws anything but a joyous spirit over the rest of the family.



The Child—"Please eat some nice chicken, papa."

The Father—"No, Buster, daddy, don't feel like eating."

The presence of dishes before him that a stomach sufferer cannot eat, makes him sick at his stomach and he is actually doing himself an injury when he eats at such a table.

A Stuart's Dyspepsia Tablet taken after each meal will excite appetite and in a short time one will find the sight of food becoming less and less repugnant until after a few meals one will take courage enough to join with the family in the regular fare.

As soon as this is done and there follows no evil effects then by continuing the use of Stuart's Dyspepsia Tablets you will soon be restored to your normal, healthy and vigorous appetite.

One of the real pleasures of eating is the joy of smelling and seeing food. These qualities are essential to the normal digestion for they excite the flow of saliva in the mouth, and the gastric juices in the stomach and thus make ready the digestive apparatus for the food when it is eaten.

Stuart's Dyspepsia Tablets contain ingredients that every system needs. Weakened fluids of nature used in digestion are quickly restored to their normal proportion, and in a short time are so evenly balanced that the system can manufacture its own pepsin and hydrochloric acid as it should.

Go to your druggist today and buy a box of Stuart's Dyspepsia Tablets.

THE SUNDAY SCHOOL

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

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

NEEDED—SCHOOLS OF METHODS.

At the recent meeting of the Executive Committee of the State Sunday School Conference it was the unanimous opinion of both members and visitors that what our Sunday School work needs is not spread-eagle oratory, but schools of methods. While there is a demand for more workers our prime need is that those already in the field shall know how to make the most of their work. This need was in the minds of the State Committee year before last when they recommended that the State Conference be for a time discontinued, and that in its place a chain of institutes be planned that would bring the work closer to the people. Their move was checked-mated, not because of opposition to the idea, but because it was believed in certain quarters that their proposed method was not sound. When the State Committee met this year its opinion as to our greatest need had only been confirmed by the added experience of its members. The new plans which were outlined have in view both the bringing of our work closer to the people and the giving of practical and competent instruction to those who can be induced to leave.

NEEDED—A STATE SUNDAY SCHOOL ASSEMBLY.

It becomes more and more apparent that to achieve the greatest possible victories in extending and strengthening the Kingdom of God, Texas Methodism must work as a unit. That this is possible is being conclusively demonstrated in the present educational situation. We need to systematize our Sunday School work on the same general plan. At the head of our system should be a State Assembly similar to that which has been established at Lake Junaluska. One Assembly for our entire Church is not enough. Junaluska is too remote for thousands of Texas Sunday School workers who could manage, if not every year, at least every few years, to attend an Assembly in our own State. A State Conference, moved from place to place and run briefly and under high pressure, is better than nothing; but it is not sufficient. We need a Summer Assembly where our Sunday School workers can go for their own

combine in proper proportion study, rest and recreation. Under its former management the Epworth Assembly made overtures looking to joint action and control of the work at Epworth, and we hoped that experience might evolve a plan by which that could be made a State rallying point for our Sunday Schools as well as for the Epworth League. The Epworth management invited the co-operation of the State Sunday School Board and urged that it would not be wise to try to do work at Epworth and at the same time divide the interest by holding a State Sunday School Conference elsewhere. And this is the main reason why no State Conference was planned for either last year or this year. But after the change of management at Epworth a year ago the State Sunday School Board was ignored, and so far as we could gather from newspaper reports the Sunday School work was not represented at Epworth at all this year. Early in the year the Chairman of the State Sunday School Board enquired of the Chairman of the Epworth Trustees what Sunday School plans were in view for Epworth, but the answer was quite brief and indefinite. The enquiry was not repeated.

The Epworth management has decided (and wisely we think) to dispose of that plant and buy another. But what they intend to make of the new plant; what plans, if any, the Program Committee has in view; what policy they intend to adopt relative to other institutions than the Epworth League, are matters concerning which the Methodist public has not been taken into their confidence. If it be said that Epworth was established by the Leaguers, that it is their plant, and that they have a right to do with it as they see fit, we do not gainsay such statements. There are probably twenty thousand Epworth Leaguers in Texas. There are nearly two hundred thousand persons in our Sunday Schools. The minutes of one conference show more than eighteen times as many persons in the Sunday School as in the Epworth League. The proportion is about the same for the other Texas Conferences. The Sunday School is not begging for aims. But they need and will have a State Assembly.

Boys' and Girls' Self-Culture Club

Conducted by H. L. PINER, Denison, Texas

First and Second Samuel.

First Samuel is a final history of Israel during the leadership of the last two Judges—Eli and Samuel. The time is about 1170 to 1156 B. C.

Samuel was a very great man. It is because of his greatness rather than his authorship that the books are named for him. In fact, the authorship cannot be affirmed with absolute certainty. In probably these books are compilations from several authors and prophets. The two books are in large measure biographies of Samuel, Saul and David, the history of Saul embracing the latter part of the first book and the first part of the second. They were considered one book by the Jews, and were never divided until the Seventy translated the Hebrew text.

The moral import of these books is that wretchedness is the direct and invariable result of sin, whether the sin of kings or of peasants, and that the rewards of righteousness are sure. Samuel really established the kingdom of Israel. The government becomes a monarchy. Samuel was the last of the Judges or protectors of the old patriarchal government that had been inefficient, and Saul was the first King of the new monarchy. David's reign is graphically described in the second book. The Twelve Tribes are brought into a union, and then into victory over their foes, and then into a thoroughly established monarchy. David vastly improved the means and mode of worship, made God's house the most splendid place on earth, elevated Church music to a height not attained to since his day, and regulated the service of the priesthood. He was type and progenitor of the Christ. God promises that his throne shall endure forever, not literally in a temporal kingdom, but spiritually in the coming Messiah, Christ.

The Lake Poets.

The famous Lake Poets were a little trio of men attached to one another by friendly and literary ties for the purpose of redeeming English letters from the stiff and formal styles of poetry that had been in vogue in Great Britain, and of which stilted style Alexander Pope may be considered the chief figure.

There was never any organization with a concerted effort to overcome the exacting metric excellence of Pope and other writers who clung so tenaciously to perfections of form, but each of the three stood out in his own individual antagonism, and in his own way opposed the stiffness of verse that almost necessarily goes with the style they disapproved. The term, "The Lake Poets," was given to them in derision at first. Strange it is that people have always ridiculed reform.

The term, "The Lake Poets," was chosen because the three lived in a beautifully picturesque lake region of England. There are sixteen of these lakes, extending over an area about thirty miles north and south by twenty-five miles east and west, in the counties of Cumberland and Westmoreland and a little of Lancashire. All the lakes are set in mountain valleys, some of the mountains being 3000 feet high. But poets of nature had endured. These poets of nature had come to stay, and their undertaking of reform was justified by their writings. The famous Lodore Falls near one of the lakes is made famous by a poem.

Wordsworth was founder of this school. Coleridge and Southey were the other two. Several other poets

were loosely joined with these, but the three named constitute the real poetic power of the school. Wordsworth was distinctively the poet of nature and of human interest poetry. He wanted poetry brought within reach of the common people, much as Alfred the Great wanted a printed language and literature for them. The Edinburgh Review, then the highest literary tribunal on earth, ridiculed him mercilessly, but while he became less plebeian in his views of poetry, he continued writing in his chosen vein and became the foremost poet of his time. The charming little poem, "We are Seven," is a sample of his human-interest poetry.

Coleridge was a great poet but a greater talker. His conversation was sought by all cultured and aspiring English people. Coleridge and Southey and Lovell married sisters, and they formulated a plan for a communistic colony on the Susquehanna River in Pennsylvania where there should be no selfishness, where each should share all possessions in common with all others. Coleridge called this aptly the Pantisocracy, that is, the rule by all, or government by all, a purely Democratic Government like that of ancient Athens. They did not carry out this scheme. They had not the money to do it.

Coleridge became addicted to opium-eating and left his family, going to London where he remained till he died in 1834. Southey was poet laureate, and on his death, 1843, Wordsworth succeeded him. Southey's wife was for years insane. After her death he married again, and on the day of his second marriage he lost his own mind and never regained his reason. Coleridge is distinguished for his great poem "The Ancient Mariner," Wordsworth for many smaller poems, ballads and sonnets, while Southey's reputation rests on a variety of poems, some of them long and heavy, including "Roderick, the Last of the Goths," and "The Curse of Kehema."

Eve.

One of the most remarkable facts in history is the silence of the record concerning Eve, the mother of the race. Her name is mentioned but twice in the Old Testament, and only twice in the New.

She had no name during her state of innocence. We may assume that God named Adam, but it was reserved for Adam himself to name his wife. He called her Eve because the word means life, and because as applied by him it was to mean the mother of all people. And Adam called her "woman" because she was taken out of the man—that is, his rib. At the age of one hundred and thirty she bare another son, Seth.

There are many legends about Eve, some of them claiming that Lilith was Adam's first wife and Eve the second. Even Milton suggests beautifully that Adam partook of the forbidden fruit, not because he wanted to disobey, but because he preferred to die with Eve than live without her. There were doubtless many sons and daughters, but only three are mentioned definitely.

One of the grandest works in sculpture is Eve with the dead Abel lying across her lap. This magnificent work is in the metropolitan museum. It is the symbol of every mother who has lost her boy. It is the picture of tragedy that comes every day in an un-Christian world.

WHY DON'T YOU JOIN THE CHURCH?

We are asking the above question through self interest as well as for the interest of the entire Church, and if just one person will answer the question intelligently by giving a reasonable excuse for not doing so, then we have no more to say on the subject. We know a man past middle age who professed religion and joined the Methodist Church when quite a young man, and for years was an active member, and most of the time holding responsible positions in the Church, who several years ago withdrew his membership and is now living out of the Church on the pretext that the Church is not what it once was in that it carries too much fashion, its preachers are only preaching for money and that they visit only a few select families in the Church communities.

Admitting this to be the case, which of course we do not, "my brother," what is that to thee when it would be your sacred duty to be in the Church and with your faithfulness do what you could in getting these things out of the way. For Jesus called his disciples to improve his Church, which

we believe has been faithfully done by people joining the Church, staying in the Church and working patiently and courageously, but not by people who, for lack of courage, withdrew their membership, and by so doing let fall their part of the burden on the shoulders of others, and forced them to bear them that they themselves might escape the responsibilities of the Church of the living God. This same brother spoken of is irregular in attendance at Church, seldom goes to Sunday School and pays far less to the support of the Church than any person in his community who is a Christian, according to his means. One of these non-Church supporters and stayers at home from Sunday School made an effort to give the young Sunday School superintendent of his community some timely advice on how to succeed with his school, and when our friend told us about it the thought occurred to us that if all people should do as this brother that we would have no Sunday Schools and Churches, and then wondered if he would like to go with his family to live where the Lord's Church had not through its agents, called out and set forth the principles of a more abundant life and higher civilization.

Then, brethren, we ought to belong to the Church, attend and support its institutions, and thereby glorify God by helping to uplift our fellow man, by not standing in the way of our own neighbors and their children. And the Lord will be the same Lord to us that he was when we did this.

B. F. STOVALL.

Paradise, Texas.

A NOTE FOR BOYS.

By Rev. D. F. Fuller.

On the third Sunday of July, last, I began a protracted meeting in the town of Gunter, Grayson County, Texas. At the same time a patent medicine company had the town visited in their interest in a minstrel show. Perhaps I should have said "negro minstrel show." Each night free entertainments were given by these showmen. Large crowds attended their performances, while never more than fifty attended the meeting. But among those who attended was a boy just entering his fifteenth year. Only three other boys attended. Perhaps more than one hundred were at the show. Three persons professed conversion during the meeting, one of whom was the boy mentioned. The meeting closed and with it the opportunities it afforded for doing and getting good. Less than a month from the close of the meeting my little boy passed a few days of deep suffering; then the surgeons knife; then death. During the period between the operation and death, he was quite rational and talked much to loved ones and friends. Among other things he said, "Papa, I am just getting where I could help you. But all is well." To his Sunday School teacher he asked for a song and joined in hymning "Happy Day," "Where He Leads Me I Will Follow," and "Though the Way be Rugged and Steep." Then he ceased to live on earth and went to live in Heaven. Boys! Suppose Charlie had gone to the minstrel show instead of the meeting?

WHAT DO YOU THINK OF THIS?

