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EDITORIAL

THE ANTI-SALOON LEAGUE.

During the recent political campaign there was a studious effort upon the part of some papers and some speakers to draw the Anti-Saloon League into the strife of factional politics. Some of them tried to make it appear that this organization was taking the side of this and that candidate, and then they would berate it, call it an "Ohio corporation" here in Texas, trying to mislead the people and to injure the dominant political party.

Yet the League strenuously kept out of all political entanglement, remained almost quiet as an organization, and attended strictly to its own business. Now and then some member of it, on its pay roll, was betrayed into campaign speaking for some one of the candidates; but immediately he was asked either to desist or to surrender his official relation to the organization. And now that the campaign is over, and people are regaining their common sense and composure, the League is intact and ready for its regular work. There is not the smell of politics upon it.

As a matter of fact, the Anti-Saloon League is a non-partisan organization. It is a sort of clearing house in which are gathered and through which are passing men and women of all parties and of no parties, in the Church and out of the Church, needing no credentials except their opposition to the licensed saloon. Here they are organized and directed like a well-disciplined army against this one great monster enemy of society. If in the course of events there is a great moral issue involved in a political campaign, and some one great personality exclusively represents that issue, then the League gives aid and succor to this cause and supports this one man. But where there are friends engaged in political combat, with factions represented by good men, the League keeps hands off. It will fight an enemy, but it will not fight friends who are on opposite sides of political questions.

In the recent campaign, with two friends leading factional sides, the League could not and did not espouse the side of either. Had it done so, it would have hurt its own cause. So it remained neutral. But now the factional political fight is over, the League is in the open field ready to continue its unalterable campaign against the saloon. Dr. J. H. Gambrell, the Superintendent, has shown himself a wise leader under these trying circumstances, and he has steered the fortunes of the League amid the breakers with skill and safety. Let no man's faith in this noble organization grow weak or faltering, but let the enemies of the barroom rally round it, give to it their undivided support and recognize the fact that this is the one great organization set to the task of bringing all the enemies of the saloon into one great compact body for purposes of aggressive warfare. Give its representatives the right of way in

your congregations and encourage the work with your means and your hearty moral cooperation. In the fight now before us, we will need the directing genius of the Anti-Saloon League. In it are the possibilities of success against this awful monster whose grip is trying to fasten itself with a death-vice round the throat of our civilization. This liquor business hates the Anti-Saloon League as it hates no other organization. This is one of the prime reasons why we should love it and give to it our uncompromising support.

THE WATERS ARE CALM BENEATH THE WAVES.

We once stood in the bow of a great ocean steamer and watched the turbid waters yield to her onward movement. The waves were rolling high and the white spray fell like a shower of mist upon us. We asked an old seaman how far down the disturbance reached. To the bottom of the great sea? He smiled as he told us that the disturbance was only upon the surface; that the great body of the sea, far down in its depths, was untouched by the commotion above; that the weight of the water near the surface held the body of it in a great calm. He remarked that were we able to go down some distance and retain consciousness that we would know nothing of the storm raging above us.

So, we thought, it is with life. Its storms are mostly upon the surface of the good man's experience. They rage and beat around him, and at times seem almost to overwhelm him, but deep down in his heart there is a great calm. His communion with God, his hope of heaven, his peace of spirit remain unbroken. He can even smile at Satan's rage and face a frowning world. He is anchored to a sure foundation, and his deeper experiences are unconscious of the commotions that beat about him. He is safe in the hollow of His hand and underneath the shelter of His wings. He is hid with Christ in God. His refuge is secure and his retreat is safe.

A WILLFUL PERVERSION OF THE TRUTH.

The passage of a law to remove saloons from within ten miles of State institutions of learning came before the Legislature last week, and one of the opponents of the measure quoted from articles which appeared a while back in the Advocate written by Dr. James Campbell and Rev. J. M. Peterson in which they sought to answer the arguments of their opponents on the removal of Southwestern University to Dallas. In those articles they set up the contention that Dallas, even as a saloon city, had no more temptations according to population than Georgetown which is a small town; and that in any event it would only be a question of time when the people of the State would rid Dallas and other cities cursed by saloons of this evil. In no sense of the word did they intimate that saloons were of any advantage

to Dallas or any other city. So far as the merit of their argument concerning the removal of Southwestern University to this is involved, we have nothing to say. Those brethren are capable of taking care of their own side of that controversy. Besides this, the Advocate is taking no part for or against the removal proposition. That is a question for the Church throughout Texas and through its constituted authorities to settle. The Advocate, as the organ of the Church, is only the medium, in this instance, through which both sides to the contention are permitted to give their arguments.

But when grave statesmen and papers, like the Austin dailies, quote Dr. Campbell and Rev. J. M. Peterson as in the slightest degree giving any sort of approval to the presence of saloons in Dallas or any other civilized community in Texas, we assume editorially the responsibility to resent it. It is a slander upon these two brethren and an outrage upon the truth. They are both bona fide prohibitionists, and their prohibition principles apply to the local community, to the county, to the State and to the Nation. They are unalterably opposed to the saloon in Dallas and everywhere else. They hold that the saloon is an evil under all circumstances and merits the condemnation of all good people. The application made of their arguments by Representatives in the Legislature and by the liquor press of the State is a willful perversion of the facts in the case, and the effort to reach an end by any such means strains every principle of logic and maliciously puts a meaning into their words never dreamed of by them. It shows how hard put to are men and papers for arguments to sustain their false positions on the saloon question.

Dallas is a great city, and it offers large inducements to all sorts of enterprises and to influential institutions to locate here; but the saloons are not held up, even by business men, as any part of their inducements. Dallas is what she is despite the presence of these moral cancers. Everything is being done within the range of possibility to restrict and to circumscribe these saloons so as to reduce their evils to a minimum. They have been driven from all the residence districts, they are being made to close up at twelve o'clock at night and to remain closed till five the next morning. All these restrictive measures are adopted for the protection of the community against them, until the majority sentiment of the city and the State can be made to wipe them from our presence.

Therefore, we assume to resent the indignity thus sought to be heaped upon Drs. Campbell and Peterson by those who take advantage of every pretext to boost the saloon. The effort is a piece of gratuity, saturated with insincerity and hypocrisy, to falsely apply their arguments in this manner. The fact is there is not a Methodist preacher in Texas who is willing to give any sort of encouragement or comfort to the saloon

or the saloon advocate. The Church itself is committed through and through against the saloon, and it is an unjust and a contemptible spirit that would thus try to put two of our leading ministers in the attitude of winking at the presence of saloons in Dallas, and of holding out the idea that the existence of these saloons is not an injury to the morals and the character of Dallas. They did nothing of the sort, and whoever tries to make it appear to the contrary have neither respect nor admiration for the truth.

The Central Methodist Advocate, of Louisville, Ky., commenting on an announcement in a local paper of a vaudeville stunt by an organized Sunday-school class for the benefit of a needy church, says: "Whenever the Church or the Sunday-school goes into the minstrel business it is time to call a halt. One of the greatest curses of the day is the modern theatre, with its variations of vaudeville, minstrel, glove contests," etc. To all of which we say amen. It seems to be a kind of craze, this jumping into the limelight. It has come to pass that we must all be presidents, vice-presidents, secretaries, or "delegates" to something. In the meantime the old-fashioned idea of "in honor preferring one another," is in danger of passing into what Mr. Cleveland called "innocuous desuetude." Let's not get too fast, friends. There are some things that can not be improved upon even in this progressive and inventive age, and one of them is Christian charity. Yes, there are others than those in the public eye, and as a matter of fact most of the real good work is done by them, for be it never forgotten that "they also serve, who only stand and wait!"

If the theatre, the ball-room and the saloon, with its attendant institutions, were robbed of the patronage and support of the children of so-called Christian homes, the whole outfit would have to go into the hands of the receiver. Shame to us that we do not keep our children from the "evil to come," by proper education, both by precept and example, while they are in our power and under our influence.

Would it not be well for us to return to the old time practice of giving "prominence to religious exercises" in our Quarterly, District and Annual Conferences? It is getting so that most of our time is taken up in making figures and tabulating results. This tabulating must be done; but may it not be said to us as the Savior said to the Pharisees, "These ye ought to have done, and not let the other undone?"

Reader, did you ever undertake to hurt the reputation of another, and to thus bring trouble to him and to his family? If you have, do you not dislike that one today? The wronged one may have forgiven you, but you will hardly forgive him. Verily, the saying is true: "It is a principle of human nature to hate those we have wronged."

THE SOUTHWESTERN UNIVERSITY LOCATION

SOUTHWESTERN UNIVERSITY CANNOT BE MOVED.

The proposition to move Southwestern University from Georgetown to Dallas is being urged on purely business grounds. The advocates for removal must admit that the health of Dallas is no better than that of Georgetown; that amid the dissipation and distractions of the city the opportunities for study are not superior to those offered in the quiet college town; that the environments will not be more cultured; that the social advantages will not be bettered, and that the moral and spiritual atmosphere will not be improved. It is claimed that more students may be enrolled. It is no generous gift on the part of Dallas, but the money is clearly offered for a consideration. It is a matter of business pure and simple.

Because it is a business proposition, under the original charter the matter would have been entirely in the hands of the laymen on the Board of Trustees, and the ministers or curators would have had but small voice in the discussion and no vote in its settlement. Business men who look at the proposition in a business way and who know the difficulties encountered in moving plants of corporations where a subsidy is involved, before discussing the measure always ask: "Can the university be moved?" The lawyers answer: "No; neither the university, its name, its endowment or its equipment."

The laymen on this Board of Trustees are picked men. They are chosen because of business qualifications. After very carefully looking into this business proposition they rejected it for several reasons, by a vote of 12 to 3. One of the reasons stated is that the old contract made with the citizens of Georgetown "is a valid, binding and subsisting obligation, as vital and as effective today as it was the day upon which it was entered into." This may not be a palatable reason, as it is by no means the best reason, but if it is true it is sufficient. One of our Bishops who is familiar with these conditions has written me: "The offer of Dallas was most tempting, but there are grave difficulties in the way." Another one of our Bishops who has given much thought and no small labor to the upbuilding of Southwestern University writes me: "I hope the agitation will not be carried on now, it will only hurt our cause and not help it."

The majority of the Board of Trustees at their last meeting said: "The agitation of the question, at this or any future time, of the removal of Southwestern University, or any part of it, from Georgetown, brings confusion into the councils of the Church, arrests the generosity of prospective donors and discourages and disorganizes every promising plan of progress, and will continue, as long as this agitation lasts, to injure not only the university itself, but the cause of education in the Methodist Church of the State."

If Southwestern University cannot be moved, and if the agitation hurts our cause, why urge the matter further, unless one's purpose is to wreck our system?

It has been asked: "If Southwestern University is owned by Texas Methodism, cannot Texas Methodism move it when and where it pleases?"

In answer to this question it may be said that if, when the commissioners decided to locate the Texas Methodist University at Georgetown, the trustees had furnished money with which to buy land and erect buildings, and this land had been deeded to the trustees unconditionally, then the University could have been moved whenever the Church saw fit to move it. But this is not the case. The trustees came without one dollar of money. They had the location of a prospective university—not the transfer of any college—for sale where desirable conditions could be found and a bonus of "one hundred and fifty thousand dollars in bonds, lands, money or solvent interest-bearing notes" would be paid. To quote from the records of Texas University: "On the twenty-first of August, 1873, the Commissioners of Location having received favorable report from the Executive Committee, through M. C. McElmore, Esq., Chairman, relative to the subsidy, health, centrality and accessibility of Georgetown, Williamson County, Texas, declared in favor of that place for the location of the Texas university."

To quote from a pamphlet written by Dr. Mood and printed by Shaw & Blaylock in 1882: "Georgetown was required to present its subsidy in legal and authenticated form. . . . What was actually procured in the establishment and location of the university was really an act or bargain

and sale. The commissioners sold to the citizens of Georgetown the location of the university, they paying in buildings, land and cash for the advantages that would follow to the town from the establishment of such an institution among them."

The minutes of the Georgetown College, a local institution whose trustees took the initiative in securing Southwestern University to Georgetown; the minutes of the Commissioners of Location; the minutes of the trustees of the Texas University and the minutes of the Texas Conferences, all of which are accessible, establish the above facts. The deed to the land on which the Georgetown College was built (comprising ten acres and valued at \$35,000 in the trade) covers nine pages of manuscript and goes fully into the contract. This recites and reiterates that this property was sold to the trustees of the Texas University "in consideration of the permanent location of the Texas University at Georgetown, Williamson County, Texas." In the original subsidy, besides money and notes, there were some thirty tracts of land aggregating about six thousand acres. A printed form of deed was used in the transfer. In this printed form occur the words, "for and in consideration of the permanent location of the Texas University at Georgetown, Williamson County, Texas, the transfer was made."

Nearly all this land has long since been sold and the money used by the trustees, but the records of each deed show a separate contract.

All this certainly shows a legal and moral contract. It has not been fully understood, or its repudiation would not have been discussed.

Besides this phase of the question, a well-known corporation lawyer has prepared a brief of sixteen printed pages, conclusively showing that under the charter conditions it would require a unanimous vote of each of the patronizing conferences to move the university from Georgetown.

I do not believe that the proposition to move Southwestern University from Georgetown will ever be considered seriously by the conferences. If it should be, Georgetown will no more scruple to maintain its legal rights than will the Church hesitate, if necessary, to carry the Vanderbilt case to the civil courts.

It has been declared that the Church has the right to move Southwestern University from Georgetown because Southwestern University was created by moving certain colleges to Georgetown. This is not true, and all such statements reflect on the work done by Dr. Mood.

In the Advocate of June 29, Rev. J. W. Bergin says: "The university was made possible only by moving four other colleges from different points in Texas to Georgetown."

The facts, briefly, are: Rutgersville College was chartered January 25, 1849. Though projected by Methodists, built with Methodist money and conducted about ten years under Methodist auspices, it was never legally the property of the Methodist Church. Local influences controlled it. By act of the Legislature, August 6, 1856, it lost its name and with all its chartered rights it was consolidated with the Texas Monumental Association, a visionary scheme, and any claim that Methodism had on the college was canceled at least seven years before Southwestern University was located.

Wesleyan College was chartered January 16, 1844. Three years afterwards, in 1847, this institution was amalgamated with an amorphous university (?) located at San Augustine, and the college which had cost the Methodists some \$20,000 was completely lost to the Church twenty-eight years before Southwestern University was chartered.

As to the other two colleges allow me to quote from Dr. Mood's pamphlet, page 7:

"In the correspondence (1868) of the trustees and Bishops with the new President (Dr. Mood) it was assumed that Soule University had been projected and recognized as the central institution for Methodism for the State of Texas. This supposition was supported neither by the facts of its establishment nor the general sentiment of the State. None of the conferences, besides the Texas Conference, were in any way committed to its support. . . . There were, however, two facts in favor of one more effort in some direction, to-wit: Not a solitary Methodist institution for male youth was in existence in the State, for even McKenzie College had completely succumbed to the misfortunes of war. Then, too, there was not a man, minister or layman, who seemed disposed to hazard health, fame or fortune in another effort to

establish one. The field, in its most literal sense, was unoccupied, though 'white to the harvest.' There was demand for just such service. The one attempting to respond to the demand would trench upon no man's field of labor, nor 'build upon other men's foundations.' In short, there was a grand monopoly of sacrifice and toil open to any one who wished to possess it."

Yet Brother Bergin says that in 1872, when Southwestern began her career, "these colleges were all doing good work, but for the greater good of Christianity and Methodism Rutgersville, San Augustine, Clarksville and Chappell Hill, notwithstanding the fact that they had contributed somewhat to the upbuilding of these colleges, were deprived of them as such."

Dr. Mood began his appeal for the establishment of Southwestern University by "humbly invoking the guidance and approval of Almighty God, and with an eye single to his glory." He felt that he was divinely led in locating the school at Georgetown. Under such conditions one who agitates removal should be sure of his facts before expressing them.

Of course, I know that these four colleges are spoken of in every history of Southwestern University and named in its charter, but this is done in recognition of the services they rendered, as well as to offer a foster-mother to any graduates of these old colleges in place of their dead and buried alma maters. The one lesson for Texas Methodism to learn from the history of its early educational ventures is to avoid multiplying educational institutions. For the first thirty years of its existence it inaugurated some thirty institutes and colleges, a medical college and a university; yet in 1869 there was not a dollar's worth of unincumbered property and not a Methodist school in successful operation to show for all this outlay of sacrifice, of money and of men.

The advocates of removal have largely lost sight of the fact that Southwestern University is distinctively the Methodist school for Texas Methodism enters the field of education because it has something peculiar to offer. When this ceases to be a fact it should at once retire in favor of the State, the Carnegies and the Rockefellers, and direct its energies along other lines. The peculiar function of Southwestern University as an institution of the Church is, in the language of its founder, "to use all proper means to refine the manners and protect the morals and improve the hearts of the young people, and lead them to Christ."

There is a difference between denominational education and general education. The General Education Board, with Dr. Wallace Buttrick as its secretary, is not likely to be the safest adviser for selecting the best location for a Methodist school. If Dr. Mood was right in laying down Southwestern's peculiar function, then is not its present location, where it has developed and grown so marvelously until it has become the most robust of all our Southern Methodist colleges, better for its continued growth than the less congenial atmosphere of the city?

It has been claimed by some that we are under the shadow of the State University. Members of the official family of that institution have admitted that Southwestern University has for the last five years been growing more rapidly than has the State University.

There is no question but that Southwestern University is the biggest asset owned by Texas Methodism. If it were not, Dallas would not offer a half million dollars for it. But even in this age of commercialism there are some things that ought not to be sold for money. No mistake was made in locating Southwestern University. Dr. Mood was a very wise man, but he was not wise enough, unaided by the Source of all wisdom, to whom he always looked for guidance, to have located the university so wisely without divine help.

For Texas Methodism to project a great university is, of course, a great visionary scheme. It is as impossible in Dallas as it is in Georgetown. Our one professional school has not received the recognition, the support and the patronage that was assured it.

While the legal argument may not be the strongest one or the most pleasing one to present, yet it is effective. Then why discuss the removal of a school just as it reaches the highest tide of prosperity ever reached by any school in Texas? Why check its growth while just on the eve of erecting the magnificent Memorial Building? Let us stop the agi-

tation that hurts but does not help, and continue to pull for a greater Southwestern at Georgetown.

C. C. CODY.

CHANGE OF LOCATION OF SOUTHWESTERN UNIVERSITY.

We are confronted with a grave issue that demands thoughtful and prayerful consideration before final action. We accord honesty of sentiment and purpose alike to all, and doubt not after a full and fair presentation of arguments pro and con, those charged with the responsibility of determining the matter will do so upon the merits of the question, free from bias and unmoved by extraneous influences. I offer the following reasons in opposition to the change:

1. After a careful survey of the whole State by a competent and impartial committee chosen for that purpose, the location was made at Georgetown in good faith and for a financial consideration, which fact, at the outset of the controversy, constitutes a strong argument in favor of Georgetown and throws the burden of proof upon the minority, to show that the school has not prospered in its present location, and conditions are such as to prevent normal growth and prosperity; whereas, the fact is, the school has done well at Georgetown; has grown from humble beginning to one of the most conspicuous and, in the opinion of the writer, the most useful institution of learning under the auspices of the Church. In point of numbers, thoroughness of scholarship, number of graduates, number of conversions and additions to the Church, moral and religious impress, and for character building it stands peerless and unfollowed in the galaxy of our schools. Add to this the central, healthful, accessible location, beautiful for situation, on the picturesque San Gabriel, in one of the most fertile and prosperous sections of the entire State, living as cheap as can be found anywhere, in an ideal community, free from all contaminating and debauching influences, and in perfect accord with the best interests of the school, in fact, in a large measure dominated by its sentiment and purpose—these and other considerations render the Southwestern under existing conditions the most desirable, most promising and inviting of all our institutions of learning. Then why change? Why surrender "a bird in the hand for one in the bush?" Why "kill the goose that is laying the golden egg?" Why, by withdrawal of the support and patronage hitherto given the Southwestern at Georgetown—that has served so long and so well dear to so many hearts, that has come up through great tribulation from obscurity and poverty to a star of first magnitude in our educational constellation—why, by turning from it in the day of its greatest prosperity, consign it to a slow but certain death, with a hope—and only a hope—of doing better? And how can we hope to do better, with a divided sentiment and constituency, in the ratio of 13 for and 21 against the change, as expressed by the vote of the Board of Trustees at the recent commencement.

2. The splendid conditions at Georgetown, the well-selected faculty, imposing stone buildings, excellent library and laboratory, unsurpassed student body and college campus, ideal social surroundings—these are the result of thirty-seven years of anxious toil and care of faithful and competent custodians, and all to be abandoned and begin anew at Dallas, for, as Bishop Candler well says, referring to this proposed change: "You cannot transplant colleges like cabbage plants." The conditions in a great commercial city will not be plastic to the touch of the educator, as in towns where the school is the leading interest. Along with the Southwestern, Dallas would not spurn a proposition from Anheuser-Busch to establish a great brewery. Not so with Georgetown. We can not hope to secure the moral and religious conditions at Dallas that now exist at Georgetown, the freedom from pitfalls of iniquity that ensnare unwary feet.

3. It is claimed that the patronage will be increased by going to Dallas. Answering, would say: Not the quantitative, but the qualitative, is the great desideratum of Christian education. Clean Christian character outweighs the multiplication table. It is by no means conceded, however, that the change will bring added numbers. Within a radius of sixty miles of Dallas are located nine Church schools of different kinds that would be competitors for patronage, while Georgetown within that limit would have

practically an open field, with Baylor Female College, at Belton, alone within that boundary.

4. In the fourth place, I am not quite sure the brethren have carefully considered the stupendous magnitude of their undertaking of time and labor and money necessary to establish and maintain a first-class university, as they claim for the proposed enterprise. No institution in this day is worthy of the name of a university that has not from one to three millions invested in buildings and equipment, and at least an annual income of half a million to be expended upon the several schools. Johns-Hopkins spends nearly that amount annually upon academic and medical departments alone. Our State University is yet in its swaddling clothes as a university, and expends annually \$340,000 upon its few departments. The greater universities have from ten to over twenty millions of endowment and annual incomes of from one to two millions. Our little pitance of \$57,000 per annum would advertise us as a pigmy among real universities.

Our experience in raising funds for educational purposes will not justify the hope of maintaining the schools we now have and of raising funds for the buildings, equipment and endowment necessary to a first-class university. The schools we now have are suffering greatly for need of financial aid; and are our thought and care to be diverted from these and given mainly to an entirely new enterprise which is to receive the bulk of our educational collections as well as a monopoly of attention?

In my opinion we should strengthen the schools we now have—our leading institution and the secondary schools—instead of providing for professional education. Nor do I believe our people are willing to be taxed to educate lawyers, doctors, civil engineers, dentists, pharmacists, etc., nor do I believe there is any demand for such sacrifice and service at our hands, when by the States and millionaires ample provision is already made in the well-established and heavily-endowed universities for professional education. The existing chairs of the Southwestern should be well endowed and tuition made practically free, and such necessary additions and improvements made as to afford a liberal collegiate course, under the most religious and refining influences, at the least possible cost; and when a young man has graduated it is to be presumed that he will be sufficiently advanced in years and established in morals that he can safely enter any of the leading universities to acquire a professional education.

Our success in university building, as a Church, is not very encouraging. Vanderbilt was inaugurated thirty-five years ago under that masterful mind, Bishop MyTyeire, upon a much broader basis than that proposed at Dallas—a larger city, larger campus, twice or three times as much money for buildings, equipment and endowment, with a millionaire and the entire Church as its constituency. At the end of these years Vanderbilt, backed by the Vanderbilt family and the Church, has only a little more than one million in endowment and is among the least of the institutions recognized as universities; and, worst of all, it has outgrown the Church, as other universities have done, and the arm of the civil law has been invoked to bring it into submission to the authority of the Church, having even dared to defy the action of the late General Conference. If under these most favorable conditions we have succeeded so poorly with the Vanderbilt, why should we, with one-seventh of the constituency and one-third of the money minus the millionaires to back us (for the contributions have been mainly from the Vanderbilts), why should we, under such disparaging conditions, hope for eminent success? I must insist that our educational money can be put to, a much better purpose than in promoting professional education for lawyers, doctors, engineers, dentists, etc. If we must engage in the development of a great university, let us reinforce Vanderbilt or unite with all American Methodism in developing the American University projected some years since by Bishop Hearst and located in a beautiful suburb of Washington City, with several magnificent marble buildings already erected and university work begun.

This presents the most promising outlook for a truly great Methodist university, with our senior Bishop as one of the prominent officials.

5. It is claimed that a great city is necessary to a greater Southwestern University, Princeton University to the contrary notwithstanding.

The World's Almanac also disproves

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this assumption, in reporting twenty-five institutions averaging twenty-four hundred pupils, and located in towns averaging 5500 inhabitants. Why not achieve results like these at Georgetown by rallying around the institution with our money, prayers and energies and cease to checkmate its growth by agitating a change of location? Let us by decisive vote give a quietus to such hurtful agitation, and renew our allegiance to the Southwestern and Georgetown.

6. Our Church has already experimented in the school business in Dallas, only to end in disastrous failure. Almost simultaneous with the enterprise at Georgetown was the inauguration of a Methodist Female College at Dallas, which did well for a time, acquired most valuable property, erected an imposing building, had excellent teachers; in fact, at one time disparaged any school plant of our Church within the State, but for some reason not a vestige remains, only a sad memory. Not so with the plant at Georgetown. It has grown with the succeeding years into magnificent proportions, in buildings, faculty, student body, library, laboratory, character building, alumni and alumnae, until it challenges, or ought to challenge, the admiration of all Texas Methodists, as well as attract the covetous eye of Dallas. With her great commercial prosperity, Dallas neglected her school interest. May she not do so again? Georgetown has made good. Dallas has not. Which shall we favor, the successful or the unsuccessful; the true and tried, or the doubtful? May the Lord guide us to a wise conclusion.

JNO. H. McLEAN.

**SOUTHWESTERN UNIVERSITY—
AUTHORITY OF BOARD
OF TRUSTEES.**

Many of those who favor the removal of the Southwestern University are trying to break the force of the action of its Board of Trustees by now denying to them any authority in the matter. In this connection it is interesting to note the difference of opinions expressed on this point by the same parties before and since the action of the board.

Prior to the meeting of these trustees, on June 10, the advocates for removal, as quoted in the Dallas News, were very sure that the Board of Trustees would promptly accept their proposition, and the university be removed without delay. Full power to determine this question was conceded to be in the trustees, and ratification of their action by the conference, it was said, would follow as a matter of course. The Dallas subscription cards all read "for the purpose of inducing the trustees of Southwestern University to remove," etc.

On June 10, 1910, the trustees held their annual meeting, and, in addition to their regular routine of business, a committee from the Dallas Chamber of Commerce appeared before this board and presented their proposition. After several hours' consideration the Board of Trustees rejected this proposition by a vote of 21 to 13. Subsequently absent members sent in written requests that their positions be recorded, and Congressman R. L. Henry, of Waco; William Weiss, of Beaumont; O. T. Hotchkiss, of Pittsburg; J. S. Smyth, of Uvalde, and W. N. Hagy, of San Antonio, all went on record against any removal, while Horace Bishop, of Corsicana, did the same in favor of removal, and making a total of 26 against and 14 for removal.

Now, after the action of this Board of Trustees became known, the promoters of removal seem to deny that these trustees had any authority to vote to move the institution, and claim that the conferences are the sole and only authority, etc. Of course, none of these opinions, either "before or after taking," have any legal value, but are referred to as illustrating how circumstances sometimes alter cases.

But now, since the Board of Trustees have simply discharged their duty, as the charter of the institution and laws of the State require them to do, and 26 trustees to 14 have gone on record against any removal, why should anybody play politics and attempt to confuse by minimizing the

authority of this board? If they, by a three-fourths vote, had endorsed the Dallas proposition, the question would then have gone legitimately to the Annual Conferences, and had these conferences in turn gone on record in favor of removal, then the legal questions arising on the contract locating the university at Georgetown, in consideration of \$63,000 paid in land and money, would have come up for consideration, with its attendant evils. But, since the Dallas proposition was properly presented to the trustees as being the only body authorized to act and having been rejected by practically a two-thirds vote, it seems to us that this question of removal should be accepted as finally settled, and the school should be permitted to go forward on its high plane of educational work in the future as it has done in the past.

Recurring to the authority of this Board of Trustees, we suggest that the Dallas parties carefully note: The charter of this university, Section 1, enacts that the institution shall be established at Georgetown, Williamson County, Texas; and Section 10 provides that the same shall continue in force for a term of fifty years; Section 2 names the trustees and curators and makes them a body corporate; Section 3 provides that the trustees shall have succession subject to such regulations as the several Annual Conferences of the M. E. Church, South, patronizing the Southwestern University shall determine; that these trustees shall be capable in law to sue and to be sued, plead and to be impleaded, to enact by-laws, rules and regulations; to have and to hold and to enjoy in trust for the M. E. Church, South, all property of whatsoever kind that may be granted by donations, bequests or otherwise, for the benefit of the institution; to convert said property into money and disburse the same; to promote the prosperity and interest of said institution, and generally to do and perform all acts needful and proper to secure the permanency and prosperity of said institution; provided only that no funds or property shall be diverted from the object for which donated. Section 5 of the charter authorizes the Board of Trustees to establish a branch school of law, medicine or theology at such other places in the State as they may thereafter determine. In this connection with this Section 5, suppose we apply the principle of exclusion which is uniformly applied to all other instruments, i. e., the express grant of power to do one thing excludes the power to do all other things not mentioned. The charter, without qualification, establishes the university at Georgetown for fifty years, but authorizes these three branch schools to be located elsewhere, as the trustees may determine. Where is the power in law to establish Southwestern University except as named in this charter? Or, for that matter, where is the power to establish any branch school elsewhere except those specifically named in the charter? Eliminate Section 5 of this charter and the main university, with its medical, law, theological and all other departments must be located at Georgetown; if not, why insert in the charter this express authority to locate the three branches named at some other point in the State? Does not this Section 5 indicate that it was intended by the parties, at the time, to limit the power of locating elsewhere any part of the school to the three branches specially named, and to no others?

Again, the statute laws of the State clearly and unequivocally provide that an educational institution whose name and location are fixed in the charter cannot change either the name or the location without at least a three-fourths vote of the trustees. Title 21, Chapter 10, Article 712, Revised Statutes, on educational corporations, states that any such corporation (not a joint stock company) may by a three-fourths vote of the trustees change the location and name of the institution and transfer the effects where removed.

Of course, the several Annual Conferences in the exercise of their visitatorial rights have a perfect power to appoint trustees and prescribe rules for the administration of the trust, and to inspect all proceedings of the trustees and correct any abuses which may be found to exist. I would not in the least minimize or detract from the rights of the Church in any respect; these rights are all fully conceded. But in law the legal title of property must always rest in some one or in somebody, and the charter of the institution in terms vests the title of its property and full management and control of all its affairs in its Board of Trustees. The title to any property acquired by the university becomes at once vested in the trustees, and any conveyance of the

university property must be made by the deed of these trustees; they are the only body of men recognized in law. The conferences and the Church at large all understand these necessary conditions, and good and wise men, experienced in business affairs, are selected for these very purposes; and so far as I have known or ever heard, there has never been one particle of friction between the conferences and the Board of Trustees. All has gone smoothly, and to the entire satisfaction of everybody, and the school has continued to grow and prosper until every loyal Methodist in Texas is justly proud of its record; yea, until the larger cities of the State, in their greed for gain, would now lay upon it the heavy hand of commercialism and make this Christian school the subject of bargain and sale. Down with such practice, and down with such pretended expedients! Let the Methodists of today stand by their guns, just as Mood, McLean and others did in the school's early struggles, and Southwestern will enter upon a new era of prosperity far in advance of anything ever done in the past.

Further, the representatives of Dallas, after getting up their subscriptions, stated in terms that "many subscriptions are based upon the agreement that the removal shall come through the regular channel, and without any legal opposition from Georgetown." The regular channel is the affirmative favorable action of the Board of Trustees, ratified by the Annual Conferences, and since the proposition has been rejected by the trustees it has certainly been demonstrated that this removal cannot be accomplished through the regular channel, and it is clear that these conditional subscriptions are no longer binding upon the people making them. There is now no definite or binding tangible proposition to go before the conferences. On the finality of the trustees' action let the following resolution, adopted by the board, speak:

"That the Southwestern University has been and should permanently continue to be located at Georgetown, Williamson County, Texas. That it is the deliberate judgment of the Board of Trustees that the contract permanently locating said university at Georgetown, made by the Annual Conferences patronizing the same, is a valid, subsisting and binding contract that cannot and should not be breached, either in law or morals."

If the minority, therefore, desire to further continue this agitation for the removal of the university, they should get up another proposition and other subscriptions without conditions, and based on the conditions existing now, since the action of the Board of Trustees, and based (also, if they so desire) on the proposition they recently formulated at Waco, which differs materially from the one outlined and submitted by the Dallas committee to the Board of Trustees at their June meeting at Georgetown.

The main question at first was, will Southwestern University be moved? But, since the discussion has revealed the fact that the removal cannot be done legally, nor without breaking faith with its contributors, the larger question now in the minds of the Texas public is: Will the Methodist Church in Texas be true to its moral and legal obligations? The trustees have spoken, and their action rings true to the law and to the facts. It is now up to the preachers of the State to endorse them, or not.

W. M. ALLISON.
Georgetown, Texas.

A MATTER OF HISTORY.

Soon after I became connected with Southwestern University a very serious minded young man, from the rural districts, came to me in evident distress, and confided to me in a stage whisper: "I am suffering with impaired memory. What must I take for it?" It is needless to say that I gave him a strong prescription.

