

# TEXAS CHRISTIAN ADVOCATE

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BLAYLOCK PUB. CO., PUBLISHERS. OFFICIAL ORGAN OF ALL THE TEXAS AND NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH. G. C. RANKIN, D. D., EDITOR.

Volume LX

Dallas, Texas, Thursday, October 16, 1913

Number 10

## Oh, The Inveterate Growler!

**T**HE growler is an animal that threatens to bite and the growl is the suggestive threat. But we do not mean that sort of an animal in the heading above given. We mean that sort of a growler that always growls but never bites. If the bite would follow the growl we would have profound respect for the growler. And we would always attach a great deal of significant respect to his growl, for that would put us on notice to get ready for business. But we mean that character of growler who just growls because he has been growling all his life and it is his second nature. He growls because he has been at it so long that he is not able to do anything else but growl. He means no particular harm by it and does not mean any harm when he growls. It is a sort of pastime with him and it seems to afford him pleasure to go around and growl. He does not alarm anybody, for he is well-known, and when he growls he merely makes people tired. He is out of whack with the world and the rest of mankind and he growls at every turn in the road. He growls at the weather; it is always too hot or too cold, too damp or too dry. The crops are going to be so abundant that the prices will amount to nothing and the work on the farm is to no purpose; or the drouth is such that nothing is going to be made and the people will be forced to starve. Those who have money are taking advantage of the farmer and cheating him out of his honest toil. And he growls and growls.

He growls at the Church. Its ministers are not spiritual like they used to be. They now preach for money instead of for souls. They wear good clothes and some of them smoke pipes and cigars. They think themselves above other people and never go to see the folks. They want to stay in town and you rarely ever see them in the country districts. At the conferences they are talking more about their coming appointments than about the good they can do. They pay more attention to the rich than to the poor and they neglect the sick and the distressed. As a result the Church is going to the bad and its work is a failure. It is filled up now with ungodly people and the hungry, honest masses have no shepherd these days. The preachers are so busy keeping up with bankers and merchants and other well-to-do folks that hard-working toilers are spurned. Poor folks have no place in the Church these times. It was not this way when times were better and people were more religious. And he growls and growls.

He sometimes goes to conference and he growls at the Bishop and the presiding elders and his more successful brethren. A man in the ministry in these days is never estimated according to his worth, but according to his ability to get the ears

of those in authority. He must be a man of special favors to get recognition. Merit goes for nothing. Ordinary men are pushed to the front and good and tried men are kept in the back ground. The man who can bring his finances all up, show a large net increase and wear a bright and hopeful face, is all the go now. But the man who goes in and out among the people preaching the good old gospel, making no noise about what he is doing, is sent to the rear and has to take his chance on Hard Scrabble Mission. The bright young fellow who has been to college is A-1. The man of ripe experience stands no show these treacherous times. And he growls and growls. He growls because he fails at everything he undertakes. People will not patronize him, they do not love to credit him, success passes him by, opportunities never come his way, money is scarce, the times are out of joint, he is neglected because he is unfortunate, his neighbors are mean to him, their children annoy him, those he once knew never come to see him, and sometimes he concludes that it would be better to be dead than to be alive. In fact there is nothing to live for. And he growls and he growls. He growls at the country. The laws are unjust and unequal. Too many men are getting rich, the politicians are corrupt, those in authority are selfish and ambitious, they care nothing for the common people, graft and grafters are the order of the day, no honest people these times, nobody can be trusted now, capital is devilish, labor is a disgraceful pursuit and the poor man has no show. The whole country is headed for the bad and it is only a question of time when the thing will terminate in ruin. And he growls and growls.

He growls at the women. They wear clothes now that are a menace to the modesty of the age, they are spendthrifts, they keep their husbands in debt, they want to marry if they are single, they do not want to be mothers if they are married, they gad about to societies and social functions, they are inferior to the women of bygone days, some of them want to vote and help run the country, they paint their faces, put whiteing on their necks and try to look young when they are old, saunter about the streets and giggle, fuss at their husbands and children, and neglect their homes. And he growls and growls.