At this time of the year, when most of us are busy winding up the year's work, I dare to place before all the following tentative resolutions. Read them several times, criticize them with scrutiny and then make your suggestions, either in the Advocate or to the writer.

The Resolutions.

Whereas, According to our past custom of presenting reports from committees and boards at different sessions of the Conference, we cannot act intelligently, as a body, upon these reports; because, first, we are not acquainted with the necessary facts; second, we do not know what the aggregate appropriation will be nor what it should be; third, we do not know what is an equitable division of this aggregate amount among the committees or boards.

Therefore, Be it Resolved: First, That a Board of Adjustment shall be constituted of

Second, That it shall be the duty of the said board to ascertain the aggregate amount of all appropriations sought by committees and boards, and, if deemed best, to correct the said amount, and by this final amount to suggest an alteration, if necessary, to any committee or board in its appropriation sought. It shall be the further duty of the said board to adopt any measures to facilitate its work.

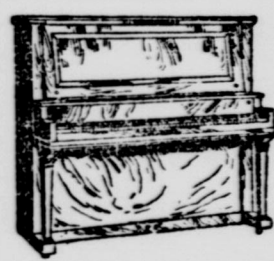
Third, That no assessment or collection shall be placed upon the Churches by this Conference without first knowing the recommendation of the said board, as to the aggregate amount of all assessments and as to the proper amount for any board or committee.

Fourth, That this resolution shall constitute the Ninth Standing Rule of this Conference.

Remarks.

Let it be clearly understood that the writer is not seeking either an increase or reduction in assessments, but merely some system by which we may act wisely. Perhaps we are not doing as much as we should; perhaps we are demanding too much of the "untrained child." At any rate, our present method of voting assessments upon our Conference is haphazard, and we are wholly at the mercy of the boards that are now acting independently, inspired by their own needs and work. This method is to simply correlate the work of all committees and boards. The writer believes heartily in progress that is guided by wisdom.

Again, it is a well-known fact that but few of our reports are discussed, and the most important ones are introduced upon the very eve of adjournment when discussion or correction is almost impossible. This is not as it should be. Not that we are not ready to accept the work of our committees and boards, but we are painfully conscious that "the limbs



PIANOS

FROM FACTORY - TO - HOME

What is the use of paying the middleman's and agent's profit when you can buy direct and save from \$75 to \$125 on a single purchase. The BUSH & GERTS PIANOS—known the world over for their sweet tone, perfect action and great durability, retaining their sweet tone longer than any other Piano on the American market. We publish the largest list of satisfied purchasers of any one house in the world. Write for our Factory-to-Home Plan of buying a Piano or Player-Piano. We take old instruments in exchange. Write today.

BUSH & GERTS PIANO CO. Of TEXAS

DALLAS, - - TEXAS.

of the body are moving without the direction of a well ordered brain—there is not a unifying force.

The total amount of money collected any year is a result of ability accompanied by willingness and willingness comes through training and training through education. Our people may have the money, but they are sadly lacking in the art of liberality. Now, of this total amount how much shall the Foreign Mission work have; how much for home work; how well shall we care for our orphans; how about our faithful sperannuates and other causes? These are all worthy causes. Some one should seriously consider an equitable division of the available funds.

Who shall constitute this board? Because of their thorough and recent knowledge of the field, causes of success or failure in raising the assessments, their judgment which fits them for their work? I think that the most competent board could be formed of the presiding elders. If not the presiding elders, then representatives from each board—but they would only know how much each one wanted and would adjust matters according to their combined needs, with little accurate reference to the condition of the Churches to meet such needs. If neither of these, then the Joint Board of Finance. If not that, then a board picked from the entire Conference. I care not who compose the board, only I feel we need such a board to correlate all our work—for the collection of these assessments is generally as one whole amount.

The writer's preference is that the presiding elders compose this board, simply and solely because they are better acquainted with all the facts necessary to a wise action in these things, and because they are generally men of longest experience and best judgment to be found in our Conference. It is not giving them any more power, but just a little more work. All their actions finally result in recommendations to the Conference and have no binding force in acting upon any report. Their work, though will make it possible for us to act with all the light possible upon these matters.

As for the time for them to do this let us stay a little longer, if necessary, and do our work thoroughly and wisely, rather than with many mistakes to rush through with these important matters. While waiting on this and other work, we could very profitably spend the time in religious services and in communing with one another. The Conference can sit a week if necessary.

Another fact is that now these men of experience and judgment do not assist us at all since they are on none of our boards. Shall we confine the work of such men as these to merely

assist the Bishop in placing our men and attending to the undergraduates?

Finally, whether best or not, we all remember at Polytechnic and at Cleburne how the Superannuate Fund and the Washington Church appropriation respectively were increased upon the enthusiasm of the moment. I voted for both, but was it wisely done?

Allow the writer to make it plain that it is not his desire to stir up trouble, or to renew an old question, but if possible to suggest some remedy for the unrest that is already in the air. If any one has something better, then I will gratefully retire; if we do not need anything, then I gladly desist; but if we are in need of some remedy, then I very cheerfully offer my best.

What do you think of this?
ALONZO MONK, Jr.
Hamilton, Texas.

PRESIDING ELDER GREGORY—AN APPRECIATION.

Rev. Thomas Gregory, of the San Marcos District, is eminently qualified for and adapted to the presiding eldership. And this is not all. He has worked untiringly the entire year with rare zeal for the welfare of his district and the result is a phenomenal year's work.

There are several features of his work worthy of notice. In the first place, his acquaintance with the affairs of his district in detail is remarkable. He is conversant with the various features of the work of the Church in his whole district in the sense that a pastor is familiar with his pastoral charge. He does not wait till the session of the Quarterly Conference to learn the general state of the charge, but knows practically all the answers to the disciplinary questions before he asks them.

To do this he has given the work of the district all of his time. He has not spared himself in this respect. There is never any rush back home when his duties call for his time on the charges, but he never stays on any charge an hour longer than is needful.

Not the least benefit he is to the district, is the educational help he is to his preachers. It is not too much to say that he is a great preacher. No young man can associate with him and sit under his preaching without being inspired to a higher plane of preaching.

By preachers and people he is appreciated as more than measuring up to the measure of a good presiding elder.
LEWIS McVEA

He who would be barely just is unjust, for love and mercy are the kernel of that nut of which true justice is the husk.



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 machine on the market. It is sent you on a guarantee not only that of the factory, from which we ship you direct, but ours. Thus you are doubly secured.

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Woman's Department

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

The school in Rio is now located in a better building on a larger lot, which furnishes space for a playground. Fifty pupils are in attendance, ten more than at the same time last year. The number cannot be increased very greatly until the school is placed in a building in which real American work can be done. It is hoped that Misses Bennett and Gibson will solve the problem of the Rio school while they are in Brazil, and that our women will be ready to respond to the call.

The following items were taken from a letter written by C. C. Bush to one of our Advocates. You will see they have obeyed the call to Africa and our prayers should attend them. Let us take the work in Africa into our hearts as we have the other fields in which our missionaries are engaged. May the peace and love of God abide with them.

Mr. and Mrs. C. C. Bush, with Mr. and Mrs. J. A. Stockwell, sailed July 26th for Mibangu (Wembo Niami), Congo Belge, Central Africa. Dr. D. L. Mumpower, with wife and little daughter, met them in London. Mr. Stockwell is to build the first Southern Methodist Mission Station in Africa.

Their travelling companions were A. H. Setzer from Hickory, N. C., and his bride of two weeks; Miss Virginia Ragland from Pilot Point, Texas. With them were Rev. E. F. Cleveland and his bride of one week, Miss Lenor Ramsey from San Antonio, Texas. These four went with them as far as the Presbyterian Mission at Luebo, Congo Belge.

Mr. Setzer will have charge of the printing press and Rev. Mr. Cleveland will engage in evangelistic work. Their voyage was without accident and was most pleasant.

In London supplies were bought for their work. As stores closed at 1 p. m. on Saturdays, time was given them for sightseeing in which they indulged in company with a friend from Charles Town, W. Va., Mr. Bush's former home.

They expect to proceed to Belgium for language study during the months of September and October.

Mr. and Mrs. Bush will be in communication with Whyte, Ridsdale & Company, 75 Houndsditch, London, Eng., until November 1st.

This firm packs and ships the supplies for the Southern Presbyterians in Africa, and will do the same for the Southern Methodists.

FORT WORTH DISTRICT, CENTRAL TEXAS CONFERENCE.

The Fort Worth District Conference will meet in Arlington October 15 at 10 a. m. Let every auxiliary in the district be well represented.

MRS. C. R. PORTER.

NOTICE WEATHERFORD DISTRICT

The annual meeting of the Weatherford in Courts Memorial Church, Societies will convene at Weatherford in Courts Memorial Church, October 14, 15. Every auxiliary is urged to send at least two delegates and is expected to take part in this meeting. We will have with us Dr. James Campbell, P. E., Mrs. D. W. Downs, Miss Eugenia Smith and Mrs. J. B. Price, besides others who will take part on programs.

Send delegates' names to Mrs. E. A. Camp, or Mrs. J. W. Pattison.

MRS. W. T. HILES.

ATTENTION NORTHWEST TEXAS AUXILIARIES.

At the beginning of a new quarter I ask you, through the columns of the Advocate, to please do not forget your supply department. I have seen notices printed in the Advocate of boxes sent that have not been reported to me. Please report them to me at once.

I am afraid Northwest Texas Conference has not done her part in helping supply the needs at Laredo. All who can send a few articles to Dr. J. M. Skinner, Laredo, Texas, do so at once and report value to me.

Over the greater portion of our Conference we have had a severe drought this year and in many of the smaller Churches where the pastor only receives a small salary at best, many a pastor will need help from the supply department. It is one of the duties and privileges of us as a Missionary Society to send to some of these men and their families, who

are truly missionaries in every sense of the word, a nice little box of supplies.

Write to me if you can send a box, or if you have sent one, please report value to me. Supplies mean not only boxes, bundles and barrels sent to the needy, but money also. Your co-worker, MRS. E. E. ADAMS, Supt. of Supplies, Northwest Texas Conference, Amarillo, Texas.

SYMPATHY AND REGRETS.

The sympathy of the Conference will go out to Mrs. A. A. Kidd, Rosebud, in the loss of her mother, Mrs. W. K. Wilson, who died at her home in Jacksonville on Friday, September 26th.

Mrs. Kidd has been with her mother for weeks, doing all a loving daughter could do for a dear mother, but God calls His own in His appointed time, and weary souls fly straight to His sheltering arms.

Carry the burdens of Sister Kidd's great sorrow in your prayers that she may find peace, and comfort, and balm for her lonely, troubled heart. And may she feel the strength of our love at this time.

"God keeps His holy mysteries." "Is God less God that thou art left undone?"

Rise, worship, bless him in this sackcloth spun, As in thy purple."

MRS. W. T. SPENCER, Texas Conference Publicity Supt.

BONHAM DISTRICT MEETING.

The district meeting of the Woman's Missionary Societies of the Bonham District convened at Ector September 17-18.

It had rained so much that we were afraid our meeting would be an entire failure. The first day four delegates were present, but on the second day quite a nice little crowd came from Bonham and Honey Grove.

Mrs. L. P. Smith, who had promised to come, had been sick and was unable to be there. Mrs. J. Wesley Reed, of Honey Grove, was the only Conference officer present. She gave a fine talk on the young people's work. Miss Lula Bell, our District Secretary, presided to the satisfaction of all, and we think we have a helpful, consecrated officer in her.

We had two good talks on Mexico by Miss Lella Roberts, which were very much enjoyed by all who heard them.

Our young people were out in full force to help us serve lunch, meet the delegates and visitors and listen to the talks that were made. Result: On the following Monday evening, in a meeting which was called to consider the question of organizing a Young People's Missionary Society, twenty-two gave in their names.

We feel that the district meeting has been a great help to our auxiliary and also to the young people. The Sunday preceding the meeting was so inclement that there was no public announcement made, so the membership of the Church did not attend, as no doubt they otherwise would have done.

MRS. M. J. HOUSTON, Publicity Superintendent, Ector Aux.

TEXAS CONFERENCE NOTES.

Marshall District Meeting at Marshall, October 7-9.

Pittsburg District, at Atlanta, October 1-3.

Tyler District, October 14-15, approximately.

Jacksonville District, at Palestine, October 15-16.

Brenham District, at Rosenberg, October 22-23.