As the years go by I find that, occasionally, not only I but some of my friends need the drastic dose I suggested to the young man of the long ago.

I thought of the young man when I read my good friend Dr. Campbell's statement in the Advocate of July 21, relative to the location of Southwestern University, as follows:

"A commission or committee had been appointed to locate. Two were for Waxahachie, and two were for Georgetown. The fifth man was undecided, but with a strong leaning toward Waxahachie. Dr. Mood sat up with the fifth man all night and finally prevailed on him to vote for Georgetown. That is why I said that Dr. Mood made the location."

Let us look into the facts. The commission, as originally constituted, consisted of two laymen and two preachers from each of the five Texas

Conferences, or twenty in all. The places that competed for the location were Waxahachie, Corsicana, Kosse, Owensville, Fairfield, Calvert, Fort Worth, Waco, Salado, Belton, Austin and Georgetown. Though the matter was entered in 1869 it was not settled until August, 1873, after the Commission had held "Conventions" at Galveston, Waxahachie and Corsicana, and finally had been merged into a Board of Trustees, consisting of twelve laymen, and a Board of Curators of five preachers, Dr. Mood being added as an ex-officio member of each Board, the location of the University being finally left to the Board of Trustees, composed of laymen. From the minutes of the Board of Trustees, under date May 16, 1873, we read:

"Resolved, That the President, W. B. Norris, with M. C. McLemore and Jno. R. Henry, are hereby constituted an Executive Committee to examine the bids, etc., and they are hereby empowered to take such other action as they may deem advisable to secure the immediate settlement of the question of location."

To quote Dr. Mood's pamphlet on the Founding of Southwestern University:

"The competing places, impatient at delay, and despairing of reaching the amount of subsidy (\$150,000) demanded by the Commissioners, one after another withdrew voluntarily from the contest, so that on August 21, 1873, when the location was declared, Georgetown remained the only actual candidate for the honor. By this happy combination of circumstances, all complaints in reference to the decision of the Commissioners were stopped."

To quote Dr. Mood again in this connection: "The Trustees agreed quite unanimously that Georgetown, Williamson County, Texas, possessed by far the greatest advantages presented by any of the competing points, while the subsidy offered in buildings, lands and moneys was also advanced of all others."

It is very clear from the records that Waxahachie and Georgetown were never pitted the one against the other; that the location of the University was never referred to any committee of five; that in the vote for location the Trustees were not divided, but were "quite unanimous" in the decision.

Allow me to quote an extract or two from the address sent out by the Commission soon after it was appointed:

"Investigating into the previous attempts of the Church to provide liberal education for its sons, satisfied all that wherever failure had followed it was directly traceable to a precipitancy in locating and an insufficiency of means in commencing operations. * * * The Commission, composed as it is of representative men of the Church from every part of the State, each imbued with preferences, both as to plans and places, became a unit in conclusions, moved by a holy ambition to erect an institution that shall be a monument to the liberality of Texans and a glory to the Church. Venerable men of God of this Commission have done much and lived to see great things accomplished, but they long to unite the Church in one great effort to place the capstone upon the arch formed by the five Texas Conferences that succeeding generations may never cease to cry, 'Grace, grace unto it!'"

The subsidy offered by Georgetown and accepted by the Trustees, according to agreed upon values, amounted to \$154,000. This subsidy was largely in land, very nearly all of which has long since been sold, but all of which is valuable today. At that time Georgetown was a village of about 500 inhabitants. The subsidy as accepted amounted to an average of \$308 per capita for every man, woman and child in the place. A city of 100,000 people to do as well must pay \$30,000,000. It must be remembered that there were only 20,000 Methodists in Texas then against about 300,000 today. That Methodist colleges in Texas up to this time had enjoyed but a short life tenure, and were all practically dead. That there was not an asset in the way of permanent operations to be transferred from any quarter, while at the present time our Methodist schools are flourishing and Southwestern University has grown to be a marvelous success. A bonus today, to be compared with that given by Georgetown, should be more than tenfold as great. Why then speak of a business offer of \$400,000 from a city of 100,000 people as a generous proposition?

In 1882 Dr. Mood wrote: "Let it be burned into the memory of every Methodist in Texas that although they have a university founded among them and possessing an unincumbered property of greater value than ever previously owned by the Church in this State, and having a larger attendance of students of collegiate grade than has ever been gathered any-

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where in any institution in the history of the State, that the contributions to this enterprise by the Church outside Williamson County have not aggregated four thousand dollars. (Italics Dr. Mood's).

In speaking of the apathy of the Church to this school Dr. Mood said: "Outside the aid received here and there to pay traveling expenses not one of the thousands of Methodists in Texas would hazard a dollar for the establishment of a great central institution of learning, to be under the direction and patronage of their own Church."

It was Georgetown's subsidy, together with the energy and self-sacrifice of Dr. Mood and the devotion of his friends in Georgetown, that kept the school safely through those early years of struggle that had proved fatal to the other like ventures by our Church in Texas. Thus it was fostered through its first twelve years without the immediate assistance of any one of the chief functionaries of the Church, and though the Church, at large, passed resolutions and hurrahed vociferously over every advance made by their institution, yet they offered hardly a pittance, in a substantial way, to the Regent and Faculty, who were struggling against difficulties to meet the demands of the Church upon meagre and insufficient salaries. How much the Church owes to Georgetown for the Southwestern University of today only the actors in these years of struggle know. It is interesting just here to give an extract or two from a letter from Dr. Mood to the Texas Advocate of November 1, 1884, less than two weeks before his death:

"From 1840 to 1870 the Methodist Church in Texas projected some twelve colleges and a university. Finding at the end of the thirty years' struggle that she had nothing to show for her expenditure of men and money, in the agony of despair she summoned a convention of the whole State to consider the question. During their days of anxious consideration of this question, which they seemed to regard as vital to the future prosperity of Methodism in Texas, while deploring the former failures, they declared that success could only be secured by unity and concentration of effort. To this end they proposed a union of the efforts of all the conferences in the establishment of a university, to be followed in subsequent years by a system of correlated schools. They declared that not less than \$500,000 was necessary to carry out this design. * * * Now if the Church had given its half million dollars, if by its hearty unity it had established a university in its entirety and power, then might she be casting about to consider new and other undertakings. But here after the lapse of only fourteen years from the time of its first move in the matter (a period that measures scarcely a day in the life of an important institution), it is seriously proposed that despite all resolutions or promises to the contrary we go back to the policy of forty years' failure. * * * We have had over half a century of failure throughout the Southern Church because of aimless effort. We have had fourteen years of success in Texas because we arranged to do some-

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thing definite and tangible, and upon which we could with a good hope of success gladly unite. The question now is, shall we in response to the ambition of a locality or the sympathy of a few well meaning brethren mar the great and so far successful design, or push it on to success? ... I have shown that the Church cannot carry all the towns in the State that want a religiously conducted institution among them. There is not a town in Texas of any size that will not gladly give \$30,000 if the Church will give them \$70,000 more. My position simply is that if any town wants to bury a hundred thousand dollars that they bury their own money and not rely upon the Methodist Church to aid them in that sort of madness. I say it without the least fear of successful contradiction that Texas Methodism has within the last three or four years projected immensely more in the line of advanced education than it can accomplish in a century.

In the above statement, written by Dr. Moody twenty-six years ago, he is in harmony with the great educational leaders of the hour. Dr. Henry S. Pritchett recently said, "It is necessary to remember that the pioneer days are past; that today education is being supported with increasing generosity by most of the great States of the Union; that we need now not more colleges, but colleges that shall be sincere and honest and thorough."

Today if a college is to be supported as a genuine college, the expense is large; while the cost of maintaining a true university is out of all proportion to such obligations as were originally contemplated when the Churches undertook their support. Educational sincerity has been hurt, not helped, in many localities when a good academy is made impossible by the effort to conduct a sham college; or when a good college is sacrificed in the attempt to sustain an imitation university.

It is a good time to be sane. In a wild chase after a bubble a generation of effort, toil and sacrifice may end in confusion. C. C. CODY.

PERSONAL LIBERTY AND PROHIBITION.

The agitation ament the removal of the Southwestern University has been the occasion of a new combination in Georgetown. We might call it "the Roundtree-Barcus Society for the Circulation of Strange and Ancient Literature." The means of circulation are the Georgetown Commercial—a paper no doubt commercial in fact as well as in name, having therefore a very appropriate name—and circulars printed on the same press. The Commercial is a paper which denounces Jno. D. Rockefeller, a magnanimous Christian gentleman, and the Rev. Mr. Wallace Buttrick, a Baptist minister in good standing, in the following language:

"Old John D. Rockefeller, who has robbed and destroyed more men than any other person in the world, is good at this nefarious business. Yet there are many who are willing and waiting to sell Christian educational institutions to him through that price of corruptionists, Wallace Buttrick."

No doubt the owner of the "Commercial" while pouring out his wrath upon the "great robber" is using many of the articles of convenience manufactured by Mr. Rockefeller, thus pouring his own money into the great stream of tainted money which he condemns with so much animosity. Well, we would be very glad indeed to get some of Mr. Rockefeller's money to build a great University in Dallas. It would be such a fine way to redeem from contamination some of the money which the Commercial is pouring into Mr. Rockefeller's till. See? But to the point: The new firm, as aforesaid, for the circulation of strange and ancient literature has honored me by devoting to my article published in the Advocate large space both in the paper and circular. I take this means to thank them very much for the very high compliment.

However, I would be very much obliged to them had they stuck to the facts without misrepresenting me. Here is the attempt to manufacture a syllogism out of my argument:

"Georgetown has no saloons, etc., hence the boys are comparatively free from temptation; but

"Temptation is necessary to the development of true manhood; therefore

"Move Southwestern to Dallas, where they have 400 saloons, etc., and where the boys will have a chance to develop their manhood."

Observe the quotation marks enclosing the above. The syllogism, if it be one, is Dr. Barcus', expressed in his own language, and yet embraced in quotation marks as though it were mine. If the good brother wishes to construe my language into his own he has no right to enclose in the marks his own construction. Or did Roundtree do the construing and Barcus the

quoting? Now, my argument was simply to show that no man can get rid of temptation by running from it. He has a temptable nature and will be tempted wherever he may go whether to big cities or to little towns. Our Lord Jesus Christ himself could not escape it, but "was in all points tempted like as we are." "Every man is tempted, when he is drawn away of his own lust, and enticed." Lust is a very innocent word here. It means nothing more than a natural appetite or desire. It is commonly reported that this lust is so strong in some of the students at Georgetown that it sometimes draws them all the way to Austin. Will the Roundtree-Barcus firm contend that the Southwestern University never has to discipline any of her students for drunkenness, and that none of them are ever guilty of the other nameless offenses they speak of? They say comparisons are odious. Surely unequal comparisons are more so. A professor of the Southwestern University not long since was contending for the superiority of Georgetown as a location on the ground that the moral delinquencies in the student body of the State University was much larger than in the Southwestern. That was not a fair comparison. There is a great deal more in the character of the students than in the influences that surround them. Home training tells more than college discipline. It is reasonable to suppose that the students of the Christian college with the majority of its students coming out of Christian homes already established in moral character would show a much lower percentage of moral delinquencies than would a secular college, whatever might be the local surroundings. Let the comparison be made between the A. & M. College and the State University.

Now, what will the Roundtree-Barcus firm do with the tree that the Lord God planted in Eden, and which he forbade Adam and Eve to touch? What a pity that the Lord God did not know that the best way to develop strong moral character in man is to remove all temptation from him. Oh, if he had only known as much as Dr. Barcus and Mr. Roundtree do, what a different world we might have had! But with all temptation removed there could be no choice between the good and the bad. With but one road there could be no exercise of moral faculties in man and therefore no moral character whatever. He would simply be an animal and nothing more. To only those "who overcome" is "the crown of life" promised. "A struggle for existence and the survival of the fittest," says Darwin, but far better "a struggle for the life of others," says Drummond, and any way you may fix it, it is a struggle for life and there is much opposition in the way, and the opposition is necessary to life.

"Now, isn't that a corker?" The rankest anti in Texas could not beat that for an argument for 'personal liberty.'—Dr. Barcus, echoed by Mr. Roundtree.

Yes, gentlemen, that certainly is a corker. That is a corker taught me by such great teachers as Francis Asbury Mood, Albert Taylor Bledsoe, Frederick W. Robertson, A. M. Fairbairn and numerous others, by human nature, and above all, by the Word of God from the first of Genesis to the end of Revelation. But will my dear friend, the Rip Vanwinkle of Georgetown, never wake up? Will he sleep always? Has he not yet learned that the old "personal liberty" argument of the anti is abandoned years ago? In reality the question of prohibition never was a question of "personal liberty." But the question of moral character is a question of personal liberty. You can't make a good man by law nor by locking him up in a prison. The man who would get drunk if he could only get the whiskey, and yet does not get drunk only because he cannot get the whiskey, is a drunkard all the same. "He that hateth his brother is a murderer," though he may not so much as prick his brother's flesh with a pin. Prohibition is not a question of moral character, either, and much less is it a question of religion. I have known saloon keepers of the meanest sort who never touched a drop. Prohibition is a question of the "public good"—a question of public economy, of public health and of public safety. If the drinker never harmed any one but himself he might be left to God and the final judgment. The saloon keeper is not to be suppressed because he is a tempter, but because he is a tempter. He is responsible for his influence, his conduct, and the evils of his trade. He is the very devil, Satan, the adversary. He is the enemy of the public welfare. Can Dr. Barcus see the difference between a temptation and a tempter? Our Lord understood that difference perfectly. He said, "it must needs be that offenses come; but woe to that man by whom the offense cometh."

All right, Doctor, let your Uncle Jake Wolters come along with his bygone doctrine of "personal liberty," which pertains only to individuals and not to public morals and we will teach him that he is a back number—another

Rip Vanwinkle! But, my dear, your Uncle Jake will not dance to that tune at all this time, but to the tune of "local self-government." Another anti-fad!

And Mr. Jno. T. Wortham agrees with you, does he, brethren? Well, if it be your pleasure to lie down with that doughty knight of the anti that is your privilege. I have read something about the "lion and the lamb lying down together," but in this case tell us which the lion and which the lamb.

But why did not the Roundtree-Barcus firm quote the whole of my statement? The answer is evident. It did not suit their purpose. They could not in that case have appealed to their friends, Messrs. Jake Wolters and J. T. Wortham. It would have been impossible to yoke me with the anti-my enemies. Why did they not quote that part of the article, which is the true principle of prohibition, viz: Do not run from the tempter, but resist him as Holy Writ enjoins and make him run from you. Yes, run him out of the city, the town and the wilderness into the sea. Whoever preached a sounder prohibition doctrine than that. We can assure our readers that neither Mr. Roundtree nor Dr. Barcus ever did, and they both know it. I am sure if any anti wishes to quote me in his favor he will never use the whole of my statement as published in the Advocate, but instead will quote the Roundtree-Barcus corruption of it. It has always seemed strange to me how some otherwise good men will line themselves up with a bad cause simply to defeat those who can not agree with them in judgment. The whole question of the Southwestern University is simply one of the greatest good to be accomplished. If the Church can accomplish more for God and humanity by maintaining a good college at Georgetown and also build a good university at Dallas, it ought to be done. Nothing less will meet our obligations to God and the future generations. This is no question of personal property nor loss of dimes. It may be better to lose a few dimes than one's soul. The love of money is the most universal and corrupting and God-hated of all sins. In the consideration of this great question let us beware lest we allow personal interest and material loss or gain to influence our judgment. If history be a true guide, in this great imperial State with her immense territory neither one nor two nor a half dozen colleges will meet the future demands of the Methodists in Texas. Let us be men of God—lay down all selfish motives, and take the opportunities as they come to us. If we be God's men we build not for today nor for tomorrow, but for the centuries. In the centuries to come will one of the greatest Christian Universities in this great empire State be a Methodist University. This, my brethren, is the question that now lies before you. JAS. CAMPBELL.

THE REMOVAL OF SOUTHWESTERN UNIVERSITY.

John R. Allen. This is the most important subject that has ever been up for discussion and decision by the Methodists of Texas, and deserves careful, prayerful and sober consideration.

Statement of Question.

Let us understand exactly what the question under discussion is: It is the removal of Southwestern University from Georgetown to Dallas. This is denied by most of those that you engage in private conversation. It is true that the plan proposes to leave a college of the class A rank at Georgetown; but that will be a new college of some sort. The name is to go to Dallas, the position of highest institution of the Church in Texas is to go to Dallas, the concentrated patronage of all the conferences in Texas is to go to Dallas. Part of the endowment already raised at our expense and by our agents is to go to Dallas, and it is to become the central institution about which all the Methodist schools in Texas are to revolve, including whatever sort of school is left in Georgetown. Not one of these five things can be done without a total change of the nature of the compact between the conferences in Texas and the breaking of the contract of the Methodist Church made with the community of Georgetown.

Is the Removal Possible?

In answer to this question, according to the laws of Texas, we must say it can not be removed. In the first place the laws of the State applicable to all corporations, and Southwestern University is a corporation, requires that to effect such a removal of the sites of a corporation three-fourths of the trustees must agree to it. After a full consideration of the question in all of its sides for weeks the vote in the Board of Trustees at its recent session was 21 to 13, and one of the 13 broke his pair with another absent trustee in spirit if not in letter. Now, does any sane man believe that this vote can be changed to 10 for Georgetown and 33 for Dallas? Six trustees

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who were not present have been heard from. Of these five record their vote for Georgetown; one for Dallas. So the known vote now stands 26 to 14. So it is necessary to change 14 of these and also to secure the three votes still unknown.

But even if the Board of Trustees were unanimous for removal, and behind them the conferences were unanimously with them, and even the Methodist Church in Georgetown unanimously agreed to the proposition, the community of Georgetown could step in and enjoy the proceeding and stop the movement. Why? Because the Church, through its authorized agents, accepted a monetary consideration from the community for the permanent location of such a school in Georgetown. Such an injunction would prevent the removal of the name, or any part of the endowment. In my opinion, since the Church must operate through corporations, if the conferees were to withdraw their patronage and assessments from Southwestern University and concentrate them upon a new corporation at Dallas, such a corporation could be enjoined from receiving the same. That, however, would be a new question not yet adjudicated. The question of the removal of name or any part of the property has been distinctly and definitely decided by the courts. So, if the question is one of removal in any sense, the courts of Texas have already decided that it can not be done. The question, therefore, in its very nature is:

The Real Question.

Shall we throw away our present compact between the conferences and establish another?

Whatever question we may discuss, or think we are discussing, this is at bottom the real one, and if anything is done finally, whatever we may have intended to do, when the smoke of battle has rolled away we will find that this is what we have done, unless we leave things undisturbed at Georgetown.

The Advantages of the Existing Compact.

Before we swap horses common sense would say that we should carefully examine the good points of our steed in comparison with the other. There are great and far-reaching advantages for the Church in its present compact between the conferences and in the existing corporation of Southwestern University at Georgetown embodying it.

1. The compact itself concentrating

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DALLAS, TEXAS.

five or six conferences upon one school and arranging it as the center and head of a system of schools is a most remarkable and most desirable thing. As to its remarkableness I need only say that it is the only case of the concentration of such a number of conferences upon any school to be found in the history of the Methodist Church. As to its value, that needs no proof. If this remarkable and desirable thing is once surrendered have we any assurance that it can be renewed? May we not be like the swimming dog that dropped the real meat in its mouth to snatch at its image in the water—and of course went hungry?

2. We have at Georgetown a corporation established by special act of the Legislature giving us decided advantages over any corporation established now under the general corporation law of the State, among others, excepting all our property of every form from taxation. This privilege alone saves us now fully a professor's salary each year, and will be of increasing value.

3. The situation is ideal for an institution of learning, being beautiful, healthy and above all a moral and religious community with saloons prohibited.

4. An existing, flourishing school, growing more rapidly than any other under the patronage of our Church.

5. A vast body of former students and alumni accumulated by thirty-six years of successful operation, the great body of which can not be weaned from Georgetown.

The Other Horse.

But what advantages has the other proposition over the existing situation?

1. The bonus—50 acres of land and \$400,000. We have the land now in Georgetown, and for school purposes, as valuable as any sites in Dallas. We have also buildings which in Dallas would cost now more than \$400,000. But this is additional! No, it is division and not multiplication, for there will be the three schools to use our paraphernalia and consume our resources instead of two. All along our history as a Church we have made the mistake of accepting schools because they were given to us, and in the majority of cases we have simply buried some one's dead dog for them.

2. The Situation As to Methodist Population.

The superiority of the Dallas sites is claimed by many. But the claim has no ground whatever if we look at the whole of Texas. Georgetown is centrally situated. Its relation to the foreign population and to Mexico instead of being a disadvantage is simply a position of marvelous strategical importance to the mission work of the Church.

3. The Advantages of the City.

Great things are claimed for the advantages of the city for a university. It is even stated that a great university can only be developed in a city—a statement that wholly disregards the history of education. We have universities that have existed for centuries, and can compare them. Has Paris University accomplished anything more for humanity and civilization than Oxford or Cambridge or Halle? To my mind the 400 saloons of Dallas and their concomitants more than offset all its boasted advantages. To deny the advantage so far as young manhood is concerned of Georgetown, the dry town, over Dallas, an ultra wet town, is to go back on all the prohibition doctrine we have been preaching for a quarter of a century. To move a school from a dry town to a wet one for a money consideration will be to put a club in the hands of our enemies with which to belabor Methodism, prohibition and Christianity, the force of which we will feel for decades.

Answer to Arguments Advanced.

Some of the writers seem to resent the binding nature of a contract, and to threaten Georgetown with dire punishment if she demands the specific performance of the one existing between her and the Methodist Church. We bound ourselves freely and voluntarily. It is our own promises and agreements that estop us. And the party which enforces this contract—if it should ever be necessary to enforce it, which may God forbid!—is the great State of Texas, under whose auspices we have all our privileges, and whose laws, framed to do equity to all parties, should not be considered oppressive. The argument of getting free from this contract that we may go on to larger things reminds me of the plea of one of our multi-millionaires a few years ago to get a divorce from the wife of his youth. There was nothing to be alleged against her. She had been the joy of his young manhood. Her economy and assistance had helped him lay the foundation of his great fortune. But her religion and old-fashioned morality were not suited to the character of home he now wished, with bridge, and baccarat, and flowing champagne galore. So he annulled the contract and entered into another with a butterfly of fashion. Shall the Methodist Church imitate his morality and use his specious arguments?

Another argument, if we can so dig-

nify it, is to attack the trustees for their action. They acted in accord with every authoritative deliverance of the conferences, and in the light of their solemn responsibility for a great property and a greater institution. Look carefully into the preamble to their resolutions, and remember that right or wrong that is the way they see the case, and every resolution follows logically. It is perhaps legitimate to try to change the instructions given them, and to present arguments to the Church for such new instructions as you may wish; but in view of all instructions existing at the time of their action, we can not criticize that action at any point.

I have not exhausted the subject, but I have the patience of the reader and the space in the Advocate. All I ask is a sober and prayerful reading of these facts.

A FALSE IMPRESSION.

The rumor is afloat in Texas that I broke faith with Capt. Wm. Wiess, of Beaumont, with reference to an agreement to pair with him in a vote as to the removal of Southwestern University in a recent meeting of the Board of Trustees at Georgetown. It is but simple justice that the following statement of facts be made public.

Just before I left for the regular meeting of the Board of Trustees, Mr. Jno. L. Kirby called me by phone and told me that Capt. Wiess would not be able to meet the board on account of sickness in his family, and as Capt. Wiess was opposed to removal and had heard that I favored removal, he had asked Mr. Kirby to see if I would pair with Capt. Wiess on the question of removal. I told Mr. Kirby that as an accommodation to Capt. Wiess, I would pair with him as to the question of removal, but that I would not agree to take no part in the discussion.

Now, as a matter of fact the Board of Trustees never voted at all on the question of removal, as it appeared we might do before going to Georgetown. Such a vote would have been previous, in view of the fact that the trustees are only the creatures of the conferences, and in a matter of this sort could not take action till instructed by the conferences. So that the real issue in the board came, not on a question of removal, but on the question as to whether we would refer the Dallas offer to the several patronizing conferences. In a vote on this question I voted with the minority, and it seems to me that it will readily appear that I violated no agreement with Capt. Wiess. I think that without reference as to how any member of the board might have stood on the matter of removal, it would have been a proper thing for the entire board to refer the Dallas proposition to the several conferences, who only have a right to settle the question.

My own conviction is that the Dallas offer is the greatest opportunity the Methodist Church in Texas has ever had, or perhaps will ever have again, and that when the recommendations of the minority of the board are brought properly before the several Annual Conferences, "the boys" by a large majority will vote to establish at Dallas the greatest university in Texas, and one that will remain the greatest for all the coming years.

To be sure the very best men in Texas are found on both sides of this question, men who want to do the very best thing possible for our great Church. The question ought to be discussed fully, frankly, brotherly; but may the gentle Master save us from unkind criticism or uncharitable insinuation. ELLIS SMITH.

SPEAKING THE TRUTH IN TEXAS.

H. G. H.

Bishop Fitzgerald, in article in Nashville Advocate of July 29, shows much concern about Vanderbilt University. He suggests a closing up of the trouble by Chancellor Kirkland, Bishop Hoss, Bishop Hendrix, Bishop Wilson, Dr. Winton, Dr. Ivey, Bishop Candler, Bishop Atkins and Laymen Cupples and Cole getting together and settling the matter.

That would sound very fine if it was not overriding the law. When you get outside of law you are at sea. The laws of the General Conference, governing Vanderbilt University, are written in its proceedings and some of them embodied in Book of Discipline.

The laws governing Boards of Trustees, enacted by General Conference are in Book of Discipline.

Nowhere is there provision made for such gathering and such proceeding as suggested by Bishop Fitzgerald.

Repentance and restitution is necessary on the part of those who have broken the law and trampled the rights of God's church under foot. Large property rights are involved and the laws of the land must be respected.

The official rights of certain trust-

tees have been wrested from them. The General Conference only can vindicate itself by legally taking possession of the property rights.

Bishop Fitzgerald says let these men named get together and with the help of God, settle these matters. But we must remember that God works through the General Conference and Boards of Trustees.

These men have no authority to touch the laws of the General Conference or the laws governing Boards of Trustees.

Until these laws are abolished we have nothing to do with them but to execute them and obey them.

The same rules apply in the proposed removal of Southwestern University. In the foundation of the University, and in every step of its

growth and prosperity, important church and moral laws have governed. The integrity of the church before God and the people is involved. Admitting two sides to this question, there is a vast deal more in this matter than appears upon the surface.

In the Texas Advocate of July 23 G. V. Ridley springs several very pointed questions.

From the writings of some of the brethren the impression seems to be conveyed that South of a line running through Texas by way of Georgetown, east and west, there is little else than a howling wilderness; and yet there are settlements two hundred years old; here was made our heroic history, and with this splendid southern country the Anglo-Saxon race are journeying by the thousands.

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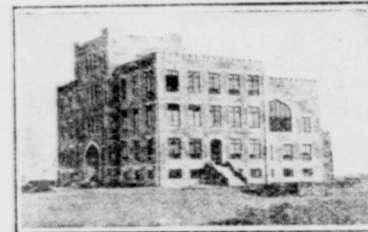
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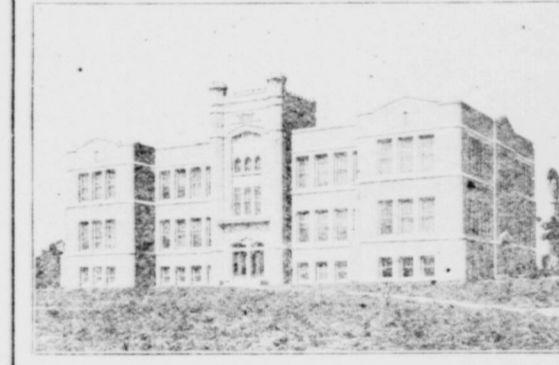
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The Great World Missionary Conference

By Rev. Glenn Flinn.

As the only male delegate from the State of Texas who attended throughout the World Missionary Conference just closed at Edinburgh, Scotland, I have thought that a short account of it might be of interest to the readers of the Advocate. I find in myself a strong desire to follow the example of some others who have recently crossed over to this part of the globe and to write up my journeyings to date, but feel that possibly for the present any more of such might be to the surfeit of your patient readers. I would not even dare to tell them of the conference were it not that I have received orders from one of our new Bishops to furnish some notes on it to the Methodist constituency of old Texas. Then, too, I will be doubly assured of pardon, I feel, when I say that the conference was one in every way so remarkable and great that I cannot resist an impulse to spread some of its blessings a little further on.

Taking time, then, only to say that the voyage of the Mimms' party, of which I am a member, from Dallas to Liverpool was a delightful one to all but a few of us, and that the city of Edinburgh, where the conference was held, is one of remarkable beauty and historic interest, I will proceed at once to tell why I inserted in the caption to this letter the word "great" as defining the conference about which I am writing. It was so in the broadest and most genuine sense of that word. Great from any and every standpoint; great by every verdict that I have heard pronounced on it. In his opening speech on the first night the Archbishop of Canterbury (Dr. Davidson) said: "The work of this fortnight and of the months which have led up to it is capable of indirectly doing more for the right manner of telling out among the heathen that the Lord is king than any fortnight of Christian history since the days of the apostles," and before many days had passed we were made to realize that his prophecy was not an overdrawn one. One of the leading religious weeklies of Great Britain, in the early days of the conference, contained an article on it under the caption, "The Event of 1910." I feel sure the contributor of that article would now add even more strength to his caption. In its very midst a scholarly Bengali exclaimed, "It is magnificent!" Dr. Norman McLeod, leader of the Church of Scotland, declared, "It is very fine," and by Seth Low, of New York, it was put far above the Hague meeting of a few years ago. To give any adequate impression of its greatness is impossible. One must have mingled with its crowd and breathed its atmosphere and caught its spirit before any idea of its real magnitude and power could be had. A few reflections, however, may set forth faintly to the reader just how it appeared to me.

To say that it was

Great In Its Cause

seems hardly necessary, for what cause could be greater than the cause of making Christ known to the world, with the emphasis put upon world and with the adjective whole added? It was a conference to deal with the mightiest fact of human life—that of personal and national redemption and to consider that fact from the standpoint of a world-wide application. "The Central Place of Missions in the Life of the Church" was the theme of its opening address and not a day passed but that we were made to feel that the missionary enterprise is verily the final justification for the Church's establishment. This sense of the supreme importance of its object marked its every session; it indeed seems to have possessed those who had in charge its preliminaries, for it was

Great In Its Preparation.

Some one called it a triumph of organization, and so it was. Its beginning dates back at least eighteen months ago when eight commissions, composed of 160 missionary experts in all, were set to the task of gathering the data for its consideration. The following great subjects of missionary interest were divided out to these commissions and reported on at great length: 1. "Carrying the Gospel to All the Non-Christian World." 2. "Education in Relation to the Christianization of National Life." 3. "The Church in the Mission Field." 4. "The Missionary Message in Relation to Non-Christian Religions." 5. "Missions and Governments." 6. "Co-operation and Promotion of Unity." 7. "The Preparation of Missionaries." 8. "The Home Base." The findings of these commissions were printed and put into the hands of every member of the conference and guided it largely in its deliberations. They constitute the most addition to the missionary litera-

ture of the Church ever presented and along with a brief report of the speeches of the conference are to be published in nine volumes and put on sale at the remarkably low price of about five dollars. Nothing more educative and inspiring on the subject of missions could be added to a pastor's library. These volumes are certain to be the standards for years to come. The conference was more than a triumph of organization, however; it was beyond that; a triumph of prayer. It was conceived in prayer and lived and moved and had its very being in prayer. Months before its convening hundreds were praying for its success and after it came together its midday half hour of intercession was the center around which its whole life revolved. Thousands thus daily mingled their prayers and one can never forget the sense of the Divine that daily seemed to fill the place. It was also a triumph of selection. Nowhere was the great care given to its preparation more in evidence than in the selection of those who were to constitute it. With the exception of a very small per cent the conference was really

Great In Its Personnel.

It was made up of expert authorities and leaders from all parts of the world. One hundred and sixty mission boards were represented by 1200 official delegates. These were seated in the main part of the greatest auditorium in Edinburgh, while at least 800 more admitted by ticket only occupied the galleries. Then, too, there must have been something like 1000 synodical delegates in the city attending meetings of a more popular kind in its next largest auditorium. Still another auditorium devoted to the use of the conference was the old Toolbooth Parish Church of Edinburgh and this, too, was thronged daily with large crowds who paid to get in. As already stated, these delegates came from all parts of the world and all fields were represented in the discussion save those of Latin America. The Japanese, the Korean, the Chinese, the Hindu, the Turk, and African were there from the East, and sat down in council with their white brethren of the West. There were laymen there like Jno. R. Mott, elected the conference chairman; Seth Low, W. J. Bryan and S. B. Capers, of America, and Lord Reay, Sir Andrew Frazier and Lord Balfour, of Great Britain. On the conference roster appeared the names of nineteen English Bishops and fifteen American. As it was aptly expressed, "Bishops abounded to right and to left as little accounted of as silver at Solomon's court." The strenuous Roosevelt himself was a delegate, but being unable to attend sent a letter of greeting which along with another from England's King was received by the conference with great applause.

The extraordinary personnel of the conference gave promise from the first that it would be one

Great In Spirit and in Speeches.