He growls at the young people. They only think of having good times. They do not reverence old people, they put on airs, they do not love to work, they are in their glory when at the balls and games of the day, they flirt, they take more pains with their looks than with their brains, parents have no control of them, they simply run at large, they do not respect the rights of other people, they are all bent on destruction, and by the time they

are of age the country will have a generation of idlers and criminals to deal with. And he growls and growls.

He growls at the Bishop, he growls at the presiding elder, he growls at the preacher, he growls at the congregation, he growls at the editor, he growls at the teacher, he growls at the doctor, he growls at the lawyer, he growls at the Judge, he growls at Congress, he growls at the Legislature, he growls at the merchant, he growls at the banker, he growls at the cold weather, he growls at the hot weather, he growls at his horse, he growls at his cow, he growls at the low prices, he growls at the high prices, he growls at his wife, he growls at his neighbor, he growls at the rich man, he growls at the poor man, and he spends his days growling.

What are we to do with the growler? We do not know. If it were a crime to growl we could either put him in the pen, or hang him, or consign him to

the chain gang. If it were a misdemeanor we could put him in the calaboose. But it is neither a crime nor a misdemeanor. It is just a common habit. It is a nuisance, it is a weariness to the flesh of sensible people, it is a burden, it makes one mad. But what are you going to do with him? Nothing. He is only happy when he growls and if he were to stop growling his only pleasure would be gone. It is his inalienable right as an American citizen to growl. And he will keep it up until a merciful Providence comes along and consigns him to the graveyard. But unfortunately, when this takes place, he will have a faithful successor to step in and take his place. It has been this way since the days of Adam and it will be this way until the end of time. So we will simply just have to put up with the growler and let him growl. Long live the growler and on with the growl!

## Concerning The Methodist Task

**T**HE above was the heading to an editorial in a recent issue of a paper belonging to another denomination. In the latter it was used to boost the restricted peculiarities of that denomination in its assumed Scriptural superiority to all others, and its work of arrogating to itself nearly all the virtues set forth in Holy Writ. It is our purpose, however, to use it to expound the faith, the doctrine and the usage of Methodism in that broad sense in which we labor as only one of the great evangelical agencies at work for the betterment of humanity. There is nothing narrow, sectarian or exclusive in the system of truth accepted and taught by our Church. It recognizes in all orthodox workers for the Master a co-operating agency in the regeneration and sanctification of men and women.

We believe in the integrity of the whole of the Bible, its inspiration and authenticity. In our judgment and esteem it is the Word of God. We believe in Jesus Christ as the Son of God, the Savior of men; that he came into the world in the form of a man, made under the law; that he lived a sinless life, wrought miracles, died on Calvary for the sins of the world; that he arose again and ascended into heaven where he sitteth at the right hand of the Father and maketh intercessions for us. We believe in the Holy Ghost and in the Church of God, composed of all true believers in our Lord.

We accept the fact of sin as the one great evil in the world and its effect upon all mankind. We believe in repentance, in justification by faith, in regeneration, in adoption, in the witness of the Spirit and in the sanctification of human life and character. We believe in the possibility of apostasy and warn believers against it, in the universality of the atonement, and in the efficacy of Christ's blood to cleanse

from all sin, and we believe in a life of growth and progressive development along all lines of religious experience and aggressive work. In fact, whatever the Scriptures teach concerning the duty of man in his relation to God and his fellows and the obligation growing out of this relationship, we firmly believe and teach.

Included in these doctrines, we believe the Scriptures teach that infants are the subjects of Christ's redeeming grace and that they remain in this state until they forfeit it in their mature years by transgression. As such they are subjects of holy baptism, parents assuming the obligation for them until they arrive at years of discretion, at which time they are expected to come forward and ratify and confirm these vows for themselves. We believe in only two sacraments, baptism and the Lord's Supper. Baptism is the door into the visible Church, an outward sign of an inward work of grace, the badge of membership in Christ's earthly kingdom. We attach no importance to the mode of baptism any more than we attach importance to the mode of receiving the Lord's Supper. Christ in his life neither taught nor required people to adopt any special mode in either case. That subject was never broached either by him or by his disciples. It was the thing itself that they taught and emphasized. As Methodists we instruct our ministers to preach these doctrines and to see to it that they are accepted and practiced by our people.