And so on down the line, making this month of October one dizzy whirl for the Conference officers who try to keep up and do the appointed personal, official work as well.

But October is the campaign month, and you cannot come to the week of prayer month, November, with empty hands and neglected duties.

Get everything out of these meetings. Ask questions. Get definite results. But do not wait till November to pray. Pray all the time, and then some, in November. All works, or all prayers, will not bring the blessing. It is team work, with God in all and above all.

Read Wm. Jennings Bryan, our Secretary of State, on Missions and then sing and praise God from whom all blessings flow.

At last business meeting of Nav-

asota Auxiliary several donations of books and charts were made for a permanent library. We have a modern church with parlors, library and kitchen. We furnished the latter several months ago by a "kitchen shower." We hope to furnish the library next, then the parlors. All the floors are covered and we use the parlors right along for our meetings.

They have to get the work of the district going after the district meeting. Have been working on good attendance all summer.

MRS. W. T. SPENCER, Conference Publicity Supt.

CENTRAL TEXAS NEWS.

Mrs. J. W. Downs, our beloved president, has been in Mineral Wells for several days. She carried Brother Downs there while he was seriously ill, but at this time Brother Downs is very much better. We are all so thankful that he is and many are the friends who will be glad to hear this good news. We trust that soon they may be back with their loved work again.

Rev. and Mrs. C. L. Cartwright brought Ruth, their little daughter to Brownwood the past week for an operation. Ruth is doing nicely. Mrs. Cartwright remained two or three days and her stay was enjoyed very much by all our missionary women. She did some splendid work Sunday afternoon with the children. In fact, she does much lasting good wherever she goes. Mrs. Cartwright is delighted with the work in the Cisco District. It was her pleasure recently to meet with Mrs. E. W. Kimble in the Cisco District meeting, which met in Carbon. They agreed readily to raise their part of the salary of our Conference Missionary. Their plan was by birthday offerings. Two new Children's Societies have been reported to Mrs. Cartwright this quarter from Cisco District. Publicity Department.

The following reports were received by the Publicity Superintendent in the very first mail it was possible to get them after the blanks were sent out: Mrs. G. L. Marshall, Itasca; Mrs. J. F. Adams, Copperas Cove; Mrs. E. R. Shultz, Alvarado; Mrs. Samuel G. Thompson, Missouri Avenue, Fort Worth; Mrs. J. G. Dunlap, Main Street, Cleburne; Mrs. T. B. King, Stephenville; Mrs. Mattie B. Jarrett, Valley Mills; Mrs. R. W. Strinfellow, Granbury; Mrs. J. M. Crawford, Coleman; Mrs. J. B. Dodson, Irene; Mrs. E. V. Cox, Seventh Street, Temple; Miss Ruth Ashburn, Mansfield; Mrs. C. R. Porter, Arlington; Mrs. K. P. Barton, by Mrs. Greenleaf Fisk, Cisco; Mrs. J. W. Akers, Riverside, Fort Worth; Mrs. W. A. Wills, Ferris; Mrs. A. E. Carraway, Taylor; Mrs. R. L. Bryan, Glen Rose. There are many others, but these came the first day.

Mr. and Mrs. T. B. King lost their home by fire several weeks ago. They have moved into a new home now, and the Stephenville Society gave them a lovely shower. They received many useful gifts. Mrs. King is the splendid Publicity Superintendent of Stephenville Society.

MRS. J. H. STEWART.

SCARRITT OPENING.

The first installment of new girls for this year came from Texas; then more from Texas; again from Texas, twenty-five with others in prospect. This writer being the "Texas Mother," joyously greeted each one and is indeed proud of these representatives of our Lone Star State. We have organized a Texas Club and hope to have the name on our big, beautiful Texas room, which harbors four of our girls, before very long. University pennants of yellow and white are much in evidence here, and every table in the dining room has Texas girls.

Georgia comes next in point of numbers; then Missouri. There are eighteen States represented by students. The total enrollment is eighty-four, almost up to our capacity.

The spirit of the school maintains its usual high standard and our new year has opened up most auspiciously. A finer body of young women could not be assembled we believe, and all the new ones have slipped gracefully into their appointed places, thus making our domestic wheel revolve with its usual swiftness and lack of friction.

True we have felt the absence of our beloved Principal, but affairs are so well regulated at Scarritt that even her absence has been beautifully bridged over by these wonderful teachers who seem capable of assuming unlimited responsibilities, while Miss Billingsley's executive ability is inextinguishable.

Mrs. Hargrove's return before the opening was an occasion of much rejoicing and when the last year girls found her here to take up her Bible lessons again, their delight was manifested in every possible manner. We are indeed very thankful that her health is much improved and she is a living example of those who waited

upon the Lord to "renew their strength from day to day." She found it necessary to resign as teacher of the Bible class at Central Church, and they sent her a letter of appreciation and regret couched in terms of the highest regard and affection. Her work among them has been of the finest and was a source of pleasure to her, but she feels it best to confine her efforts to fitting these "handmaidens of the Lord" for carrying forward the great work He has called them to attempt for him. Our school motto is, "Attempt great things for God, expect great things from God," and we are striving to live up to it.

Dr. Palmore of the St. Louis Advocate, brought his niece over to take the training, and he remained with us several days. His stories of travel are always interesting and we felt it a blessing and privilege to have him in our midst.

Rev. Dr. Dobbs delivered the opening address, fully coming up to our expectations and leaving nothing more to be said. We also appreciated the remarks and presence of Rev. W. S. McClure, the presiding elder of this district. We were sorry, indeed, to miss the benign face and paternal interest, as well as keen humor and witty sayings, of our Bishop Hendrix, for Scarritt feels that we are always under his kindly watchcare. The sweet face and warm greetings of his lovely little wife were also missed.

Scarritt opened without Miss Gibson and Bishop and Mrs. Hendrix! Well, it proves the vitality of the school that even this regrettable fact in no way interfered with our progress. Our good ship has started another voyage, well manned and wonderfully freighted with high hopes, golden wishes and precious seeds of truth. Give us your prayers for fair winds and a safe arrival in 1914.

MRS. HATTIE ROSSER JACKSON.

PASSING DAY

(Continued from page 9)

incorrectly addressed, and then it is claimed that another eighteen per cent of the mail handled at the outlying stations is in the same condition. The force of clerks required in the re-addressing department costs about \$75,000 a year, and then the several re-distributions of the same pieces of mail made necessary by incorrect addresses costs another \$75,000. It is said that firms and corporations which give no other address than Chicago—no street number—cost the department an enormous sum. This is called in the department "Commercial Snobbery."

It is announced from Washington that an attempt will be made before the adjournment of this special session of Congress to pass an immigration bill similar to the Burnet-Dillingham Bill, which was vetoed by President Taft in the last hours of the old Congress. This measure, it will be recalled, provided for a literacy test as one of the leading features.

Henry Carter Adams, who is professor of political economy at the University of Michigan, has accepted the position of adviser to a commission appointed by the Republic of China for the standardization of all

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 \$30 in four hours. Made 8 calls, took 8 orders. Well, of Mo., made \$90 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.

records and accounts of Government railways. It is an office that carries a great deal of responsibility. Professor Adams will sail October 9.

All the strikes in England and Wales which were beginning to assume threatening proportions, were settled last Thursday, when the directors of the Manchester Ship Canal agreed to consider the claims of their dock laborers for better wages. The strike in Dublin among the transportation workers is still in progress at this writing.

A French-Canadian trapper who came into civilization after years spent in the hunterland of Alberta tells a story which confirms the belief held by some explorers and big-game hunters that somewhere in the Hay River, Peace River and Beaver Hills country there exists large herd of wild buffalo.

The value of the estate of the late Mayor Gaynor is estimated at \$2,000,000. With the exception of a few small bequests, the entire estate is left to his widow and five children.

Newspapers and individuals at home and abroad who have been criticizing Mr. Bryan because he refuses completely to desert the lecture platform during his term of office as Secretary of State can still persist in their objections, because the Secretary of State announced that his lecture at Warrenton, Pennsylvania, September 29, was his latest, not his last, appearance as a paid speaker. The chautauqua season is ended, said Mr. Bryan, but he will continue to lecture whenever he feels inclined to do so. Incidentally he informed the inquisitive critics that his net profits for this season were about \$6500, and the total of whole week days consumed was seven, not including engagements at points near the capital. Lecturing he regards as an entirely legitimate field, and he declares he does not believe that any person whose good opinion is "worth having" will blame him for persisting in his work.

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Every person (adult or child) who makes a purchase in our Underwear Department this week will be given one of the dainty Molly Munsing Paper Doll Cut-Outs. They are printed on fine paper, in beautiful colors, showing Miss Molly in the midst of her seven stylish dresses (one for each day of the week), and Molly wears a Munsing Union Suit under each dress.

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Children's Munsing Union Suits..... 50c to 2.00

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SANGER BROS.

Dallas, : : Texas

ANNUAL CONFERENCE NOTICES.

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 session of the 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.

WEST TEXAS.

The Committee on Conference Entertainment will provide amply for all members of the conference, and members of the Conference Boards, and other persons having business with the conference, and also for the wives of preachers. It will be impossible to provide free entertainment for all who may wish to attend the conference merely as visitors. Special rates may be had at hotels and boarding houses for conference visitors.

CULLOM H. BOOTH, San Antonio Texas.

Class of first year will please report to committee, or be present for examination, at Laurel Heights Church, on Tuesday, 10 a. m., October 21.

J. C. WILSON.

CHURCH EXTENSION.

Send no Church Extension papers to me at Seguin for current year later than October 18.

H. G. HORTON.

Owing to the fact that two members of the committee will be busy with other matters, Brother W. T. Renfro will take entire charge of the class of Third Year at San Antonio, West Texas Conference. Reports of work done should be sent to him.

THOMAS GREGORY, Chairman.

CHURCH EXTENSION.

In response to enquiries I call attention to page 46 of Minutes of West Texas Conference, 1912, wherein it is shown that by action of Board of Church Extension ten per cent was added to the assessment for the Washington City Church, so that the assessment for Church Extension paid in full will pay what the conference pledged for said Church. It is hoped that full reports for this very pressing cause will be the order of the day at conference.

THOMAS GREGORY, President Board Church Extension.

TO THE PREACHERS OF THE WEST TEXAS CONFERENCE.

Please suffer a word about our statistics. In table No. 1 the members reported last year, plus the members received, less the members dismissed, should equal the number on roll. If the boundaries of the charge have been changed since the report last year report the numbers given off as "dismissed by certificate and otherwise." If your charge was enlarged report the members coming to your charge as "additions by certificate and otherwise." This will keep the records straight. Do you smile at this suggestion? You would not if you knew what wise men are guilty of the mistakes mentioned above. (Signed)

STATISTICAL SECRETARY.

WEST TEXAS PREACHERS. IMPORTANT.

Be sure to bring your receipts from the Conference Treasurer with you to conference. Get them now and put them with your reports so you will not forget them. You will need them. One charge paid to foreign missions last year \$452, and paid nothing at all to home missions. It is reported to the Statistical Secretary that it had paid \$154 for foreign and \$298 for home. We are going to try to prevent such errors this time.

J. H. GROSECLOSE, Statistical Secretary.

CENTRAL TEXAS.

We want to give your wives royal entertainment at the session of our conference, but we must have notice of all who will attend not later than the 15th inst., as all assignments of homes will be made by that date and cards sent out.

E. A. SMITH, Temple, Texas.

I wish every preacher who expects to bring his wife to conference, to visit me at once.

E. A. SMITH.

The Class for Admission will meet the Examining Committee at First Church, Temple, Nov. 4, at 9 a. m. Candidates will come prepared for a written examination. Sermons can be handed to me.

E. HIGHTOWER, Chairman Committee.

Fourth year class—If you desire to take the course by correspondence, please send self-addressed stamped envelope. If not, I will hold the examination in Logic first afternoon of conference. Send your sermon now and save time.

E. V. COX, 712 So. 7th, Temple.

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.

NORTHWEST TEXAS.

All preachers who intend bringing their wives to the coming session of the Northwest Texas Conference at Vernon will please notify A. W. Hall of their intention at the earliest possible date, that entertainment may be provided for them.

A. W. HALL.

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, allays all pains, cures wind colic, and is the remedy for diarrhoea. Twenty-five cents a bottle. (Advertisement)

REPORT OF TEXAS CONFERENCE

CHURCH DEDICATION.