And in this we were not disappointed. The meetings each day were marked by a dead-earnest seriousness such as might be expected from a body of great men sitting in council on a great enterprise. There was enthusiasm, of course; a rising tide of it; but not the kind that effervesces and is soon dissipated, but the kind that roots itself in deep convictions and deep resolves; the kind that broadens the mind and covers in glorious charity all feelings of narrow nationalism and sectarianism; a kind that in this instance muffled all party shibboleths and merged the ritualist and non-ritualist, the Anglican and the Dissenter, the immersionist and the sprinkler into one great body of Christian brethren earnestly seeking the best way to promote the glory of their common Lord. And the speeches!—well, in the regular sessions, they were limited to seven minutes, with the exception of that member of the commission introducing the report, but they were great. Surplusage was cut out, introductions and apologies were in most instances forgotten, and the subject under discussion taken immediately in hand. It was surprising to see how much could be crowded into so short a space of time. So much did the spirit of compactness and brevity take hold of the conference that on one day the chairman suggested that they make even the applause concise. Nearly 300 members of the conference spoke during its regular sessions. Among these were our own Bishop Lambuth, Dr. Parker, of China; T. H. Yun, of Korea; O. E. Brown, of Vanderbilt; F. S. Brockman, of China, and Miss Belle Bennett. It is needless to say that they represented our Methodism in a most creditable manner.

These speeches during the days, with the more formal but equally as great messages of the evenings, made

it possible for me to say that the conference was also

Great in Its Vision.

A vision of the world's need for Christ was brought to us. A vision likewise of the world opportunity now before the Church. A vision of the stupendousness of the task to which the Church has set herself with all its manifold problems and difficulties was given us and we must have come away disheartened and disappointed had there not been held before us, also,—especially in the last days—a glorious vision of God's sufficiency. I remember how greatly impressed I was on the first day of the conference by the messages brought from all parts of the world when it had under consideration the commission report dealing with carrying the gospel to all the non-Christian world. The Macedonian cry sounded throughout the whole day's session. Missionary after missionary and native after native would end his brief speech by an appeal for re-enforcements for his particular field. Startling and terrible facts like these were thrown out to us for hours. There are 100,000,000 souls in India, said one, beyond the reach of the missionary, and 50,000,000 of these are crying out to be taught. Eight thousand more missionaries are needed in India, said another, and Sherwood Eddy declared that the doors were swinging wider in that great empire every day. It was pointed out by another that in central Asia and Africa there are at least 13,000,000 souls living in sections as yet not included in the missionary plans of any board, and another declared that 16,000 more missionaries were needed in China alone. There are already 180,000,000 Mohammedans in Africa, we were told, and that faith is gaining on Christianity every day. A line of Christian influence should be thrown across the center of that continent at once to retard Mohammedanism's progress toward the South and to modify its power in the North. There are 60,000,000 in Russia not connected even with the orthodox Church that hunger for the gospel, said another. In summarizing the situation throughout the whole world, it was pointed out that at least 1,200,000,000 heathen remain to be evangelized and that at present the foreign force working among this inconceivable number is only 19,280 missionaries, including men, married women and all. These stirring facts fell on eager and interested ears and struck fire in a multitude of strong hearts. The Church has been too long laggard and faithless to her highest mission, was the universal feeling. Today is the day of great things, and she must be up and girding herself for an adequate response to this world-wide call of need and opportunity. Her gospel is the only true gospel, unique and absolute, filling full where other religions fall short, and conquering where other religions fall and die, and she must give it a universal proclamation. Oh, it was thrilling to hear the calls that sounded out and more thrilling still to witness the quiet determination and large faith with which they were received and discussed. There was no minimizing of the difficulties, no toning down of the hardships to be encountered by the Church, no attenuation of the real business of the task, but a quiet facing of it and a confident earnest planning to measure up to it in the fullness, not of man's littleness, but of God's greatness.

But what about the outcome of the conference? I say at once it cannot be otherwise than

Great in Its Results.

Such a great body of great men sitting in deliberation on such a great subject with such an array of evidence as was brought before them, and moved by such a spirit of prayer as inspired them, could not bring forth a result other than great. Were no other influence to come from the meeting than that which will spread like contagion from its two or three thousand delegates as they scatter throughout the world, it would mean a forward movement in the Church. But it will have a large corporate influence. It will not only express itself through the voices of the many who attended, but it will speak with a voice all its own. Not indeed with a voice to dictate was committed to it, but with a voice of might and influence nevertheless. New fields will be opened up by reason of it, and large re-enforcements sent to the fields already occupied; new strength and enlargement will come to the home-base and new hope and courage to the firing line; new lines of policy will be adopted and new aspects of federation and co-operation developed. A new vision will come to the Church, a new spirit of sacrifice and conquest will take hold of her. A new era of missionary effort will mark her life and a new epoch of spiritual blessing will come to the world. The missionary enterprise can never again move on the same level as heretofore, else prayer is fruitless. The Church her-

self beyond the power of man or God to stir and the heathen world largely hopeless in its need for truth and life. "The next ten years will in all probability constitute a turning point in human history and may be of more critical importance in determining the spiritual evolution of the race than many centuries of ordinary experience. The Providence of God has led us into a new world of opportunity, of danger and of duty." Thus spoke the conference in a message which it framed and has sent out to the Church; and I, for one, believe that the same God who has thus led the Church into these great and awful days, will find an answer to the challenge of this message in the influence of the conference that framed it.

London, June 26, 1910.

A LETTER TO THE NORTH TEXAS COLLEGE GIRLS.

In Mid Ocean,
Steamer Hannover, July 15.

My dear girls:

You will doubtless be surprised at the heading of this letter. My resolution to take a sea voyage was suddenly decided upon, but the opportunity of being out at sea seventeen days was too alluring to resist. I find the "unchanging" ever changing ocean most fascinating and very restful. From the depth of my steamer chair without the slightest mental effort, hour after hour, I watch the water. At times the sapphire waves lift themselves mountain high, and the white spray is dashed in our faces. The ship rises to dizzy heights and then with a shudder falls back into the hollow of the waves. I think of Byron's oft quoted, beautiful lines: "Thou glorious mirror when the Almighty form glasses itself in tempests." The water was calm the first six days of our voyage. Like the charming song: "Over the Summer Sea, with light hearts happy and free, Gully we floated." Several days later it became somewhat rough. The sailors began to take in sail and make preparation for stormy weather, while the Captain from the bridge scanned unceasingly the horizon. Occasionally a heavy wave flooded the deck and the ship ploughed her way laboriously through the heavy sea with a swaying, swinging motion that would have made even old Sister Eddy repudiate her theory. In a few hours the wind subsided, and again the little white caps danced on the waves. Those white caps, like swift birds, warn us of old Neptune's slightest disturbance.

The Northern German Line of Steamers is manned by Germans, fine specimen of vigorous manhood; their manner toward the passengers is that of courteous hosts. The girls on the vessel have a happy time. I often wish that you were with me; what a glorious trip it would be; I am never thoroughly satisfied away from you. You need never fear that I will resign the presidency of your school unless I find that I can do something greater for you.

In honor of the American passengers the stars and stripes floated from the mast head of the Hannover on the 4th of July. The steamer was daily decorated and a banquet was served fit for a king. Uncle Sam is too potential to be ignored. My table was beautifully decorated with flowers that my Galveston girls had kept in cold storage for me.

We have a Rabbi, a Priest and a Southern minister on board, but had no religious service on the Sabbath, but in the evening we assembled informally in the Salon and had a brief song service; singing Sunday-school hymns in which Americans, Germans, Russians and French took part. A Polish Jew has the finest voice on the ship. There is nothing more clearly shown on a trip like this than the fact that a gentleman is a gentleman, no matter what his nationality may be. A few evenings since the young Texans on board gave a smoker to the officers; many toasts were given, one to Kaiser, one to Taft, but the irrepressible, ubiquitous Roosevelt received the most enthusiastic toast given during the evening.

Mr. and Mrs. Louis Vasil will visit their relatives in Frankfort and Geneva for a few days; afterwards they will go on to Paris, where they will be associated with the leading authorities on vocal culture, known to the present generation; Mr. Vasil will also study with Guilmant, the celebrated organist, so that, if there are any new methods in these lines, with which they are not already acquainted, you will get the benefit of them in the fall, on their return.

Mrs. Barry and I expect to take in the Musical Festival at Munich, as one of Wagner's Operas will be enough for me. I will leave Mrs. Barry in Munich and go on to Oberammergau so that I can give you some idea of the Passion Play.

And now a few hours will bring us into Bremen harbor—my voyage draws to a close—my trip through Europe will be so rapid that I hardly think I



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Internally a half to a teaspoonful of Radway's Ready Relief in a tumbler half full of water, repeated as often as the discharges continue, and a stomach saturated with Ready Relief placed over the stomach and bowels, will afford immediate relief and soon effect a cure.

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There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Sold by druggists.
RADWAY & CO., New York.

will be able to write you again. I wish you for the present "Au revoir," or, as I will soon be in Germany "Auf Wiedersehen," and leave the rest to be told, some morning in the Chapel, when we are once more happily gathered together in our College home. Until then, God be with you.
Yours faithfully,

H. KIDD, KEY.

P. S. July 17.—We are now in the English Channel. The fog horn is sounding ominously. The weather is severely cold—heavy cloaks and furs are in evidence. A little of the Texas sunshine would be very acceptable. Five hours later: The sun is shining. The steamers of many nations are passing and saluting each other. Two French Dreadnoughts came near enough for the sailors to recognize one another. Numerous sailboats skim the green waters—the sight is beautiful, indeed.

The Channel is the Picadilly of the Ocean, where the vessels of all nations exchange signals. Over one hundred ships have been in view in an hour on this thoroughfare of the water. The following is a toast that I wrote for the paper published on board the ship for the benefit of the seamen's fund.
H. K. K.

To the Officers of the Hannover:

"Oh, hearts of oak, so staunch, so true,
With gratitude we pledge to you!
For us—the balm and peace of sleep
For you—the struggle with the deep.
Should danger come our ship a nigh,
Firmly on you we would rely.
Your strength—your skill—your courage high—
With her would live—with her would die."
H. K. K.

THE VERY TIME

When Powerful Food Is Most Needed.

The need of delicate yet nutritious food is never felt so keenly as when a convalescent gets a set back on account of weak stomach. Then is when Grape-Nuts shows its power for it is the most scientific and easily digested food in the world.

"About a year ago," says a Kansas woman, "my little six-year-old niece, Helen, left the invigorating and buoyant air of Kansas, where all her life she had enjoyed fairly good health, to live in the more quiet atmosphere of Ohio. She had a complete change of diet consisting of a variety of food, and of course a change of water, somehow she eventually contracted typhoid fever.

"After a long siege her case seemed hopeless, doctors gave her up, and she was nothing but skin and bones, couldn't eat anything and for weeks did not know even her father or mother. Her parents, wishing to get something delicate and nourishing, finally hit upon Grape-Nuts food for her and it turned out to be just the thing.

"She seemed to relish it, was soon conscious of her surroundings and began to gain health and strength so rapidly that in a short time she was well, playful and robust as if she had never been ill.

"We all feel that Grape-Nuts was the predominating factor in saving the sweet little girl's life."

Read the little book, "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.

SUNDAY SCHOOL ITEMS

EDITORIAL NOTES.

Professor Coe has the conviction that "the most efficient educational institution which has yet appeared is the old-fashioned American family."

Dr. H. M. Hamill has just received some copies of his "Legion of Honor Training Course" printed in the Korean language. An edition of 5000 has been printed.

The scholarship offered by the trustees of the Southwestern University to each district in the State will doubtless be a blessing to many of our young people this year. The Beaumont District recently awarded two of these scholarships to Miss Bessie Burch, of Beaumont, and Richard Coleman Mayo, of Spurger, and both of these will make good use of their opportunities if they are able to attend.

It is cheaper to educate the youth, and prevent crime, than it is to keep it in check after the criminal tendencies have been developed. It is cheaper to send the gospel to the heathen and open the way for international peace than it is to keep up an army and navy to preserve the peace. For the past ten years we have been building an average of one great battleship each year. The cost of a single battleship would establish fifty manual training schools teaching a trade to 75,000 people a year. It has been figured that the cost of one of these ships would practically wipe out tuberculosis from New York City. When you help to educate the youth in morals, sanitation and for some life work you are not engaged in an idle task.

When this goes to press the party at Epworth will be making merry and preparing for a great feast of good things. The program is said to be a good one, and the reader of this item will have time to run down and spend a few days after this paper reaches its destination. The rest and recreation, the information and inspiration will be worth the sacrifice necessary for many to go. So all aboard for Epworth.

A good Sunday-school not only renders efficient service to its patrons, but it sets a standard for other schools. The school in the leading Church in the district sets the standard for the adjacent territory, and the central Churches in the State set standards for the State. Many visitors enter such schools and go away to advocate the methods in use, and some times this is done to the great disadvantage of a small school where a progressive pastor has set the standards high, because those who oppose progressive methods plead the fact that some city school which has been visited uses the outworn methods of the past. Let us set a good example to those who follow us.

NOTES FROM FIELD SECRETARY OF SUNDAY SCHOOLS.

Texas Conference.

It is some time since I made any report and the brethren I am sure would like to know how the work is progressing. After our State Sunday School Conference at San Antonio, I plunged again into Institute work, but unfortunately was taken sick and had to miss the Canton, Trinity and Pittsburg Circuit and Cedar Bayou appointments, which was a great grief to me as I hate to disappoint my brethren. Rev. W. F. Davis, of Wills Point, came to my rescue at Canton and they reported an excellent Institute. One of the delightful things about this work is the hunger of Sunday School workers generally to be shown up-to-date methods and I assure the brethren that I seldom have a dull time in these Institutes, and at least one should be held in every Sunday School of the conference—quite an undertaking, as there are over 460 Sunday Schools in our conference. Recently I have held Institutes at Trinity Church, Houston, Lexington, Atlanta, Iola, Kosse, Nacogdoches, Madisonville and have attended two District Conferences, the Beaumont, at Port Arthur, and the Huntsville, at Conroe. I found the presiding elders and pastors in excellent spirits and the reports of their works, both spiritually and financially, were above the average. I had the privilege of hearing Bishop Murrah preach at Port Arthur. It was a strong spiritual deliverance. He gave me to understand that he was particularly interested in this Sunday School work in which I am engaged, and when you come to think about it what thoughtful man in the Church today can fall to see in the Sunday School the Church's vast opportunity?

Gradually, but surely, we are coming to see that the main work of the Church is not rescue work, but preservative work—bringing young life to an early acknowledgment of Christ as King of their lives. To this end the Sunday School is admirably adapted, and is the most hopeful institution we possess. Given a school officered and taught by spiritual minded men and women, with the above definite aim, and the output of that school will be Christian life and character.

I find in my work that unless I can spend a Sunday at each one of my appointments I do not reach the people needed to be reached, so I usually include a Sunday. The themes stressed are such as these: "Making the Sunday School a Real School, with teaching force and equipment of the best." "Making the Sunday School Hour Attractive." "The Scriptural Teacher." "The Standard Sunday School," etc., with demonstration work. Of course, the program is varied according to local needs.

Brother Hightower is doing his best as our State President to forward everything that will make for Sunday School efficiency and incidentally to make for a great State Conference next year.

I was to have been at Epworth to take part in the Sunday School program to be rendered there, but inability to make the trip there and get back to my next appointment prevented me. It is a good move, however, as hundreds of Sunday School workers will be there and the opportunity is great. Some of our experts will be there and the program well rendered.

I am glad the editor of the Advocate has set apart a page for the Sunday School and hope it will be well patronized by those who have something to say. In conclusion let me say I do not believe any Church has superior Sunday School literature to ours, and Dr. Chappell and those who assist are to be highly commended.

One more important thing: Will not the brethren please send in to Dr. F. F. Cox, of Brenham Treasurer of our Sunday School Board all the Children's Day money they have collected? Our Board needs this money now.
C. J. OXLEY.
Houston, Texas.

A TOUR OF MEXICO.

The International Sunday-school Association has arranged for quite a tour of Mexico by a party of Sunday-school workers in September. A special train will leave Chicago on September 6 via St. Louis, Arkansas and Texas for the City of Mexico. The train will make a short stop in San Antonio September 8, and continue the journey to its destination, which will be reached September 10. None but Sunday-school workers will be admitted on this train, as the object of the visit is to strengthen Sunday-school work in Mexico. The centenary of Mexico's independence is to be celebrated by the nation during the month of September, and a great Sunday-school convention is to be held in the City of Mexico September 10-17. The tour party will eat and sleep on the special train during the convention in Mexico, and after the convention is over will visit a number of towns in that country. The rates made by the railroads are exceedingly low, and those who have time and means enough to make this trip will do well to do so.

MAKE THE MOST OF THE TEMPERANCE LESSONS.

We have just passed through a warm political campaign, and the prohibition of the liquor traffic has been a leading issue. It has been constantly charged that the Churches and their forces were favorable to prohibition, and much has been made of this fact. In this statement there is a great compliment to the Church. It is also said that the preachers are all against the saloon, and even the most vigorous anti-prohibitionists say that they could not consistently be otherwise. In all this there is the admission that it is the Church which prevents this land from being overwhelmed by the liquor traffic. The great gain in temperance sentiment in this country is not due to the demands of business. That there is a gain on this account no one denies. But the stronghold of the liquor traffic is the cities, where the demands for temperance should be the greatest. Chicago is one of the busiest and one of the most whiskey-soaked cities in the world. There was plenty of business in this country fifty years ago, but business was blind and insolent when appealed to for aid in temperance reform. The W. C. T. U. determined to educate a generation in the direction of sobriety, and so,

after many hard fought battles this organization, aided by the Churches, succeeded in having temperance lessons taught in the secular schools. An appeal was made to the International Sunday-School Committee to have a lesson on temperance placed in the studies for each quarter, and this has been done, and so for some years the pupils in all the schools of the land have had some degree of instruction in this way. But there are multitudes who neither go to the secular schools, nor to the Sunday-schools, but when mature they will go to the ballot box and vote against almost anything which the Church stands for in any struggle with the powers of evil. It behooves the Church, therefore, to gather in the waifs and the neglected, place them under good teachers and bend the twig now towards good citizenship and high ideals. It is important that due care be taken to make the temperance lesson a success. If the Sunday-school neglects it, can any one justly complain if the secular school does likewise? And in future years, if the Church goes down in defeat because of this neglect, it will only reap tomorrow what we have sown today.

THE SUNDAY SCHOOL NEEDS THE BUSY MAN.

The great problem of the Sunday-school is the lack of efficient teachers. When a pastor or superintendent appeals to a capable business man, or an energetic and desirable woman, for service in this department the reply frequently comes back: "I am too busy to undertake it; get some one who has more time." To this we can only reply, people who are idle are not the sort to teach the youth, as they need the example of an active and useful life as well as the precepts they receive on the Sabbath. And not only so, but people who are capable of doing good Sunday-school work will not live a life of idleness. Some years ago an unknown writer made an appeal for workers as follows: "Wanted, a worker, not an idler. We are not authorized by the Lord to invite the lame, the halt, the blind, nor the indolent into leadership in his work. God never goes to the lazy or the idle when he needs men for his service. When God wants a worker he calls a worker. When he has work to be done he goes to those who are already at work. When God wants a great servant he calls a busy man. Scripture and history attest this truth. Moses was busy with his flocks at Horeb. Saul was busy searching for his father's beasts. David was busy caring for his father's sheep. Elisha was busy plowing with twelve yoke of oxen. Nehemiah was busy bearing the king's wine-cup. Amos was busy following the flock. Peter and Andrew were busy casting a net into the sea. James and John were busy mending their nets. Matthew was busy collecting customs. Saul was busy persecuting the friends of Jesus. William Carey was busy mending and making shoes.


James and John were busy mending their nets. Matthew was busy collecting customs. Saul was busy persecuting the friends of Jesus. William Carey was busy mending and making shoes.

TEACHERS' COUNCIL MEETING.

At our council meeting of teachers, which is held once a month, we not only have a business session in which matters of vital interest and importance concerning the school are discussed and new plans made, but following this we enjoy a social hour, serving refreshments. This council is separate and distinct from the regular weekly teachers' meeting. It is strictly a business meeting and social gathering. Both the regular teachers and substitutes are invited, together with a few others who have been suggested by the several teachers as "leading scholars," and who it is believed would make good teachers. At the business session of the council these are voted members of the teachers reserve corps, and are expected to attend teachers' meetings, and to teach classes when regular teachers are absent.—D. H. S., in S. S. Magazine.

HOW THE FIRST SUNDAY-SCHOOL WAS STARTED.

One Sunday morning, a hundred years ago, a working man, carefully dressed in his best suit, came out of his house on the main street of the old English town Gloucester, and strolled leisurely down the hill. The "New Inn" was fronted then, as it is today, by a square garden overhung by the carved galleries of the tavern. There was a moss-clad well in the center, and about it were beds of sweet-smelling pinks and columbines. But the calm of that Sunday morning was destroyed by a crowd of street boys who fought over the



Now—

the question reduces itself to just this:

Are you willing to trust to chance in buying soda crackers, or are you going to assure yourself of getting the finest soda crackers ever made—

Uneededa Biscuit

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5¢ a Package

NATIONAL BISCUIT COMPANY

flower-beds, making the day hideous with their noise and coarse talk. The printer—for printing was his work on week days—stopped in the midst of the crowd and looked steadily at the boys. Presently he said to himself: "At this rate those boys will soon go utterly to the bad. That must not be! There are good possibilities in them. Here, boys," he called aloud, "come with me!" He led them yelling and pushing, down the street into his own quiet house, planning as he went how to keep them there. "I am going," he said presently, "to start a school for you; now and here. It shall be a free school; I will be the teacher." The boys received the news with shouts. They were too ragged and grimy to go to church on Sundays. No other decent place was open to them. The next Sunday his house was crowded with the same class of children.

willing to befriend a young man needing help. Among the early graduates of Southwestern was a young man of decided ability who was put through college entirely at his expense. He has helped others. His good wife preceded him to the grave about six years ago, and he told the writer of his purpose to leave the University \$1000, saying that it was his wife's wish that he should do something for this school. It was also at my suggestion that this money be left to the Trustees for direction, as the University greatly needs undirected gifts.
C. C. CODY.

In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.—Is. 30:15

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OUR CONFERENCES.

- New Mexico, Artesia, N. M., Bishop Atkins Oct. 9
West Texas, Austin, Bishop Atkins Oct. 26
German Mission, East Bernard, Bishop Murrah Oct. 27
Northwest Texas, Clarendon, Bishop Atkins Nov. 9
Central Texas, Waxahachie, Bishop Atkins Nov. 16
North Texas, Wichita Falls, Bishop Murrah Nov. 23
Texas, Galveston, Bishop Murrah Nov. 30

It is wise to keep cool. These are the dog days, and unless we are careful we are likely to say and do things we will regret when the weather moderates and normal conditions are established.

In the old days they were condemned who cried, "Peace, peace, when there was no peace!" There are some people in Texas who are crying out for what they are pleased to term "political rest," who belong to the same class.

If brethren will notice the daily papers they will observe that in most every issue there are reports of Baptist meetings here and there. This is not because the Baptists of Texas have no denominational paper—they have a good one—but because they wish to reach a class of readers who do not take the Church paper.

THE EPWORTH ENCAMPMENT.

I had the privilege and the pleasure of attending the Epworth encampment last Saturday and Sunday. From all sources it is said to be the most satisfactory encampment in the history of the movement.

The grounds have taken on shape since I was there last, and the attractions have been increased. It is located two or three miles above Corpus Christi on a beautiful bay front. It comprises several acres. A splendid hotel has been erected and it has large and modern accommodations.

The attendance this year is larger than ever before. There were more than two thousand on the grounds, and this number does not include the visitors from the city. The company is made up of the best type of our people.

Every evening about 5 o'clock the bathing is immense. Hundreds clad in bath robes plunge into the bay and it is an exhilarating experience to watch them sport in the water.

Epworth League work, Sunday-school work, mission work, educational work, city work and the like is supplied. Besides this, lectures on phases of the Bible, sociology, modern methods of study and work are all presented.

Allan Ragsdale and his associates have done a wonderful work for the young people at this encampment. They have borne a heavy burden, worked day and night, and they deserve great credit for the results.

G. C. R.

ON THE WING.

On the way to Epworth last Friday we spent a few hours in Austin; looked in upon the Legislature. They were busy wrangling over the items included in the Governor's recent message to them concerning a better regulation of the liquor question.

But I spent much of the time with Dr. V. A. Godbey of Tenth Street Church. He is standing by his post this hot weather and having large congregations. His Church has recently undergone needed renovation and improvement until now it looks like a new building inside.

At San Antonio I did not get to meet the brethren. They were practically

all out of the city, most of them at Epworth. But San Antonio Methodists are doing things. Rev. J. D. Young is pushing things at Laurel Heights and he has the prospect of a great plant at an early day.

In Corpus we spent some time with Brother Thomas, the pastor. He has been a very busy man in that busy little city. He has bought additional property, moved the parsonage and improved it, and now has one of the finest locations in the city for his new Church.

G. C. R.

DEATH OF REV. J. B. K. SPAIN.

In a private note from Rev. H. B. Urquhart, of Elba, Ala., he conveys to us the sad intelligence of the death of Rev. J. B. Spain. For some years Brother Spain was a member of the Texas Conference and served Marshall.

AN ATTEMPT MADE UPON THE OF MAYOR GAYNOR.

Last Tuesday morning while Mayor Gaynor, of New York, was standing upon the deck of a steamer bidding his friends adieu for a month's vacation in Europe, an assassin slipped up to his side, thrust a pistol toward his head and fired three shots point blank at him.

The Advocate joins the many people of this State in their sorrow at the death of Governor-elect Colquitt's son. He is said to have been a promising young boy, and his early and untimely taking off is a great grief.

Mr. Rockefeller is reported to have said to the constable who served a warrant on him for "speeding," that he was "willing to have the paper served." Most people would be forced to be "willing."

PERSONALS

We had a delightful visit recently from Rev. R. O. Brazleton, of Alvin. For a great many years he has been a useful local preacher in the Church, and he supplies work most efficiently.

Rev. Frank Onderdonk, of Mexico, did fine service at Epworth. It would hardly be like Epworth without his presence. He is one of our noblest gifts to the mission work.

Rev. S. C. Riddle did fine service at Epworth in the business office. He looked faithfully after all details, and he was accommodating and polite to the vast crowd that sought business with him.

Brethren Loyd and Appleby were important helpers in the services at Epworth. They left nothing undone to contribute in every way to the success of the program.

The many friends of Mrs. W. H. Howell will be glad to learn that her health is rapidly improving. She and Dr. Howell are spending the summer in Waynesville, N. C.

Allan Ragsdale was again elected President of the League Encampment and with his experience and business acumen he will doubtless prove even more efficient in the year to come.

Bishop Mouzon at Epworth on Saturday night called to the rostrum a large number of missionary young ladies from Korea, China, Japan, Brazil and other fields and introduced them to the audience.

Dr. Frank Seay, of the Theological Department of Southwestern University, had charge of the Bible class at Epworth and he rendered valuable service. He is a man of large equipment in this department of work.

Rev. Sterling Fisher and Mrs. Mary E. Homrighous were united in marriage at the Coronado Institute, San Marcos, August 6, 1910.

Rev. E. L. Egger, of Oak Cliff, has recently enjoyed a visit back among his old Mississippi home people. While in Caledonia, the place of his birth, he conducted a meeting for them.

Rev. A. J. Weeks, the venerable, made himself a very useful factor at the League Encampment. He had a sort of general oversight and nothing escaped his attention.

Many of the Texas Conference preachers will regret to learn of the death of Rev. George E. Clothier, of the Presbyterian Church. For a number of years he was a member of the Texas Conference and filled a number of appointments with acceptability.

Church an ter of the Confedera Christian, moured

Rev. F. took large at Epworth ed in a charge.



REV. Born in 1829; passed on, Texas 7 months

A SKETCH

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Church and remained a faithful minister of the gospel. He was a brave Confederate soldier and a devout Christian, and his recent death will be mourned by a large circle of friends.

Rev. F. B. Buchanan, of San Antonio, took large interest in the Encampment at Epworth, and at the same time helped in a revival service in a nearby charge.



REV. PETER E. NICHOLSON.

Born in South Carolina October 15, 1829; passed to his reward at Galveston, Texas, June 4, 1910, aged 90 years, 7 months and 20 days.

A SKETCH OF THE LIFE OF REV. P. E. NICHOLSON.

No. 1. In writing up a short sketch of Rev. P. E. Nicholson I would emphasize this fact (James 5:7): "He was a man, subject to like passions as we are." He was not an educated man in the general acceptance of the term, but he was naturally a man of fine sense, and he had the gift of spiritual insight. "He did the right thing at the right time," perhaps not in the right way, according to man's judgment. He was an honest, energetic, brave (in danger), conscientious man; a God-fearing and God-loving man. The central thought of his heart was the salvation of men by having a camp-meeting, and getting them there, he then felt they would be saved. No misfortune ever discouraged him for long. He revived in a day or two. His faith in God sustained him.

His Conversion. He was converted in Pensacola, Fla. The circumstances I never heard him speak of. It was in 1849. He says: "I made the Bible the book of my study and the hymn book the book of my love." He began to hold singing and prayer-meetings. This brought down upon him scorn and ridicule. He was called "Parson" in contempt. This discouraged him, and he packed up and left Florida and moved to Matagorda, Texas, in 1857. He began again his singing and prayer service. Rev. H. V. Philpott found him here, and he licensed him to exhort. This was done without the knowledge of Brother Nicholson, and it surprised him to think that any one would have that much confidence in him. I believe God directed in this matter. He says: "I dropped my boyhood and became a man under the influence of H. V. Philpott, and to show my appreciation and the veneration in which I held him I did my best."

We soon got up a camp-meeting in Matagorda County. It was the first that was ever held in that county. It was attended by cowboys, and was a great success.

A Camp-Meeting and the Yankees.

In 1865 the country was under military rule, and two companies of negro troops were sent to Matagorda. Brother Nicholson was preparing for a camp-meeting on Old Caney. The negro troops came up Old Caney to get timber to repair the wharf at Indianola. They had white officers—the Captain a Presbyterian and the Lieutenant a Methodist. They were Christian gentlemen, and they assisted him with the camp-meeting. They gave him a box of candles and some coffee, and he procured through them a barrel of flour. The Southern people drew off from Brother Nicholson because the Yankees helped him. He says: "I dug a well sixteen feet deep. I dug my own potatoes and killed my own beef, so that we had beef, potatoes and sflaratus biscuits. I sent out invitations to the highways and byways and the hedges, as the first that were invited would not come, and they came. Rev. Robert Kennon was presiding elder. Eugene Smith was a preacher, and we had a great camp-meeting, and not a dollar was in it but what I put in it myself. Brother Kennon said we will no longer call you 'Old Nick,' but you are a 'Crockett.'"

His First Sermon.

In 1869 he was engaged in buying cattle for a tallow factory at Velasco. In traveling he heard of a camp-meeting on the Colorado River. He could not miss a camp-meeting. When he arrived there Rev. J. W. B. Allen, presiding elder, was in charge. Rev. Norman Savage, local preacher, and Rev. L. W. Arnold, local preacher, assisting, but they were all sick. The presiding elder said: "Brother Nicholson, you must preach. I am not a sufficient preacher; I am only a cowboy, and it is preposterous to put me up to preach to these fine people." "But you must," the presiding elder insisted. "I took my Bible and went to pray in the brush. I knelt down by the root of a large ash tree (I shall never forget that tree). I began to reason with myself. 'Are you a coward? And yet you say that God has called you to preach the gospel. Does God call cowards to preach the gospel? Your ex-

cuse is a lack of education. And who are Brothers Arnold and Savage and Brother Allen? They are men, and are you not a man? And what are all these grand people here? They are men. Does not God tell you that if you lack wisdom go to him for it? Why question what God says? Will not God do as much for you as for them? I got up from my knees. I had not opened my Bible, but I had my text, and my sermon came from God. I went to the stand and began to sing, and the people gathered. My text was 'Love thinketh no evil.' I felt bold as a lion and as meek as a lamb. I trusted in God, and I had no fear of the devil. When I closed the people congratulated me for my effort. This did not make me egotistical, but it gave me a greater desire to win souls. At night I preached again from the text, 'Follow me.' I felt free to preach. I felt the influence of the example of Jesus Christ. It was either up-grade to a higher life or down-grade to ruin. I had shaken off the fear of man. The power of the Holy Spirit was with me. I called the congregation to meet me at the altar, and more than half of the congregation came. Surely the Lord was with us. There was not much sleeping on the camp-ground that night. I felt that I was no longer a cow driver, but a voice for God, and I decided to follow him fully."

He Is Licensed to Preach.

"In 1870 I went to Columbia to the Quarterly Conference, Rev. J. H. Shapard, presiding elder, and he licensed me to preach. My work was Quintana, V. I. S. of Hoskins Chapel (Phair). I had more than a hundred souls converted that year.

In 1871 I took in Liverpool, on Chocolate Bayou, and the Jamerson neighborhood (Angleton). This was a great year in my life. I believe that I had a soul for every sermon that I preached. I made my report to Bishop Marvin at Galveston at the end of the year.

Going to Quarterly Meeting.

"Rev. J. M. Wesson was my presiding elder. He was to go to Matagorda, and I was to take him with my mule and buggy. We started after supper to the Bernard River. When we arrived there the flat boat was out on the bank, and we had no way to get across. We tied the mule and our saddle bags under our heads and slept in the flat boat. Next morning I procured a skiff and ran the buggy over it and swam the mule and ferried across. When we got to Cedar Lake we could not cross. Heavy rains had flooded the country, and the lake had broken through the sand bank, and the water was rushing into the Gulf. I stripped off my clothes and found that I would have to swim about twenty feet. I put Brother Wesson into the buggy with our saddlebags and tied a rope around the mule's neck and waded in. I instructed Brother Wesson what to do. I swam the washout, and when I struck the shore and looked back Brother Wesson was standing up in the buggy. I called 'Sit down; you will overturn the buggy!' The buggy was sinking, but we got over safe, with the loss of a pair of socks and a piece of rope and wet saddlebags, and we went on our way rejoicing. Brother Wesson said: 'You are certainly a 'Crockett.' Brother Wesson was a great help to me in the gospel, and I love his memory."