We have adopted and practice our own peculiar form of government and we do this because nowhere in the teachings of Jesus does he prescribe or lay down any specific rules or form of Church government. His great Commission is, "Go teach all nations," and each and all

(CONTINUED ON PAGE FOUR.)















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

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OUR CONFERENCES

- BISHOP ATKINS, Presiding.
  - 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

OUR MISSION HOME AND TRAINING SCHOOL.

This institution, located in Dallas, is one of the best and most commendable enterprises in the Church. Mrs. W. H. Johnson has surpassed nearly all of us in her work for the Master in connection with this helpful agency of the gospel of Christ. More than 1,200 girls have been turned into the better life by its work and nearly a thousand innocent babies have been put into good Christian homes, where their unfortunate origin will never be known. Where is there a better work than this? Having said this we want to say a few other plain things in behalf of this institution.

It is now installed in its new abiding place in Oak Cliff. It has the property valued at about \$100,000 and it is thoroughly equipped and in first-class working order. The old Home property has been sold and put into it, and it is all paid for except \$20,000, which is now falling due, and will soon have to be met. There is no provision made for this deficit. It rests on the shoulders of Mrs. Johnson to collect it. But unfortunately she is confined to her bed with a severe and serious illness. To be perfectly candid, it is exceedingly doubtful as to whether she will ever be up and out again. Her work seems to be done and it distresses us to make this announcement. And in her helplessness, the one thing that oppresses her and disturbs her, is this debt on the Home. In her lucid moments she thinks about it, and when she is asleep, she dreams about it. And when her mind wanders a trifle, she talks about it. It is her one nightmare. This very burden is one of the things militating against her improvement.

Is there not some big-hearted set of Methodists who may read this, ready and willing to come to her relief and to the relief of the Home with contributions sufficient to lift this burden off the head and heart of this good woman and off the efficiency of the Home? In that event, Mrs. Johnson would then be able to say, "Now, Lord, lettest Thou thy servant depart in peace." What an untold blessing it would be to the Home and to her weary and tired heart, for her to see light, in this way, at her eventide. And in hope of doing something toward the accomplishment of this result, we are calling the attention of our good people to this pathetic situation.

JUST ONE THING BEFORE ANOTHER

The other Sunday a Unitarian preacher preached a sermon on "What would Jesus do were he to return to this city in the flesh?" We read his so-called sermon, and we at once concluded that were Christ to return in the flesh to that community, the first thing he would do would be to repudiate all such so-called preachers. The man who denies the divinity of Christ, and the Church thus countenancing him, has no right to represent the Savior in the pulpit. This is exactly what the Jews did, and he rejected them.

The Midland Methodist, in its last issue, said of Bishop Denny, as the president of the Holston Conference: "He conducted the business of the Conference in the strictest parliamentary way, entirely free of the over-much Episcopal advice so frequently given and so hard to take by many who come amongst us. Bishop Denny seems to think that preachers who know enough to take charge of a congregation and preach the gospel to them, know enough to take charge of and govern themselves!" In the olden time, when Bishops towered high above the average preacher, and when the average preacher was not a man of much training, the Bishop frequently indulged in much talking and lecturing at the Conference session. But the average preacher today is usually a well-trained man and he goes to Conference to report his work and help transact the business of the body, and not to listen to too much official advice. Too much lecturing from Bishops and connectional men is not always good to the use of edifying when the Conference is pressed for time to get through with its business.

Our old-time friend, Hugh Nugent Fitzgerald, editor of the Fort Worth Record, said recently about us:

Rev. Dr. George C. Rankin has been re-elected editor of the Texas Christian Advocate. This veteran editor has served in that capacity for fifteen years and his election Tuesday marked the sixteenth consecutive time he has been unanimously elected. The editorial and business management of the paper was indorsed. Dr. Rankin is one of the noted editors of the religious press. He is one of the best informed, he has the courage of his convictions and when he thinks he is right he sails in. In a newspaper controversy he is an ugly customer. But he is without malice. There may be times when his head goes wrong, but his heart is usually in the right place. He is rugged, outspoken and at times vitriolic, but among the old-timers of the Texas press he has very many warm friends.