OUR BEAUTIFUL CHURCH AT BOSQUEVILLE

will be dedicated the second Sunday in October in the afternoon. We expect Rev. H. D. Knickerbocker to have charge of the dedication service. There will be preaching at 11 o'clock and in the evening. Dinner on the ground for all who come. All former pastors are invited to come and worship with us.

O. S. SWINNEY, P. C.

OUR NEW CHURCH AT BRANDON

will be dedicated the second Sunday in October (12th) by Dr. Jno. M. Barcus of Waxahachie. Former members and pastors cordially invited to be present. Our new church at Bynum will be dedicated later.

J. U. MCAFEE, Pastor.

THE GLAZIER METHODIST CHURCH

will be dedicated the third Sunday, October 19, 1913. The presiding elder, Rev. O. P. Kiker, will preach the dedicatory sermon, and officiate in the services of the occasion. All former pastors and presiding elders are most cordially invited.

THOS. HANKS, Pastor.

THE METHODIST CHURCH AT VEGA

Amarillo District, will be dedicated November 9 by Rev. H. M. Long. All former pastors cordially invited to be present.

W. E. GARRISON, P. C.

TO THE PREACHERS OF THE TEXAS CONFERENCE.

I am receiving communications from preachers over the conference, asking me to send them application blanks. I do not keep the blanks; but Rev. A. A. Wagon, Cameron, Texas, does.

I am asked this question, also: "Will my application get in time should my fourth quarterly conference be held too late for me to get my papers into the hands of the Secretary before the conference meets?" Yes; if your conference is held a week before the meeting of the Annual Conference, mail your application to Brother Wagon, at Cameron, Texas; if not, then mail it to him at Nacogdoches, Texas. Mail them to him by all means; as you might forget to hand them to him before the Board meets. Make out your application in conformity with the law; read your Discipline before you begin. Apply for what you need, and no more. Make a strenuous effort to get your Church Extension money; it is sorely needed. JESSE LEE, President Board Church Extension, Texas Conference.

PROTESTS AGAINST THE ABOLITION OF THE UNITED STATES COMMERCE COURT

as proposed in the Deficiency Bill, recently passed by the House of Representatives, are pouring in upon the sub-committee, which has the matter under consideration. Hearings on the question will be held.

A SHIPMENT OF 7300 TONS OF CORN

from Buenos Aires reached New York last week. This is said to be the largest shipment of corn received from South America in more than two years.

THE INDUSTRIAL WELFARE COMMISSION

of Oregon has adopted a rule that has fixed six o'clock as the latest hour at which any woman can be employed in any mercantile establishment any day in the year. This rule automatically eliminates Saturday night shopping and Christmas holiday night shopping.

STATE FAIR OF TEXAS-DAIRY SHOW.

October 18 to November 3, 1913. Arrangements have been made and perfected by a co-operative movement of the United States Department of Agriculture, Dairy Division, Washington, D. C., and the State Fair of Texas, whereby the greatest dairy show of the South will be held in the Dairy Building of the Fair Grounds, October 18 to November 3 inclusive, under the auspices of the Texas Dairymen's Association. The show will be one of mammoth proportions, and deserves the patronage of every man in Texas who milks a single cow. In recognition of the importance of the dairy industry, and a manifestation of the magnitude of the Fair of Texas Dairy Show, the Fair Association has designated October 27 as Dairymen's Day at the Fair.

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Liquor drinking mixes with nothing but trouble and misery.

He seeks in vain who looks for a prudent lover.

CHURCH DEDICATION.

Our beautiful Church at Bosqueville will be dedicated the second Sunday in October in the afternoon. We expect Rev. H. D. Knickerbocker to have charge of the dedication service. There will be preaching at 11 o'clock and in the evening. Dinner on the ground for all who come. All former pastors are invited to come and worship with us.

O. S. SWINNEY, P. C.

OUR NEW CHURCH AT BRANDON

will be dedicated the second Sunday in October (12th) by Dr. Jno. M. Barcus of Waxahachie. Former members and pastors cordially invited to be present. Our new church at Bynum will be dedicated later.

J. U. MCAFEE, Pastor.

THE GLAZIER METHODIST CHURCH

will be dedicated the third Sunday, October 19, 1913. The presiding elder, Rev. O. P. Kiker, will preach the dedicatory sermon, and officiate in the services of the occasion. All former pastors and presiding elders are most cordially invited.

THOS. HANKS, Pastor.

THE METHODIST CHURCH AT VEGA

Amarillo District, will be dedicated November 9 by Rev. H. M. Long. All former pastors cordially invited to be present.

W. E. GARRISON, P. C.

TO THE PREACHERS OF THE TEXAS CONFERENCE.

I am receiving communications from preachers over the conference, asking me to send them application blanks. I do not keep the blanks; but Rev. A. A. Wagon, Cameron, Texas, does.

I am asked this question, also: "Will my application get in time should my fourth quarterly conference be held too late for me to get my papers into the hands of the Secretary before the conference meets?" Yes; if your conference is held a week before the meeting of the Annual Conference, mail your application to Brother Wagon, at Cameron, Texas; if not, then mail it to him at Nacogdoches, Texas. Mail them to him by all means; as you might forget to hand them to him before the Board meets. Make out your application in conformity with the law; read your Discipline before you begin. Apply for what you need, and no more. Make a strenuous effort to get your Church Extension money; it is sorely needed. JESSE LEE, President Board Church Extension, Texas Conference.

PROTESTS AGAINST THE ABOLITION OF THE UNITED STATES COMMERCE COURT

as proposed in the Deficiency Bill, recently passed by the House of Representatives, are pouring in upon the sub-committee, which has the matter under consideration. Hearings on the question will be held.

A SHIPMENT OF 7300 TONS OF CORN

from Buenos Aires reached New York last week. This is said to be the largest shipment of corn received from South America in more than two years.

THE INDUSTRIAL WELFARE COMMISSION

of Oregon has adopted a rule that has fixed six o'clock as the latest hour at which any woman can be employed in any mercantile establishment any day in the year. This rule automatically eliminates Saturday night shopping and Christmas holiday night shopping.

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

AGENTS WANTED.

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

BUSINESS OPPORTUNITIES.

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. BARBER, 435, 28 W. Jackson Blvd., Chicago.

EVANGELISTIC.

I have a number of dates for meetings yet open for full engagements. Write me at Paris, Texas. E. S. HURSEY, Conference Evangelist.

HELP WANTED.

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

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

AGENTS—Something new, fastest sellers and quickest repeaters on earth. Permanent, profitable business. Good for \$50 to \$75 a week. Write for particulars. AMERICAN PRODUCTS CO., 6755, Sycamore St., Cincinnati, O.

HOUSEKEEPER WANTED.

Splendid home and pay for Christian lady willing to keep house and cook for two. Address A. S. J. HAYGOOD, Lagrange, Texas.

LIGHT PLANT FOR SALE.

40-Light Acetylene Gas Plant. Good as new. Using electric lights now. Bargain, if sold before storing. 1716 Vickery Blvd., Fort Worth, Texas. L. G. White, P. C.

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MALE HELP WANTED.

LOCAL REPRESENTATIVE 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 section 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. 551 Marden Building, Washington, D. C.

MERCHANT TAILORED CLOTHING.

MEN'S Merchant Tailored Clothing direct from Mill less Middleman's profit. Satisfaction guaranteed. Send for samples and self-measurement blanks. PHILADELPHIA WOOLEN MILLS CO., 509 Lippincott Bldg., Philadelphia, Pa.

MISCELLANEOUS.

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

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.

REAL ESTATE.

To sell or exchange for house in Dallas. Four good houses in Paris, Texas, renting for \$70 a month; or Southern Methodist University lots in Dallas; also three residence lots in Howe, Texas, for a good automobile. Write E. S. HURSEY, Paris, Texas.

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.

TREES.

PLAINVIEW NURSERY has the largest and best stock of home-grown trees they have ever had. Hardy and strictly free from any disease. An experienced nurseryman wanted. L. N. DALMONT, Prop., Plainview, Texas.

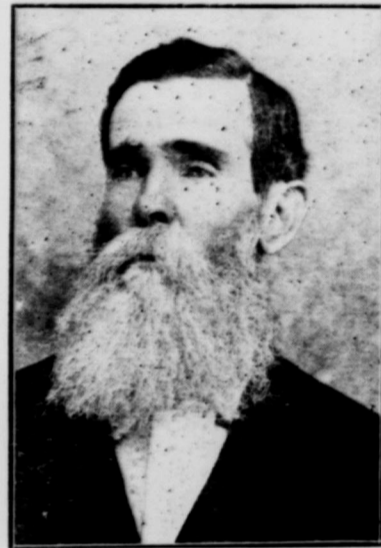
WILL EXCHANGE CONFERENCES.

Rev. Fred Little, of the White River Conference, wishes to correspond with some brother in the West Texas Conference who would be willing to transfer as an exchange to said conference. For references address Rev. J. K. Farris, presiding elder of the Helena District, at Forrest City, Ark.; and Rev. M

Obituaries

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

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



WILLIAM C. REED.

William C. Reed was born in Perry County, Alabama, October 30, 1839; came to Texas in 1858 and settled in Leon County, in the Evans Chapel community. He was married three times: To Sallie L. Wynne, December 18, 1860; to Ellen E. Graves, October 4, 1864, and to Cordelia C. Reed, October 18, 1876. When he came to Texas he was a member of the Presbyterian Church, but there being no Church of that denomination in the community in which he made his home, he united with the Methodist Episcopal Church, South, and became one of its best informed and most loyal members, serving as a steward for more than forty years. On August 24 of this year, just as the sun was sinking behind the western hills, the voice of death summoned him to take passage with the grim ferryman, but he was not afraid. He was conscious of his approaching demise, and talked of it with as much composure as if it were any other matter of business. He died truly the death of a Christian. On August 25, tenderly, and with hearts whose every pulsation was a requiem, the people of Evans Chapel laid in the bosom of Mother Earth all that was mortal of their steward, in the cemetery by the little Church to which he had been faithful for more than half a century. They softly lowered his body amid universal sorrow. It was a funeral in which all were mourners; gray hairs and little tots contributed their grief to the common woe. It was an inspiring spectacle, a lesson that must have made its impression upon every one who saw it. He left his children the heritage of a good name, which is "more to be desired than great riches." His place will be hard to fill in the Sunday School and the Church. Good-bye, brother and friend, for we regret to see you go. Sweet be your sleep and glorious your resurrection. His pastor, THOS. C. SHARP, Centerville, Texas.

GOODLOE.—Henderson C. Goodloe was born in Tennessee December 1, 1851; died in Olney, Texas, September 26, 1913. He was converted at the early age of eight years and has been a faithful member of the M. E. Church, South. He was married to Ella D. Norton April 20, 1882. He leaves a wife and five children to mourn their loss, all of whom belong to the Church. In the absence of his pastor, Brother Rushing and the writer conducted the funeral services in his Church. May the grace of his God sustain and comfort the bereaved.

H. G. NICHOLSON,
Pastor of the C. P. Church,
Olney, Texas.

YOUNG.—Mrs. Nannie J. Young (nee Kerr) born August 17, 1847, in Mercer County, Virginia; married to J. W. Young in Cooke County, Texas, December 29, 1880. She was converted and joined the M. E. Church, South, when quite young. Died in Henrietta, Texas, February 9, 1913, aged sixty-six years. Sister Young was a member of my charge and a sister of Rev. J. A. Kerr, a superannuated member of the North Texas Conference. I found her an invalid and living a lonely life and yet she could say in the language of the Master, "Not alone, for the Father is with me." Meek, quiet and submissive, she "endured as seeing Him who is invisible." Her life was overshadowed by a great sorrow, but she had fully committed herself to Him "who was a man of sorrows and acquainted with grief." Trusting Him, she felt no fear. He made glad the sickroom with His presence, lighted up the path through the valley of shadows, and at last He received her to himself. "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." God's blessing upon the bereaved ones.

FRANK A. ROSSER.

LYLES.—Little Ida Victoria Elizabeth, infant daughter of Cartha and Maud Lyles, was born August 23, 1912, and died September 20, 1913. The little darling suffered, oh, so hard, for three weeks before the death angel took her home to Jesus. Just as she met Jesus she threw her precious little hands up and said, "Oh!" then went away with a bright smile on her precious face. Oh, loved ones, we know it was hard to give little Ida up, but we will meet her again some sweet day where there'll be no more sad parting. She leaves father, mother and one sweet little sister, besides grandparents, aunts and uncles and a host of friends and relatives to mourn her death. Oh, perhaps we all loved her too well. She was such a sweet, friendly baby with every body. All who knew her loved her. We know she is safe in Jesus' precious arms. Let us not weep for little Ida but live so that we may meet her again.