Storm, 1875.

In 1875 Brother G. H. Phair was in charge of the Velasco work. We concluded to have a camp-meeting and to invite our Galveston friends to come. Rev. I. G. John, presiding elder, Sister Parks, Dr. Angel, Miss Lula Richie, Mrs. Beckdall and others came. Brother Nicholson's sloop and Dr. Arnold's sloop brought them up. The camp-meeting did great good, and on Monday night we adjourned to Brother Nicholson's. Rev. J. T. Williamson, from Colombia, was with us. Wednesday, September 16, the storm began to rise, and by Thursday morning the water was six inches over the yard and yet rising. By tasting the water we found it was from the Gulf, and we knew that there was great danger. It continued to rise until it was three feet in the yard and nineteen inches in the house. Here was a special providence. Brother Nicholson's house was on the bank of Oyster Creek, about eighty feet from the water. The front of the house was toward the front of the yard and a yard fence in front of the front about twenty feet from it. In front of that fence was a cattle pen about ninety yards long and eighty feet wide. At the end of the cattle pen was a double gate. One side was shut, the other open about five feet. As the water rose, drift logs from the beach came, and one at least sixty feet long and three feet in diameter floated into that gate, and then turned broadside, and it lodged against the house fence and became a feeder and protected the house. The other drift logs lodged against it until they were like a raft forty feet wide.

There were thirty-three persons in Brother Nicholson's house. The south doors had to be nailed up because of the wind. We did not eat much or sleep much, but we prayed and sang and committed ourselves to God. In the night Mr. F. Waters came calling to us: "For God's sake, save the people!" "Where are they?" "At the hackberry trees." We insisted that Brother John should stay in the house, and we all went out to our armpits and the water was up to our armpits, but Dr. Angel, Mr. Kelly, Rev. J. T. Williamson, G. H. Phair and Brother Nicholson, who was in the lead, went, and he made more than one trip, but the people were saved.—Mr. William and Vander Waters, two children, Mrs. Waters and Mrs. Graham.

Brother Nicholson was always looking ahead. He had his boat tied to two live oaks, and had some provisions and water on board, so that if the house showed any sign of breaking up we would all go to the boat and hide in the timber of Oyster Creek. But by Friday night the water began

to go down and by Saturday morning we could get out. Brother Nicholson got up some of his horses and began to look after his neighbors. Houses were washed away and trunks were stranded on the prairies. These were broken open and the clothing spread out to dry, and the people notified that their trunks were found, and I do not believe that there was anything stolen in that whole country. Brother Nicholson was left without crop and farm washed away and corn damaged, but he gathered up some of his rough cattle and shipped them into Galveston and realized a good price for them. This was one of the peculiarities of Brother Nicholson. He would do things that no one else would think of. I believe that it was inspiration.

In 1887 Brother Nicholson partially recovered from the storm and he supplied the Cedar Bayou work, and he had good meetings there. Some of the active members of St. Paul's, Houston, were converted during that year.

A New Missionary Work.

In 1879 Brother Nicholson moved to a place two miles north of the mouth of Clear Creek (Seabrook). There was not a Church nor a Church member, but there were whisky, cards, cattle appropriations. Children thirteen years old never heard a prayer or ever sang a hymn or listened to a sermon. Brother Nicholson says: "What kind of a man could you send there? What would your up-to-date Vanderbilt man do there? What kind of a man could you send? A cowboy filled the bill. He could camp with them, sing and pray with them. I carried my Bible, hymn book and Discipline, and they were the weapons of my offense. There was not a bridge in the country, nor a postoffice. When the people got to know me they treated me kindly. All they needed to make them good people was religion. The children could not sing, and I bought them hymn books and gave them to the children who would try to sing, and they learned rapidly."

His Next Camp-Meeting.

"I wanted to have a good camp-meeting, but the people were afraid to take their families out to a camp-meeting for fear that the roughs would insult them; but after a good deal of persuasion they agreed to camp. While preparing the ground near the railroad (and we had gotten stop-off privileges) I gave the people a talk on the State law for religious services, and gave them to understand that the State protected us in our worship. We elected four policemen and put badges on them. We had a grand camp-meeting, and it was as quiet and well behaved as any camp-meeting that I ever held."

Brother Nicholson as a Station Preacher.

I believe that it was in 1882 that Brother Nicholson had this new experience. He says I found that young people ran the Church and the Spiritualists ran the young people and the devil ran the choir and the organ was full of little devils; but I caught onto this racket. The first thing I did was to find out how many dancers belonged to the choir and how many members prayed in public and there two, but one had quit. All the choir were Spiritualists, but two, and they were dancers. I concluded to put the organ behind the door until the devils should vacate. I found out what was the matter with the Church. Where the choir are dancers and attend Spiritualist meetings there is no religion. I then started a protracted meeting. I said: "Now, I will read you a common meter hymn of Charles Wesley, and I will sing the music if you help me to sing it." We sang in true old Methodist style, and then knelt down to pray. I continued the meeting ten days. Three young men were converted. A young lady came into the choir, and my son Archie, so we had a good start for a choir. I found that the devils had vacated the organ, and we brought it out again and we had a kraocious revival. I preached against Spiritualism, whisky drinking and card playing, theaters and worst of all, gossipers. Some were angry, and declared that they would not come back to hear that old fool preach again, but they were there the next night with their banged hair and rolling their eyes, but they had not changed one bit.

Brother Nicholson on Bolivar Point.

"This place was settled with a mixed company. They were from everywhere and of different nations. I was sent to an appointment there, but was slow to get there, but as I was on my way to my appointment a man stopped me and said: 'You stay here—nobody has gone on yet—and have your meeting;' and I did. At night there gathered about 150 souls, and I asked them if they wanted the preaching. They said yes. I stayed there ten days, and we carried the meeting from house to house. They had large yards and good shade, and I wanted the women and the children to get the benefit of the services. The place was swept for twelve miles. I organized a Church with twenty members and baptized, altogether, forty-four. The people had been in the habit of shooting, fishing and horse racing on Sunday, but that ceased. Brother Krenshaw's whole family united with the Church, and they have been a strong help to the Church on Bolivar Point."

Brother Nicholson was active until 1890, when his good wife died. This was a great loss to him. Sister Nicholson was a good manager and kept things going while Brother Nicholson was away. She was at home in a camp-meeting, and managed the commissary perfectly. I do not think that Brother Nicholson ever recovered from his loss. In the storm of 1909 his house at Seabrook was carried away about one hundred and fifty yards and lodged in the sand of Clear Lake in eight feet of water. It would take too long to tell of his suffering in that storm, but he recovered after a long spell of sickness. His eyesight was failing, and that hindered his traveling some, but he was always planning meetings. His heart was in the work. A few weeks before he passed away he received notice that the Church at Seabrook—"Nicholson's Church"—was finished, and they wanted him to dedicate it. That was a great pleasure to him. He wrote to Brother H. A. Arnold, his son-in-law, in Houston, that he wanted a new suit of clothes to wear to dedicate that Church, and they were purchased at once, and he

"A Methodist Historical Library"

We have set apart a fire-proof room in our new House at Dallas for a Methodist Historical Library and want everything of Historical value we can get. These books and pamphlets will be carefully stored away as a permanent reference Library. We will be glad to have the readers of the Texas Christian Advocate look through their libraries and make a list of all old and rare books and pamphlets on any phase of Methodist History, Doctrine, Biography, etc., and send us a complete list. Just now we are very anxious to secure the following:

- Journal of General Conference of 1850.
History of the Organization of the M. E. Church, South, 1845.
General Minutes of Annual Conference from 1845 to 1855, inclusive.
The Quarterly Review for the year 1856 and all dates back of 1852.
Complete file of the Christian Advocate (Nashville) for 1882, 1883, 1895 and all dates back of 1874.
Discipline, any date.
Minutes of the North Texas Conference all back of 1887.
Northwest Texas Conference Minutes all back of 1899.
East Texas Conference Minutes for 1888, 1889, 1890, 1891, 1892, 1894 and all back of 1886.
Texas Conference Minutes for 1887, 1890, 1891, 1892, 1893, 1896, 1901 and all back of 1886.
West Texas Conference Minutes for 1905, 1907 and all back of 1903.

Any one having any of these volumes will confer a favor on us by writing fully and at once. Respectfully,

SMITH & LAMAR, Agents, DALLAS, TEXAS.

tried them on and was delighted. But he visited his son, W. A. Nicholson, in Galveston, and was sick only a few days, and passed away. In his last days he was in a camp-meeting ("the ruling passion strong in death"), singing, praying and preaching to almost the last. He spent a long, useful life, and I can say in conclusion—

"He was a man; Take him for all in all, I shall not look upon his like again."

GEORGE HOLYOKE PHAIR.

MARRIED.

Masterson-Kirksey.—At the residence of the bride's parents, Mr. and Mrs. J. B. Gynn, in Truscott, Texas, July 20, 1910, Mr. Thomas B. Masterson and Mrs. Myrtle Kirksey, Rev. C. C. McCormick officiating. Among the many beautiful presents received by the happy couple was a check for \$1000 from the father of the groom. The ceremony was followed by music and substantial refreshments, and many were the well wishes for this newly wedded pair.

Frye-Price.—On June 21, 1910, at 11 a. m. at the home of the bride's parents near Hale Center, Texas, J. F. Frye and Miss Jo Price, Rev. C. E. Clark officiating.

Mantooth-Keller.—In Glen Rose, Texas, July 27, 1910, Mr. R. E. Mantooth and Miss Ethel Keller, Rev. F. M. Winburne officiating.

Duncan-Ball.—At Lane's School House, 10 miles northwest of Linden, Texas, July 25, 1910, Mr. E. Duncan and Miss Nile Ball, Rev. A. Nolan officiating.

Thomas-Pryor.—At the bride's home at Bunyan, Texas, July 31, 1910, Rev. James G. Thomas and Miss Laura Pryor, Rev. H. B. Clark officiating. Mr. Thomas is one of our young local preachers.

Lumpkin-Campbell.—At the residence of the bride's brother, Mr. J. F. Campbell, five miles northeast of Linden, Texas, Dr. R. D. Lumpkin and Miss Clemmie Campbell, Rev. A. Nolan officiating.

Taylor-Miller.—At the residence of the bride's parents, Dr. and Mrs. W. C. Miller, of Belcott, Houston County, Texas, on July 7, 1910, at 9 p. m., Dr. George R. Taylor and Miss Mary Belle Miller, Rev. Jas. W. Allbritten officiating.

Whitley-Rucker.—At the residence of Mr. T. M. Rucker, Hallettsville, Texas, July 10, 1910, Mr. Harvey Whitley of Laredo, Texas, and Miss Lula Rucker, of Hallettsville, Texas, Rev. E. G. Hocutt officiating.

Lopes-Pena.—In the Sheriff's office in the Court House at Hallettsville, Texas, Mr. Joseph Lopes and Miss Sarah Pena, both of Lavaca County, Texas, Rev. E. G. Hocutt officiating.

NOTICE, TEXAS CONFERENCE.

The new church extension blanks are now on hand and may be had from the undersigned. Special attention is called to new rule of the board that the Quarterly Conference must ask for a donation before it can be allowed. Send for blank in time.

C. B. GARRETT, Sec. Tyler, Texas.

GO North this summer. Now is the one time to put off today what you can do better tomorrow. Break away from work and rebuild yourself at some one of the delightful vacation spots in Minnesota, Michigan, Wisconsin. Go via the KATY -the way of greatest comfort and convenience. There are two splendid trains daily— The Katy Flyer The Katy Limited providing a thoroughly enjoyable trip from start to finish. Through sleeping cars from Texas to Chicago. Ask the Katy Agent about the low round trip fares and the perfect through service via the Katy. If you write, address "Katy" Dallas, Texas.

Epworth League Department

W. W. Thomason, Editor
250 Victor Street, Mungar Place, Dallas, Texas.
Address all communications intended for this department to the League Editor.

In making remittances, the following order should be observed, viz.: Lease funds and improvement donations should be sent to Rev. S. C. Riddle, White Wright; bond money should be sent Judge C. C. Walsh, San Angelo. This applies particularly to those who have subscribed for bonds. Local chapter dues and free-will offerings for support of Field Secretary should be sent to F. L. McNeely, Dallas.

STATE LEAGUE CABINET.

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EPWORTH LEAGUE FLOWER.

F. L. Aldridge.
Our League flower is the violet,
In purple beauty given,
Reminding us lest we forget
The holy love of heaven.
Its perfume is the first to rise,
Its smile the first to greet;
It symbolizes sacrifice
In nestling at its feet.
Before the chilly frosts are gone
Or forests decked in green
The blooming violet stands alone,
Amid the wintry scene.
The parent sun has called it
Into life of duty,
And in its glowing face has lit
The purple tints of beauty.
The slender violet's modest head
Creeps from its wintry grave,
As Jesus, rising from the dead,
A sinful world to save.
As He the first-fruits unto God
Rose all the race to bring,
The violet bursts the early sod,
A prophecy of spring.

—Epworth Era.

MINUTES OF SIXTH ANNUAL ENCAMPMENT

Eighteenth Regular Session of Texas State Epworth League, Epworth-by-the-Sea, Corpus Christi, August 3-14, 1910.

Long before the opening service of the Sixth Annual Encampment, 8:15 p. m. August 3, more than a thousand Leaguers and visitors had arrived and were located on the grounds. Every one seemed in a good humor and ready for work. The many placards tacked around the grounds with the words "Don't Worry" on them seemed to be very effective. Everybody is satisfied; fewer errors have been made and kicks registered than ever before. More than three hundred tents are up and occupied; the inn is full with a long waiting list, and all the cottages are filled with families. Many of our Church schools have established headquarters on the grounds. Southwestern University, Polytechnic, San Antonio Female College, Marshall Training School and our Training School at Nashville all have displays. Southwestern has a large tent quartering their athletes. This department is under the charge of Coach P. H. Arbuckle, and during the afternoons all sorts of games are played. A baseball game every afternoon, with tennis and basket ball. More people are here than ever before for the entire session. Young people seem to predominate in numbers. There are many del-

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egations of from a dozen to fifty camped in groups. Every section of the State is represented. A delegation of about a dozen came from Amarillo, eight hundred and fifty miles away. Every indication points to the long looked for and hoped for ideal encampment. Big-hearted Frank Onderdonk is here and has been placed in charge of the devotional feature of the Encampment. Big results may be expected in this work. Group prayer-meetings will be held in all parts of the grounds at the closing of the day. The spirituality of the session will overshadow all else. In large letters above the choir is written "Trained for Service" the theme of the 1910 session. The League spirit seems to permeate every corner of the grounds. The Sunday-school, the laymen and the women's work will be emphasized; the leaders in these branches have already well organized and much may be expected along these lines.

Wednesday, August 3.

8:15 p. m.—Opening song service, led by James W. Chapman, leader of song.
At the opening service there were more than a thousand people in the audience.
Prayer was offered by Rev. Frank Seay, of Southwestern University.
The President, A. K. Ragsdale, delivered his annual address. He complimented those present on their good nature as well as good looks; spoke of the success of the Encampment being upon the shoulders of those present, referring to the mottoes on the walls of the auditorium, "This Encampment is What You Make It," and "What Has Your League Done for Epworth?"
He also touched upon the necessity of the ladies wearing tub dresses, and that safety pins would be the only jewelry adornment allowed. Big hats were barred.

It was impossible for the Mayor of Corpus Christi to be present to deliver the address of welcome on behalf of Corpus Christi and its citizens, and this duty fell to the lot of Rev. V. G. Thomas our pastor at this place. He opened the doors of the city to the Leaguers and urged them to spend as much time there as possible.
The President in a brief statement referred to the fact that our worthy State Secretary had launched out upon the sea of matrimony recently and, like the man of old, couldn't come because he had a wife. The following appointments were then made:
L. E. Appleby, of San Antonio, General Secretary of the session.
David T. Peel, of San Marcos, Secretary.

Miss Aurelia Mayer, of Georgetown, Assistant Secretary.
Rev. Frank Onderdonk, President of Colegio Wesleyano San Luis Potosi, Mexico, was placed in charge of the devotional services of the Encampment and was introduced to the audience. He made a soul-stirring address in response to the address of welcome. He emphasized the spiritual work of Epworth and stated that this year this feature should overshadow all else and to this end he would devote his time. He stated he was delighted and surprised at such a great meeting. He asked that the spirit of prayer should pervade every session while we were here and suggested group prayer-meetings very day.
Many words of regret were forthcoming when it was learned that Bishop Key was sick and would be unable to attend the sessions. The faculty for this year were introduced. Rev. Frank Seay, Director of Bible Study; Dr. E. H. Rawlings, Mission Study; Rev. James M. Culbreth, Epworth League; Miss Head, Women's Work; Rev. E. Hightower, Sunday-school; and others who were to have charge of the various classes under the direction of these leaders. Miss Sells, the Junior Superintendent, invited all the children to meet in the Junior tent.

Announcements were then made of athletic events to take place during the session; and of those in charge of the various teams, etc. Announcement was also made of a new feature, the printing of a daily newspaper known as Epworth Daily, by Mr. E. P. Shannon, of Houston. Co-operation was asked on the part of the Leaguers that this feature may be made a help to all on the grounds. The first edition made a fine showing.
After a selection by the Southwestern quartet the benediction was pronounced by Rev. J. F. Alderson, of Roysce.

LEA.
TELEGRAM FROM EPWORTH.
Epworth, Tex., Aug. 5, 1910.
Biggest encampment yet. More than fifteen hundred people located on the grounds. Everybody smiling.

Ragsdale has filled the grounds with signs reading, "Don't worry." Get something from morning papers for Advocate. Am mailing minutes tonight; also views.

L. E. APPLEBY.

Following the suggestion of the foregoing telegram we clip from the Dallas Morning News (Aug. 6) the following items regarding the proceedings at Epworth, viz.:

At Epworth League Camp, Leaguers and Visitors have Thoroughly Enjoyed the Time—Model Chapter Organized, Corpus Christi, Tex., Aug. 5.—The Leaguers and visitors had a glorious time Thursday at Epworth-by-the-Sea. Every one is laying aside all formality and having a jolly good time in a free-and-easy go-as-you-please manner.

The mornings and evenings are given over to devotional services, study of League and Church work, lectures, addresses, sermons, etc., but the afternoon belongs to the visitor to spend as he deems proper.

L. E. Appleby, field secretary, organized a model chapter to carry out the purposes of Epworth encampment League work. It will be named the Bishop Key Chapter.

The annual report of Field Secretary Appleby shows that he has traveled 3,548 miles and has collected \$553.29 and disbursed \$574.49 during the past year. The institution of a department of athletics under the direction of the department of physical culture of Southwestern University has been added to the encampment program.

In a hotly contested ball game this afternoon between Southwestern University and the Epworth-by-the-Sea picked nine, the former won by a score of 5 to 3.

DR. RANKIN AND DR. GAMBRELL VISITORS.

Austin, Tex., Aug. 5.—Dr. George C. Rankin and Dr. J. H. Gambrell were here today. They declared their visit was inspired by a desire to pay a social call and involved nothing political. They are on their way to the Epworth League encampment at Corpus Christi.

EPWORTH NOTES.

(Courtesy Corpus Christi Caller Aug. 4)

Corpus welcomes President Ragsdale and the Epworth Leaguers on their recurring annual advent to our city. Besides the spiritual and intellectual benefits that grow out of the encampment, we are glad to have as visitors so many of the best people in Texas to be found among the Leaguers. Our citizens and officials should and will contribute every way in their power to make the encampment a big success, as it usually is.

The program this year is the most varied and excellent that has yet been offered. It includes musical, educational and religious features that will appeal to the general public as well as the Leaguers. Some of the strongest men and women of the State are included in each day's program.

The new pier has been nearly completed and will be ready for business by Wednesday morning. From this pier a regular line of boats will ply to city wharves, further simplifying the transportation problem.

Epworth will have a full-fledged daily, edited by E. P. Shannon of Houston. The paper will be styled the Epworth Daily and will contain all encampment news jammed up to the minute. Editor Shannon is an experienced man and well qualified to handle the news in a breezy, interesting manner.

Thursday, Aug. 11th, the men of the Epworth encampment will extend the business men of Corpus Christi a complimentary luncheon, on which occasion President A. K. Ragsdale will act as toastmaster.

The first inkling of this luncheon came in the official program, a little booklet gotten up in the most artistic style. The event will take place at 2:30 p. m. and will be largely attended.

The special train which arrived at 6:30 o'clock this morning was met by practically every Leaguer on the ground and the new arrivals were given a rousing reception. President Ragsdale had gone on ahead to meet the train and take personal charge of the North Texas delegation. While in San Antonio special arrangements had been made for their entertainment, and they were kept on the move all the time of their brief stay in the Alamo City.

President Ragsdale had counted on having but 300 tents erected on the grounds this year, but the demand has been so great that he has wired

to San Antonio and Houston, asking that every available tent be rushed to Epworth by express. With these additional tents the management hopes to be able to comfortably quarter at least 1200 campers. In addition to the campers, Epworth Inn has arranged to accommodate several hundred people.

The arrivals this morning included a number of speakers who are to address the assembly from time to time. Rev. Frank Onderdonk of San Luis Potosi, Mexico, has arrived and will respond to Mayor Pease's address tonight. In place of Rev. S. C. Riddle, who has been unavoidably detained, Bishop Key, "the Father of the Texas League," who was to attend the encampment will also arrive several days later than expected.

P. H. Arbuckle, coach for the Southwestern University football team, is here and will manage the various track meets, baseball games and other athletic features that will occur during the encampment. He is accompanied by fifteen members of the team.

Mr. F. B. Sinex, educational commissioner of Southwestern University, is on the grounds, and is proving to be one of the live wires of the encampment. He was put to work at once by President Ragsdale.

Mrs. G. B. Gouger, Misses Pearl Johnson, Clio Dickey, Mamie Gouger, Willie Mae Hall, Etoy Stukes and Nita Stukes compose a party of Stockdale Leaguers who are registered at the Epworth Inn.

At noon today five hundred Leaguers had registered on the grounds. This season promises to eclipse any former encampment by several hundred in attendance.

President Ragsdale and Secretary Appleby are the busiest men in Texas today. They attend to all wants and hear all the troubles and manage to keep busy all the time.

Misses Prince Jewell, Arline Williams, Mae McDaniel, Ethel Mulkey, Virginia McKee and Madge Mulkey compose a party of Fort Worth Leaguers who are here.

Rev. Ellis Smith and wife, Holland Smith and Mary Smith are here for the encampment and are registered at the Epworth Inn.

Rev. H. A. Boaz, president of Polytechnic College, of Fort Worth, arrived on the special North Texas train this morning.

B. A. Platt and wife of Groveton, Texas, who occupied the first tent ever erected at Epworth, are in attendance again this year.

Rev. J. F. Alderson and wife, of Royce City, who visit Epworth every year, are camping on the grounds again this year.

Mrs. J. B. James, Mrs. L. M. Taylor and Miss Mabel Taylor of Fort Worth, are registered at the Epworth Inn.

Mr. A. L. Lesene, of Galveston, is on the grounds, covering the encampment for the Galveston-Dallas News.

Rev. A. E. Rector, foreign immigrant missionary with headquarters at Galveston, is here.

Dr. Quillin, a Methodist missionary located at Mexico City, is camped at Epworth.

J. R. Dixon and wife are registered at Epworth Inn.

THE "MISSOURI BEAM."

This is the name given the printing press provided for Brother Frank S. Onderdonk, of Mexico, by the Missouri Leaguers, from funds raised during the past year and recently installed in the college printery at San Luis Potosi.

A copy of "La Ofrenda Escolar," which, as we interpret it, means the "Offering of the Students," as printed on the new press is before us. It shows a decided improvement, and Brother Onderdonk comments upon the event in the following language, viz.:

Our Press at Last.

Yes, the new press is in place, hooked up to our motor and works as beautifully as any piece of machinery we ever saw. It is a thing of beauty and makes printing a pleasure instead of a terror. We are sure that our friends will see the great improvement in the printing of this number of our paper, for with this issue we are "breaking in" the new comer. Surely any Southern Methodist who really loves the work of his Church in Mexico will be delighted to see this progress in the work. Our two new rooms are now ready and we are moving the storeroom into one of these.

Our number for September will be a special one, containing many cuts of teachers and pupils of the school, and we are trying to get a cut of every young man who has gone out of our school and entered the work. We will also give our friends a picture of the new press. We expect to make the September issue twenty pages and all brim full of things of interest.

From the the same source we are indebted for the following:

Mexico Notes.

Mexico weather is simply fine. A coat feels good all day and heavy cover a necessity at night. Ye perspiring Americans, come south.

We are happy to report that Brother Juan Pascoe, our Mexican pastor who has been so sick with typhoid fever, is fast recovering.

We are glad to give to our readers a splendid cut of Instituto Colon, of which Miss Norwood E. Wynn is the able principal. This is the finest school property owned by our Church in Mexico.

A card from Brother Elliott, written from Paris, France, announces that he is having a great time. Dr. Pinson, our Missionary Secretary, is travelling with him.

We have had a fine month in the printing office. Our people from many parts of the country have sent us orders and they find that it is cheaper and more satisfactory to patronize Imprenta Wesleyana than to deal with local firms.

How do you like the name of our new press, the "Missouri Beam?" Missouri is the grand old State whose sons bought our press and Sim Beam, the universally beloved State President, comes in for the last part of the name. He protested against this, but the State's League Conference assembled at Pertie Springs carried it over his protests.

Our esteemed Bishop Monzon will spend Sunday, September 4, with us in San Luis Potosi. How glad we are to have him. A royal welcome awaits him from the Church in general and his friends in particular. Let there be a great congregation to hear his message of power.

Our disappointment was great at not being able to attend the Missouri State League Conference at Pertie Springs. It seemed for a while that we would miss the Encampment at Epworth also, but things have shaped up so that we may attend.

Brothers Reynolds and Valiente y Pozo have just closed a great revival in Colima, where the meeting place was entirely inadequate for the congregations that were anxious to hear. Six adults were received into the Church on profession of faith and many presented themselves as candidates for reception later.

We have never more than now needed money for tracts. Mexico's greatest year is here, the hundredth anniversary of her independence, and we are making special efforts to win souls. It should be a year of sowing as well as harvest. Send us a donation for this work. We have some fine material never yet put in tract form, but it takes money to buy paper.

STAMFORD DISTRICT EPWORTH LEAGUE.

The second annual session of the Stamford District Epworth League convened in Monday, Texas, July 12, 14, with about twenty Leagues of the district represented and two hundred delegates present. Monday had on her "best clothes" and our visit was made exceedingly joyous by the unbounded hospitality of her refined citizenship. The latch-string hung on the outside to one and all.

Mr. Archie Crawford, of Monday, welcomed the delegates in behalf of the local League and Church, while Mr. Switzer, Mayor of Monday, gave us a hearty welcome in behalf of the city. Edgar Spindle, of Stamford, responded to the welcome addresses.

The initial devotional service was led by Madison Medlin, of Stamford. His talk was on the theme of "Service," which was ably discussed and well received.

Mr. N. A. Brown, President of the District League, in his annual address set the standard for our work and admonished the local chapters to keep in touch with the district officials and that the district officers should visit the local Leagues more. We feel sure that both suggestions are of vital importance to the district organization.

Wednesday evening at 2:30 the devotional service was conducted by Rev. O. P. Clark, of Welnert, who held up the whole army of God to be worn by every Leaguer in their battle of life.

At 8:30 Rev. J. T. Griswold, the newly elected President of Stamford College, preached a great sermon. It was a sermon indeed full of nurture for the mind and soul.

The sunrise prayer-meeting Thursday morning was a great spiritual uplift to the large crowd of young people who took advantage of the "showers of blessings" at that early morning service—the service being conducted by Rev. M. M. Beavers, of Avoca.

The 8:30 a. m. devotional service was led by Mr. J. W. Watson, of Rule, after which the morning was

given department. were special topics. was t work these work. Rev elder, o'clock The m. wv Avoca Mr. Presid Missio Texas address theme Intere dally and b enter the Sc Kansa on the From ship t ed to and M vester The year v Mr. Mr. J. Presid Secon Splndd dent; Fourt Richa J. D. J Mattie DEV ... As l practic the co The r remov tined, Romar Govern Cathol Indian Engla in gr board and, b ly the power Protes when free f faiths. ly bell port o the m success wreste ures b ders sl measu onics. showin til the comple State. Folk power pressic their l can Je diocess son the saw fit corpor theme may b step to Cathol Cath struggl penden dom f had as colonis in the supervi Londer during Londer certain Fear mend peal w ties at gan st propert The fir 1783, r to appe eral as confirm powers appeal he wou "a rec country Fran blunder Cathol of Fra mended Superic ferred

given over to the Charity and Help department and the Literary department. Work of these departments were thoroughly discussed through special papers prepared on special topics pertaining to these departments; then round table discussion was taken up. We feel that extra work and study should be given to these important lines of religious work.

Rev. J. G. Putnam, our presiding elder, preached a fine sermon at 11 o'clock.

The devotional service at 2:30 p. m. was led by Mr. Whit Smith, of Avoca.

Mrs. Comer M. Woodward, of Rotan, President of the Woman's Foreign Missionary Society of the Northwest Texas Conference, was present and addressed the conference on the theme: "How to Awaken Missionary Interest." Mrs. Woodward is especially gifted along this line of work and her lectures are instructive and entertaining. Miss Mittie Shelton, of the Scarritt Bible and Training School, Kansas City, gave an inspiring talk on the work at Scarritt and "Echoes From the Mission Fields." Scholarship to Stamford College was awarded to Miss Luana Davidson, Royston, and Miss Bessie Wilson, second, Syl-vester.

The officers elected for the ensuing year were:

Mr. N. A. Brown, Hamlin, President; Mr. Joe Haynes, Munday, First Vice-President; Miss Maxie Speer, Rule, Second Vice-President; Mr. Edgor Spindle, Stamford, Third Vice-President; Miss Frankie Presler, Rotan, Fourth Vice-President; Miss May Richardson, Hamlin, Secretary; Rev. J. D. May, Rochester, Treasurer; Miss Mattie Holmes, Knox City, Era Agent;

Mr. G. J. Graham, Haskell, Junior Superintendent.

The conference will meet in Avoca next year.

The program and business were finished and the grand old hymn, "God Be With You Till We Meet Again" was sung. The ties of brotherhood were strengthened and we all departed, each going back home with the resolution that they should be better Leaguers hereafter.

Now, allow me a word with the Leaguer that perchance will read this. If you haven't a district organizer of this sort, go to work and organize. If you have, do not let an opportunity slip by you in attending conference. There you will get the desire and inspiration to be a better Leaguer, because the conference is carried on by the Leaguers of the district and you can't help but feel that you have a personal interest in the great young people's movement of our great Church.

D. EDGAR SPINDLE.

TRIPLET MAXIMS.

Three things to govern—Temper, tongue and conduct.

Three things to cherish—Virtue, goodness and wisdom.

Three things to love—Courage, gentleness and affection.

Three things to contend for—Honor, country and friends.

Three things to hate—Cruelty, arrogance and ingratitude.

Three things to teach—Truth, industry and contentment.

Three things to admire—Intellect, dignity and moral courage.

Three things to cultivate—Good taste, good manners, and good humor.

—From an old scrap book.

DEVELOPMENT OF CHURCH AND STATE ... IN THE REVOLUTIONARY PERIOD ...

By PROF. J. L. JAMES

ARTICLE THREE

As before stated, Catholics had been practically under the ban in most of the colonies, prior to the Revolution. The restrictions had been partially removed in Maryland, which was destined, later on, to become a center of Romanism. But when the English Government made concessions to Catholic Canada, after the French and Indian War, the colonies protested. England had been entirely too slow in granting concessions to the seaboard colonies, her own blood kin, and, besides, the colonists saw clearly the danger of a favored Catholic power in the rear of a long line of Protestant settlements, and at a time when they themselves were not too free from guilt in dealing with other faiths. But this protest, we may easily believe, cost the colonies the support of Canada in the struggle with the mother country, while England's success in holding military prize wrested from the French but measures by contrast the appalling blunders she made in refusing conciliatory measures to her other American Colonies. These colonists persisted in showing little leniency to Papists until they had advanced far toward a complete separation of Church and State.

Following the overthrow of French power in Canada came the Papal suppression of the Jesuits, in 1773. Like their brethren elsewhere, the American Jesuits "were transformed into diocesan priests," but for some reason they were left free to do as they saw fit with their local property. The corporations into which they formed themselves for holding this property may be considered the first definite step toward a separate organization of Catholics in America.

Catholics joined zealously in the struggle for independence, since independence offered hope of larger freedom for their propaganda than they had as yet known among the English colonists. Before the war, Catholics in the colonies had been under the supervision of the Vicar Apostolic of London. Intercourse was interrupted during the war, and at the close, the London Vicar refused "faculties" to certain American priests.

Fearing the results of trying to mend the breach at London, an appeal was made directly to the authorities at Rome, and the local clergy began steps to further protect their property, and to maintain discipline. The first meeting for this purpose, in 1783, resulted in an appeal for Rome to appoint the "ex-Jesuit" Vicar General as a "superior," with powers of confirmation, and other non-episcopal powers. Father Carroll sent a second appeal "in milder tone," stating that he would have the project aided by "a recommendation from our own country and the Minister of France."