He and this editor have collided many times in the public prints and will doubtless do so again, but whether we collide with him or others, he is correct in saying, "He is without malice." We hold no malice against any man, living or dead.

The Conference year is coming to a close. Next week the West Texas Conference will be in session and the others will follow in rapid succession. We do not know who will be returned to his present charge, or who will be moved to some other one. We have fallen into a very questionable habit of moving preachers, and the majority may have to change. In any event, every preacher's appointment is for one year at a time, and it may be that the most of them will change. But whoever changes will go to some other field--he will move from one parsonage into another one. And this brings us to the point in this paragraph. Let every man and woman in a parsonage put their house in order, clean it up, scour it, wash the window panes, repair the furniture, fix the gate, nail on the pickets, and make the whole place shine like a new pin. Do not leave dirt and confusion for your successor. Show the family who moves into it next year that people of refinement and good taste have just gone out of it. Then the people whom you have

served will think more of you and the family succeeding you will rise up and call you blessed. If you happen to return to the same charge, then the house will be in good condition for yourself. In any event, put the parsonage in order, even if it costs you a little money.

Our recent editorial on "Darwinism in Our Public Schools," seems to have hit the mark. Many of our teachers and preachers have written us warm words of endorsement of its utterances anent that subject. And many of our secular weekly exchanges have taken up the question and devoted large space to it. That "Text Book Committee" had just as well make up its mind to eliminate that paragraph from its Physical Geography, or set the book aside in toto, for the religious people whose children make up the rank and file of the public school patrons, will not stand for such rot. It is an insult to them to put such stuff in a text book to be taught to the youth of the land.

The Texas Advocate started out some months ago to prevail upon the preachers, as far as possible, to put the names of their official members on the subscription list of the Advocate. To date, more than two hundred and fifty charges have all their stewards on our list. This is about one fourth of all the charges in Texas. Now we want to continue this effort until the entire list of charges in Texas can boast of the fact that all of their stewards are subscribers to the Advocate. If we have gotten two hundred and fifty of these charges to respond in the past few months, we ought to have but little trouble in landing the great bulk of them in the course of the month. Brethren, continue to be busy with this matter, for it means much to our Methodism. Stewards who take and read the Advocate will move things up along all lines directly.

A SUNDAY IN BONHAM.

Bonham is one of our oldest and most delightful North Texas towns. It has a population of more than 7,000 and among them are some of the best people in Texas. They are prosperous in business and moral and religious in public sentiment. The county has long had local option and the law is well enforced. It is a clean town and has a splendid citizenship. Our Church has long had a firm hand on the people. We have a commodious building, well furnished and well located. We have ample grounds and a good parsonage near by. The membership is large and the Sunday School is flourishing. They have on their rolls more than 500 and they had more than 400 present last Sunday. Brother Pritchett, the Superintendent, is alive to the situation and he is doing a fine work, and he has the co-operation of a splendid set of helpers. It was a beautiful sight to look upon that throng of young people last Sunday morning. At the eleven o'clock hour the auditorium, with the Sunday School room thrown open, was filled with people to take part in the worship. It was good to stand before them and preach the simple gospel to them. They were sympathetic and responsive. We have many of them on our subscription list and they received us kindly and delightfully. I felt that I was in the house of my friends.

Rev. W. T. Whiteside is the popular pastor. He is closing out his third year and he is confidently expected back after conference by all his people. He has fed them on meat convenient for them and he has ministered to them helpfully as a pastor. He is a well educated man, a persistent reader of good books and a preacher of evangelical force. I was delightfully entertained in his parsonage. What a delight it was to enjoy that communion! His good wife is a force, not only in the home, but in the work

of the Church. She knows how to be a helpmeet to her husband in his work as a minister of the gospel. The children are a credit to any home. No wonder the people esteem the pastor and his household. At the evening meal, Rev. O. S. Thomas and his wife and her sister were also guests. The fellowship was excellent. Brother Thomas is in high favor with these people. They love him as a man and trust him as a leader. He has a business head on him and he is religious. He is wise and capable of the leadership placed upon him by the Conference. And he is as true as steel. You always know where to find him. No man deserves better at the hands of his brethren than Brother Thomas.