HER AUNT BEVIE.

SHIPLEY.—Reuben Clarence, son of R. C. and Mary Shipley, was born at Prosper, Texas, May 8, 1884; died near Allen, Texas, September 26, 1913, aged twenty-nine years, four months and eighteen days. He was married about six years ago to Miss Myrtle Burk, of Prosper, Texas. Two little boys, Commodore and Glendolan, were given to them. Rube had never united with the Church, but was an upright citizen and moral in his habits. He loved truth and honesty. He had expressed his faith in God and called upon Him in prayer. We expect some sweet day to meet him where there is no more sorrow, pain nor death. He leaves a wife, two little boys, mother, sister and two brothers and a host of friends to mourn their loss. Late in the afternoon of the 27th inst., we laid his body to rest in the Walnut Grove Cemetery, surrounded by a large number of sorrowing relatives and friends.

A. P. HIGHTOWER.

KNIGHT.—Mrs. Emma Knight, wife of our pastor at O'Donnell, Texas, died at her home near O'Donnell, June 5, 1913, after a painful illness of sixty-two days. Sister Knight's maiden name was Fhippo. She was born March 16, 1872, in Marion County, Alabama and came with her parents to Johnson County, Texas, where she grew to womanhood and from there removed to Taylor County in 1889. In 1891 she was married to T. A. Knight, who was afterward converted, joined the M. E. Church, South, and became a local preacher. To this union were born ten children, nine of whom survive her. These, with her husband, her father, three brothers, and four sisters, mourn the loss of one who endeared herself to all who knew her. Sister Knight was converted at the age of fourteen years, and joined our Church and remained a faithful member till her death. Sister Knight's spirit was a happy, hopeful one. She realized early in her last illness that the end would soon come, but she was not afraid. At her request the writer dedicated her babe to God in holy baptism at her bedside before she left us. In her death her husband lost a true helpmeet, her children a self-sacrificing mother, and the Church a faithful and useful member. May we all so live as to meet her in our Father's house above.

W. H. TERRY.

Big Spring, Texas.

ARNOLD.—Mrs. Mamie E. Arnold (nee Reese) was born in Upshur County, Texas, December 20, 1865, and departed this life at her home in Ore City July 25, 1913. She was married January 1, 1888, to J. C. Arnold and was the mother of eight children, two dead and six living, three boys and three girls. She was converted when a girl and joined the M. E. Church, South, and was true to God and the Church she loved so well till she was called to her reward in heaven. She possessed many beautiful traits of Christian character of the highest and noblest type; a pronounced Methodist, subscribing to her doctrine and customs without reservation. She loved her preachers and her house was the pastor'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. Dear husband and precious children, always keep in memory her tender, loving life and influence and meet her in heaven. Her pastor,

J. M. SMITH.

LEMLEY.—George R. Lemley was born in Madison County, Alabama, April 24, 1852, and died April 7, 1913, at his home four miles southwest of Rockwall. He professed faith in Christ October 4, 1886, and joined the M. E. Church, South, and lived a true Christian until death. He was married to Miss S. E. Youngblood June 24, 1880, in Madison County, Alabama, and moved to Texas in 1892. He was a true, devoted husband and often told his dear wife that he was ready and willing to go when the good Lord called for him. He said all he regretted was leaving his dear wife alone, as they had no children. Their home was a happy one but its circle is broken now and a fond heart bleeds where happiness once reigned. His funeral was preached by Rev. C. W. Dennis, his pastor. He was laid away with Masonic honors to await the resurrection. He is not dead but asleep in Jesus, and we expect to meet him on the happy golden shore. He loved the Church of his choice and all Christian people and he always had a kind word for children, especially little boys, as he was raised by a widowed mother, his father dying when he was seven years old. He had great sympathy for orphan children.

G. E. LEMLEY.

SIMPSON.—Willis Simpson was born in Jones County, Mississippi, October 20, 1834, and died August 21, 1913. He was married to Miss Jane Graves, January 26, 1860, to which union ten children were born, three of whom died some years ago. Those who survive him are: Jeff Simpson, W. H. Simpson, Mrs. Fannie Owen, Mrs. Mollie Fort, wife of Rev. J. W. Fort, of the Central Texas Conference, Mrs. Bell Fort, Mrs. Stella Gardner and Mrs. Minnie Faris. He is also survived by an aged companion who has walked by his side for more than fifty years. At the time of Brother Simpson's death, he and his wife were on a visit to their son, Jeff Simpson, in McCulloch County, and his children being scattered, only two or three of them reached him before he died. His body was brought back and buried in the cemetery near his old home in Coryell County, but the cemetery is in Bosque County, where some of his children rest, awaiting the resurrection day. Near the open grave, in the shade of some beautiful live oak trees, the writer conducted the funeral services in the presence of a large congregation, mostly of old friends, who came together to do honor to the memory of one who was loved and respected by all who knew him. After the service, and all had taken the last look at their old friend, the Masons took charge and buried the body with the beautiful and impressive ceremony of that order. Brother Simpson was converted at the age of nineteen and joined the M. E. Church, South, and remained a consistent member until the Lord called him to the Church Triumphant. He never made any unusually high claims to a holy life, but he lived it, which was far better. It was my good fortune to know him well, having served him as pastor two years, was in his home a great deal, was with him in camp-meetings and revivals and I always found him to be one of the most loyal and consecrated men I have ever known. He, perhaps, had as few enemies as any man who was as well known as he was. To know him was to love and respect him, for the simplicity and purity of his life won the friendship and confidence of those with whom he came in contact. But he is gone and another name is stricken from the roll of the old soldiers of the Cross, but another name is written on the roll in heaven and today the unfolding beauties of eternal spring are spread out before him. His last words were expressive of great peace as he passed triumphantly to his home in the house not made with hands, eternal in the heaven. Brother Simpson leaves an aged companion, who, with a rich and ripe experience, is standing in the evening light of a noble Christian life, waiting for the call to join her companion in the home above. Besides his companion, he leaves seven children, all of whom are useful members of the Methodist Church, and we admonish them to keep their eyes fixed on the path that leads to a better and brighter clime than this, and some time the family will be reunited where partings are not known.

W. V. JONES.

ZUBER.—William Physick Zuber was born July 6, 1820, in Twiggs County, Georgia, and departed this life September 22, 1913, in Austin, Texas, at the home of his daughter, Mrs. S. P. Mize, at the advanced age of ninety-three years, two months, and sixteen days. Rev. H. M. Sears, and the writer, his pastor, conducted the funeral services at the First Methodist Church, after which the Masonic Order laid his body to rest in the beautiful State Cemetery, Austin, Texas. Captain Zuber, as he was generally known, came to Texas with his father, Abraham Zuber, Jr., eighty-three years ago. On July 17, 1851, he was united in marriage to Miss Louisa Liles, and to this union six children were born, of whom four, with their sainted mother, preceded him to the better land. Two, a son, Mr. J. A. Zuber, of Bedias, Texas, and a daughter, Mrs. Rachel Zerena Mize, of Austin, Texas, with whom he spent his last years and a number of grandchildren survive him. In his sixteenth year he entered the Texas army, and was the last survivor of the San Jacinto, and also joined in many other Mexican and Indian campaigns. From March 20, 1862, till the close he was in the Confederate Army, and participated in some hard fighting. He was patriotic and loved his State. For several years prior to two years ago, he was guard of the Senate Hall in which hangs the splendid painting of the battle of San Jacinto, in which he took much pride in explaining as only he could. On May 25 he was stricken with paralysis from which he never fully recovered, out suffered much till the end came. On September 28, 1839, he united with the Methodist Episcopal Church, and when the Church was divided, he, of course, went with the Methodist Episcopal Church, South; so he was a Methodist seventy-four years, lacking six days. He was of the old type, read his Bible and Advocate, and prayed much. He always wanted his pastor, when visiting him, to read God's Word and pray with him. He was a fine Christian character. Citizen, soldier, Christian, sleep on till Christ shall awake thee from thy slumber while thy spirit revels in joys and ecstasies of the paradise of God. To his loved ones we say: You know where to find him; look upward, and press onward, and may the God of all grace sustain you.

W. A. DUNN, Pastor.

VINEYARD.—Mrs. Hattie B. Vineyard was born in Cedar Hill, Texas, February 29, 1880. She was married April 17, 1907, to Ewing D. Vineyard, of Duncanville. This union was a happy one, blessed with four children, the last two being twins, a boy and a girl, born April 29, 1913. They were "Sons of Sorrow" to the mother, who never recovered, but, after lingering through three long months of suffering, went home to her heavenly rest. During this long struggle

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with death, the devoted husband hardly left her side. Kind friends and neighbors ministered untiringly and all that local medical skill, assisted by experts from Dallas, could do was done, but done in vain. On July 21, the long fight ended and Sister Hattie entered upon her blessed inheritance. Converted some nineteen years ago in a Methodist revival, Hattie joined the Baptist Church, with her parents and in this communion died. Hers was a quiet, consistent Christian life and she died in faith, beloved of all. It was hard to give her up; but we bow our heads to the will of God and rejoice in hope of that glorious meeting in our Father's house.

O. T. ROGERS, P. C.

CUMBLE.—Frank, the little son of Mr. and Mrs. Oscar Cumble, of Rosewood, Texas, was born January 28, 1913, and died July 2, 1913. The parents were in the midst of a great revival at the Methodist Church when God called little Frank away, causing much heartache and sorrow in the home and community. The funeral service was a very touching one, for Prof. A. E. Long played softly a very appropriate march as the little white casket was being brought into the Church, followed by loved ones and friends. Brother Arrington, the Baptist preacher, assisted by Rev. H. B. De Laye, who was holding the revival, and the writer, conducted the service. At the grave Prof. Long rendered very efficiently the beautiful old song: "Looking This Way." It was hard to give up little Frank, but our blessed Master knows best, and blessed be God, we know that he is safe in the arms of Jesus.

D. B. BODDIE.

RAMSEY.—Brother A. L. Ramsey departed this life September 10, 1913, after about nine days' sickness. He was poisoned by eating canned goods. He was converted and joined the M. E. Church, South, when sixteen years of age and he made a faithful, good member of the Church. Brother Ramsey was about forty-four years of age at the time of his death. He was married when young and leaves his good wife and six children to mourn their loss. They did what they could for him during his sickness and the physician did all he could, but all to no avail. Truly a good man is lost to his family and to the Church and community, but there was hope in his death.

W. W. NOBLE, P. C.

STONE.—Dr. Thomas Edwin Stone, of Jasper, Texas, entered life eternal August 18, 1913. He was born in Anderson County, South Carolina, April 23, 1862, while his father was serving in the Confederate army. At the age of eight, he was brought to Texas by his Grandfather Stone. His life was spent, from that time, in and near Jasper. In 1880 he completed the course in Jasper College. In 1883, he married Miss Hattie Ryall, who survives him. Three sons and one daughter were born, all of whom are living. He was in the drug business for eleven years, after which he studied medicine. He was graduated from the Kentucky School of Medicine in 1891, and from Tulane in 1893. His health began to fail two years ago, but he kept up his practice until May of this year. He was a trustee and steward of his Church, and unfailingly loyal to every demand it made upon him. No pastor ever suffered through his neglect. His sterling worth, his kindness of heart, his continual good cheer, are enshrined in the hearts of hundreds of friends scattered through Jasper County, to whom he ministered for twenty years, carrying the cup of healing oftentimes without hope of compensation. Personally I esteemed him highly.

WILLIAM C. MORRIS.

TURNEY.—Dr. F. H. Turney was born February 4, 1853, in Carroll County, Arkansas, and died of dropsy at his home in Dawson, Texas, September 23, 1913. He was married to Miss A. S. Eoff, January 15, 1875. This union was blessed with four children, who were a credit to the home. The daughter is the wife of Rev. Geo. F. Koenig, pastor of the Methodist Church at Britton; Rev. A. E., pastor of the Methodist Church at Dawson; Dr. Marvin and Clyde, of the same city. The deceased was converted in 1876 and joined the Methodist Episcopal Church, South, in which for 37 years he lived a consecrated Christian life. He was dignified in his bearing, yet quiet and modest. No man had more friends and fewer enemies in Blanket where he had lived for 27 years, having moved away last winter. He was the tenth child in his father's family, but one of which survives, J. A. Turney, of

Rising Star. The deceased was a member of the Brown County Medical Association, a Mason, a Woodman, and a friend to suffering humanity. In all he proved himself a brother in deed. Many times he was chosen by his brethren to represent them in various councils. He was for many years a steward in the Church and often elected delegate to District and Annual Conferences. No greater concourse of friends ever witnessed an interment at Blanket than did on September 24, when loving friends laid his body to rest 'till he shall be gathered with his loved ones into that city not made with hands, eternal in the skies.