Franklin, at Paris, fell into the blundering trap set to make American Catholics dependent upon the Church of France. The Papal Nuncio recommended the appointment of a French Superior, but when the matter was referred back to the Continental Con-

gress for approval, that body promptly refused to have anything to do with the business.

In 1784 Carroll himself was appointed Prefect Apostolic of America, the intention being at the time announced of shortly appointing a Bishop with powers of Vicar Apostolic of America. This was urged on by troubles among clergy and laity respecting property, and the appointment of pastors, and also by the growing National spirit. An appeal to the Pope for a Bishop finally led to the selection of Father Carroll for this position, he having been chosen as the candidate by a majority vote of the priests.

The Bull granting the items prayed for was issued November 6, 1789, and Baltimore having been chosen as the location for the Episcopal See, Carroll was consecrated first Bishop of Baltimore, in August, 1790.

The simple fact of the establishment of the Protestant Episcopal Church in America, out of the wreck of the English State Church, stamps as false and futile all claims of civil control or rights of the State over the Churches. The English clergy, generally, supported the crown during the Revolution, though a few were conspicuous patriots. At the end of the war they found themselves in ruins at home, and cut off from ecclesiastical support in England. Confined largely to the Central and Southern States, as to numbers, yet a noteworthy body of them were in New England.

In these straits the Episcopal clergy determined to once more ask for a Bishop for America, to be consecrated by the mother Church, and set over the scattered and disheartened flock. But the American temper was averse to any official connection with England, so every effort made to get a Bishop consecrated looked to the sending of an American to England for orders, rather than accepting an Englishman sent to this country.

Connecticut got the movement on foot first, and in 1783 the candidate of the Connecticut clergy, Samuel Seabury, applied to the English clergy for ordination. But though "willing to consecrate," the Bishops refused to do so, since the Archbishop could not dispense with the oath of allegiance so as to consecrate a foreigner, and there was no act of Parliament granting such procedure. Seabury therefore applied to the "non-juring" Bishops of Scotland, and was consecrated at Aberdeen, November 14, 1784. In the meanwhile, the clergy of New York, New Jersey and Pennsylvania were at work on the problem. Three clergymen from each of these States met at Brunswick, N. J., in May, 1784, and invited four laymen, "who happened to be at Brunswick on business," to attend the conference. In this conference William White was the leading spirit. They laid down certain "principles" as a basis of action, the first of which showed the revolutionary thoughts at work in their minds, and exploded all their former

theories of ecclesiastical preferment and "establishment." That principle stated that "The Episcopal Church is, and ought to be, independent of all foreign authority, ecclesiastical or civil." Patrick Henry could not have surpassed it. The very wording of the sentence recognizes that a true Church can exist, and does exist, apart from the State. After declaring for autonomy of government in local Church affairs, and conformity with the Church of England in doctrine, liturgy and worship, another revolutionary "principle" declares that to make canons or laws, there should be "no other authority than that of a representative body of the clergy and laity conjointly." A further statement restricted the powers of the proposed governing body to such matters as local pastors and laymen could not manage.

A conference to represent all Episcopalians in the United States was called to meet in New York, in October, 1784. At this meeting, representatives from only seven States were present, and no very definite steps toward union seem to have been taken, but a general convention was called to meet in Philadelphia, in September, 1785. White was leaving no stone unturned in his efforts to get all Episcopalians together. He was determined to reorganize the Church, even at the price of Presbyterian ordination, and had so expressed himself in a circular letter sent out before the first conference. He was little less than the author of the "principles," having submitted a very similar set to an informal meeting of some clergymen, previous to the Brunswick meeting. Thus it happened that though Seabury was already a Bishop, White was the leading man of the Philadelphia convention.

At this gathering a National organization was planned, with the States as component parts, and sovereign in their own affairs; there was to be a triennial convention of which the Bishops were to be ex-officio members; orders were to be conferred upon those pledging obedience to the Scriptures, and to ecclesiastical authority; and the English prayer book and liturgy, after suitable modifications, were to be adopted.

The struggle for shaping the policy and character of Episcopalianism was now well under way.

In Virginia the underlying idea was to save the Church endowments; in New England, to preserve the apostolic order; in the middle colonies to establish a National Church (McConnell). An address to the Church of England was presented through John Adams. The Englishmen demurred because of the revolutionary action of the convention with reference to laymen, the creeds and the prayer book. The convention reconvened at Wilmington, Del., sent a reply to the English Bishops, and sent Dr. Provost, of New York, and Dr. White, of Pennsylvania, to England, to be ordained Bishops.

This time the permission of Parliament was obtained for the "irregular" proceedings, the ordinations took place, and now the task remained of bringing Seabury and the New Englanders into line. Seabury still received half-pay as an ex-Chaplain of the British Army, and the Whig Southern Churchmen not only objected to this, but distrusted the Tory Northern wing of the Church. Efforts were on foot, both in New England and elsewhere, to "out" the triad of Bishops, as Episcopal theory insisted upon. Virginia's candidate had not gone to England for ordination because of poverty, and Maryland's candidate was persona non grata to White and his party. Connecticut selected Dr. Jarvis to go to Scotland for ordination, as Seabury had done, and hoped to get Dr. Parker, of Boston, to do the same, and besought the Massachusetts clergy to nominate him. White, in the meantime, desiring at once to block the New England movement, and secure a third party for the triad, including himself and Provost, tried to get Parker to come into line as an Episcopal candidate for English ordination. But Parker "cooked a plan which put all the Bishops in a corner." He secured the nomination of Dr. Bass by the Massachusetts clergy, and when the convention met in Philadelphia, in 1789, he had the issue squarely before the Church. The laymen still objected to Seabury's half-pay. White thought it was due the English Church that no ordinations take place till the three Bishops provided for in the act of Parliament had been ordained. The convention indorsed the ordination of Seabury, promised to satisfy the demands of the English Bishops, if need be, as to the "succession," and adjourned till September. When it re-assembled, Bishop White talked the laymen into submission, and a separate House of Bishops was constituted, the right to override its action being allowed to the other House, when a four-fifths vote could be obtained. Thus the ultra-laical and ultra-episcopal factions were each appeased, and after making some mutual compromises as to litur-

gy and creeds, the union of all Episcopalians in America was effected, and the Church began its work under the Episcopal supervision of White, Provost, Seabury and Bass.

In the meantime, a lineal descendant of the English Church was taking definite form in America. When Francis Asbury, the official representative of John Wesley, first took charge of American Methodism in 1772, the movement was not more than ten years old in America, and was destined for twelve years more to be considered by Asbury and his co-workers as merely a society within the Church of England. But trouble was already in sight. Robert Strawbridge, a local preacher working in Maryland and Virginia, had taken upon himself to administer the Sacraments very early in the movement. At this Asbury "connived for sake of peace" at first. But the outbreak of war deepened the problem. Episcopalians in many places were unopinionable, because of attachment to the Government, and Methodists were not exempt. Many of the clergy of the English Church fled, and the people, left without the Sacraments, felt themselves in a strait. Thomas Rankin succeeded Asbury as General Superintendent in 1773, and continued in that capacity until 1777, when the pressure of the war and his own convictions rendered it more agreeable for him to sail for Europe.

During the next year the question became more acute, but was finally postponed till the conference of 1779, which was appointed to meet in Fluvanna County, Virginia.

Asbury saw that a storm was brewing. He had been "lying by" in Delaware since March, 1778, because of the stress of war times, which made matters unsafe for men who were suspected of sympathy with England. But in 1779 he called a conference of preachers in the northern section—Delaware, Pennsylvania, etc. This conference met in Kent County, Delaware, and formally recognized Asbury as "General Assistant," i. e., as Mr. Wesley's representative in America. This conference was officially termed a "preparatory" conference to that to be later held in Virginia, but in fact it was Asbury's first adroit manoeuvre to get control of affairs, and straighten out a tangle that had been growing worse ever since Rankin had left the little band officially without a leader. Asbury was ready to take command on the plea that he was the earliest appointee of Wesley now on the field, and had once held the place left vacant by Rankin. William Waters was at this "preparatory" conference, as well as the one at Fluvanna, but he did not secure Asbury's attendance at the Virginia meeting. He perhaps wanted to be able "to prove innocence, if needed, as to that meeting and well he might, as events turned out, for they elected elders, who ordained themselves and others, and really began the work of constituting a Church. But this was contrary to Asbury's plan, for he meant to follow Wesley's directions as closely as possible.

In 1780 he held another conference with the Northern body, and some of the members of the Fluvanna Conference, dissatisfied with the action of this latter body, were present, and fell in line with Asbury. The action of the Fluvanna Conference was formally condemned, and an ultimatum to that body adopted, according to which all administrations were to be suspended for one year, and all the preachers were to meet in Baltimore and settle the matter. Asbury and Waters both attended the next meeting of the solemn conference at Manikintown, Virginia, and prevailed upon them to accept the terms set forth by the Northern body. Thus by 1781 the Methodists were again united, and began a regular series of first a preparatory conference, then the regular session each year, and in 1783 Asbury was elected "to preside over the conferences." Democracy was fast taking hold of these American Methodists, and even Asbury's sympathy with it is thus seen to have been growing. The work remained in this status till Wesley's instructions came, late in 1783, approving the course pursued by Asbury.

WHAT ABOUT IT?

In the Sunday-school lesson for July 17, the Senter Quarterly has this to say: "Peter's great confession that Jesus was the Christ rendered him stable in character, and Jesus declared that he was the rock on which he would build the Church. We need not fear as Protestants to accept the plain statement of Jesus, The Kingdom of God is made up of men; the Churches' foundation is of men who have confessed that Jesus was the Christ. Peter is the rock on which the Church was to rest because he was the first to enter the Kingdom of God by confessing the Mess'ah," etc. I do not know who is the author of these words, and if I did it would not pre-

Hot Sun—Dusty Roads
By the time you reach town and light you'll be hot and tired and your throat dry with dust and dirt. Hunt up a soda fountain and treat yourself to a glass or a bottle of Coca-Cola.

Just as cooling as the bottom step in the spring house. You'll find it relieves fatigue too, and washes away all the dust and dirt as nothing else will. It touches the spot.

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vent me from saying they are not correct and should not be taught as such.

What says the text? "Thou art Peter (Petros) and upon this rock (petra—a different word of different signification) I will build my Church."

The subject discussed was the identity and mission of Christ, Mat. 16:13 to 19. Peter's answer to the personal question of Christ, "Whom say ye?"—elicited the confession and statement of the Master that Peter, stone, or "rock-man," was such in his firm belief in himself (Christ); and that this kind of faith was to be the rock (petra) upon which His Church was to be built. Peter's original name was to be built. Peter's original name was Simon or Simeon and the Master knowing his disposition and subsequent life changed it to the Syriac, Cephas (rock-man) or stone. The Greek Petros (Peter) is its equivalent. In a sense his new name was prophetic and signified the prominent position he would occupy in the primitive age of the Church. This position has no reference to foundation of the Kingdom, but of his early faith in Christ as the Messiah and not the Federal head of Government.

He was to be the first to open the door of the Church to the Gentiles.

Dr. Philip Schaff gives as his reason why Peter was not constituted the foundation of the Kingdom in this language: "(1). It obliterates the distinction between petros and petra; (2) It is inconsistent with the true nature of the architectural figure; the foundation of a building is one and abiding and not constantly changed and renewed." There is nothing in the Record that intimates that Peter was unstable before he confessed Christ at Caesarea Philippi, or even before he became a disciple; nor does it state because of his "great confession that Jesus was the Christ rendered him stable in character." But the evidence seems to be in favor of the opposite. That he was already the "rock-man," and that Jesus was only so stating.

Then the author proceeds to give his reason why Peter was made the foundation. Hear him: "Peter is the rock on which the Church is to rest because he was the first to enter the Kingdom by confessing, etc." The inference is that the disciples had not confessed him up to this time, and of course, were not in the Kingdom, but having confessed now are admitted. He certainly does not mean to say the disciples were not already members of Christ's Kingdom—the cause they so earnestly espoused; and that they were trying to teach "that they did not possess. Yet this is what he says. But this is not true. The Apostles had made many cures and imparted blessings to the people through faith in the Son of God many days before the episode at Caesarea Philippi.

G. H. McANALLY.

Hagerman, N. M.

WANTED

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THE WOMAN'S DEPARTMENT

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

CLARENDON DISTRICT MEETING.

A joint meeting of the Woman's Home and Foreign Missionary Societies of the Clarendon District will be held at Amarillo beginning August 23 at 8:30 p. m. and closing the afternoon of the 25th. Delegates, please send names to Mrs. N. H. Tudor, 601 Lincoln Street, Amarillo, at once, so that homes may be ready for all. The usual rates will be arranged for. Let every auxiliary in the district be represented.

MRS. J. D. CAMP,

District Secretary Home Missions.
MRS. GABIE BETTS-BURTON,
District Secretary Foreign Missions.

WORKING FOR THE CAUSE.

The W. H. M. Society of Caps M. E. Church met at the home of Mrs. Addie Kirk in regular business session on Tuesday, July 12. Business being over, the ladies decided to serve supper for the candidates who were to speak in Caps that night. So they prepared a sumptuous supper and realized \$12. MRS. FANNIE LONG,
Press Reporter.

Caps, Texas.

APPEAL FOR AID.

To All Woman's Home Mission Societies:

Dear Sisters—On July 23, 1910, we organized a W. H. M. Society at this place with six members, and our Church with a very small membership is trying to build a house of worship. Our Church is one of the smallest in the town, and we are as a row-boat on a great ocean unless we can get a house of worship of our own. We had a membership of about twenty prior to our meeting two weeks ago. We received during the meeting fifteen members, and on the last Sunday of the meeting we endeavored to raise money to build a church. We received subscriptions to the amount of \$2750 at the morning service; of this amount the W. H. M. Society pledged \$500, and we urge that every society send us a donation of at least one dollar. This small amount will hurt no society and will greatly help us. We are a small society, in a small church, in a small town, in a newly organized county, and need help. We are also the county seat of Andrews County, and we do not think the great Methodist Church can afford not to have a nice house of worship in every county site town in Texas.

We assure you that every donation will be greatly appreciated by us.

MRS. A. A. HORNE,
Corresponding Secretary,
Andrews, Texas.

WEATHERFORD DISTRICT MEETING.

The joint meeting of the W. F. M. and W. H. M. Societies of Weatherford District has passed into history, but not without making records that will abide and writing its influence upon the hearts and lives of many women to be read with inspiration and uplift by others in the days to come.

This meeting held at Weatherford June 21 and 22 reached the high-water mark of missionary zeal and activity in Weatherford District, and will long be remembered for its perfect harmony and deep spiritual power.

The one thought was the lifting of humanity Godward and heavenward; giving the gospel message of peace and hope to all people; the advancement of Christ's kingdom throughout the earth.

The conference opened Tuesday morning with Mrs. J. B. Price, District Secretary of H. M. Society, in chair. After opening song, "The Morning Light is Breaking," Mrs. Price read the 84th Psalm, giving very helpful comments. This was followed by a chain of prayers which more closely united the hearts of those present in bonds of Christian fellowship and linked them to the throne of divine grace and power. This was attested by the beautiful praise service that followed.

A goodly number of delegates, representing almost the entire district, were in attendance, and reports showed great interest in all departments of mission work.

Miss Eugenia Smith, our beloved deaconess at Thurber, was present and as usual thrilled her audience as she told of her work and the Wesley House. As we think how she ministers to the lovely and the unlovely, the untaught and the lowly, all blinded, we feel how truly is she actuated by the Spirit of Him who said

"I come not to be ministered unto, but to minister."

The Wesley House at Thurber is fast becoming a center of Christian influence and activity, the result of which can not be measured. Situated in a place of 10,000 inhabitants, more than half of whom are foreigners, to whom heretofore only the saloon element offered any degree of comradeship.

Dr. Macune's report of this work was very much appreciated. He has a class of young men in Bible study who are not only being enlightened mentally, but the spiritual uplift and culture derived from Christian association and Bible study must have far-reaching results. The Wesley House is well furnished as far as it goes. The wife and daughters of the late D. M. Howard, of Mineral Wells, furnished a beautiful "memorial room" (the library) in memory of their husband and father. There are yet many things needed to complete and fully equip this house for the desired usefulness, such as a good range, window shades, linen and parlor furnishings. The H. M. Society, First Church of Weatherford, has promised the latter.

We are glad to mention these things in the Advocate because Miss Smith says she has never yet had to ask for anything; as the people knew of their needs they supplied them.

The dear familiar face of Mrs. Kate Sims was missed from the conference. After two years of faithful service as Conference Press Superintendent she has had to retire on account of failing health, yet she spoke through the work of her hands in the maps, charts and posters, and the women who studied these returned to their auxiliaries better equipped for their duties as Press Superintendents. The conference sent her greetings of love and sympathy.

Mrs. J. S. Richards, President, and Mrs. Ben Akard, Vice-President of F. M. Auxiliary, Weatherford, gave interesting, helpful echoes from the annual meeting of F. M. Society held at Mineral Wells in May, and Mrs. Frye gave a most excellent report of the annual home mission meeting at Waxahachie.

A paper by Mrs. W. H. Gross, of Mineral Wells, "Why Have Organized Foreign Missionary Societies?" and another, "The Progress of Foreign Mission Work," by Mrs. Heartsill, of Weatherford, were gems of thought replete with forceful argument.

The meeting was blessed with the presence of two of the conference officers, Mrs. J. T. Bloodworth, Corresponding Secretary of the Home Mission Society, and Mrs. J. W. Downs, President of the Foreign Missionary Society. They were not only helpful to the workers by their wise counselings, but the attentive audiences that listened to these two inimitable women as they spoke of the work were given a vision of the effort these societies were making for the salvation, not only of those at our doors, but that all the world might know Christ died for them.

The splendid reports of the committees on the extension of work and publications and literature should be read and studied by all the workers.

We wish it were possible to mention all the good, helpful, interesting incidents of the meeting, and all those who gave themselves so unreservedly to the success of same.

Rev. M. K. Little and Rev. E. E. Robinson were valued and appreciated "helpers," readily taking their part of the program.

The beautiful and gracious welcomes given the conference by Mrs. E. E. Robinson and Mrs. Little were truly verified, for the most royal hospitality was shown the visitors whose feelings and sentiments were so beautifully expressed by Mrs. W. I. Smith, of Mineral Wells, in her response.

To Mrs. J. B. Price, of Weatherford, does the district owe much, for it is through her many years of faithful leadership that the H. M. Society has reached its standard of efficiency.

In passing we must mention the beautiful services of Miss Nona Akard, the organist; the special music, solos and duets which were so inspiring to the conference and the delightful readings by Miss Lula Little; also the young ladies who served the delicious fruit punch, and by their winsome manner and animated presence added so much to the social hour. All these have a place in the memories of those who were so fortunate as to attend this most delightful and profitable district meeting. May God's richest blessings rest upon all.

EMMA BEELER,
District Secretary W. F. M. Society,
Weatherford District.

W. H. M. SOCIETY, MARSHALL.

The W. H. M. Society of First Methodist Church, Marshall, has a membership of 65 and in this list can be found women who are loyal and true to every trust committed to them and anxious to advance God's kingdom in every possible way. With Mrs. Paul G. Whaley as President; Mrs. Malone, Treasurer; Mrs. Rudd, Corresponding Secretary, and Miss Lon Hamits, Recording Secretary, there is no need that the work should lag in any department. Mrs. Marvin Turney, First Vice-President, has some well laid plans for securing the help and cooperation of every woman in the Church, with the society leading the forces. Our work this year is to help raise a debt on the church for improvements and repairs some time ago.

Mrs. J. I. Hey is Chairman and Treasurer of our Finance Committee and is managing the work as skillfully and working as zealously as when she was Secretary in the Northwest Texas Conference.

It's a pity we haven't more women who can adjust themselves to work anywhere and fit any condition where God calls for workers!

When we have finished helping the brethren with this debt they are going to build us some additional Sunday-school rooms so we can grade and departmentize our Sunday-school and teach and train our young people more perfectly in the study of God's Word and the doing of his will. Our women mean to stand by and help them till our Church is equipped and prepared to do work that shall make her light shine.

In addition to these plans we are meeting our obligations to the connectional work and taking a study, "The Burden of the City," which is conducted the second meeting in each month by our able Press Superintendent, Mrs. W. T. Spencer, who knows how to illumine and expand a subject and make it interesting and helpful and as far as possible suggests the practical outlines of work for our own adoption. It is opening our eyes to our own needs and limitations and the great work God has given us to do.

In His name we go forward and hope to feel the impulse of the great prophet when he said, "Arise, shine; for thy light is come and the glory of the Lord is risen upon thee."

MRS. L. B. ELROD,
106 S. Lafayette St., Marshall, Texas.

W. H. M. SOCIETY, BRASHEAR.

The Home Mission Society of Brashear was organized November 15, 1909, with eleven members, which now numbers sixteen. We lost one by removal. Our society is not quite a year old, and we have not grown very much in numbers, but we feel we have grown in love for the work, and for each other. We have tried to do our duty, though perhaps we have not done all that we might have done. We have sent to Conference Treasurer \$8.25; have spent locally \$2.50, and have spent \$53.15 on improving and furnishing the parsonage. We feel justly proud of what we have already accomplished and hope we will accomplish more before the conference year shall come to a close. May God's richest blessings be with every home mission worker.

MRS. F. A. BOND,
Brashear, Texas.

TRAVIS STREET H. M. SOCIETY, SHERMAN.

Perhaps a short review of our work for the past few months would be of interest to other auxiliaries. We have a membership of 65, led by our new President, Mrs. T. A. Moody. She is so interested in the work and is trying in every way she can to awaken an interest in all the different departments. She urges the ladies to attend all the meetings; nothing is more inspiring to a President than to have a good attendance at every meeting.

We have our monthly Bible study, led by some member, and we always enjoy these lessons so much. Then we are studying the books in the reading course, and if each member of our societies would read and study them there would be more willing workers and more sympathy for our leaders in the home mission work. We use the conference year book and find it a great help. It is so much better to have our programs mapped out for the year; then we do not have to depend upon announcements; each one knows her duty, and is ready to perform it. At the beginning of the year we gave the men about \$800, which pays for our pulpit furniture, individual communion service, collection baskets and carpet for aisles, altar and pulpit. By the way, our new church is one of the prettiest and most up-to-date churches anywhere, including every modern convenience. Bro. J. L. Morris, the popular pastor, is doing

a fine work. Our Home Mission and Foreign Missionary Societies have parlors in the church furnished with art squares, library table, chairs and book case. We are starting a library, which we hope to soon have filled. The past quarter we have expended for local work \$426.57, the greater part of which was on the parsonage for repairs, furnishings, etc. Since conference the dining room has been furnished throughout with a handsome suite of mission furniture, a gas range put in the kitchen, also some new furniture for the bed rooms.

We have also expended during the quarter for charity \$76.50. This is only a part of the work done and money expended. We have a fine hand of women, intelligent, loyal and true to their Church, not as spiritual as they should be, but they are broadening out along all lines of Church work and growing in grace.

MRS. C. M. HARLESS,
Press Reporter.

NOTES OF INTEREST TO THE W. F. M. SOCIETY, CENTRAL TEXAS CONFERENCE.

Miss Evalyn Vinson, who attended the Scarritt Bible and Training School at Kansas City last session, left Thursday for Chihuahua, Mexico, where she has accepted a position as teacher in Palmore College for this year. It is here that our first conference missionary, Miss Lucy Harper, has taught so long and with such splendid success.

Mrs. C. H. Buchanan, Superintendent of Young People's Work, has gone to attend the Epworth Encampment at Corpus Christi. She is greatly interested in the young people, and we are expecting great results from her this year. She urgently requests all young people's societies to report to her as soon as possible. Every adult society should have a Superintendent of Young People's Work, and it properly belongs to the Third Vice-President. Let each one report to Mrs. Buchanan, 721 Elm Street, Waco, Texas, once a quarter.

It is especially urged that all Auxiliary Treasurers and Secretaries get the new blank report books that have been prepared by the board for their use. These have detachable blanks and make the reports uniform. They can be secured from Smith & Lamar on receipt of price.

All who promised money at the Mineral Wells meeting for the Mexican girl's scholarship in the training school will please remit to the Conference Treasurer by September 1. The "Domestic Science Kitchen Fund" will also have to be in at that time.

Plan to give October to the forming of mission study classes. Write to Mrs. J. B. Cornish, 2101 Wash Street, Waco, Texas, who is Superintendent of this department, for all information relative to this work. Superintendents of classes are required to report to her quarterly. She in turn will report to Miss Mabel Head, Nashville, Tenn. Press Superintendents are requested to do the same, giving all interesting items of information in regard to your society. Will you not assist her now by sending her your address?

All applications for specials should be made to the Conference Corresponding Secretary. It is best that all the money required for the year's support of the special should be sent to the Conference Treasurer at one time accompanied with instructions, so that she may give it the proper direction when she remits to the General Treasurer at Nashville. Please read page 29 of the Hand Book carefully and follow instructions. Do not send money direct to the missionaries for this purpose. Some auxiliaries have done this and then wondered why the Treasurer had not given them credit for it, thereby causing trouble and confusion. Be careful. Be correct.

A note of good cheer comes from Miss Belle Bennett. She is enjoying her trip abroad and is gaining in health, strength and power for her arduous duties as President of the Woman's Missionary Council this coming year.

Field Notes.

The immediate ordering of a heating plant for our school in Wonsan, Korea, has made it possible for the building to be ready for occupancy by Thanksgiving Day. Miss Myers wrote that failure in this would have caused one hundred girls to be kept out of school until spring.

The board authorized a loan of \$100,000 for the purchase of property in Rio de Janeiro, Brazil, provided the Executive Committee deemed it advisable to make the outlay. The work there is sorely crippled for the need of its own buildings. To send this money means debt, and our board is loath to incur so much. Have we pledged all that we can? Are we bringing all our tithes into the store-

MY DOCTOR MIGHTY FINE

Mrs. Hattie Cain of Carrsville
Thinks all the More of Her
Doctor Since He Advised
Her to Take Cardui.

Carrsville, Ky.—"My doctor," writes Mrs. Hattie Cain, "who advised me to take Cardui, for my troubles, is a mighty fine doctor, and I say God bless Cardui and the people who make it.

"Before I took Cardui, I suffered with female troubles for sixteen years. I would have to send for a doctor every three months, and oh! how dreadfully I suffered!

"I would cramp and have convulsions and it looked like I would die. At last I took Cardui and oh! what a surprise I found it was the medicine for me!

"From the first bottle, I began to mend and now I am well, can do more work, can walk and go where I please and it don't hurt me, and I owe it all to Cardui."

Cardui helps sick women back to health. It has been doing this for over 50 years. It is not a laxative, or a heart or kidney medicine—it is a woman's medicine.

If you are a woman, try it.

N. B.—Write to: Ladies' Advisory Dept., Chattanooga Medicine Co., Chattanooga, Tenn., for Special Instructions, and 64-page book, "Home Treatment for Women," sent in plain wrapper, on request.

house? Must we give up this magnificent station for lack of means? God forbid.

A letter from Miss Toland asking the \$2000 appropriated for repairs and wall around the compound at Mantanzas be sent to her, as the workmen were on the ground and the work could now be completed more quickly and with less expense than to collect the men after they had scattered, and besides there had been a threatened insurrection in that neighborhood by the negroes, and it was not considered safe to open the school without the protection of a wall.

Misses Erwin and Ivey, of Korea, have both reached America, after attending the World's Missionary Conference at Edinburgh. Miss Erwin is at Corpus Christi. Miss Ivey will remain in New York to take a six weeks' course at Columbia University before going to Calvert, Texas.

Mrs. Galther, Misses Wagner, Noyes, Pierson and Bertha Smith will sail on the Mongolia from San Francisco August 9.

It is unfortunate that the bulletins should have been discontinued at this time, when so many of the officers are abroad and no arrangements made for leaflets for either adults or young people.

The receipts for last quarter were small compared to the needs, so let us all be prompt with our dues and pledges this quarter so that these necessary expenditures will not embarrass our finances. Much is on Central Texas Conference now, but we have a mind to work and to keep up not only what we have promised, but be able to do even more. "Not slothful in business; fervent in spirit; serving the Lord; continuing instant in prayer." MRS. M. L. WOODS,
Conference Corresponding Secretary.

Because thou hast made the Lord, which is my refuge, even the most high, thy habitation, there shall no evil befall thee.—Psalm 91:9, 10.

Cool and Shady

You really don't have to go to the farther resorts for that summer rest.

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Notes From the Field

Meridian Mission Revival Fire.

Our meeting at Grapevine has closed. Lasted ten days. The community was stirred from center to circumference. Great was the power of the Holy Ghost present. Fifty-seven gave me their hands, professing to be reclaimed or converted. I believe there were one hundred. The meeting was led by the pastor, with the old-time altar. The battle is now on at Montgomery Springs. Souls are being saved at every service. Thank God, the Holy Spirit is upon the people.—A. D. Livingston, July 28.

Newlin.

I am here on my old stamping-ground, assisting the only Rev. J. C. Carpenter in a protracted meeting. Souls are being saved and the meeting is moving forward. Brother and Sister Carpenter are doing a good work. I go home for four days' rest, and then to Cataline, on the Washita, for a women's camp-meeting; from there to Gomez, in Terry County, to assist Rev. Charles Jameson, pastor First Methodist church there. I am open for a meeting or so in September and part of October. Call me if you need me. If you do not, let me rest.—J. T. Bloodworth.

Mosheim.

Our meeting at Mosheim, which closed on the night of July 31, was a spiritual uplift to those who attended. There were six conversions, some backsliders reclaimed and the whole Church stirred. Six were added to the Church. Rev. Neal W. Turner, of Meridian, was with us during the closing days of the meeting. He did some very able and effective preaching. On the last Sunday, at the morning service, he preached on the subject of Christian education, presenting the needs of Meridian College at the close, to which the people responded with a nice subscription and contribution. We go to Lane's Chapel tonight to begin our camp-meeting at that point. We hope to be able to report great success for our Lord in that field.—W. J. Hayhaw, Aug. 5.

Wheatland.

Things have been moving out in these parts since the presiding elder has been with us. After going to work and building a brand-new arbor fifty feet square out of the finest cedar posts in the country our people as a solid phalanx lined up for a great meeting. Rev. J. M. Peterson, our efficient and zealous "father of the district," preached most logically and eloquently the everlasting gospel of our Lord. We had as a result of his earnest work in the pulpit more than thirty or forty conversions during the time he was preaching. This was the most remarkable feature of the revival—people converted while the preacher was delivering his message. In all, we had more than fifty or sixty reclamations and conversions, thirty-nine immediately joining the Church. We anticipate at least eleven more will join before the year is out. We have had a net increase so far this year of fifty-three, and have baptized fourteen infants. The pastor and all are now standing upon higher ground, for all of which blessings we are very thankful.—Lawrence I. Cohen.

Joshua.

We have just closed our second meeting on the Joshua charge. The first meeting was held at Egan, Texas, and we were assisted by Rev. C. S. Cameron, now of Sweetwater, Texas. He did us most excellent service throughout the entire revival, lasting about ten days. His preaching was plain, pointed, pure, high-grade and in demonstration and power of the Spirit. We were glad to have Brother Cameron with us, and I can unhesitatingly recommend him to my brethren in the pastorate as a reliable and faithful helper in a good old-fashioned meeting. Our second meeting was at Joshua, Texas, where we were assisted by Rev. T. N. Lowrey, of Merkel, Texas. I had often heard of Brother Lowrey, and wished for him in a meeting. Now, after having him with us nearly ten days in a battle for the Lord, I can

truly say he is a true man of God, preaches a clean, strong gospel of power, drives straight at the seat of sin, and administers a character of gospel medicine that will cure the worst case of sin if taken according to instructions. He makes no effort to manipulate a revival up, according to some modern methods, but he knows how to preach and pray one down after the good, old-fashioned way. His diagnosis is thorough; his medicine is not sugar-coated or diluted, but, if properly taken, will yield a peaceable fruit of righteousness in heart and life. In both of the above meetings God blessed us, and we had great and gracious seasons of refreshing from his presence. God was with us, and in all there were thirty or forty conversions and reclamations and about twenty or more accessions to our Church. To God be all the praise.—H. Bascom Owens, Aug. 1.

Celeste and Lane.

Closed my meeting at Lane last Sunday night. In many respects it was the best meeting I have had at that place. Not as large a number of conversions as I had the first year I was here, but the meeting reached the Church and built it up in spiritual power. There were about thirty conversions and eighteen additions to the Church, with some more names I have to receive. Rev. S. L. Crowson did the preaching, and it was sound and scriptural. He denounced sin in and out of the Church in no unmistakable way. The meeting was much interested with picnics and the election, but God gave us victory, and all praise to him. We will hold one more meeting at Mount Carmel the last of the month and then make a run for the close of the year, and "everything in full, Bishop, and over."—R. B. Moreland.

Revival at Dayton.

On Sunday night, July 31, 1910, we closed our second protracted meeting for Dayton this year. In this second meeting Rev. C. C. Bell, Conference Evangelist, did the preaching. The people heard him gladly. Brother Bell is a preacher of rare gifts as a preacher of the Word. His style is pleasing, with a fine, resonant voice. He is apt in appropriate illustration. I do not know a preacher today who will hold a congregation longer without tiring them. He preaches with great earnestness and pathos, while, if the audience did not express the hearty amen, they felt them. I have said this much about our Conference Evangelist because he is comparatively a new man among us—about three years. I knew him back in Tennessee. There his services were in great demand in revival work. No man in the Memphis Conference was more successful in soul-winning than he. There was one most remarkable feature about the meeting: It reached more men who were the worst of drunkards than any I ever knew. I took two of these into the Methodist Church last Sabbath and put into their hands at once "Twice Born Men," by Bibbie, and "Down on Water Street," by Hadley. These books I had just read, and found great help from them. As a result of this meeting we received ten into the Church, and almost the entire membership of the Church was strengthened and encouraged. We will probably hold another meeting for soul-winning before conference. The people must be saved.—Thos. G. Whitten.