Sunday at noon it was my privilege to dine with Senator Gibson and his family. He is one of the business men of the town and he represents that senatorial district in the State Senate. That Church has many fine men and women in its membership, some of whom are the Stegers, the Thurmonds, the Thomases, the Whites, the Roberts, the Pritchetts, the Adams and others too numerous to mention. It was good to be among them. Their fellowship is royal. Yes, Bonham is a fine old town, and it is putting down sidewalks and paved streets, until it is taking on a city air. G. C. R.

The Tennessee Conference, just adjourned, elected the following delegates to the General Conference: Clerical, E. B. Chappell, W. B. Taylor, G. A. Morgan, J. J. Stowe and W. F. Tillett; Lay, P. D. Madeen, O. K. Halladay, J. F. Pickering, R. M. Rowell and A. A. Patterson. If you will look at this delegation, and then at some other recent events, you will see the significance.

Rev. T. E. Bowman, of Venus, was in to see us last Monday. He is closing out his third year and the results are most encouraging. He has preached faithfully and effectively to his people, has had conversions and accessions. Finances for the year are in full and his Official Board passed a unanimous resolution recently, requesting his return. His good wife is a popular worker in the Church and she is held in high esteem. Recently she had to undergo a delicate surgical operation, but she is recovering steadily.

On my way to Bonham, last Saturday, I went by way of Sherman and dropped in on the North Texas College people. It was an inspiration. Such a crowd of girls one rarely sees anywhere else. In the dining room, where I had a fine view of them, they presented a splendid appearance. The two spacious dining rooms were crowded. They were there from all over Texas and out of the State. They have not had time yet to get them accurately enumerated, but they have the largest attendance in the history of the school. Mrs. Key beats all the school people getting girls. She is a magnet that attracts and holds them. Her boarding accommodation is full and she is going on the outside, in nearby houses, for help to store them. Her faculty is all in place and doing good work. Her art faculty is full and up to the highest standard. She has added two distinguished members to her Conservatory faculty, Richards and Netsarg. The former is in charge of the Conservatory, a man versed in all the attainments in music, with a reputation of international character. Bishop Key is in his usual health, and wonderfully interested in the movements of the Church. He is now far advanced in life, but, barring his eyes, his faculties are clear and alert. His vision is somewhat failing him. What a privilege it is to sit at his feet and catch the inspiration of his wonderful life of consecration and saintliness. Rev. J. M. Binkley is improved in health and getting like himself again. Rev. Knox Porter has his hand on the situation at Travis Street Church. He is in high favor with his people.

\*\*\*\*\*  
\* Rev. J. B. Bell, of Humble, Tex-  
\* as, sends us a new subscriber and  
\* the following letter, adding that  
\* Brother Lunn is a man of intelli-  
\* gence and "knows a good thing  
\* in the way of literature when he  
\* sees it:"  
\*  
\* Dear Brother Bell:  
\* In looking over the Texas Chris-  
\* tian Advocate that you kindly left  
\* at the office, I find a great deal of  
\* interesting reading, and am en-  
\* closing you my check herewith  
\* for a year's subscription.  
\* Very respectfully,  
\* D. L. LUNN.  
\* Humble, Texas, October 8, 1913.  
\*\*\*\*\*

THE 100 PER CENT ROLL.

- Kosse--Rev. O. F. Zimmerman.
- Harper--Rev. R. H. O'Barr.
- Cotulla--Rev. T. N. Barton.
- Total--254.

Mr. A. B. Rosser, of Plainview, has issued invitations to the marriage of his daughter, Miss Vera, to Rev. James T. Ross, and the happy event is to transpire Thursday, the 9th instant. Bro. Ross is a member of the Northwest Texas Conference and in charge of the Plainview Circuit. The Advocate extends congratulations to the young couple and wishes for them great happiness.