Wm. T. JONES, P. C.
Blanket, Texas.

SIMMONS.—Mrs. Perkins Elizabeth Simmons was born in Bibb County, Alabama, April 18, 1836; came to Texas in 1856, and died in Ravenna, September 24, 1913. She was the mother of nine children, five of whom, together with her companion, preceded her departure. She professed faith in Christ in youth, joined the Methodist Church and ever remained a faithful soldier for Christ and a loyal member of her Church. Sister Simmons was seldom able to attend Church for the last fifteen years of her life, but read her Bible, Church papers and good books and was always anxious to talk of God and his love. She thought much of heaven and sometimes amidst her pain and suffering expressed herself as longing to go home to be at rest. The call has come, a good woman is gone. Let us weep not as those that have no hope, for we know where to find her. Her funeral was conducted by the writer in the presence of many friends and loved ones. Her body was laid to rest in the Ravenna Cemetery. Peace to her ashes. Her pastor,

J. A. WHEELER.

COTTON.—Mrs. Mina Cotton (nee Dehner) was born in Galveston, Texas, March 5, 1860, and died September 23, 1913. In 1878, she married George Cotton, who died four and one-half years later, leaving the widow with three helpless children dependent on her support. On June 6, 1886, she joined the West End M. E. Church, South, and remained a consistent member to her death. She leaves two daughters, two brothers, several nephews and nieces and one grandchild to mourn her loss. It was as the devoted mother, the friend to the friendless, the cheerful Christian woman, always with a smile on her face, ready to champion the cause of every orphan boy or street waif who came within her reach, that Sister Cotton endeared her life to those who knew her. By unceasing toil, prudence and economy, she purchased and paid for a comfortable two-story dwelling and was free from all financial incumbrance, when called to her final reward, to "a house not made with hands, whose builder and maker is God."

A. P. NORMAN.

MOORE.—Mrs. Allie Jeffers Moore, daughter of Brother and Sister J. W. Huit, and wife of Brother Geo. T. Moore, was born in Johnson County, Texas, in 1875, and departed this life in Corsicana, Texas, Sunday evening, September 21, 1913, at 7:30 o'clock. Sister Moore was for a number of years past largely confined to the home on account of sickness. She made one of the bravest fights for life this writer ever saw. Amidst the most discouraging circumstances she still had faith and hope, and did everything she could to regain her lost vitality. Her desire to live was no selfish one, but a holy ambition to live for her son and home. During the years of good health, Sister Moore was an active member of the Eleventh Avenue Methodist Church, taking part in the Sunday School as a teacher of a class of young ladies and also singing in the choir and working in other departments. She was recognized as an active Christian woman and her life among us has been a blessing to many. She died as she had lived, with a strong faith in God and a deep, abiding love for her Church. Her dying request was that the Board of Stewards be her active pall bearers, and that her former class of girls be her honorary pall bearers, and that the funeral services be conducted by her pastor. Her pastor,

NEAL W. TURNER.

HANNA.—On the afternoon of September 13, 1913, Charles Washington Hanna, one of the most highly respected and best men of Chico, passed to his eternal reward. Brother Hanna was born in Hanceville, Alabama, September 8, 1841, so was just past his seventy-second birthday. While a young man he came to the Lone Star State to cast

his lot among her people and make his fortunes from her resources. In 1876, he was married and to this union were born one son and three daughters, all of whom and his wife, survive him. During the war he was in the States, young Hanna gave his life to God under the ministry of Rev. W. L. Clifton, late of the North Texas Conference, but now of the Church Triumphant. Brother Hanna ever held to that faith in Christ he exercised first as a soldier boy; it was his stay in the struggles of life and his joy and triumph in death. He was a man of modest mean, and unpretentious withal, but very firm in his convictions of right and wrong and had the moral courage to stand for the right and resist the wrong. He was a loyal member of the Masonic Order, a respected citizen of his community, a faithful friend, a high-toned gentleman, and a true and humble Christian. He loved his Church, his fellow man and his Lord; he has ceased from his labors of love and passed to his sure reward.

E. L. SILLIMAN.

SPEER—Dock Speer was born January 28, 1849, in Chickasaw County, Mississippi; moved to Texas and settled in Titus County, 1859. He became a member of the M. E. Church, South, in 1870. He afterwards moved to Nacogdoches County, where he lived many years and was a useful citizen and Church member. He served as steward twenty-three years and was Sunday School Superintendent at the time of his death, which occurred at Saco, August 14, 1913. The writer was his pastor at Appleby during 1903 and found in him a true friend and loyal helper in the Lord's good work. Many happy hours have I spent with him and his dear family in their home and also in revival meetings. I received most of his children into the Church, and I love his family devoutly. At different times and in different ways I have been intimately associated with Brother Speer ever since my first acquaintance with him and I have reason to believe he was a good man and has gone to a happy destiny. May the entire family draw closely to Jesus and remain faithful to him evermore and meet in the "sweet bye-and-bye."

M. I. BROWN.
Hallsville, Texas.

Fortify the system against disease by purifying and enriching the blood—in other words, take Hood's Sarsaparilla.—Adv.

DENVER CONFERENCE.

Denver District—First Round.
Hoehue, Oct. 5, 6.
Colorado Springs, Oct. 10-12.
Sagachee, Oct. 17-19.
St. Paul's, Oct. 22, Nov. 23.
Rye, Oct. 24-26.
Gardner, Oct. 31-Nov. 2.
Beulah, Nov. 28-30.
ROBERT E. DICKENSON, P. E.
Denver, Colo.

NEW MEXICO

Albuquerque District—Fourth Round.
Clayton, Oct. 11, 12.
H. MESSER, P. E.

Pecos Valley District—Fourth Round.
Tuzio, Oct. 11-12.
Clovis, Oct. 12-13.
J. B. COCHRAN, P. E.

WEST TEXAS

Austin District—Fourth Round.
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.
Oct. 10, 10 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.
Laveria, at Parita, Oct. 11, 12.
Cuero, Oct. 18, 19.
Runge, Oct. 19, 20.
JOHN M. ALEXANDER, P. E.

Llano District—Fourth Round.
Star Cir., at Star, Oct. 11, 12.
Center City Cir., at Center City, Oct. 12, 13.
J. W. COWAN, P. E.

San Angelo District—Fourth Round.
Sterling City, Oct. 11.
Water Valley, Oct. 12.
F. B. BUCHANAN, P. E.

San Marcos District—Fourth Round.
Lockhart, at Lockhart, Oct. 10.
Leeville, at Wrightsboro, Oct. 11, 12.
Belmont, at Belmont, Oct. 13.
THOMAS GREGORY, P. E.

Uvalde District—Fourth Round.
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.
Hallinger 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.
Sipe Springs, at Sipe, Oct. 11, 12.
Caddo, at Cedar Springs, Oct. 19.
Folesden, at Eureka, 11 a. m., Oct. 22.
Deledema, 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.
Scranton, at Piggah, Nov. 8, 9.
C. E. LINDSEY, P. E.

Cleburne District—Fourth Round.
Cresson, at Acton, Oct. 11, 12.
Brazos Ave., Oct. 15, 7:30 p. m.
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.
W. W. MOSS, P. E.

Corciscana District—Fourth Round.
Barry Ct., at Embouse, Oct. 11-12.
Corciscana Ct., at Pleasant Grove, Oct. 12-13.
Frost Ct., at Jones Chapel, Oct. 18-19.
Blooming Grove, Oct. 19-20.
Wortham Ct., at Mt. Neba, Oct. 25.
Wortham and Richland, at Richland, Oct. 25-27.
Big Hill, at Steele Creek, Nov. 1-2.
Thornton Sta., Nov. 3.
First Church, Nov. 9-10.
Battle Cry—"Clean Sheet"
JOHN R. NELSON, P. E.

Dublin District—Fourth Round.
Duffau, at Duffau, Oct. 11, 12.
Iredell, at Iredell, Oct. 12, 13.
Hico, Sept. 14.
Cariton, at Cariton, 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.
Weatherford St., Oct. 10, 8 p. m.
Kennedale, at Thomas, Oct. 13, 4 p. m.
Glenwood, Oct. 15, 8 p. m.
Polytechnic, Oct. 16, 8 p. m.
Grapevine, Oct. 20.
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.
Jarrell and Weir, at Weir, Oct. 11, 12.
Holland, at Holland, Oct. 12, 13.
Georgetown, Oct. 13.
Rogers, Oct. 18, 19.
Salado, at Goodeville, Oct. 25, 26.
Florence, at Florence, Oct. 26, 27.
Belton, Oct. 29.
Temple, Seventh St., Oct. 30.
Temple, First Church, Oct. 31.
Troy, at Troy, Nov. 1, 2.
T. S. ARMSTRONG, P. E.

Gatesville District—Fourth Round.
Copperas Cove, at C. C. Oct. 11-12.
Killeen Circuit, at —, Oct. 13, 11 a. m.
Killeen 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.
Evant, at Bee House, Oct. 29, 11 a. m.
McGregor, Nov. 1-2.
Valley Mills, at V. M., Nov. 3, 2 p. m.
Crawford, Nov. 4, 2 p. m.
S. I. VAUGHAN, P. E.

Hillsboro District—Fourth Round.
Kirk Charge, at Kirk, evening, Oct. 11, 12.
Delia Charge, at Delia, Oct. 12, 13.
Huron Charge, at Bethel, 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.
Peoria Charge, at Peoria, Nov. 8, 9.
W. BRACE BISHOP, P. E.

Waco District—Fourth Round.
Lorena, at Lorena, 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. 3.
Austin Avenue, Nov. 6.
W. B. ANDREWS, P. E.

Waxahachie District—Fourth Round.
Bardwell, at Bardwell, Oct. 11-12.
Ennis Sta. Oct. 12-13.
Midlothian Sta., Oct. 19-20.
Mansfield Sta., Oct. 19-20.
Foreston, at Foreston, Oct. 25-26.
Italy Sta., Oct. 26-27.
Maypearl at Maypearl, Oct. 28.
Red Oak at Chapel Hill, Nov. 1-4.
Waxahachie Sta., Nov. 7-9.
Bethel Sta., Nov. 8-9.
J. A. WHITEHURST, P. E.

Weatherford District—Fourth Round.
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 Ct., at Dennis, Oct. 29.
Wetaherford, at Coutts, Nov. 2, 3.
Weatherford First Church, Nov. 3, 4.
Mineral Wells, Nov. 9.
JAS. CAMPBELL, P. E.

NORTHWEST TEXAS

Abilene District—Fourth Round.
Caps, at Caps, Oct. 11, 12.
Ovalo, at Bradshaw, Oct. 18, 19.
Nugent, at Nugent, Oct. 25, 26.
Putnam, at Putnam, Nov. 1, 2.
Baird, Nov. 8, 9.
First Church, Abilene, Nov. 14, 15.
St. Paul, Abilene, Nov. 15, 16.
C. N. N. FERGUSON, P. E.

Amarillo District—Fourth Round.
Channing, Oct. 11, 12.
Dalhart, Oct. 13, 14.
Glazier, Oct. 18, 19.
Higgins, Oct. 19, 20.
Ochiltree, Oct. 25, 26.
Hansford, Oct. 27, 28.
Plemons, Oct. 30.
Panhandle, Nov. 1, 2.
Folk St., Nov. 4, 10.
Hereford, Nov. 5.
B. and H., Nov. 6.
Vega, Nov. 8, 9.
O. P. KIKER, P. E.

Big Spring District—Fourth Round.
(Revised)
Lamesa, Oct. 11, 12.
Gall, at Gall, Oct. 16.
O'Donnell, at Draw, Oct. 18, 19.
Taboka and Slaton, at T., Oct. 22.
Plains, at Plains, Oct. 25, 26.
Brownfield, at Brownfield, Oct. 29.
Post, Nov. 1, 2.
Coahoma, at Vincent, Nov. 8, 9.
W. H. TERRY, P. E.