Chico.

We closed our second protracted meeting the first day of August. It was held at Foster Chapel. Brother Palmer, of Alvord Station, did the most of the preaching. The Lord did great things for us. His people were greatly revived. Brotherly love prevailed. Sixteen professed faith in Christ; many more were much concerned about their souls. We hope others have been saved. Brother Palmer did fine preaching. Our first meeting was held at Vineyard Wells. It began the 8th day of July. Brother H. H. Liles, of Archer City, was kind enough to help us five days and nights. He did some earnest preaching. It did our people great good. Conditions are better since the

meeting. There were one conversion and two additions. We are thankful to God and his servants for the good done. We have three more meetings to hold. We wish to get to one more Annual Conference with a good report.—P. W. Byrd, P. C.

Trent.

Brother Ballard has been with us two weeks and had a very good meeting; fourteen conversions and baptized eight babies, and eleven additions to the Church—one of these out of the Campbellites have got on their nittles, about one hundred additions to the Church. The Methodist people are glad they are Methodists now, and the Campbellites have got on their nittles, and we are going to have a debate.—W. E. Smith.

Nevada.

We closed a two weeks' meeting last night, and it is said to have been the best Nevada has had in several years. The Church is greatly revived and strengthened. By comparison: The records show that the first Sunday in August, last year, we had 62 scholars and ten officers and teachers in Sunday-school. Yesterday we had 175. A year ago we had some 25 or 30 at prayer-meeting; now our attendance is from 50 to 75. Also, my congregation have increased. We have one of the best Leagues, Senior and Junior, in the district. With our new and commodious church and parsonage, this is one of the most delightful appointments in the conference. Brother C. B. Fladger did the preaching for us, and completely captured the people. He gave us a plain, old-time gospel in power and demonstration of the Spirit, and God graciously honored and blessed it. Professor S. M. Lloyd, of Plano, led the singing for us, and added much to the success of the meeting. He is not only a fine choir leader, but a consecrated Christian worker. Any brother needing help will do well to get his name on the list. I would not forget to mention that Brother Minor Bounds was with us a few days and preached two good sermons and rendered efficient service otherwise. He was converted and went out from here, so our people feel proud of him. Brethren if you want to see a happy preacher, come and see us.—J. F. Archer, Aug. 8.

Belmont Circuit.

Our third Quarterly Conference was held at Nixon Church on July 23 and 24. Our beloved presiding elder, Brother Biggs, was with us and at his best. He preached four most excellent sermons, to the delight of all. We all thank Brother Biggs for his fine Sunday night. I protracted the meeting nine days, closing the next Sunday night. Brother Chapman, of Leesville, assisted me from Tuesday to the close. He is good help. He is so earnest and faithful in his appeals to sinners, and knows how to reach them. We had a most glorious meeting, good people to finish. We had our first conversion on Monday night, who was a young lady. She said she was converted while I was preaching. Over twenty conversions and nineteen additions to the Church were the results. The Church was greatly revived, and much good done. Large attendance and good, large choir and good music. The influence was far-reaching. They say it was the best meeting in ten years. All praise to God, who gave the victory.—J. B. Gregory, Aug. 5.

Penelope.

Our meeting at Penelope is just over. It was a very delightful and profitable occasion. In some respects it was great. The large attendance and fine order and attention were remarkable. There were near twenty conversions and fourteen accessions. Then the splendid effect in uniting and building up the Church was notable. Brother W. T. Kinchele, of Riesel, who was formerly pastor of this charge, was with me during the first week and did good work both in the pulpit and out of it. Methodism in Penelope is on a rising ground. The meeting has resulted in some valuable accessions, and our people are enthusiastic, happy and glad. A nice lot of substantial in the way of apparel and eatables found their way to the parsonage during the meeting. In this connection special mention should be made of Brother and Sister J. A. Snider. Their generous kindness is much appreciated. In fact, this entire people have as it were a debt of gratitude that would bankrupt a Bishop.—J. M. McCarter, Aug. 6.

The Church at Big Springs.

The Methodist Church is making splendid progress this year, under the leadership of our able pastor, Rev. C. W. Heaton. Creep conditions during the past two years have been greatly averse. A large portion of the people in the surrounding country have moved away, and in the town of Big Springs there are many vacant houses. It seems as though it will never rain again at this place. Our pastor has conducted two revivals in the Church during the year. The first was in the early spring and one which closed last night. Sixty people were converted and reclaimed and fifty-two have united with the Church by letter and baptism. The Church is in a splendid condition. Beginning with this conference year the Church raised the pastor's salary from \$1200 to \$1500 per year. The third Quarterly Conference has been held and the finances, consisting of the presiding elder's salary and the pastor's salary, are paid up to date. The conference collections are entirely covered by subscriptions, and the progress of the Church at large is forward. We look forward to closing this year's work, though hard as it is, with great success.—Jas. E. Morris, Local Preacher.

Scottsville Camp-Meeting.

By request I make a brief report of the Holiness camp-meeting at Scottsville, Texas, which place is eight miles from Marshall, and has been an annual camping-place for many years. July 29-August 7 were the dates of this great revival, where many souls found their Lord and a number of backsliders were reclaimed and other souls professed perfect love or sanctification. Rev. Andrew Johnson, of Kentucky; Rev. Chas. M. Dunaway, of Georgia; with Singer Brother Hamp Sewell,

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In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement taken for less than 50 cents. Cash must accompany all orders. In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type will be used. Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trade.

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LADIES—A beautiful complexion is absolutely guaranteed by the use of Mrs. McCormick's Beauty Cream, a skin food and face powder combined, free from grease and absolutely harmless; made in white and flesh; can be used on all occasions; gives the skin that peachy appearance so much admired. Satisfaction or money back. Ask your druggist. A trial package, sufficient for several applications, sent on receipt of 10c in stamps. Good lady agents wanted everywhere. Address THE BEHRENS DRUG COMPANY, Wholesale, Waco, Texas.

MISCELLANEOUS.

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

were the leaders in the revival. They are fine preachers, powerful in the Word of God, eloquent and convincing. It seems that they were the providential leaders for this old and historic camp. The preaching and exhortation were free from extreme views and far-fetched teaching. Among the preachers in attendance were A. C. Johnson, of Kentucky; Brother Haynes, of Tennessee; J. W. Carter, of Kentucky; Dr. W. B. Godbey, Brother Harvell, pastor in Louisiana. All these brethren, with the three who led in the meeting, are members of the M. E. Church, South. Others present were Brother Valree, of Louisiana; Revs. H. T. Cunningham, our presiding elder; Lawrence R. Elrod, Marshall; I. F. Key, R. L. Weldon, Brother Germany and Rev. R. L. Russell, pastor at Scottsville. Miss Rosa Lee Edwards, of Scarritt Bible and Training School, Kansas City; Miss Mattie Long, seven years in India, and Mrs. Nellie O'Brien, our missionary to Mexico, were also workers in the meeting. Concord and Great joy marked the meeting throughout. The revival not only reached Marshall, but is felt and talked in many communities. Bishop A. W. Wilson's exhortation seemed to be heeded and prayer heard, that a revival might come to the Church during the first year of this quadrennium. At least, it is manifest on this fringe of Texas. We hope for greater things as we press onward and upward.—Irvin B. Manly, Marshall, Texas.

Britton Circuit.

We have just closed one of the best meetings at St. Paul that I was ever in. Rev. I. L. Rand did the preaching, and it was done well. He has power in the pulpit. Brother Owens of Joshua, was with us a few days and did us good work. Brother Jim Edmondson did the singing. Sinners were convicted and fell on their knees and asked God to have mercy on their souls. We did not have very many conversions, but the Church was revived, as it has never been. Some fourteen or fifteen were reclaimed, four or five conversions and six added to the Church. St. Paul community has been a house divided among itself. But the meeting caused neighbors to bury the hatchet and forget all differences, and the Church is a thousand per cent better now than it was a month ago. It was a regular old-time Holy Ghost meeting. Some one shouted every service. It makes my heart glad that God has been with us. Praise God, from whom all blessings flow.—R. O. Sory.

Fairlie and Wesley Chapel.

We have held two meetings to date. Our meeting at Fairlie, which closed July 10, was one of the best this church has had in her history. The Church and community were blessed with a general revival. Many were converted in the old-time way. Shouts of joy went up in many of the services. One special feature of the meeting was the old folks' service. They sang the old-time songs and the power fell upon us. Rev. S. H. Smith, of Lake Creek, preached for us six days, and he gave us genuine revival preaching. Smith is a power, and will do fine work in revivals anywhere. On Sunday, the 17th, we began at Wesley Chapel. On Monday Brother Dennis, of Wolfe City, came to us. The power came upon us from the first service, and such was the manifestation of power that preaching was dispensed with in several of the services. The second Sunday of the meeting was the greatest day in the history of that Church. The visible results of the meeting were more than fifty conversions, and thirty additions to the Church. Dennis is fine help in a meeting, both in preaching and personal work. We are now in a meeting at Olive Branch. Our third Quarterly Conference has just been held, and all things are favorable for a successful close of this our third year on this charge. Our presiding elder, Brother Mood, is beloved by all my people. We trust God for yet greater victory.—J. W. Slagle, Aug. 8.

Hope Circuit.

Up to date we have held four meetings on the Hope Circuit. At Hope we began our meeting just before the third Sunday in June. Rev. M. J. Allen, the Conference Evangelist, did us excellent work. There were seven conversions to our Church, thirteen on profession of faith. Our next meeting was at Creole, where we have lately organized a small congregation and a Methodist Sunday-school. Here we received one into the Church on

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LAND! LAND!—sell or exchange anything anywhere. Some specials: Two sections in Shuman County, on the North Plains, unimproved; 1000 acres good agricultural land; clear title; for \$1 per acre. One-third cash, balance in four annual payments. Two sections in Terry County; all agricultural; 11 miles from Brownfield. Price for one section, \$5.50. One-third cash, balance in four annual payments. \$10 per acre; patented land. One-third cash, balance in three annual payments. Will sell one or both sections. Good bargain. Five-room house in the town of Yorkum, 1 block from college campus; price, \$1700. One-third cash, balance in 1 and 2 years. Nine-room house in the town of Stamford, 1 block from college campus. Price \$2500. One-third cash, balance in 1 and 2 years. Both new and fully furnished. Make your wants known. J. L. HOLLERS, Stamford, Texas.

profession of faith. Our third meeting was at Light's Chapel, under the preaching of Rev. M. K. Fred, of Edna. Brother Fred drew the people to him in his preaching, and did us great good at Light's Chapel. Here we received two on profession of faith and one by letter. We were helped at Mossy Grove for three days by Brother Perry, of Yorkum, and the remainder of the time by Brother Hought, of Hallettsville. Both of these brethren rendered the Church very profitable service. Before the meeting here we had only one person living near Mossy Grove who would pray in public. Now we have three married men, one or two married women and several young people who pray in public. There was also agreed to hold family prayers. At Mossy Grove we received four into the Church on profession of faith. I believe I have seen more people pray and testify this year on this one charge than I have during the whole of six years prior to this. My prayer is that they may keep interested and do great things for God.—J. A. Foster.

Shamrock.

We have just closed the greatest meeting ever held in this section. It began July 24 and closed August 5, and was a success in every particular. Rev. W. M. McIntosh, of Arkla, Miss., did the preaching, and it was certainly well done. For a long time this town has been in the throes of strife among its citizenship, and the first thing attempted by the preacher was to get this matter cleared up; and that matter was admirably done. Men who had misunderstood each other got together and settled matters, some who had not spoken to each other for months are now friends, and, indeed, our town seems now to be one large family. Denominationalism was forgotten, and all the Christian people worked together for the salvation of the lost. Brother McIntosh is undoubtedly one of the finest workers we have ever seen. He does not seem to tire or to lack for faith, and his work among us will never be forgotten. Shamrock people can voice the sentiment expressed by Brother Neal, of Claude, in his letter in the Advocate last week, regarding Brother McIntosh. There were more than 100 conversions, and 104 gave their names for membership in the various churches. Sixty-five united with the Methodist Church yesterday, and more will follow. A large per cent of the converts were men, and our town was almost cleaned up. Men who had never made a profession of religion gave their hearts to God and have gone to work in earnest. Nothing is talked of on our streets but the meeting. One of the sights of the meeting was the baptism at the altar yesterday of a little boy five years old and by his side an old man eighty-five years of age. Three young men acknowledged a call to preach, and two of them will be recommended for license at our third Quarterly Conference next Saturday—one to go to school the other to prepare at once for the regular work. God has blessed us abundantly, for which we give him the glory.—W. Y. Switzer, Aug. 8.

Water Valley.

We were returned to the same work this year that we had last, with the exception of one appointment left off and two added; so you can readily see we are gaining ground. In fact, we gained more than this preacher can cover successfully. I have "spread myself" until I felt I was almost as thin as a pancake and then failed to reach all the places. We are serving

Continued on Page 16.

HEALTHY BABIES MAKE HAPPY MOTHERS



The great problem of infant-raising is nutrition. Every mother would be happy and every baby healthy if stomach and bowels digested their contents in a healthy manner.

WARE'S BABY POWDER SAVES BABIES' LIVES

by effectively overcoming the most prolific cause of infant mortality. When the child is poorly nourished, because of weakness of the stomach, the bowels are generally involved. The result is suffering and danger. Read what Rev. Thos. E. Webb, of Texas City, Texas, says: "Our little boy is considerably over two years old and not through cutting teeth yet. The only thing that is keeping his bowels regulated is 'Ware's Baby Powder.' Please accept many thanks for past favors and send me another bottle. Yours truly, (Signed) 'THOS. E. WEBB.'"

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are sold in modest, plain-appearing packages of moderate size. In buying them, please remember that all of the expense has been put in the preparation itself, and that each small package is big with curative powers.

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OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 125 or 150 words. The obituary is reserved for publishing all obituary notices. For those desiring such a notice to appear so early as possible, 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.

SHAW. — Sister Valley Shaw was born May 12, 1890, and on June 16, 1910, was called to her reward in heaven, to join her loved ones who had gone before, among whom were her father, brother and sister. The end came after a long struggle for life and health. Though the struggle was long, it was endured with that patience and fortitude which is characteristic of a true Christian heart. Early in her short life she gave her heart to God and united with the M. E. Church, South, and lived a consistent Christian until her death. Valley's death leaves a broad breach in the ranks of Methodism at Erick Dale, and many sad hearts, but her life, with its deeds of love and kindness, her words of peace and admonition were a continual stream of sunshine in the home and in the community. Through her life she closed in death, the fruit of her influence will continue to ripen, and her memory will ever be a guiding star to heaven. "Blessed are the dead who die in the Lord." Loved ones, let the life she lived and the promises of God comfort your aching hearts, for you are not left comfortless. Her pastor, J. B. McREYNOLDS.

PERRY. — Mrs. Rosalind Perry was born in 1875 and departed this life at the Hollis Sanitarium, in Abilene, Texas, on June 22, 1910. Between these dates lies the history of a beautiful life. She was converted and joined the Methodist Church in her girlhood and for more than twenty years she had been a true Christian and a loyal member of the Church. She was married to J. G. Perry September 20, 1892. To this union eight children were born, two of whom preceded her to the Father's house. She leaves to mourn her departure a faithful husband and six children—five girls and one boy. Our deepest and sincerest sympathy goes out to the bereaved family, and our prayers ascend to a loving Heavenly Father in their behalf. Her stroke came at a time when wife and mother was so much needed, but she is gone, and we bow in humble submission to the divine will. Her life was as ointment poured forth, whose fragrance will abide, and strengthen those who knew and loved her. We bid her adieu, but some day we will meet her "over there." Her pastor, FRANK HUGHEN, Nugent, Texas.

DEEN. — R. L. Deen was born in Alabama January 30, 1838. He grew up to manhood there and lived in that State and Florida until, in 1858, he came to Texas. He was converted and joined the Methodist Church the same year he came to Texas. He was married to Miss Elizabeth Burgoon April 11, 1860. His wife, who was a faithful helpmeet, died several years ago. He leaves five daughters and two sons to mourn their loss. Brother Deen was a plain, good man, and faithful to every trust of life. He was ready when the summons came, and talked of his going away with a degree of joy, knowing that to be absent from the body was to be present with his Lord. He had set his house in order and was ready to depart, and will be greatly missed, both in his home and in the Church. His children rise up and call him blessed. Farewell, dear brother, till we shall meet again. I. E. HIGHTOWER.

COX. — Mr. Joseph W. Cox was born in Murfreesborough, Tenn., in 1842; came to Texas with his parents, Rev. E. C. and Mary L. Cox, in 1859. His parents lived one year at Huntsville and in the fall of 1861 moved to Leon County. Here he grew to manhood and was married in 1865 to Miss Verzell M. Brown. In 1885 he moved to Coryell County, where he lived until the day of his death, April 25, 1910. "Uncle Joe," as he was familiarly called, was a Methodist of the old type. He was ever ready to support the Church in any way duty demanded. The Methodist doctrines and high type of Christian experience were very precious to him. He was a quiet man, whom to know was to respect as a genuine servant of God. His home was a place of peace, quietude and genuine Christian hospitality. His life was such as to inspire the confidence of all who knew him. He leaves a wife and four children who, in their bereavement, can find comfort in the fact that he lived and died in the Christian faith. T. M. DALTON, P. C.

SIFFORD. — Samuel W. Sifford was born July 19, 1826; died July 11, 1910. He was converted at the age of fourteen years and united with the M. E. Church, South, and lived a devoted Christian life. He was always thanking the good Lord for his blessings. Brother Sifford was twice married, first to Margaret Griffin. To this union were born six children. His first wife and three children had gone before him to the better world. October 29, 1890, he was married to Belle Gray. He was a loving and true husband, always true to wife and home. He walked with God, and always thanked him for every day's blessings. When the end came he was ready to meet Jesus. He bore his sufferings without a murmur, asking God to help him. His dear wife and loved ones know where to find him, and promised to meet him in that bright world where parting is no more. Brother Sifford was the preacher's friend. He was very kind to me the last time we were together. He signified his readiness to meet God. May the good Lord bless his dear wife and loved ones, and help them to meet him in heaven. His pastor, G. M. FLETCHER, P. C.

BLOUNT. — The subject of this sketch, Mrs. Mary J. Blount, was born in Anderson County, Texas, October 22, 1862. Her maiden name was Milner. She was married to A. B. Blount February 22, 1882. From this union there were nine children—four boys and five girls. All are living and, with their father, mourn the loss of a faithful wife and devoted mother. She was of a quiet and unassuming disposition, but was of an intensely loving and sympathetic nature, always ready to sacrifice for the happiness of others. She loved her Church and understood the privations of a Methodist preacher's wife. She was ready when the summons came. After a lingering illness of six weeks, on July 23, at the hospital in Beaumont, Texas, at 4 o'clock a. m., she calmly fell asleep just as the light of day began to gleam upon the earth, her liberated spirit met the dawn of an eternal day. Quietly and peacefully, like the setting sun on a beautiful summer day, the end came. All was done for her that loving hearts and faithful hands could do, but God said: "It is enough, come up higher," and I must bow my head and say: "Thy will, and not mine, be done." On Sunday, July 25, 1910, followed by a concourse of mourning friends, we laid her to rest in Magnolia Cemetery, Beaumont, Texas, to await the resurrection of the just. The burial service was conducted by Dr. J. W. Moore, assisted by D. H. Hotchkiss, presiding elder of the Beaumont District. The sun does not shine so bright now, nor do the songs of the birds seem so sweet since the center of my home is gone. Oh, the sense of loneliness that fills my aching heart today, for she who has stood by my side so faithful and true is no longer here. I sympathize with me in my failures or rejoice with me in my success. But God has said: "Blessed are the dead that die in the Lord; yea, henceforth, saith the Spirit, that they may rest from their labors." In hours of trial Christian philosophy reaches its sublimity and we can hear the voice of Him who calmed the stormy waves of Galilee whisper: "In my father's house are many mansions." So, farewell, darling wife, for a few brief days, and I will meet and greet you in the city where the tree of life is blooming, and where God shall wipe all tears away and peace and joy on the tide of endless life shall roll on, and the weary cease from troubling and the weary are at rest. Her broken-hearted husband, A. B. BLOUNT, Bateson, Texas.

LISENBY. — Mrs. Anna Lisenby, daughter of Mr. S. and Mrs. Angie Tipton, was born October 23, 1832, in the State of Missouri. She came to Texas with her parents in the autumn of 1897. She was converted and joined the Methodist Episcopal Church, South, when a mere child. She was married to Rev. T. A. Lisenby May 12, 1907, and bade adieu to earth on the morning of August 1, 1910, at her parsonage home at Mount Vernon, Texas. Sister Lisenby was the mother of three children, one of whom had died, and the third died during the funeral service, and the tender bud was placed in the grave with its mother. Thus came the close of a beautiful Christian life. A more devoted wife and mother I have not known. Sister Lisenby was a very modest, unpretentious, but a strong character. She loved her family tenderly and was helpful to her husband because she was a true lover of God. She was a member of the Home Mission Society, which society provided a trained nurse for her during her long illness, paying the entire cost—\$72. The good people of the church did all that could be done for her comfort. Sister Lisenby was patient and perfectly resigned. She said to her husband a number of times during her sickness: "I am ready to go." She rests with all the pure in the kingdom of God. She leaves to mourn their loss a husband, one son, parents, brothers and sisters. Heaven is enriched by the going of this good woman. Her funeral services were conducted in the Methodist Church at Mount Vernon by Rev. W. F. Bryan and the writer. W. D. MOUNTCASTLE.

RATLIFF. — Charles W. Ratliff was born in Lee County, Texas, January 8, 1847. He was converted in 1862 at Coleman, Texas, and united with the Methodist Church. He married Miss Pebbie Peavyhouse in 1899, at this time renewing his Church vows, establishing a family altar, upon which he kept the fires burning continually. Several years ago he moved from Coleman County to Hale County and then to Lubbock County three years ago. He had been Sunday-school superintendent or steward, one or both, for some years, being on the Lubbock Board of Stewards at the time of his death. C. W. Ratliff was one of the best men I ever knew, faithful and true. He loved the Church with a deepening love, and gave to it unstinted service. He was the pastor's friend, and his home was the preacher's home. I never had a better friend, nor one whom I loved more. He was sick only about ten days. During that time I was with him much. He talked several times about his spiritual condition, at times rejoicing in his Savior's love. On the morning of June 15, 1910, his suffering ceased, and with a smile on his face he fell asleep in Jesus. To his bereaved wife and three children, we pray the blessings of the good Father in their loneliness. BEN HARDY.

BELL. — Brother James F. Bell was born December 9, 1832, near Atlanta, Ga. He was married to Miss Mary Walter June 18, 1865. He professed faith in Christ in October, 1868, at which time he joined the M. E. Church, South, and remained a faithful member of the same to the day of his death, which occurred in Wise County, Texas, near the town of Alvord, on May 22, 1910. Brother Bell loved the house of the Lord. His home was always a home for the pastor. He loved to talk about the Lord and his goodness. Brother Bell was a friend, indeed, to the widow and the orphan. There surely are treasures in heaven for him. He left a faithful wife to mourn her loss; also many friends. She says she will see him again soon. May the Lord's blessings so rest upon us all that we may be prepared to rest with him in the home prepared for the faithful. P. W. BYRD.

STUBBLEFIELD. — With the setting of the sun Wednesday, July 27, 1910, Tilton Jackson Stubblefield peacefully passed that invisible line which marks the boundary between life and the great hereafter. The summons by the death angel was not unexpected to him or to his loved ones. For more than three months he had been an invalid, and the most of that time he had remained in bed, though until within a few days of the final end, by an unusual effort, he frequently went to the table for his meals. Tilton Jackson Stubblefield was born in Rockingham County, N. C., November 19th, 1816, and, therefore, was nearly ninety-four years of age. So extended was the period of his years that he twice witnessed the passage of Halley's comet and held vividly within his memory the first election of Andrew Jackson to the presidency of the United States, in 1827, and he watched with pride the elevation of Oscar Fenn Fitzgerald, the friend and associate of his boyhood days, from the humble walks of life to the bishopric in the Methodist Episcopal Church, South, and saw him retire to private life, ripe in years and full of honors. He came from the great middle class, not pinched by penury nor spoiled by wealth, and possessed an honored ancestry, his maternal grandfather having served in the Revolutionary War. Early opportunities gave to him an excellent common school education, and though denied the privileges of college life, yet his wide observation and extended reading gave to him liberal learning. At twenty-seven he was married to Miss Mary Francis Moore, the sister of the writer of this article, and eleven children blessed their happy and true life. One of whom survives—Mrs. Pattie F. Towler of Big Spring, W. T. Stubblefield, of Carbon; Mrs. Dr. T. M. Wilson and Judge J. R. Stubblefield, of Eastland. Coming from a family devoted to the Christian religion, soon after his marriage he was converted and became a member of the Methodist Church, and for more than three-score years he was a faithful, devoted and consistent member of that Church, exemplifying in his daily walk, in the most modest and yet in the highest degree, the Christian virtues, and his life work will stand as a living monument to the truth of the Christian religion. When the Southern Confederacy called for volunteers and, though requested to become the Captain of a company, true to his natural inclinations and in honor preferring others, he declined, and for two years endured the hardships and dangers of the private soldier, following bravely and faithfully to defeat the forces of Robert E. Lee. Physically impaired by any disfigurement, possessing in appearance, intellectually a man far beyond the average, he commanded the honor and respect of all who knew him intimately. As a son, a brother, a husband, a father, a neighbor and a patriot he was kind, true, brave and just; and as the hour of his final departure drew near he seemed to catch a vision of a brighter dawn and pathetically called for mother and Francis, the wife of his youthful days, whose grave since July 4, 1872, has grown green with grass, and tenderly breathed a prayer to his Maker, upon whose omnibus throne he confidently leaned. In the highest and best sense truly may it be said: "Lo, a mighty man in Israel hath fallen." T. C. MOORE.

DENNIS. — M. L. Dennis was born January 28, 1841. He enlisted in the Confederate Army at the beginning and served to the close of the war. In the fall of 1866 he came to Texas and settled in Dallas County, near Farmers Branch. On November 18, 1874, he was married to Miss Amanda A. Cruce. Their union was blessed with eight children, three of whom died in infancy. He was soundly converted in July, 1889, and joined the Methodist Church at Webb's Chapel. In the year 1899 he moved to Coleman, Texas, where he lived until his death, March 15, 1910, at 4 o'clock, a. m. Brother Dennis lived a faithful and devoted Christian life from his conversion until he gently and peacefully fell asleep in the arms of Jesus. During his illness, which lasted seven months, he suffered a great deal, but all this he bore with patience and fortitude. He frequently talked of dying, and said there was not a cloud to darken his moral sky. He begged his loved ones not to grieve for him, but to prepare to meet him in a better land. His noble Christian life was, indeed, an inspiration to all who knew him, and those who knew him best loved him most. He left behind a devoted wife and several children, and a host of friends to mourn their loss until the resurrection. "Blessed are the dead that die in the Lord, for they shall rest from their labors, and their works shall follow them." GEO. SMALLWOOD, P. C.

WILSON. — William J. Wilson died in the home of his child, Mrs. Ida Adams, near Ater, Texas, June 21, 1910. He was sixty-seven years of age. He had been a Christian and a useful member of the Methodist Church for many years. He was married to Emeline Mayhew November 1, 1866. She preceded him to heaven by only a few months. Four children survive to mourn their loss. "Uncle Bill," as we were wont to call him, was loved best by those who knew him best. He was retiring in his nature, unobtrusive in his demeanor and humble in his life. He was always undervaluing his ability and worth. He scarcely ever talked in public of his Christian experience, and yet he delighted to sit in private and tell of how good God had been to him. It was his privilege to have him with us in our parsonage home only a few weeks before he died (and when he was in good health, not dreaming that death was near), and I had never heard him talk so sweetly and confidently of his hope of heaven as he did then. He seemed anxious to be released from the cares and sorrows of this life, that he might join his companion on the shores of the eternal Canaan. Ah, little did he dream that his heart-longing was so soon to be satisfied. To those who watched by his bedside at the last he gave evidence of his readiness to go. He suffered intensely during his short ill-

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I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whittish Discharges, Ulceration, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment, it will cost you only about 12 cents a week, or less than ten cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may not see this offer again. Address MRS. M. SUMMERS, Box 187, South Bend, Ind., U. S. A.

ness, but died in plain sight of heaven. To his loved ones: Look to God for help in this dark hour. Live such good lives as that you shall meet God in peace and forever dwell with "Uncle Bill" among the ransomed saints in glory. His nephew, W. J. MATHEW.

SPARKS. — On June 6, 1910, little J. D., the two-year-old baby boy of Mr. and Mrs. Leeman Sparks, left his affectionate home here on earth and went to live with the angels in the home above. He was a most promising child. There was every indication in this little body, mind and spirit that, had he lived, he would have made a useful man. His brilliant eyes gave prophecy of a strong intellect. His physical form was beautiful, while his genial disposition told of his great soul. But this is just the kind of children they have in heaven, so God took him. His bereaved parents may well be consoled with the thought that whatever he might have been to them on earth, he will be infinitely more to them when they call for him some day in heaven. Little J. D. will be looking for you, papa and mamma. J. J. CREED, P. C.

McCURDY. — A. W. McCurdy was born in Green County, Mo., February 12, 1831. On April 11, 1891, he was married to Miss Dollie Holloway, of Sherman, Texas. To this union nine children were born—seven boys and two girls—two of the boys dying in infancy. Brother McCurdy had been a consistent member of the M. E. Church, South, at Grove Hill for eleven years. He was a regular attendant at Sunday-school, and took an active interest in the work. He died at Howe, Texas, February 28, 1910, after an illness of five months. He realized the end was near, and settled all his business, talked to his wife and children about their welfare, and prayed heaven's richest blessings upon them. Then he said: "I am ready to leave this world of sorrow and pain and be with Jesus." He was laid to rest at Grove Hill by the side of his babies and sainted father, Rev. D. A. McCurdy. The funeral service was conducted by Brother Gaines and the writer. The Woodmen and Odd Fellows officiated at the cemetery. May God's richest blessing rest upon his wife and children. B. B. HALL.

JOHNSON. — Little Louise Johnson was born December 4, 1900, and after an illness of more than three weeks she died July 26, 1910, her age being 2 years, 7 months and 22 days. She was a member of the Methodist Sunday-school at Bethel, six miles east of Anson, Texas, and was much loved by her teacher and classmates. She was one of a large family of children. She has left behind five brothers and three sisters, besides papa and mamma and other relatives. We will miss her from the Sunday-school and the home. She can not return to us, but thank God, we can go to her. The writer conducted her funeral service in the church at Bethel and then, surrounded by a host of sympathizing friends, we laid the little body away in Bethel Cemetery to await the resurrection. When the body had been lowered, the members of the Sunday-school class passed around the grave and in token of their abiding love for her dropped in a sprig of evergreen. Little Louise, we bid thee farewell, but not forever, for by the grace of God, we will meet you again. FRANK HUGHEN, Nugent, Texas.

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 colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

WHEN TO FORGET.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have ever heard. Forget the temptations, forget the fault-finding, and give little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant

thought of the acts of meanness, or worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for today, and write upon it, for sweet memory's sake, only those things which are lovely and lovable.—Oregon Churchman.

REPORT ON MISSIONS.

To the President and Members of the Beaumont District in Session Assembled, July 8, 1910: Dear Brethren—Your committee, recognizing the good providence of God, in answer to the prayers of the Church, in opening to the missionaries the doors of the nations, "who sit in the region of the shadow of death," rejoices at the ready response of the Church to the world's great need. Let us not be deceived, however, by thinking this has been the work of but a day. Be it said to the honor of God's ministry, they have been standing on the mount of vision, watching, waiting and praying for the coming kingdom till the cloud rising out the sea, "like a man's hand," gave hope of the fulfillment of the prophecy of promise. These faithful watchers, in Christ's name, bade the Church to make ready, go forward and occupy. Then it was that many of our good women caught the wailing of their downtrodden sisters across the seas, when with quickened faith, deeper consecration and unflinching devotion they organized the Woman's Foreign Missionary Society, sent their representatives across the seas, while with ten cents per month and prayer and hope they labored at home and watched for the harvest of the plantings of faith. Thank God, they saw of the travail of their souls, and rejoiced.