Rev. J. W. Perry, of the West Texas Conference, is closing out two very strenuous and difficult years at Brownsville. He has been isolated away down there during this time and no mission work in a foreign land has levied a heavier tax on its workers than at this point. In addition to many other hindrances they have had floods, drouths, and the Mexican revolution; but despite all these, Brother Perry and his people have done a fine work. A good report will be rendered next week at San Antonio. The Knights Templars recently held a special service in the Methodist Church and many complimentary references were made to Brother Perry, who is an active member in that organization.

Bro. F. L. Lee, near Oenaville, Texas, sends two new subscribers to the Advocate. He is a steward of the right kind--interested in the welfare and progress of his Church, and he knows that the Advocate makes better members.

PERSONALS

Rev. C. V. Oswalt, of Ferris, was a pleasant visitor last week. Things go well with him on his charge.

Rev. O. E. Moreland, of Cedar Hill, came in to see us recently. He has a good charge and is doing good work.

Dr. J. H. McLean was in the city last Monday. He is looking well and buoyant and we had a pleasant greeting from him.

Rev. Z. V. Liles, of Lampasas, writes us hopefully from his charge. He has a good year and is rounding out for conference.

Brethren G. W. Bishop and M. F. Enix, from near Sulphur Springs, were pleasant visitors at this office this week. The latter is down here to have his eyes treated.

Rev. G. H. Collins, of Madisonville, and his people have recently improved their church building and it is now in first-class condition. Things are looking up all along the line down that way.

We are pained to announce the death of Mrs. Swartz, wife of Rev. H. T. Swartz, of the Crockett Circuit. She died early last week after a protracted illness. We extend to that















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DENVER CONFERENCE.

Denver District—First Round. Saguache, Oct. 17-19. St. Paul's, Oct. 22, Nov. 23.

WEST TEXAS

Austin District—Fourth Round. First Church, Oct. 19, 11 a. m. Ward Memorial, Oct. 19, 8 p. m.

CENTRAL TEXAS

Brownwood District—Fourth Round. Indian Creek at Indian Creek, Oct. 19, 20. Brownwood Mission at Turkey Peak, Oct. 20.

Cleburne District—Fourth Round. George's Creek, at White Church, Oct. 18, 19. Glen Rose, Oct. 19, 20.

Corsicana District—Fourth Round. Frost Ct., at Jones Chapel, Oct. 18-19. Blooming Grove, Oct. 19-20.

Dublin District—Fourth Round. Carlton, at Carlton, Oct. 18, 19. Proctor, at Edna Hill, Oct. 19, 20.

Fort Worth District—Fourth Round. Grapevine, Oct. 20. First Church, Oct. 23, 8 p. m.

Georgetown District—Fourth Round. Rogers, Oct. 18, 19. Salado, at Goodville, Oct. 25, 26.

Old Lady's Sage Advice

Knoxville, Tenn.—Mrs. Mamie Towe, of 102 W. Main Street, this city, says: "If you had seen me, before I began to take Cardui, you would not think I was the same person."

Gatesville District—Fourth Round. Jonesboro, at Sardia, Oct. 18-19. Gatesville Cir., at Winfield, Oct. 22, 11 a. m.

Hillsboro District—Fourth Round. Huron Charge, at Bethel, Oct. 18, 19. Whitney Charge, at Whitney, Oct. 19, 20.

Waco District—Fourth Round. Mt. Calm, Oct. 18, 19. Bosqueville, at Wesley, Oct. 25, 26.

Waxahachie District—Fourth Round. (Revised) Britton, 2 p. m., Oct. 18. Mansfield, 3 p. m., Oct. 20.

Weatherford District—Fourth Round. Springtown, at Springtown, Oct. 18, 19. Whitt, at Bethesda, Oct. 22.

NORTHWEST TEXAS

Ablene District—Fourth Round. Nugent, at Nugent, Oct. 25, 26. Putnam, at Putnam, Nov. 1, 2.

Amarillo District—Fourth Round. Glazier, Oct. 18, 19. Higgins, Oct. 19, 20. Ochiltree, Oct. 25, 26.

Big Spring District—Fourth Round. (Revised) O'Donnell, at Draw, Oct. 18, 19. Tahoka and Slaton, at T., Oct. 22.