Clarendon District—Fourth Round.
Canadian Sta., Oct. 11-12.
Miami and Pampa, at Miami, Oct. 13.
Wheeler Cir., at Kellon, Oct. 18-19.
Washburn Mis., at Llano, Oct. 25-26.
Claude Sta., Oct. 26-27.
Goodnight, at Goodnight, Oct. 28.
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.
Tuxedo, at Fairview, Oct. 11, 12.
Sylvester, at Pledger, Oct. 18, 19.
Rule, at R., Oct. 25, 26.
Spur, Nov. 1, 2.
Jayton, Nov. 2, 3.
Peacock, at Swenson, 11 a. m., Nov. 4.
Vera, Nov. 8, 9.
Knob City, at K. C., 4 p. m., Nov. 10.
Rochester, at R., 3 p. m., Nov. 11.
Sagerton, at Flat Top, 11 a. m., Nov. 13.
Royston, Nov. 15, 16.
G. S. HARDY, P. E.

Plainview District—Fourth Round.
(Revised)
Bartonsite, Oct. 11, 12.
Hale Center, Oct. 12, 13.
Happy, at Happy, Oct. 18, 19.
Dummit, Oct. 19, 20.
Lubbock, 8 p. m., Oct. 22.
Lubbock Mission, at C., 11 a. m., Oct. 23.
Silverton, Oct. 25, 26.
Quataque, Nov. 1, 2.
Matador, Nov. 2, 3.
Afton, Nov. 3, 4.
Kress, Nov. 8, 9.
Lockney Sta., Nov. 9, 10.
Plainview Sta., 8 p. m., Nov. 12.
J. T. HICKS, P. E.

Stamford District—Fourth Round.
Avoca and Bethel, Oct. 11, 12.
Bomaton Cir., Oct. 15, at 11 a. m.
Weinert Cir., Oct. 18, at 11 a. m.
Monday Sta., Oct. 19.
Gore 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.
Roby, at Claytonville, Oct. 11, 12.
Colorado Sta., Oct. 18, 19.
Sweetwater, M. Gannon, Oct. 25, 26.
Loraine, 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.
Tell, Oct. 10.
Estelline, Oct. 11, 12.
Tolbert and Fargo, Oct. 15.
Aducah, 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.
Quannah Mis., Nov. 4.
Quannah Sta., Nov. 4.
Vernon Sta., Nov. 9, 10.
J. G. MILLER, P. E.

TEXAS

Brenham District—Fourth Round.
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, 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.
Jasper Cir., Oct. 11, 12.
Jasper Sta., Oct. 12, 13.
Batson and Saratoga, Oct. 18, 19.
Kountze, Cir., Oct. 19, 20.
Call, Oct. 25, 26.
Wallisville, Oct. 31, 8 p. m.
Point Bolivar, Nov. 1, 2.
Woodville, Nov. 9, 10.
Warren, Nov. 9, 10.
Sour Lake and China, Nov. 15, 16.
Silsbee, Nov. 16, 17.
Nederland, Nov. 22, 23.
E. W. SOLOMON, P. E.

Houston District—Fourth Round.
Alvin, Oct. 12.
Low 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. 16.
Angleton, Nov. 23.
Columbia, Nov. 23.
J. KILGORE, P. E.

Jacksonville District—Fourth Round.
Alto Station, Oct. 11, 12.
Alto Ct., at Shiloh, Oct. 18, 19.
Bullard Station, Oct. 19.
Eustace, at Elm Grove, Oct. 22, 23.
Preaching 23, at night.
Tranacedar, at Pauline, Oct. 24.
La Rue, at La Rue, Oct. 25, 26.
Mt. Selman, at Tatum Chapel, Oct. 29.
Elkhart, at Elkhart, Nov. 2, 3.
Centenary, Palestine, Nov. 3.
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.
Travis, at Cedar Springs, Oct. 11-12.
Rosebud and Bohemian Mis., Oct. 12-13.
Mayfield, at Sneed's Chapel, Oct. 18-19.
Reagan, at Reagan, Oct. 25-26.
Marlin, Oct. 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 Dew, at Fairfield, Nov. 11, a. m.
Teague, Nov. 11, p. m.
Bremond, at Petteaway, Nov. 15-16.
Kosse, Nov. 16-17.
Wheeler, at Hickory Grove, Nov. 18.
Milano, at Gause, Nov. 22, 23.
L. F. BETTS, P. E.

Marshall District—Fourth Round.
Laneville Cir., at Minden, Oct. 11, 12.
Church Hill Cir., at Church Hill, Oct. 14.
Rosewood Cir., at Hamill's Chapel, Oct. 18, 19.
Gilbert Sta., Oct. 19, 20.
Kellville Cir., at Shiloh, Oct. 25, 26.
Jefferson, Oct. 26, 27.
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 St., Nov. 19.
Marshall, First Church, Nov. 23, 24.
F. M. BOYLES, P. E.

Navasota District—Fourth Round.
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.
Groveton Station, Oct. 28.
Huntsville Station, Oct. 29.
Willis, at Willis, Oct. 31.
Crockett Mission, at Shiloh, Nov. 1.
Crockett Station, Nov. 2.
Crocoet Station, Nov. 3.
Bryan Mission, at Millican, 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.
Daingerfield, Oct. 5, 6, Conf. 6, 1:30 p. m.
Winno, 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.
Cookeville, at Oak Grove, Nov. 1, 2.
Mt. Pleasant (preaching), Nov. 2, night.
Hardy Memorial, Conference Nov. 4, night.
Dalby Springs, at Dalby, Nov. 5, 6.
Corbett, 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.
Douglassville, 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.
Tenah Cir. (Tenaha), Oct. 11.
Gary Cir. (Gary), Oct. 18.
Carthage Sta., Oct. 19.
Pinehill (Longbranch), Oct. 21.
Geneva Cir. (Milam), Oct. 25.
San Augustine Sta., Oct. 26.
Kennard Cir. (Ratcliffe), Oct. 30.
McIntire Cir. (Chireno), Nov. 1.
Mt. 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.
Apply Cir., Nov. 22.
Timpson Sta., Nov. 23.
I. W. MILLS, P. E.

Tyler District—Fourth Round.
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.
Wills Point Cir., at Wills Point, Nov. 1.
Wills Point Sta., Q. C., Nov. 1.
Grand Saline Sta., Nov. 2.
Edgewood Sta., Nov. 2.
Garden Valley Cir., at Sand Flat, Nov. 4.
Cedar 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. TORRENTINE, P. E.

Bonham District—Fourth Round.
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.
Dodd, at Lannum, Tuesday, Nov. 4.
Ector, at Savoy, Thursday, Nov. 6.
Ravenna, at Mulberry, Nov. 8, 9.
Honey Grove, Tuesday, at 7:30 p. m., Nov. 11.
Petty and Whitrock, at P., Thursday, Nov. 13.
Telephone Mission, Nov. 15, 16.
Brookton, at B., Wednesday, Nov. 19.
Leonard Sta., Nov. 23, 24.
Bonham Sta., Nov. 25.
Windom, Thursday, Nov. 27.
Ladonia Sta., Nov. 30, 31.
O. S. THOMAS, P. E.

Bowie District—Fourth Round.
Petrolia, at Mabel Deen, Oct. 11, 12.
Byers, at Byers, Oct. 12, 13.
Vashti, at Pleasant Ridge, Oct. 18, 19.
Post Oak, at Anson, Oct. 19, 20.
Blue Grove, at Joy, Oct. 25, 26.
Megargal, at Megargal, Nov. 2, 3.
Archer Sta., Nov. 3, 4.
Sunset, at Sunset, Nov. 8, 9.
Craifton, at Craifton, 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, Nov. 5.
Cochran and Maple, Nov. 8, 9.
Oak Lawn, Nov. 9, 10.
Ervasy St., Nov. 12.
Whetland & De Soto, Nov. 15, 16.
Chad Hill & Duncanville, 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. 28.
O. F. SENSABAUGH, P. E.

Decatur District—Fourth Round.
Chico Cir., at C., Oct. 11-12.
Greenwood Mis., at Rush Creek, Oct. 18, 19.
Jacksboro Mis., at Berwick, Oct. 25, 26. Preaching at Vineyard, 23 at night.
Bryson and Jermyn, at J., 26-27. Preaching at Jacksboro, 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, 11 a. 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.
Mexican Mis. Preaching Nov. 13, night.
Oak Dale, at Barton's Chapel, Nov. 15-16.
Jacksboro Sta., Nov. 16-17.
Bridgeton 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. RIDGLE, P. E.

Gainesville District—Fourth Round.
Rosston, Miss, 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.
Montague 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.
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 1 a. m., Saturday and Sunday, Salem Wednesday night, Concord Thursday night, Bethel Friday night before.
Kavanaugh Station—Quarterly conference Wednesday night, Nov. 12. Preaching Sunday night, Oct. 12.
Celerock Circuit—Quarterly conference at Lane, 3:30 p. m., Saturday, Oct. 18. Preaching at Celeste, 11 a. m., Sunday, Sept. 28. Mt. Carmel, 3 p. m., Kingston, Sunday night, Sept. 28. At Lane, 11 a. m., Saturday and Sunday, Oct. 18 and 19. Orange Grove, Saturday night, Oct. 18.
Lee Street Station—Quarterly conference Wednesday night, Nov. 19. Preaching Sunday night, Oct. 19.
Lone Oak Circuit—Quarterly conference at Lone Oak, 10 a. m., Monday, Oct. 27. Preaching at Hooker Ridge, 11 a. m., Saturday, Oct. 25; Glory at night; The Hall, 11 a. m., Sunday, Oct. 26; at Lone Oak, Sunday night.
Campbell Circuit—Quarterly conference at Friendship, 2:30 p. m., Saturday, Nov. 1. Preaching at Twin Oak, Friday night, Oct. 31; at Friendship, 11 a. m., Saturday, Nov. 1; Caney, Saturday night; Campbell, 11 a. m., Sunday, Nov. 2; Smith's Chapel, 3 p. m., Sunday, Nov. 2.
Commerce Station—Quarterly conference Wednesday night, Nov. 5. Preaching Sunday night, Nov. 2.
Commerce Mission—Quarterly conference at Columbia, 2:30 p. m., Saturday, Nov. 8. Preaching at Mt. Zion, Friday night

Southwestern Campaign

A Personal Word.

The feeling which I had when I assumed the presidency of Southwestern University was one of solemn responsibility and of keen appreciation of a delicate situation. The difficulties I knew were great after the work of my brilliant predecessor; and they were greatly increased by the fact that there had been much difference of opinion concerning the future policy of the Church in Texas with reference to its educational institution.

But I thought I saw my way through. The Church had been providentially guided through a period of agitation to the adoption of a plan upon which all could unite. It meant the establishment and maintenance of two institutions of the highest importance in this great Empire State; the one a new one intended to become a great university with graduate and professional departments; the other to continue a history already wrought out of nearly forty years as a Christian college of the highest character. This was clearly the mind of the Church as expressed in special resolutions of two of the large conferences of the State, and in the action of the Commission appointed by all the conferences.

I knew that the first qualification for the position to which I had been called was patience. And so during the two years necessary for the carrying forward of the movement for the establishment of the new institution I have tried to be both modest and patient, and have counseled patience on the part of our special friends at Southwestern. Now that the first great campaign by which it has been securely founded is finished, I wonder if it will be thought out of place for me to state the reasons, as I understand them, why the request of the Board of Trustees to the conferences should be granted by them at the coming sessions of their various bodies.

That request asks that all the machinery of the Church be used in a campaign throughout the conferences to which this institution belongs for the purpose of raising at least three hundred thousand dollars; one hundred thousand to be used for new buildings and equipment and two hundred thousand for endowment.

All that we are asking for is adequate provision for college work. Southwestern University never has been anything but a college, but it has been, and still is, ambitious to be a first-class college. It is keenly sensitive concerning criticism often made that the Church has given the protection of its endorsement to inferior institutions and has thereby hindered rather than served the cause of true education. We wish to maintain here an institution which will be an honor to the Church by the upholding of the highest standards of scholarship while at the same time insisting upon that broader and truer and more vital conception of training and culture which the term Christian education implies. We have no purpose nor desire to enter into competition with, or be a rival of, any great university, nor do we believe that any great university is honored by purposes or conceptions that lead it into the spirit of competition with a first-class college. Christian institutions of learning more than any other in the world should exhibit the spirit and method of friendly co-operation. The finest relations of Christian courtesy and sympathy should obtain between them, and will so obtain unless personal ambitions and local interests are allowed to corrupt these graces.