It is with profound regret that we note the seeming decline of this providential department of our foreign work. We would urge our brethren to help these women who so unselfishly labor with us in the gospel. Out of this unselfish organization of godly women, as a reflex influence, has sprung the Woman's Home Mission Society. What a benediction they have been to the home work! How could we do without them? How many tears they have brushed away and hearts they have soothed of God's faithful servants; have placed wreaths of smiles upon the brow and songs of joy in the heart of the faithful wife and hopeful children. They have built our parsonages and adorned and beautified our churches. But in the midst of our jubilation we look and "the fields are white unto harvest," and we have not the laborers. "Pray ye the Lord of the harvest," comes the divine command. The Church cries unto God, and the Students' Volunteer Movement springs into existence, and "here we are; send us," echoes from sea to sea. To see this splendid body of young men and women educated and trained greatly rejoices the whole Church. But alas, they are without means. The treasuries of our great mission boards are empty. Again the Church turns to God in prayer and the Laymen's Missionary Movement is organized. They begin to investigate and consecrate. More rapidly than any single interest of the Church, it moves into line. It puts itself in full co-operation with the Church and places its treasury on her altar and says to God's gifted servants, "Speed." With the Church thus panoplied with these strong auxiliaries working like Ezek-

iel's visit hear the of our Z But, v disciples at Jeru of the w opportu and stir get that is the l must no to the f must be try will diers w your con our worl mont Di among o past th than m hand of Hotchkic tically a has so a numb charges to divid than w pastors i exhorto will be t But th field and What ha of what maining must be porting. In laten must b Shall we to inquir If we m great ch begin to Divide ing to e possible, the stroi weaker c gral part 2. Th and ha groups t hope to e 3. Ea lized with all the c Vice-Prei man fro tute a ce ble for ers' rall and tim searchi veloped them on a piece 4. Ea than fo own tre 5. Th Committe Beaumon elder anc Cartwrig Beaumon of these presiding pastors. 1. Th for a wi the groi time an mine. 2. It s literature to the r literature various needs an committe 6. Eac be exp offering forward mitted fr ee d should be and carri committe 7. Yo following sideration No. 1- Cartwrig sion, Ora Arthur, J Port Boli Beaumon No. 2- and Chin President No. 3- son, Fuq ren and dent; Ko No. 4- Mission, Call; C. I byville as All this be accom nium by cal work. Your mends t mont City Re

Dropsy Cures; quick relief; restores all profling in 2 to 30 days; 2 to 30 days effects permanent cure. Total treatment given free to all; no charge. For circulars, testimonials, and full particulars, send 10c to Dr. J. H. Smith's Dispensary, Box 6, Atlanta, Ga.

iel's vision, we catch the glintings and hear the shout of a brighter and better of our Zion.

But, while the Master said to the disciples, "Go," he said also, "begin at Jerusalem." While these visions of the world's needs and the Church's opportunity abroad rejoice our hearts and stir our souls, we are not to forget that the light that shines farthest is the brightest at its center. We must not forget while the army goes to the front that the fields at home must be well cultivated or our country will become desolate and the soldiers will perish in the field. Hence your committee would call attention to our work at home, here in the Beaumont District. Comparing ourselves among ourselves, the work during the past three years has been little less than marvelous. Under the guiding hand of our presiding elder, Brother Hotchkiss, we have risen from practically a mission district to one that has so strengthened her stakes that a number of what were then weak charges have grown sufficiently strong to divide and each become stronger than when united. The reports of the pastors show that perhaps without an exception all the connectional claims will be met this year.

But the Beaumont District is a great field and must be further developed. What has been done is but an earnest of what is to be done. All these remaining weak circuits and missions must be made strong and self-supporting. Waste places must be taken in; latent energies among our people must be aroused and consecrated. Shall we doubt, too, when doubt turns to inquiry as to how this can be done? If we might suppose our district one great city, then the problem would begin to solve itself.

Divide it into four groups, according to contiguity, and, as far as possible, grouping the weaker with the stronger churches. Make these weaker charges feel they are an integral part of the compact.

2. The presiding elder is the head and heart, not of one, but of all the groups to direct and give vitality and hope to each and all.

3. Each group must be well organized with one pastor as President and all the other pastors in the group as Vice-Presidents. These, with one layman from each charge, shall constitute a council, who shall be responsible for working out plans for workers' rallies or institutes, select places and times for holding these rallies, searching out those who may be developed into active usefulness and put them on the programs, if only to read a piece from a paper or book.

4. Each group shall hold not less than four rallies annually, within its own territory.

5. There shall be an Executive Committee, with headquarters at Beaumont, composed of the presiding elder and the pastors of First Church, Cartwright and the City Mission of Beaumont, with one layman from each of these charges, nominated by the presiding elder and approved by said pastors.

1. This committee shall arrange for a workers' rally annually of all the groups of the district at such time and place as they may determine.

2. It shall select and purchase such literature as it shall deem best suited to the needs of the district. This literature shall be distributed to the various pastors, according to their needs and the best judgment of the committee.

6. Each pastor in the district shall be expected to take up a free-will offering in his charge annually and forward same to said Executive Committee for purchasing literature for free distribution (this literature should be mostly tracts, leaflets, etc.) and carrying on the work of said committee.

7. Your committee has made the following grouping, etc., for your consideration:

No. 1—Beaumont, First Church, Cartwright, City Mission, Italian Mission, Orange, Orange Mission, Port Arthur, Nederland, Sabine Pass and Port Bolivar; J. W. Moore, President; Beaumont as headquarters.

No. 2—Liberty, Dayton, Sour Lake and China, Wallisville; T. G. Whitten, President; Liberty as headquarters.

No. 3—Kountze, Saratoga and Baton, Fuqua Mission, Woodville, Warren and Silsbee; A. C. Biggs, President; Kountze as headquarters.

No. 4—Kirbyville, Jasper, Jasper Mission, Brookland, Burkeville and Call; C. L. Thompson, President; Kirbyville as headquarters.

All this your committee believes can be accomplished in a single quadrennium by faithful, persistent, methodical work.

Your committee further recommends the establishing of a Beaumont City Mission.

Respectfully submitted, THOS. G. WHITTEN, Chairman

Cast thy burden upon the Lord, and he shall sustain thee. * * * He giveth power to the faint.—Psalm 55: 22; Isa. 40:29.

NORTH TEXAS CONFERENCE

Dallas District—Third Round. Cochran and Maple Ave., at C., Aug. 13, 14. Grand Prairie, at Bethel, Aug. 20, 21. J. M. PETERSON, P. E.

Bowie District—Third Round. Holiday Mis., Aug. 13, 14. Justice Mis., Aug. 14, 15. Post Oak Cir., Aug. 20, 21. Bowie Mis., at Union Hill, Aug. 20. Bowie Sta., Aug. 23. Henrietta Cir., Sept. 3, 4. Henrietta Sta., Sept. 5, 6. Iowa Park, at Denny, Aug. 27, 29. Electra, at Marvin's C., Aug. 28, 29. JNO. E. ROACH, P. E.

Bonham District—Third Round. Telephone Mis., at T., Aug. 13, 14. White Rock and Petty, at W. R., Aug. 17, 18. Brookston Cir., at B., Aug. 20, 21. Dodd Cir., at Shady Grove, Aug. 27, 28. Maxey Mis., Sept. 3, 4. Randolph Mis., Grove H., Aug. 10, 11. J. B. GUBER, P. E.

Decatur District—Third Round. Chico Cir., Aug. 13, 14. Chico Sta., Aug. 14, 15. Mexican Mis., Aug. 20, 21. Bridgeport, Aug. 21, 22. Oakville Cir., Aug. 21, 23. L. S. BARTON, P. E.

Gainesville District—Third Round. First Point, Aug. 13, 14. Myrtle & Bond, at M., Aug. 20, 21. Broadway, Aug. 21, 22. Locust, at River Creek, Aug. 21, 23. Marysville, at Diven's Bend, Sept. 3, 4. D. H. ASTON, P. E.

Greenville District—Third Round. Savannah Sta., Aug. 13, 14. Wesley Sta., Aug. 14, 15. North Cir., at Bethel Grove, Aug. 20, 21. Commerce Mis., at Mt. Zion, Aug. 27, 28. Post Oak Mis., Sept. 3, 4. Lee Street and Jones-Bethel, at Lee Street, Sept. 10, 11. R. G. MOOD, P. E.

Merioneth District—Third Round. Josephine Cir., at Coveville, Aug. 13, 14. Allen Cir., at F. H. Chapel, Sept. 3, 4. J. P. PARSONS, P. E.

Paris District—Third Round. Clarksville Mis., at Union, Aug. 13, 14. Clarksville Sta., Aug. 14, 15. Annona Cir., at Garland Chapel, Aug. 20, 21. Avery Mis., at Cedar Creek, Aug. 27, 28. White Rock and Williams Cops., at W. R., Sept. 3, 4. Paris Cir., at Edithel, Sept. 10, 11. Bonham St., at E. S., Sept. 11, 12. Lamar Ave., Sept. 11, 13. Centenary, Sept. 13, 15. JNO. M. SWEETON, P. E.

Sherman District—Third Round. Wapies Memorial Sta., Aug. 14. Sadler and Gordonville, at G., Aug. 20, 21. Postboro and Preston, at P., Aug. 27, 28. Southmayd Cir., at Ethel, Sept. 3, 4. Whitesboro Sta., Sept. 11. C. M. HARTLESS, P. E.

Terrell District—Third Round. Kemp, Aug. 13, 14. Mabank, Aug. 20, 21. College Round, Aug. 21. Scurry Mis., Aug. 27, 28. Lubbock, Sept. 3, 4. Terrell, Sept. 4, 5. M. L. HAMILTON, P. E.

TEXAS CONFERENCE

Beaumont District—Third Round. Aug. 13, 14, Wolf Creek (Woodville Mission), Aug. 20, 21, Olive (Kountze Circuit), Aug. 24, Wallisville, Aug. 27, 28, Magnolia Springs (Jasper Mission), Aug. 31, Port Arthur, Sept. 3, 4, Liberty, Sept. 4, 5, Dayton, Sept. 6, Fuqua Cir., Sept. 7, Saratoga, Sept. 10, 11, Voth (Warren Mission), D. H. HOTCHKISS, P. E.

Tyler District—Third Round. Whitehouse at Noonday Aug. 13, 14. Tyler Cir. at Bascom Aug. 20, 21. Emory, at Dunbar, Aug. 27, 28. Aida, at Pleasant Ridge, Aug. 27, 28. Cedar Street, Aug. 31. Marvin Church, Sept. 3, 4. Mt. Sivan, at M. S., Sept. 10, 11. Lindaie, Sept. 11, 12. C. B. GARRETT, P. E.

Brenham District—Third Round. Aug. 13, 14, Somerville, Aug. 19, Thorndale, at Pleasant Hill, Aug. 21, 22, Rockdale, Aug. 26, Fulshear, at Patterson, Aug. 27, 28, Bay City. A. A. WAGNON, P. E.

Pittsburg District—Third Round. Naples and Omaha, at Dalton, Aug. 13, 14. Quitman Cir., at —, Aug. 17, 18. Winsboro Cir., at Shady Grove, Aug. 20, 21. Pittsburg Cir., at Ebenezer, Aug. 26. Daingerfield, at Bradfield Chapel, Aug. 27, 28. Hughes Springs Cir., at —, Aug. 30, 31. JOS. B. SEARS, P. E.

Huntsville District—Third Round. Grapeland and Lovelady, at G., Aug. 13, 14. Montgomery Cir., at Spring Branch, Aug. 20, 21. San Jacinto Cir., at Mary's Ch., Aug. 27, 28. Cold Springs Mis., at Farley's Ch., Sept. 3, 4. F. M. BOYLES, P. E.

Marilla District—Third Round. Franklin Sta., Aug. 13, 14. Jewett, at Cedar Creek, Aug. 20, 21. Mayfield, at Sneed's Ch., Aug. 27, 28. Wheelock, at Harris' Ch., Sept. 3, 4. District Conference, Teague, 3 p. m., June 22. E. L. SHETTLES, P. E.

Houston District—Third Round. Grace, Aug. 14. Brunner, Aug. 14. Columbia and B., at C., Aug. 20, 21. Angleton, Aug. 21, 22. ELLIS SMITH, P. E.

Marshall District—Third Round. Beckville, at Rehoboth, Aug. 10, 11. Woodlawn (second Sunday), Aug. 13. Church Hill, at Fountain Head, Aug. 20, 21. Henderson Sta., Aug. 21, 22. Henderson Cir., at Union Chapel, Aug. 23, 24, 25. Conference, Aug. 24. Harrison Cir., at Grover, Aug. 27, 28. North Marshall (conference), Aug. 31. preaching, p. m., Sept. 4. Harleton, at H., Sept. 3, 4. H. T. CUNNINGHAM, P. E.

San Augustine District—Third Round. Hemphill and Bronson, at B., Friday, Aug. 12. Geneva, at Hawthorne, Aug. 13, 14. Geneva, at Arlam, Aug. 20, 21. Timpson, Wed., Aug. 24. Appleby Cir., Aug. 27, 28. Livingston Cir., Sept. 3, 4. Livingston Sta., Sept. 4, 5. San Augustine, Wed., Sept. 7. C. A. TOWER, P. E.

CENTRAL TEXAS CONFERENCE

Waco District—Fourth Round. Morrow Street, Sept. 13. Elm Street, Sept. 13. Fifth Street, Sept. 23. Austin Ave., Oct. 2. Hewitt Cir., Oct. 3, 9. Whitney, Oct. 12. Mount Calm, Oct. 15, 16. Hubbard City, Oct. 16, 17. Bosqueville Cir., Oct. 19. West, Oct. 22, 23. Abbott Cir., Oct. 23, 24. Lorena Cir., Oct. 29. Ross Cir., Oct. 29, 30. Mart, Oct. 29, 31. Penelope Cir., Nov. 2. Peoria Cir., Nov. 5, 6. Aquilla Cir., Nov. 5, 7. W. L. NELMS, P. E.

Corsicana District—Third Round. Munger Cir., at Callina, 11 a. m., Aug. 13, 14. Coolidge Sta., 8:30 p. m., Aug. 13, 14. HORACE BISHOP, P. E.

Cleburne District—Third Round. Walnut Springs, Aug. 20, 21. Cleburne, Main St., 8:30 p. m., Aug. 23. Cleburne, Anglin St., 8:30 p. m., Aug. 24. Grandview Sta., Aug. 27, 28. Itasca, Sept. 3, 4. E. A. SMITH, P. E.

Dublin District—Third Round. Huckabay Cir., Aug. 13, 14. Stephenville Sta., Aug. 21. Carbon Cir., Aug. 27, 28. Gorman Sta., Aug. 28, 29. J. G. PUTMAN, P. E.

Waco District—Third Round. Penelope, Aug. 13, 14. Hubbard City, Aug. 20. Mt. Calm, Aug. 24. Aquilla, Aug. 27, 28. Reisel, Aug. 31. Abbott Circuit, Sept. 3, 4. Peoria, Sept. 7. Mart, Sept. 10. W. L. NELMS, P. E.

Gatesville District—Third Round. Nolanville, at N., Aug. 13, 14. Copperas Cove Mis., at Topsey, Aug. 20, 21. Pearl, at Pideoke, Aug. 21, 22. Quarterly Conference, Monday, 2 p. m., S. J. VAUGHAN, P. E.

Waxahachie District—Third Round. Bethel, Aug. 18. Red Oak, at Reager, Aug. 20, 21. Maypearl, at Auburn, Aug. 27, 28. T. S. ARMSTRONG, P. E.

Brownswood District—Third Round. Indian Creek Cir., at Bethany, Aug. 13, 14. Santa Anna Sta., Aug. 26, 28. Coleman Sta., Aug. 27. Bangs Cir., at Concord, Aug. 29. J. A. WHITEHURST, P. E.

Cleburne District—Fourth Round. Blum, at Rio Vista, Sept. 10, 11. Main Street, Cleburne, Sept. 18. Covington, at C., Sept. 29. Grandview Cir., at Bethany, Sept. 24, 25. Brazos Ave., 8 p. m., Sept. 25. Godley, at Lone Willow, Oct. 1, 2. Anglin Street, 8 p. m., Oct. 2. Granbury Mis., at John's Chapel, Oct. 8, 9. Granbury Sta., Oct. 9, 10. Glenrose Sta., Oct. 15, 16. Glenrose Mis., at Eulogy, Oct. 17. Joshua, at J., Oct. 19. Cresson, at Acton, Oct. 22, 23. Godley, 8 p. m., Oct. 23. Burleson, Oct. 25. Brazos Ave., 7:30 p. m., Oct. 27. Walnut Springs, Oct. 29, 30. Morrah, Oct. 30, 31. Anglin Street, 7:30 p. m., Nov. 2. Itasca, Nov. 5, 6. Grandview, Nov. 6, 7. Main Street, 7:30 p. m., Nov. 8. Alvarado, Nov. 12, 13. E. A. SMITH, P. E.

NORTHWEST TEX. CONFERENCE

Abilene District—Third Round. Nugent, at Bethel, Aug. 13, 14. Caps, at Caps, Aug. 20, 21. Buffalo Gap, at Tuscola, Aug. 27, 28. GUS BARNES, P. E.

Clarendon District—Third Round. Shamrock Cir., Aug. 13, 14. Wheeler Mis., Aug. 15. Gem City Mis., Aug. 16. Miami Cir., Aug. 17. Clarendon Sta., Aug. 20, 21. Channing and Hartley, Aug. 23. Dumas Cir., Aug. 24. Texline Mis., Aug. 25. Dalhart Sta., Aug. 26. Stratford Sta., Aug. 27, 28. Hansford Mis., Aug. 31. Ochiltree Mis., Sept. 3, 4. Amarillo, Polk St., Sept. 8. J. G. MILLER, P. E.

Vernon District—Third Round. Seymour Sta., Aug. 12. Seymour Mis., at Lone Star, Aug. 13, 14. J. H. STEWART, P. E.

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Colorado District—Third Round. Aug. 13, 14, Itan, at Itan. Aug. 14, 15, Herbert, at Herbert. Aug. 20, 21, Big Springs Mis., at Richland. Aug. 21, 22, Soash, at Knott. Aug. 27, 28, Pride, at Plainview. SIMEON SHAW, P. E.

Plainview District—Third Round. Hereford Mis., Aug. 13, 14. Turkey, 11 a. m., Aug. 20, 21. Silverton, 8:30 p. m., Aug. 21, 22. Happy, 11 a. m., Aug. 23. Bovina, Aug. 27, 28. Gomez, Sept. 2. Brownfield, Sept. 3, 4. Wildorado, Sept. 10, 11. Dimmitt, Sept. 13. Jayton, Aug. 13, 14. Spar, Aug. 20, 21. G. S. HARDY, P. E.

Stamford District—Third Round. Rochester and Carney, Aug. 13, 14. Knox City, Aug. 14, 15. Gorse, Aug. 20, 21. Bonarton, 11 a. m., Aug. 22. J. G. PUTMAN, P. E.

WEST TEXAS CONFERENCE

Austin District—Third Round. First Church, Austin, Aug. 13, 14. West Point, at Ford's Prairie, Aug. 20, 21. University Church, Austin, Aug. 26, 27. South Austin, Austin, Aug. 27, 28. NAT B. READ, P. E.

San Marcos District—Fourth Round. Martindale, at Pentress, Aug. 13, 14. Gonzales, Aug. 20, 21. Luling, Aug. 27, 28. Kyle and Maxwell, at K., Sept. 3, 4. Staples, at Staples, Sept. 10, 11. Buda, at Lytton Springs, Sept. 17, 18. Waelder and Thompsonville, at W., Aug. 24, 25. Dripping Springs, at Driftwood, Oct. 1, 2. Lockhart, Oct. 7, 8. Harwood Cir., at H., Oct. 15, 16. Belmont, at B., Oct. 17, 18. San Marcos, Oct. 22, 23. W. H. H. BIGGS, P. E.

Jacksonville District—Third Round. Keltys Cir., at Wildhurst, Aug. 13, 14. Bullard Sta., at B., Aug. 19. Brushy Creek Cir., at Camp-ground, Aug. 20, 21. Alto Sta., at Mt. Zion, Aug. 27, 28. Rusk, Aug. 29. J. T. SMITH, P. E.

Llano District—Fourth Round. Burnet, Aug. 13, 14. Cherokee, Aug. 20, 21. San Saba Cir. Chapel, Aug. 22. San Saba Sta., Aug. 23. Mullin, Aug. 25. Goldthwaite, Aug. 26. Center City, Aug. 27, 28. Bandera, Sept. 2, 3. J. B. COCHRAN, P. E.

Cuero District—Fourth Round. Flatonia, August 20, 21. Hall'sville, Aug. 27, 28. Victoria, Aug. 27, 28. Edna, Aug. 29. Ganado, Aug. 30. Palacios, Sept. 3, 4. Markham, Sept. 5. El Campo, Sept. 6. Port Lavaca, Sept. 10, 11. Port O'Connor, at Bloomington, Sept. 12. Pandora, Sept. 17, 18. Cuero, Sept. 21. Nixon, Sept. 24, 25. Shiner, Sept. 27. Smiley, Oct. 1, 2. Lavernia, Oct. 4. Nursery, at Fordtran, Oct. 8, 9. Leesville, Oct. 12. Hope, Oct. 15, 16. Yorkum, Oct. 17. Stockdale, Oct. 22, 23. R. A. ROWLAND, P. E.

OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 150 or 160 words. The obituary is published as a public notice. It is not a business advertisement. It is not a notice of a funeral. It is not a notice of a death. It is a notice of a life.

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

SHAW. — Sister Valley Shaw was born May 12, 1890, and on June 16, 1910, was called to her reward in heaven, to join her loved ones who had gone before, among whom were father, brother and sister. The end came after a long struggle for life and health. Though the struggle was long, it was endured with that patience and fortitude which is characteristic of a true Christian heart.

PERRY. — Mrs. Rosalind Perry was born in 1875 and departed this life at the Hollis Sanitarium, in Abilene, Texas, on June 22, 1910. Between these dates her life was a beautiful one. She was converted and joined the Methodist Church in her girlhood and for more than twenty years she had been a true Christian and a loyal member of the Church.

DEEN. — R. L. Deen was born in Alabama January 29, 1838. He grew up to manhood there and lived in that State and Florida until, in 1858, he came to Texas. He was converted and joined the Methodist Church the same year he came to Texas. He was married to Miss Elizabeth Burgoon April 11, 1859. His wife, who was a faithful helpmeet, died several years ago. He leaves five daughters and two sons to mourn their loss.

COX. — Mr. Joseph W. Cox was born in Murfreesborough, Tenn., in 1842; came to Texas with his parents, Rev. E. C. and Mary L. Cox, in 1859. His parents lived one year at Huntsville and in the fall of 1861 moved to Leon County. Here he grew to manhood and was married in 1865 to Miss Verzilla M. Brown. In 1885 he moved to Coryell County, where he lived until the day of his death, April 26, 1910.

SIFFORD. — Samuel W. Sifford was born July 19, 1836; died July 11, 1910. He was converted at the age of fourteen years and united with the M. E. Church, South, and lived a devoted Christian life. He was always thanking the good Lord for his blessings. Brother Sifford was twice married, first to Margaret Griffin. To this union were born six children. His first wife and three children had gone before him to the better world.

BLOUNT. — The subject of this sketch, Mrs. Mary J. Blount, was born in Anderson County, Texas, October 22, 1862. Her maiden name was Miller. She was married to A. E. Blount February 22, 1882. From this union there were nine children—four boys and five girls. All are living and, with their father, mourn the loss of a faithful wife and devoted mother. She was of a quiet and unassuming disposition, but was of an intensely loving and sympathetic nature, always ready to sacrifice for the happiness of others.

LISENBY. — Mrs. Anna Lisenby, daughter of Mr. S. and Mrs. Angie Tipton, was born October 25, 1839, in the State of Missouri. She came to Texas with her parents in the autumn of 1857. She was converted and joined the Methodist Episcopal Church, South, when a mere child. She was married to Rev. T. A. Lisenby May 12, 1867, and bade adieu to earth on the morning of August 1, 1910, at her parsonage home at Mount Vernon, Texas.

RATLIFF. — Charles W. Ratliff was born in Lee County, Texas, January 8, 1877. He was converted in 1895 at Coleman, Texas, and at once united with the Methodist Church. He married Miss Pebble Pecyhouse in 1909, at this time renewing his Church vows, establishing a family altar, upon which he kept the fires burning continually. Several years ago he moved from Coleman County to Hale County and then to Lubbock County three years ago. He had been Sunday-school superintendent of Ackerly, one of both, for some years, being on the Lubbock Board of Stewards at the time of his death.

BELL. — Brother James F. Bell was born December 9, 1823, near Atlanta, Ga. He was married to Miss Mary Walter June 18, 1865. He professed faith in Christ in October, 1868, at which time he joined the M. E. Church, South, and remained a faithful member of the same to the day of his death, which occurred in Wise County, Texas, near the town of Alford, on May 29, 1910. Brother Bell loved the house of the Lord. His home was always a home for the pastor. He loved to talk about the Lord and his goodness. Brother Bell was a friend, indeed, to the widow and the orphan. There surely are treasures in heaven for him. He left a faithful wife to mourn her loss; also many friends. She says she will see him again soon. May the Lord's blessings so rest upon us all that we may be prepared to rest with him in the home prepared for the faithful.

WILSON. — William J. Wilson died in the home of his child, Mrs. Ida Adams, near Ater, Texas, June 21, 1910. He was sixty-six years of age. He had been a Christian and a useful member of the Methodist Church for many years. He was married to Emeline Mayhew November 1, 1866. She preceded him to heaven by only a few months. Four children survive to mourn their loss. "Uncle Bill," as we were wont to call him, was loved best by those who knew him best. He was retiring in his nature, unobtrusive in his demeanor and humble in his life. He was always underestimating his ability and worth. He scarcely ever talked in public of his Christian experience, and yet he delighted to sit in private and tell of how good God had been to him. It was my privilege to know him with us in our parsonage home only a few weeks before he died (and when he was in good health, and I had never heard him talk so sweetly and confidently of his hope of heaven as he did then. He seemed anxious to be released from the cares and sorrows of this life that he might join his companion on the shores of the eternal Canaan. Ah, little did he dream that his heart-longing was so soon to be satisfied. To those who watched by his bedside at the last he gave evidence of his readiness to go. He suffered intensely during his short ill-

STUBBLEFIELD. — With the setting of the sun Wednesday, July 27, 1910, Tilmon Jackson Stubblefield peacefully passed that invisible line which marks the boundary between life and the great hereafter. The summons by the death angel was not unexpected to him or to his loved ones. For more than three months he had been an invalid, and the most of that time he had remained in bed, though until within a few days of the final end, he made an unusual effort. He frequently went to the table for his meals. Tilmon Jackson Stubblefield was born in Rockingham County, N. C., November 19th, 1816, and, therefore, was nearly ninety-four years of age. So extended was the period of his years that he twice witnessed the passage of Halley's comet, and held vividly within his memory the first election of Andrew Jackson to the presidency of the United States, in 1827, and he watched with pride the elevation of Oscar Fenn Fitzgerald, the friend and associate of his boyhood days, from the humble walks of life to the bishopric in the Methodist Episcopal Church, South, and saw him retire to private life, ripe in years and full of honors. He came from the great middle class, not pinched by penury nor spoiled by wealth, and possessed an honored ancestry, his maternal grandfather having served in the Revolutionary War. Early opportunities gave to him an excellent common school education, and, though denied the privileges of college life, yet his wide observation and extended reading gave to him liberal learning. At twenty-seven he was married to Miss Mary Francis Moore, the sister of the writer of this article, and eleven children blessed their happy union, only four of whom survive—Mrs. Fattie E. Fowler, of Big Springs, Tex.; T. Stubblefield, of Carbon; Mrs. Dr. T. M. Wilson and Judge J. H. Stubblefield, of Eastland. Coming from a family devoted to the Christian religion, soon after his marriage he was converted and became a member of the Methodist Church, and for more than three-score years he was a faithful, devoted and consistent member of that Church, exemplifying in his daily walk, in the most modest and yet in the highest degree, the Christian virtues, and his life work will stand as a living monument to the truth of the Christian religion. When the Southern Confederacy called for volunteers over the age of forty he responded, and, though requested to become the Captain of a company, true to his natural inclinations and his own preference, he declined, and for two years endured the hardships and dangers of the private soldier, following bravely and faithfully to defeat the fortunes of Robert E. Lee. Physically a man of marvelous constitution, unimpaired by any dissipation, prepossessing in appearance, intellectually a man far beyond the average, he commanded the honor and respect of all who knew him intimately. As a son, a brother, a husband, a father, a neighbor and a patriot he was kind, true, faithful, brave and just; and as near the hour of his final departure drew he was anxious to catch a vision of a brighter dawn and pathetically called for mother and father, the wife of his youthful days, whose grave since July 4, 1862, has grown green with grass, and tenderly breathed a prayer to his Maker, upon whose omnipotent arm he confidently leaned, in the highest and best sense truly may it be said, "Lo, a mighty man in Israel hath fallen."

DENNIS. — M. L. Dennis was born January 28, 1841. He enlisted in the Confederate Army at the beginning and served to the close of the war. In the fall of 1866 he came to Texas and settled in Dallas County, near Farmers Branch. On November 18, 1874, he was married to Miss Amanda A. Cruce. Their union was blessed with eight children, three of whom died in infancy. He was soundly converted in July, 1859, and joined the Methodist Church at Webb's Chapel. In the year 1909 he moved to Moran, Texas, where he lived until his death, March 15, 1910, at 4 o'clock a. m. Brother Dennis lived a faithful and devoted Christian life from his conversion until he gently and peacefully fell asleep in the arms of Jesus. During his illness, which lasted seven months, he suffered a great deal, but all this he bore with patience and fortitude. He very frequently talked of dying, and said there was but a cloud between him and his sky. He begged his loved ones not to grieve for him, but to prepare to meet him in a better land. His noble Christian life was, indeed, an inspiration to all who knew him, and those who knew him best loved him most. He leaves behind a devoted wife and six children, and a host of friends to mourn their loss until the resurrection. "Blessed are the dead that die in the Lord, for they shall rest from their labors, and their works shall follow them."

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FREE TO YOU—MY SISTER



I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whitish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles, weariness, and all other ailments peculiar to our sex. I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says, "You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Stickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may not see this offer again. Address: MRS. M. SUMMERS, Box 187, South Bend, Ind., U. S. A.

ness, but died in plain sight of heaven. To his loved ones: Look to God for help in this dark hour. Live such godly lives as that you shall meet God in peace and forever dwell in glory. "Uncle" T. M. Wilson and Judge J. H. Stubblefield, of Eastland. Coming from a family devoted to the Christian religion, soon after his marriage he was converted and became a member of the Methodist Church, and for more than three-score years he was a faithful, devoted and consistent member of that Church, exemplifying in his daily walk, in the most modest and yet in the highest degree, the Christian virtues, and his life work will stand as a living monument to the truth of the Christian religion. When the Southern Confederacy called for volunteers over the age of forty he responded, and, though requested to become the Captain of a company, true to his natural inclinations and his own preference, he declined, and for two years endured the hardships and dangers of the private soldier, following bravely and faithfully to defeat the fortunes of Robert E. Lee. Physically a man of marvelous constitution, unimpaired by any dissipation, prepossessing in appearance, intellectually a man far beyond the average, he commanded the honor and respect of all who knew him intimately. As a son, a brother, a husband, a father, a neighbor and a patriot he was kind, true, faithful, brave and just; and as near the hour of his final departure drew he was anxious to catch a vision of a brighter dawn and pathetically called for mother and father, the wife of his youthful days, whose grave since July 4, 1862, has grown green with grass, and tenderly breathed a prayer to his Maker, upon whose omnipotent arm he confidently leaned, in the highest and best sense truly may it be said, "Lo, a mighty man in Israel hath fallen."

McCURDY. — A. W. McCurdy was born in Green County, Mo., February 13, 1871. On April 11, 1891, he was married to Miss Dollie Holoway, of Sherman, Texas. To this union nine children were born—seven boys and two girls—two of the boys dying in infancy. Brother McCurdy had been a consistent member of the M. E. Church, South, at Grove Hill for eleven years. He was a regular attendant at Sunday-school, and took an active interest in the work. He died at Grove Hill, Texas, February 23, 1910, after an illness of five months. He realized the end was near, and settled all his business, talked to his wife and children about their welfare, and prayed heaven's richest blessings upon them. Then he said: "I am ready to leave this world of sorrow and pain and be with Jesus. He was laid to rest at Grove Hill by the side of his babies and sainted father, Rev. D. A. McCurdy. The funeral service was conducted by Brother Gaines and the writer. The Woodmen and Odd Fellows officiated at the cemetery. May God's richest blessing rest upon his wife and children.

JOHNSON. — Little Louise Johnson was born December 4, 1900, and after an illness of more than three weeks she died July 26, 1910, her age being 9 years, 7 months and 22 days. She was a member of the Methodist Sunday-school at Bethel, six miles east of Ackerly, Texas, and was much loved by her teacher and classmates. She was one of a large family of children. She has left behind five brothers and three sisters, besides papa and mamma and other relatives. We will miss her from the Sunday-school and the home. She can not return to us, but thank God, we can go to her. The writer conducted her funeral service in the church at Bethel and then, surrounded by a host of sympathizing friends, we laid the little body away in Bethel Cemetery to await the resurrection. When the body had been lowered, the members of the Sunday-school class passed around the grave and in token of their abiding love for her dropped in a sprig of evergreen. Little Louise, we bid thee farewell, but not forever, for by the grace of God, we will meet you again. Nugent, Texas. FRANK HUGHEN.

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 pain, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

WHEN TO FORGET. If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have ever heard. Forget the temptations, forget the fault-finding, and give little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant

thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for today, and write upon it, for sweet memory's sake, only those things which are lovely and lovable.— Oregon Churchman.

REPORT ON MISSIONS.

To the President and Members of the Beaumont District in Session Assembled, July 8, 1910: Dear Brethren—Your committee, recognizing the good providence of God, in answer to the prayers of the Church, in opening to the missionaries the doors of the nations, "who sit in the region of the shadow of death," rejoices at the ready response of the Church to the world's great need. Let us not be deceived, however, by thinking this has been the work of but a day. Be it said to the honor of God's ministry, they have been standing on the mount of vision, watching, waiting and praying for the coming kingdom till the cloud rising out the sea, "like a man's hand," gave hope of the fulfillment of the prophecy of promise. These faithful watchers, in Christ's name, bade the Church to make ready, go forward and occupy. Then it was that many of our good women caught the wailing of their downtrodden sisters across the seas, when with quickened faith, deeper consecration and unflinching devotion they organized the Woman's Foreign Missionary Society, sent their representatives across the seas, while with ten cents per month and prayer and hope they labored at home and watched for the harvest of the plantings of faith. Thank God, they saw of the travail of their souls, and rejoiced.