Clarendon District—Fourth Round. Wheeler Cir., at Kelton, Oct. 18-19. Washburn Mis., at Llano, Oct. 25-26.

Hamlin District—Fourth Round. Sylvester, at Pledger, Oct. 18, 19. Rule, at R., Oct. 25, 26.

Plainview District—Fourth Round. (Revised) Happy, at Happy, Oct. 18, 19. Dimmitt, Oct. 19, 20.

Stamford District—Fourth Round. Weinert Cir., Oct. 18, at 11 a. m. Monday Sta., Oct. 19.

Sweetwater District—Fourth Round. Colorado Sta., Oct. 18, 19. Sweetwater, M. Gannon, Oct. 25, 26.

Vernon District—Fourth Round. Jadueah, Oct. 18, 19. Childress, Oct. 20. Kirkland, Oct. 21.

TEXAS

Brenham District—Fourth Round. Chapel Hill, Oct. 18, 19. Hempstead, Oct. 19, at 8 p. m.

Beaumont District—Fourth Round. Baton and Saratoga, Oct. 18, 19. Kountze, Cir., Oct. 19, 20.

Houston District—Fourth Round. Iowa Colony, Oct. 19. Arcadia, Oct. 19. League Cir., Oct. 26.

Jacksonville District—Fourth Round. Alto Ct., at Shiloh, Oct. 18, 19. Bullard Station, Oct. 19.

Marlin District—Fourth Round. Mayfield, at Sneed's Chapel, Oct. 18-19. Reagan, at Reagan, Oct. 25-26.

Marshall District—Fourth Round. Rosewood Cir., at Hamill's Chap., Oct. 18, 19. Gilmer Sta., Oct. 19, 20.

Navasota District—Fourth Round. Midway Mission, at Elwood, Oct. 18, 19. Madisonville Station, Oct. 19, 20.

Pittsburg District—Fourth Round. Redwater, at Redwater, Oct. 19, 20. Boston Cir., at Daniel Chap., Oct. 25, 26.

San Augustine District—Fourth Round. Gary Cir. (Gary), Oct. 18. Carthage Sta., Oct. 19.

Greenville District—Fourth Round. Celeste Circuit—Quarterly conference at Lane, 2:30 p. m., Saturday, Oct. 18.

Tyler District—Fourth Round. Mt. Sylvan Cir., at Sabine, Oct. 18. Lindale Sta., Oct. 19.

North Texas. Bonham District—Fourth Round. Forest Hill and Bell's Chapel, at F. H. Oct. 18, 19.

Bonham District—Fourth Round. Forest Hill and Bell's Chapel, at F. H. Oct. 18, 19. Trenton, at Trenton, Oct. 25, 26.

Bonham District—Fourth Round. Forest Hill and Bell's Chapel, at F. H. Oct. 18, 19. Trenton, at Trenton, Oct. 25, 26.

26th ANNUAL MEETING OF STATE FAIR OF TEXAS AT DALLAS. 16 Days | October 18 to November 2 | 16 Days. \$75,000 in New Buildings. \$75,000 in Premiums and Purses. Modern Livestock Barns. Mammoth Automobile Building. Superb Park Improvements.

Ravenna, at Mulberry, Nov. 8, 9. Honey Grove, Tuesday, at 7:30 p. m., Nov. 11. Petty and Whitehead, at P., Thursday, Nov. 13.

Bowie District—Fourth Round. Vashti, at Pleasant Ridge, Oct. 18, 19. Post Oak, at Antioch, Oct. 19, 20.

Dallas District—Fourth Round. Irving, West Dallas, Nov. 1, 2. Grand Prairie, Nov. 2, 3.

Decatur District—Fourth Round. (Revised) Greenwood Mis., at Rush Creek, Oct. 18, 19. Jacksboro Mis., at Berwick, Oct. 25, 26.

Gainesville District—Fourth Round. Dexter Mis., at Dexter, Oct. 18-19. Maysville Mis., at M., Oct. 25.

Greenland District—Fourth Round. Celeste Circuit—Quarterly conference at Lane, 2:30 p. m., Saturday, Oct. 18.

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