With the view of enabling this historic institution to maintain its character as a high-class college and continue to serve the Church and State in the most efficient manner, we are placing this modest request before the Church in Texas.

It is of the greatest importance that we carry this movement forward now because we need the improvement and enlargement now. The very life of the institution is endangered if we consent to further delay. The great awakening on the subject of education in Texas, and the fact that hundreds of Texas young people are already going to institutions outside of the State—all these facts emphasize the statement of our great need. When the Southern Methodist University with its magnificent buildings and modern equipment is opened for students these very conditions will call attention to our lack of various facilities which are needed for our work. But surely no real friend of the Church or of Christian education can wish that the one institution shall profit at the expense of the other. There are people whose desire for greatness is satisfied by the degradation of others, but they are not the friends of Christian education.

If we can secure the aid asked for, we will be able to maintain our position as a college of the first rank for

the next fifteen or twenty years, perhaps, without asking for any further special dispensations from the Church as a whole in the State. In the meantime the University at Dallas will have time and opportunity to grow to its full maturity. Its friends and founders will not wish it to "begin out of breath," to use the phrase of a great Church leader and scholar in a friendly letter to me.

It is important that the perfect sincerity of the leaders of the Church should be demonstrated in the assurance given by the Commission of Education in Texas, in their first meeting, that Southwestern University should be maintained and its interests promoted by the work of the Commission. This has been followed by frequent declarations, by various representatives that Southwestern should have the field after the finishing of the campaign for the "first million" for Southern Methodist University. There is no doubt that these pledges were given in good faith. If now they were to fail of fulfillment by any course of indirection, or the adoption of some half-hearted plan, the confidence of many good people would be permanently destroyed in the Church itself. The Church would survive, of course, as it has survived other internal injuries, but the feeling of disappointment, the consciousness of having been betrayed, would linger through life in the hearts of many of its members.

The plan into which we have been providentially led is a great one if only we are wise enough and patient enough to work it out. A great university in a proud city in one section of the State offering the opportunity of research and of graduate work to such of our youth as can take advantage of it; a great college near the center of the State continuing its business of making men and women out of the youth of the Church. This idea if carried out will be worthy of our great denomination. The Board of Trustees of Southwestern University has respectfully petitioned the conferences to make it possible now for them to carry out the part of the plan for which they are immediately responsible.

C. M. BISHOP.

SOUTHWESTERN UNIVERSITY.

At the first meeting of the Texas Educational Commission, after the election of officers, the first act of the Commission was to assure the friends of Southwestern University that it was not their purpose in any way to disturb this honored institution at Georgetown, but rather it was their purpose to maintain it as an A-class college and to furnish it with the means for development and larger service. At the time that this action was taken there were some strong friends of Southwestern University who feared that this action on the part of the Commission was only a little sop to palliate the feelings of her friends. However, at a late meeting of the Commission, strong endorsement was given to the campaign for raising \$300,000 to better equip and endow Southwestern; and not only was the endorsement given, but also it was proposed to put the forces at the command of the Commission into this campaign and to further it in every way possible.

There is no question in the minds of those who are acquainted with our educational situation that there is a strong demand for the continuance of our work at Southwestern University and this demand does not grow out of mere sentiment. It is the result of mature deliberation and the growing conviction that Texas Methodism cannot best do the work that is assigned it without the assistance of our time-honored school at Georgetown, Texas. We have there not only the equipment but an intellectual and spiritual atmosphere that is entirely wholesome. It would be folly for us at this time even to consider throwing away what we have taken forty years to build up. The raising of \$300,000 for Southwestern University will in no way cripple any other institution in the State, but rather it will strengthen them all. One of the difficulties that we are now facing is the lack of confidence on the part of some of our rich men in our continuity of effort. Some of them think that we are like children building playhouses—only to tear them down. For us now to disprove this baseless belief by carrying forward our work at Georgetown and redeeming the pledge of the Commission to enlarge our equipment and endowment there, will give larger confidence to the people throughout our State in our ability to evolve and work out a definite educational program. Not only will it accomplish this, but it also will give a stronger bond of unity among

all of our institutions. Therefore, it is hoped that every friend of Christian education in Methodism in Texas will lend his hearty support to the raising of this \$300,000 for Southwestern University. J. KILGORE, Secretary Texas Educational Commission.

FIRST IMPRESSIONS OF TEXAS AND SOUTHWESTERN.

I have been asked to give my first impressions of Texas and Southwestern, and inasmuch as I have been altogether so favorably impressed, it is easy and agreeable to comply with the request. My first word, however, must be quite personal. We have been so cordially and hospitably received here in Georgetown, and have had so many warm expressions face to face and by letter, from friends old and new, that we could not help feeling kindly toward this great Commonwealth.

I confess that I had not before realized what a tremendous asset Texas Methodism has in Southwestern University. A number of days before the opening of school the town began to fill up with students. I had occasion to take a train in the night and found three young men with Y. M. C. A. badges, meeting new students—a much more agreeable reception than used to be the case in many schools where everything was done to torment and humiliate the new student, in the days of hazing. Just here I might mention that the Y. M. C. A. alone—not to speak of the Y. W. C. A.—has already enrolled more than 200 members.

It is a pleasure to be connected with a school that maintains uncompromisingly such high academic standards. All of the students in my own classes this term are advanced students, none being in the Freshman year, and yet I have thirty-three in one class, thirty-one in another, twenty-eight in another, and fourteen in the fourth. My work is sociology and economics. My students are at work making investigations that ought to be of value not only to themselves but to Church and State—the city Church, the country Church, Spanish-Americans, foreigners, etc. I imagine that the Governor, the Departments of Labor, Education, Health, etc., will wonder what's doing up at Georgetown from the number of inquiries they are receiving. At present Sociology and Economics do not constitute a separate department but are under the Department of History; it is our purpose to develop it into an independent department next year. Some readers will be surprised, as I was, to find that there is no Chair of Sociology in the State University, one of the leading institutions of the South.

I have charge also of the Department of Education during the present school year in absence of Dr. Nichols, who is taking a year off in study. We are forming a pedagogical club for the consideration of educational problems. State Superintendent Doughty is to be with us on the 13th.

It is fine the way in which school and Church here work together harmoniously. Our faculty is composed of earnest, faithful Christian men and women, with whom it is a pleasure and privilege to be associated. Dr. Bishop, our President, is unquestionably master of the situation. The people in and out of Georgetown realize what he means to our Texas Methodism and how much he has done for Southwestern. We seem to have perfect harmony here; if there is the least dissension or dissatisfaction I have not heard of it. We are one happy, hard-working family. The members of the faculty have many responsibilities outside of the classroom. For example, my own duties are oversight of the Y. M. C. A. and Y. W. C. A. Dr. Nelms, our pastor, is of course, thoroughly acquainted with the whole situation and in sympathy with what we are trying to do. He has received many Church letters from faculty and students. It was a beautiful and impressive sight this morning when such a very large number of young people communed.

In a word, what has impressed me most, is represented by the word "opportunity." It seems to me that one of the best things I have ever done was to come to Texas. On Sunday morning I stand up before a Sunday School class of fifty young men—I mean that number actually present. We are studying the social teachings of the Bible. This work will not interfere with my getting out among the brethren on Sundays when there is occasion.

In conclusion, let me add that I have, of course, become fully aware of the interesting and perhaps somewhat complicated educational situation in our Texas Methodism, and this early I am reckless enough to jump right into it. What I have to say is that it would be the very height of folly to think of any kind of retrenchment here at Southwestern. What we

need is enlargement. We must have more buildings and endowment. Students are coming to us in a larger number than we can conveniently provide for. We teachers are overworked. Advanced students are demanding courses that we have not sufficient forces to supply. If the school were gradually dying, if the student body were falling off, if we were losing ground, if our work were proving a failure, then we might think about retrenchment or some new adjustments. But the contrary is the case, and we must advance and enlarge here, if we are to conserve properly what we have already accomplished.

Texas is big enough for a number of good schools. Southern Methodist

University proposes to be a university. Let us make it such! Let the whole emphasis be on graduate work. Let good professional schools be built up and strengthened in connection with it. Southwestern will send her college graduates. We are modest, and will take the field of what is known as the "small college." Leave us that field to cultivate. Polytechnic will be a woman's college. The other schools and junior colleges. There schools and junior colleges. There you have your system complete. What do you say?

You need not tell me that it does not rain in Texas.

JOHN C. GRANBERY
Georgetown, Texas, Oct. 5.

Polytechnic Campaign

\$100,000 CAMPAIGN FOR POLYTECHNIC.

The hundred thousand dollar campaign for the Polytechnic College continues with growing interest, and thus far splendid results have attended the efforts of those in the field. In view of the fact this is a very trying time of the year, so far as the pastors are concerned, to project any kind of a campaign for money, nevertheless they are ready to co-operate in every way to make it a success.

The campaign is being pressed vigorously in Fort Worth and so far more than \$42,000 has been pledged. It is expected in the next ten days that it will total \$60,000.

Rev. W. B. Wilson, commissioner for the Cleburne District, reports great

progress. One day last week he took a few hours off and ran up to Fort Worth. He reported at that time more than \$3500.

Rev. J. T. McClure is hard at it in the Corsicana District, together with Presiding Elder Nelson, the "Old Ironsides" of the Central Texas Conference. We expect soon to have a full report from them. Rev. L. S. Barton has been somewhat marooned because of the high water, but is making progress in the campaign. Dr. Boaz and Commissioner Young spent the past Sunday in the Waxahachie District. At Ennis and Midlothian, respectively, \$325 being secured at the former and \$1200 at the latter. Let all lend a helping hand that the campaign may be closed successfully by November 1.



The above is a picture of the Waco District Parsonage, Rev. W. B. Andrews presiding elder. It has recently been improved, both in and out, at a cost of \$3000.

COMMISSIONERS' MEETING.

The Commission, created by the election of two members from each conference in the State, is hereby called to meet in the Publishing House, Dallas, Texas, Friday, October 17, at 9 a. m. Following are members of the Commission: Texas Conference—J. W. Bergin and C. W. Boone; Central Texas Conference—M. S. Hotchkiss and F. F. Downs; West Texas Conference—A. J. Weeks and G. G. Johnson; North Texas Conference—G. M. Gibson and Judge H. C. King; North Texas Conference—H. M. Long and E. B. Bynum. Our Home Secretary, Dr. Moore, will meet with us and it is important that every member of the Commission should be present. Let every Conference Board of Missions see that they are represented on the Commission.

M. S. HOTCHKISS,
President Commission.
J. W. BURGIN, Secretary.

MARRIED.

Gradick-Dunn—At the residence of the bride's mother, Sunday, 3 p. m., September 28, 1913. Mr. H. B. G. adick, of Tyler, Texas, and Miss Irene Dunn, of Hebron, Texas, Rev. J. C. Calhoun officiating.

Anderson-Grisham—At the Methodist parsonage, Durango, Texas, 7:30 p. m., September 28, 1913. Mr. Gillis C. Anderson and Miss Lucy Grisham, Rev. C. E. Garrett officiating.

Robertson-Cameron—On August 26, 1913, at Bryan's Mill, Texas, Mr. H. S. Robertson and Miss Allen Cameron, Rev. D. A. Williams officiating.

McCall-Powell—At Douglassville, Texas, on August 31, 1913. Mr. DeWitt McCall and Miss Willie Powell, Rev. D. A. Williams officiating.

Howell-Jones—At Colfax, Van Zandt County, Texas, September 28, 1913, 12:30 p. m. Mr. Dempsey Howell and Miss Zenia Jones, Rev. Frank Erritt officiating.

CATERING TO IGNORANCE.

H. G. H.

I thank you, Mr. Editor, for your strong article in a recent issue on the subject of changing the name of our Church.

The proposition to change is simply catering to ignorance.

We would be laughed at for fifty years and would never get through explaining our folly.

We would not get through modifying our deeds, charters, history and papers for fifty years.

I hope the proposed change will be rejected by our Annual Conferences without so much as a public discussion.

Twice has our great Church agreed to retain its present corporate name. And the proposal also to eliminate the term "Catholic" from the creed is simply catering to ignorance.

Let the Church alone, the creed alone and the hymnal alone.



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