It is with profound regret that we note the seeming decline of this providential department of our foreign work. We would urge our brethren to help these women who so unselfishly labor with us in the gospel. Out of this unselfish organization of godly women, as a reflex influence, has sprung the Woman's Home Mission Society. What a benediction they have been to the home work! How could we do without them? How many tears they have brushed away and hearts they have soothed of God's faithful servants; have placed wreaths of smiles upon the brow and songs of joy in the heart of the faithful wife and hopeful children. They have built our parsonages and adorned and beautified our churches. But in the midst of our jubilation we look and "the fields are white unto harvest," and we have not the laborers. "Pray ye the Lord of the harvest," comes the divine command. The Church cries unto God, and the Students' Volunteer Movement springs into existence, and "here we are; send us," echoes from sea to sea. To see this splendid body of young men and women educated and trained greatly rejoices the whole Church. But alas, they are without means. The treasures of our great mission boards are empty. Again the Church turns to God in prayer and the Laymen's Missionary Movement is organized. They begin to investigate and consecrate. More rapidly than any single interest of the Church, it moves into line. It puts itself in full co-operation with the Church and places its treasury on her altar and says to God's gifted servants, "Speed." With the Church thus panopied with these strong auxiliaries working like Ezekiel

Dropsy Cured; quick relief; remove all swelling in 2 to 30 days; 2 to 30 days effects permanent cure. Trial treatment given free to sufferers; medicine taken. For circular, testimonials and full particulars, write to: Dr. J. H. Egan's Dispensary, Box 6, Atlanta, Ga.

le's vision hear the sl of our Zio But, w disciples, at Jerusa of the wor opportunit and stir o get that tr is the br must not to the fro must be v try will b diers will your comm our work mont Dist among ou past thro than man hand of Hotchkiss, tically a h has so st a number charges h to divide than when pastors sh exception will be m But the field and What has of what is maining v porting. in; latent must be Shall we to inquiry If we mig great city begin to Divide i ing to co possible, the strong weaker ch gral part 2. The and heart groups to hope to es 3. Each elized with all the of Vice-Presi man from tute a cot ble for w bers' rallie and time searching v eloped in them on a piece of t 4. Each than four own territ 5. The Committe Beaumont elder and Cartwright Beaumont of these presiding pastors. 1. This for a wo the grou time and mine. 2. It sl literature to the m literature various p needs an committee 6. Each be expect offering i forward mittee a free di should be and carr; committee 7. You following sideration No. 1—Cartwright sion, Ora Arthur. N Port Holly Beaumont No. 2— and China President No. 3— son, Fuq ren and ident; Kou No. 4— Mission, Call; C. I byville as All this be accom nial work. Your mends th mont City Rei

iel's vision, we catch the glintings and hear the shout of a brighter and better of our Zion.

But, while the Master said to the disciples, "Go," he said also, "begin at Jerusalem." While these visions of the world's needs and the Church's opportunity abroad rejoice our hearts and stir our souls, we are not to forget that the light that shines farthest is the brightest at its center. We must not forget while the army goes to the front that the fields at home must be well cultivated and our country will become desolate and the soldiers will perish in the field. Hence your committee would call attention to our work at home, here in the Beaumont District. Comparing ourselves among ourselves, the work during the past three years has been little less than marvelous. Under the guiding hand of our presiding elder, Brother Hotchkiss, we have risen from practically a mission district to one that has so strengthened her stakes that a number of what were then weak charges have grown sufficiently strong to divide and each become stronger than when united. The reports of the pastors show that perhaps without an exception all the connectional claims will be met this year.

But the Beaumont District is a great field and must be further developed. What has been done is but an earnest of what is to be done. All these remaining weak circuits and missions must be made strong and self-supporting. Waste places must be taken in; latent energies among our people must be aroused and consecrated. Shall we doubt, too, when doubt turns to inquiry as to how this can be done? If we might suppose our district one great city, then the problem would begin to solve itself.

Divide it into four groups, according to contiguity, and, as far as possible, grouping the weaker with the stronger churches. Make these weaker charges feel they are an integral part of the compact.

2. The presiding elder is the head and heart, not of one, but of all the groups to direct and give vitality and hope to each and all.

3. Each group must be well organized with one pastor as President and all the other pastors in the group as Vice-Presidents. These, with one layman from each charge, shall constitute a council, who shall be responsible for working out plans for workers' rallies or institutes, select places and times for holding these rallies, searching out those who may be developed into active usefulness and put them on the programs, if only to read a piece from a paper or book.

4. Each group shall hold not less than four rallies annually, within its own territory.

5. There shall be an Executive Committee, with headquarters at Beaumont, composed of the presiding elder and the pastors of First Church, Cartwright and the City Mission of Beaumont, with one layman from each of these charges, nominated by the presiding elder and approved by said pastors.

1. This committee shall arrange for a workers' rally annually of all the groups of the district at such time and place as they may determine.

2. It shall select and purchase such literature as it shall deem best suited to the needs of the district. This literature shall be distributed to the various pastors, according to their needs and the best judgment of the committee.

6. Each pastor in the district shall be expected to take up a free-will offering in his charge annually and forward same to said Executive Committee for purchasing literature for free distribution (this literature should be mostly tracts, leaflets, etc.) and carrying on the work of said committee.

7. Your committee has made the following grouping, etc., for your consideration:

No. 1—Beaumont, First Church, Cartwright, City Mission, Italian Mission, Orange, Orange Mission, Port Arthur, Nederland, Sabine Pass and Port Bolivar; J. W. Moore, President; Beaumont as headquarters.

No. 2—Liberty, Dayton, Sour Lake and China, Wallisville; T. G. Whitten, President; Liberty as headquarters.

No. 3—Kountze, Saratoga and Baton, Fuqua Mission, Woodville, Warren and Silsbee; A. C. Biggs, President; Kountze as headquarters.

No. 4—Kirbyville, Jasper, Jasper Mission, Brookland, Burkeville and Call; C. L. Thompson, President; Kirbyville as headquarters.

All this your committee believes can be accomplished in a single quadrennium by faithful, persistent, methodical work.

Your committee further recommends the establishing of a Beaumont City Mission.

Respectfully submitted, THOS. G. WHITTEN, Chairman

Cast thy burden upon the Lord, and he shall sustain thee. * * * He giveth power to the faint.—Psalm 55: 22; Isa. 40:29.

NORTH TEXAS CONFERENCE

Dallas District—Third Round. Cochran and Maple Ave., at C., Aug. 14, 14. Grand Prairie, at Bethel, Aug. 20, 21. J. M. PETERSON, P. E.

Bowie District—Third Round. Holiday Mis., Aug. 13, 14. Jundee Mis., Aug. 14, 15. Post Oak Cir., Aug. 20, 21. Bowie Mis., at Union Hill, Aug. 20. Bowie Sta., Aug. 20. Henrietta Cir., Sept. 3, 4. Henrietta Sta., Sept. 3, 5. Iowa Park, at Denby, Aug. 27, 29. Electra, at Marvin's C., Aug. 28, 29. JNO. E. ROACH, P. E.

Bonham District—Third Round. Telephone Mis., at T., Aug. 13, 14. White Rock and Petty, at W. R., Aug. 17, 18. Brookston Cir., at B., Aug. 20, 21. Bond Cir., at Shady Grove, Aug. 27, 29. Macky Mis., Sept. 3, 4. Randolph Mis., Grove H., Aug. 19, 11. J. B. GOBER, P. E.

Decatur District—Third Round. Chico Cir., Aug. 13, 14. Chico Sta., Aug. 14, 15. Mexican Mis., Aug. 20, 21. Bridgeport, Aug. 21, 22. Oakdale Cir., Aug. 24, 25. L. S. BARTON, P. E.

Gainesville District—Third Round. First Point, Aug. 13, 14. Ayia & Wood, at H., Aug. 20, 21. Broadway, Aug. 21. Deater, at Rock Creek, Aug. 27, 28. Decaturville, at Siven's Bend, Sept. 3, 4. D. H. ASTON, P. E.

Greenville District—Third Round. Bayanough Sta., Aug. 13, 14. Victory Sta., Aug. 14, 15. Acadia Cir., at Bethel Grove, Aug. 20, 21. Commerce Mis., at Mt. Zion, Aug. 27, 29. Lone Oak Mis., Sept. 3, 4. Lee Street and Jones-Bethel, at Lee Street, Sept. 10, 11. R. G. SMOUL, P. E.

Meriden District—Third Round. Josephine Cir., at Cokeville, Aug. 13, 14. Amen Cir., at F. H. Chapel, Sept. 3, 4. J. F. FIERCE, P. E.

Paris District—Third Round. Clarksville Mis., at Union, Aug. 13, 14. Clarksville Sta., Aug. 14, 15. Ammona Cir., at Garland Chapel, Aug. 20, 21. Avery Mis., at Cedar Creek, Aug. 27, 28. W. R. SEPT, P. E.

Waco District—Third Round. W. R. SEPT, P. E. Paris Cir., at Bethel, Sept. 10, 11. Gorman St., at E. S., Sept. 11, 12. Lamar Ave., Sept. 17, 18. Centenary, Sept. 18, 19. JNO. M. SWEETON, P. E.

Sherman District—Third Round. Wapies Memorial Sta., Aug. 14. Sadler and Gordonville, at G., Aug. 20, 21. Feltshoro and Preston, at P., Aug. 27, 28. Southmayd Cir., at Ethel, Sept. 3, 4. Whitesboro Sta., Sept. 11. C. M. HARTLESS, P. E.

Terrell District—Third Round. Kemp, Aug. 13, 14. Anadarko, Aug. 20, 21. College Mount, Aug. 24. Scurry Mis., Aug. 24, 25. Chisholm, Sept. 3, 4. Terrell, Sept. 4, 5. M. L. HAMILTON, P. E.

TEXAS CONFERENCE

Beaumont District—Third Round. Aug. 13, 14, Wolf Creek (Woodville Mission). Aug. 20, 21, Olive (Kountze Circuit). Aug. 24, Wallisville. Aug. 27, 28, Magnolia Springs (Jasper Mission). Aug. 31, Port Arthur. Sept. 3, 4, Liberty. Sept. 4, 5, Dayton. Sept. 6, Fuqua Cir. Sept. 7, Saratoga. Sept. 10, 11, Voth (Warren Mission). D. H. HOTCHKISS, P. E.

Tyler District—Third Round. Whitehouse at Noonday Aug. 13 14. Tyler Cir. at Bascom Aug. 20 21. Kinoy, at Dunbar, Aug. 20, 21. Aida, at Pleasant Ridge, Aug. 27, 28. Cedar Street, Aug. 31. Marvin Church, Sept. 3, 5. Mt. Sylvan, at M. S., Sept. 10, 11. Lindale, Sept. 11, 12. C. B. GARRETT, P. E.

Brenham District—Third Round. Aug. 13, 14, Somerville. Aug. 19, Thorndale, at Pleasant Hill. Aug. 21, 22, Rockdale. Aug. 26, Fulshear, at Patterson. Aug. 27, 28, Bay City. A. A. WAGNON, P. E.

Pittsburg District—Third Round. Naples and Omaha, at Dalton, Aug. 13, 14. Quilman Cir., at —, Aug. 17, 18. Winsboro Cir., at Shady Grove, Aug. 20, 21. Pittsburg Cir., at Ebenezer, Aug. 26. Daingerfield, at Bradend Chapel, Aug. 27, 28. Hughes Springs Cir., at —, Aug. 30, 31. JOS. B. SEARS, P. E.

Huntsville District—Third Round. Grapeland and Lovelady, at G., Aug. 13, 14. Montgomery Cir., at Spring Branch, Aug. 20, 21. San Jacinto Cir., at Mary's Ch., Aug. 27, 28. Cold Springs Mis., at Farley's Ch., Sept. 3, 4. F. M. BOYLES, P. E.

Marlin District—Third Round. Franklin Sta., Aug. 13, 14. Jewett, at Cedar Creek, Aug. 20, 21. Maysfield, at Sneed's Ch., Aug. 27, 28. Wheelock, at Harris' Ch., Sept. 3, 4. District Conference, Teague, 3 p. m., June 28. E. L. SHETTLES, P. E.

Houston District—Third Round. Grace, Aug. 14. Brunner, Aug. 14. Columbia and B., at C., Aug. 20, 21. Angleton, Aug. 21, 22. ELLIS SMITH, P. E.

Marshall District—Third Round. Rockville, at Rehoboth, Aug. 13, 14. Woodlawn (second Sunday), Aug. 14. Church Hill, at Fountain Head, Aug. 20, 21. Henderson Sta., Aug. 21, 22. Henderson Cir., at Union Chapel, Aug. 23, 24, 25. Conference, Aug. 24. Harrison Cir., at Grover, Aug. 27, 28. North Marshall (conference), Aug. 31. preaching 10, Sept. 4. Harleton, at H., Sept. 3, 4. H. T. CUNNINGHAM, P. E.

San Augustine District—Third Round. Hemphill and Bronson, at B., Friday, Aug. 12. Geneva, at Hawthorne, Aug. 13, 14. Garrison, at Arlam, Aug. 20, 21. Timpson, Wed., Aug. 24. Appleby Cir., Aug. 27, 28. Livingston Cir., Sept. 3, 4. Livingston Sta., Sept. 3, 4. San Augustine, Wed., Sept. 7. C. A. TOWER, P. E.

CENTRAL TEXAS CONFERENCE

Waco District—Fourth Round. Morrow Street, Sept. 18. Elm Street, Sept. 18. Fifth Street, Sept. 25. Austin Ave., Oct. 2. Hewitt Cir., Oct. 8, 9. Whitney, Oct. 12. Mount Calm, Oct. 15, 16. Hubbard City, Oct. 16, 17. Bosqueville Cir., Oct. 19. West, Oct. 22, 23. Abbott Cir., Oct. 23, 24. Lorena Cir., Oct. 29. Reisel Cir., Oct. 29, 30. Mart, Oct. 30, 31. Penelope Cir., Nov. 2. Peoria Cir., Nov. 5, 6. Aquilla Cir., Nov. 6, 7. W. L. NELMS, P. E.

Corsicana District—Third Round. Munger Cir., at Callina, 11 a. m., Aug. 13, 14. Coolidge Sta., 8:30 p. m., Aug. 13, 14. HORACE BISHOP, P. E.

Cleburne District—Third Round. Walnut Springs, Aug. 20, 21. Cleburne, Main St., 8:30 p. m., Aug. 20. Cleburne, Anglin St., 8:30 p. m., Aug. 24. Grandview Sta., Aug. 27, 28. Itasca, Sept. 3, 4. E. A. SMITH, P. E.

Dublin District—Third Round. Huckabay Cir., Aug. 13, 14. Stephenville Sta., Aug. 21. Carbon Cir., Aug. 27, 28. Gorman Sta., Aug. 28, 29. J. G. PUTMAN, P. E.

Waco District—Third Round. Penelope, Aug. 13, 14. Hubbard City, Aug. 20. Mt. Calm, Aug. 24. Aquilla, Aug. 27, 28. Reisel, Aug. 31. Abbott Circuit, Sept. 3, 4. Peoria, Sept. 7. Mart, Sept. 10. W. L. NELMS, P. E.

Gatesville District—Third Round. Nolanville, at N., Aug. 13, 14. Copperas Cove Mis., at Topsey, Aug. 20, 21. Pearl, at Picooke, Aug. 21, 22. Quarterly Conference, Monday, 2 p. m., Aug. 22. S. J. VAUGHAN, P. E.

Waxahachie District—Third Round. Bethel, Aug. 18. Red Oak, at Reager, Aug. 20, 21. Maypearl, at Auburn, Aug. 27, 28. T. S. ARMSTRONG, P. E.

Brownwood District—Third Round. Indian Creek Cir., at Bethany, Aug. 13. Santa Anna Sta., Aug. 26, 28. Coleman Sta., Aug. 27. Bangs Cir., at Concord, Aug. 29. J. A. WHITEHURST, P. E.

Cleburne District—Fourth Round. Blum, at Rio Vista, Sept. 10, 11. Main Street, Cleburne, Sept. 18. Covington, at C., Sept. 20. Grandview Cir., at Bethany, Sept. 24, 25. Brazos Ave., 8 p. m., Sept. 25. Godley, at Lone Willow, Oct. 1, 2. Anglin Street, 8 p. m., Oct. 2. Granbury Mis., at John's Chapel, Oct. 8, 9. Granbury Sta., Oct. 9, 10. Glenrose Sta., Oct. 15, 16. Glenrose Mis., at Eulogy, Oct. 17. Joshua, at J., Oct. 19. Cresson, at Acton, Oct. 22, 23. Godley, 8 p. m., Oct. 23. Burleson, Oct. 25. Brazos Ave., 7:30 p. m., Oct. 27. Walnut Springs, Oct. 29, 30. Morgan, Oct. 30, 31. Anglin Street, 7:30 p. m., Nov. 2. Itasca, Nov. 5, 6. Grandview, Nov. 6, 7. Main Street, 7:30 p. m., Nov. 8. Aivarado, Nov. 12, 13. E. A. SMITH, P. E.

WEST TEXAS CONFERENCE

Austin District—Third Round. First Church, Austin, Aug. 13, 14. West Point, at Ford's Prairie, Aug. 20, 21. University Church, Austin, Aug. 26, 27. South Austin, Austin, Aug. 27, 28. WIMMIT, Sept. 13. NAT B. READ, P. E.

San Marcos District—Fourth Round. Martindale, at Pentress, Aug. 13, 14. Gonzales, Aug. 20, 21. Luling, Aug. 27, 28. Kyle and Maxwell, at K., Sept. 3, 4. Staples, at Staples, Sept. 10, 11. Buda, at Lytton Springs, Sept. 17, 18. Waelder and Thompsonville, at W., Aug. 24, 25. Dripping Springs, at Driftwood, Oct. 1, 2. Lockhart, Oct. 7, 8. Harwood Cir., at H., Oct. 15, 16. Belmont, at B., Oct. 17, 18. San Marcos, Oct. 22, 23. W. H. H. BIGGS, P. E.

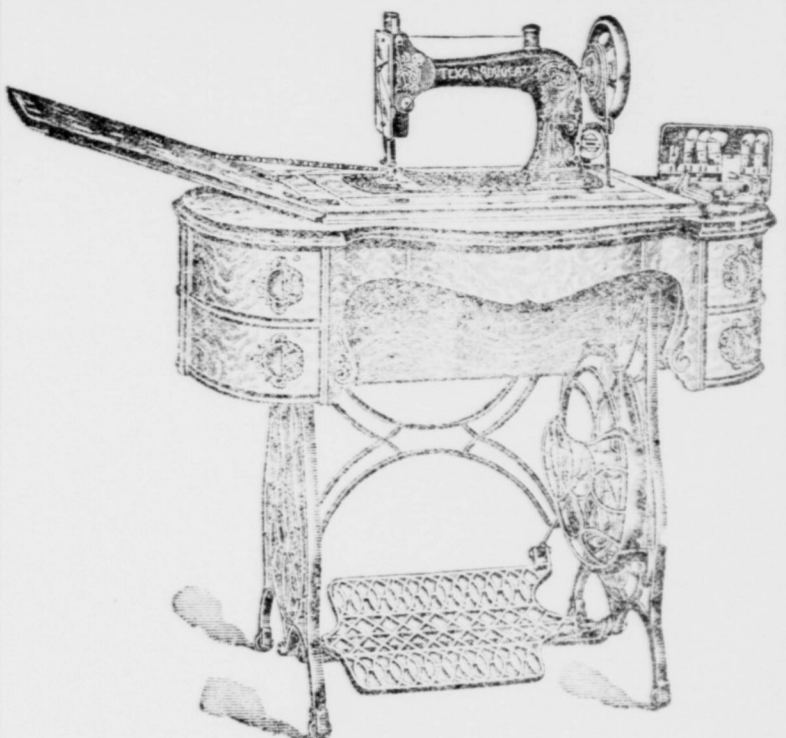
NORTHWEST TEX. CONFERENCE

Abilene District—Third Round. Nugent, at Bethel, Aug. 13, 14. Caps, at Caps, Aug. 20, 21. Buffalo Gap, at Tuscola, Aug. 27, 28. GUS BARNES, P. E.

Clarendon District—Third Round. Shamrock Cir., Aug. 13, 14. Wheeler Mis., Aug. 15. Gem City Mis., Aug. 16. Miami Cir., Aug. 17. Clarendon Sta., Aug. 20, 21. Channing and Hartley, Aug. 23. Dumas Cir., Aug. 24. Texline Mis., Aug. 25. Dalhart Sta., Aug. 26. Stratford Sta., Aug. 27, 28. Hansford Mis., Aug. 31. Ochiltree Mis., Sept. 3, 4. Amarillo, Polk St., Sept. 8. J. G. MILLER, P. E.

Vernon District—Third Round. Seymour Sta., Aug. 12. Seymour Mis., at Lone Star, Aug. 13, 14. J. H. STEWART, P. E.

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Colorado District—Third Round. Aug. 13, 14, Iatan, at Iatan. Aug. 14, 15, Herbert, at Herbert. Aug. 20, 21, Big Springs Mis., at Richland. Aug. 21, 22, Soash, at Knott. Aug. 27, 28, Pride, at Plainview. SIMON SHAW, P. E.

Plainview District—Third Round. Hereford Mis., Aug. 13, 14. Turkey, 11 a. m., Aug. 20, 21. Silverton, 8:30 p. m., Aug. 21, 22. Hayport, 11 a. m., Aug. 23. Bovina, Aug. 27, 28. Gomez, Sept. 2. Brownfield, Sept. 3, 4. Wildorado, Sept. 10, 11. Wimmit, Sept. 13. Jayton, Aug. 13, 14. Spar, Aug. 20, 21. G. S. HARDY, P. E.

Stamford District—Third Round. Rochester and Carney, Aug. 13, 14. Knox City, Aug. 14, 15. Goree, Aug. 20, 21. Bonarton, 11 a. m., Aug. 22. J. G. PUTMAN, P. E.

Cuero District—Fourth Round. Flatonia, August 20, 21. Hallettsville, Aug. 22. Victoria, Aug. 27, 28. Edna, Aug. 29. Ganado, Aug. 30. Palacios, Sept. 3, 4. Markham, Sept. 5. El Campo, Sept. 6. Port Lavaca, Sept. 10, 11. Port O'Connor, at Bloomington, Sept. 12. Pandora, Sept. 17, 18. Cuero, Sept. 21. Nixon, Sept. 24, 25. Shiner, Sept. 27. Smiley, Oct. 1, 2. Lavaca, Oct. 4. Nursery, at Fordtran, Oct. 8, 9. Leesville, Oct. 12. Hope, Oct. 15, 16. Yoakum, Oct. 17. Stockdale, Oct. 22, 23. R. A. ROWLAND, P. E.

NEW MEXICO CONFERENCE

Albuquerque District—Fourth Round. Magdalena, Aug. 13, 14. Gallup, Aug. 20, 21. Logan, Aug. 27, 28. Moriarty, Sept. 3, 4. Watrous, Sept. 6, 7. Cimarron, Sept. 10, 11. Ricardo, Sept. 17, 18. Star, Sept. 20, 21. Cuervo, Sept. 24, 25. San Jon, Sept. 27, 28. Puerto, Sept. 29, 30. Tucuman, Oct. 1, 2. J. H. MESSER, P. E.

El Paso District—Fourth Round. Lordsburg, Aug. 13, 14. Deming, Aug. 14, 15. LaMesa, Aug. 17. Sierra Blanco, Aug. 19. Toyah, Aug. 20, 21. Pecos, Aug. 21, 22. Malaga, Aug. 24. Carlsbad, Aug. 27, 28. Artesia, Sept. 3, 4. Highland Park, Sept. 7. Dayton, Sept. 10, 11. Hope, Sept. 17, 18. Roswell, Sept. 21. Hagerman, Sept. 24, 25. Lake Arthur, Oct. 1, 2. J. B. COCHRAN, P. E.

Jacksonville District—Third Round. Keltys Cir., at Wildhurst, Aug. 13, 14. Bullard Sta., at B., Aug. 19. Brushy Creek Cir., at Camp-ground, Aug. 20, 21. Alto Sta., at Mt. Zion, Aug. 27, 28. Rusk, Aug. 29. J. T. SMITH, P. E.

Llano District—Fourth Round. Burnet, Aug. 13, 14. Cherokee, Aug. 20, 21. San Saba Cir. Chapel, Aug. 22. San Saba Sta., Aug. 23. Mullin, Aug. 25. Goldthwaite, Aug. 26. Center City, Aug. 27, 28. Bandera, Sept. 2, 3.

NOTES FROM THE FIELD

Continued from Page 13.

a generous, big-hearted people who believe in honoring God with their time and substance. We always have large, attentive crowds to preach to. They make this preacher and his wife feel that they are loved and appreciated by the generous way in which they care for them. Our circuit is fifty miles in length and the lower division is twenty-five miles wide. We are hoping and planning to have two well-developed works out of it by Annual Conference. Our District Conference put a missionary in the field, which will mean a great deal to this undeveloped territory. We held our first meeting this year at Water Valley, Brother S. J. Franks assisting us. Brother Franks is giving his entire time to evangelistic work, and he is a fine man for the place. The results in this meeting were six converts and a deeper knowledge of God among the Christians. Brother Franks will always leave a place better prepared spiritually to grapple with the problems of life, which counts more in the Church life than numbers of converts when the Church is not able to give them spiritual food. We held our meeting at Eola in July, with the help of our boy preacher, Patrick Henry Coos, and also Miss Hattie Green, from the Mission Home, in Dallas. Miss Green is a graduate of the Methodist Training School at Nashville, Tenn., and has been teaching in the Mission Home for eight months. She is spending her vacation with us, for which we are profoundly grateful, as she has meant a great deal in our meeting as a personal worker. Brother Coos is one of our Eola boys who has acknowledged a call to preach and was licensed at our District Conference. We feel sure the Lord has a great work for him and that he is already honoring his efforts in allowing him to lead his associates to the Master. The Lord is doing some wonderful works at this place. He has laid his hand upon another one of our boys, Brother Barney Hickson, who publicly acknowledged a call to preach. The visible results of our meeting here were thirty-four conversions and seventeen additions to the Methodist Church. From here we went to Mereta, a fifth Sunday appointment, which is also filled monthly by our exhorter, Brother T. M. Lane. Here we found this faithful man of God, assisted by Rev. R. D. Moon (whom we consider our father in the gospel), contesting every inch of the ground with the powers of Satan, which were fast giving way under the heavy gospel artillery as only men of God know how to use. Brother Moon left for other fields Wednesday night, with the order to "hold the fort," which, by the grace of God, we did; and when the smoke cleared away the visible results showed nine conversions and two additions to the Methodist Church. The invisible results will show at the great judgment bar of God, to whom we give all glory and honor.—Shelby J. Estes, Aug. 4.

Josephine.

We began our revival meeting at Josephine July 24 and closed August 7. We held two services a day except Monday of the first week. I did all the preaching the first nine days. Brother C. W. Dennis came on the second Monday of the meeting and did the remainder of the preaching. He did some fine preaching, and is an effective worker. There were twenty additions to the Methodist Church—fifteen on profession of faith, two by vows, two by certificate and one by transfer. Brother R. H. Oliver, of Fort Worth, led the singing. He is a fine leader and worker. The crowds were large from the beginning. I think the cause of Christ and Methodism has been advanced.—H. H. Goode, Aug. 8.

THE PROGRAM OF THE ECUMENICAL METHODIST CONFERENCE.

Dr. H. K. Carroll, secretary of the American executive committee of the Ecumenical Methodist Conference of 1911, as well as of the American executive committee of the World Missionary Conference, took advantage of his presence at the Edinburgh Conference to confer with the eastern section of the Ecumenical Methodist commission in London concerning points of difference as to the program prepared by the American section, with happy results, as the following statement of the London Methodist Recorder of July 7 shows:

"On Tuesday Sir Robert W. Perks, treasurer of the executive committee for the eastern section, invited the members of the committee to a luncheon at the Charing Cross Hotel, to meet the Rev. Dr. Carroll, of New York, the secretary of the executive commission of the western section. Owing to previous engagements, many members of the committee, including the president and the secretary of the Wesleyan Conference, were unable to attend. Representatives of most of the Methodist Churches were present. After luncheon Sir Robert Perks expressed the pleasure of the committee in seeing Dr. Carroll and having the opportunity of taking counsel with him in regard to the conference. He was followed by the secretary, the

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Rev. James Chapman, and the Rev. Dr. Scott Lidgett. Several points of interest were raised, especially as to the duration of the conference, the scope of the program and the advisability of discussing certain questions in sectional meetings.

"The Rev. Dr. Carroll, in the course of an interesting address, assured the committee of the warm welcome which the delegates from the eastern section would receive in America, dwelt on the suitability of Tronto as the conference town and stated the views of the American commission on the points which had been presented.

"In concluding, Sir Robert Perks assured Dr. Carroll that the eastern committee, having placed their views before the western commission, would heartily consent to any arrangement which the latter might find it desirable to make. On one matter there was general consent, that the conference should frankly face all the living issues of the age, in so far as they affect the organization and work of the Methodist Churches. A suggestion was made, which found favor with all, that the Ecumenical Conference should issue an address to the Methodist Churches throughout the world, setting forth the conditions of the present age and the opportunities and obligations which they involve to universal Methodism, and that this address should, as far as possible, be read on a given Sunday in our churches all over the world, as a symbol of union and a call to action."

Bishop J. W. Hamilton, chairman of the American program committee, was prevented, to the regret of all, from being present by an engagement on the continent.

THE SUPERANNUATE FUND.

Believing that information is essential to promotion the following is submitted for the consideration of your readers, hoping for the result of increased interest in the superannate fund. As many of your readers already know a large majority of the Annual Conferences have heretofore assumed small assessments for this general fund, only eight of the stronger conferences not being in this list.

Although these assessments in each conference are very small they nevertheless aggregate for this year \$25,000.

It is expected that before long all the conferences will place themselves in the assessing list. Why such expectation? Because our preachers and people are interested in this movement, and because, furthermore, our method of procedure is by assessment, and because, lastly, the preachers prefer adding a small amount to the assessment for conference claimants, collecting it altogether, rather than make a separate appeal and receive voluntary offerings. In consideration of the fact that so many of our preachers dislike to make special appeals, the Board of Trustees are willing for the conferences to make a small assessment in lieu of the plan which will be explained below. But in case a conference has no assessment for this fund the only alternative is for each pastor to present the cause and take a collection. Actuated by the fairness and force of this proposition we recently mailed to the preachers of the eight conferences referred to the following letter:

Dear Brother: We take for granted that every Methodist preacher is interested in the success of the Superannate Endowment Fund, either on his own account or on behalf of others. Your conference being one of the few not having assumed an assessment for this fund we appeal to you personally to observe the duty cited in the inclosed separate paragraph, which will be Paragraph 479 of the new Discipline—the law touching this fund. We feel that it is unfair to the assessing conferences for your conference to receive the pro rata of yearly interest without contributing to the enlargement of the fund. Doubtless you think so. Pardon us for making this a personal matter with you, as we are doing with all the preachers of the non-assessing conferences. We respectfully but earnestly request that you reply at once on the inclosed card, giving us your word that you will present this cause to your people before conference, D. V., and receive voluntary offerings for the same. Please write us promptly, as this is a very important matter, and greatly oblige, Your servants in a worthy cause. A. J. LAMAR, President. J. R. STEWART, Sec.

Paragraph 479 above referred to is as follows:

That it is made the duty of the preacher in charge of each station, circuit, and mission in the Church to call attention annually in each congregation to this Endowment Fund, and ask a voluntary contribution from the congregation for its enlargement; all money so secured shall be sent at once to the Treasurer of the Joint

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Board of Finance of the Annual Conference, to be by him transmitted to the person authorized to receive such funds.

We are glad to report that we have had a considerable number of replies from the brethren, and that with the fewest exceptions the brethren express determination to present the cause and take a collection before conference. So that we are justified in looking for gratifying returns at the fall conferences. It is our solemn duty as it is our purpose to insist, if necessary, that by one method or the other, our Church-wide Methodism should have opportunity to contribute to this much-needed fund. Brethren of the itinerancy, we presume that primarily you are as deeply interested in this good work as we. We know your duties are numerous and often exacting; but suffer two suggestions: First, let us not discriminate against this connectional movement in favor of any other; second, co-operation is indispensable to success. We believe this movement has come to stay, and to succeed. Money paid in is already yielding good returns, and the conferences are realizing something from it.

We greatly appreciate the efforts of any of our preachers or people in behalf of this sacred cause. J. R. STEWART, Sec.

THE QUARTERLY INSTITUTE OF THE CORSICANA DISTRICT.

The second session of the Quarterly Institute of the Corsicana District for the first sub-division was held at Tupelo, on the Chatfield and Alma Circuit, July 29 to 31. It was conceded that it was better than the first one. All of our preachers were present except Revs. Niel and Tinkle, who were engaged in revival meetings, and Dr. Boggs, who was out of the State. Brother Head acted in the place of our presiding officer whose absence was unavoidable. Our presiding elder was present part of the time. The business session left the selection of the next place to the President.

Rev. G. W. Kincheloe, on Friday evening, opened the service of our Institute with a practical sermon on Christian Experience. This was a timely discourse for that community, as Brother Head had just closed a meeting at that place. The secretary of the Institute preached at 9 a. m. on Saturday, on the Scriptural Authority for the Government of the M. E. Church, South. Rev. M. N. Rogers followed with a forcible sermon on the Universality of the Atonement, at 11 a. m., and then came the royal feast spread by the people of Tupelo. There was but one question that puzzled me: Was there too much dinner for the crowd, or not enough crowd for the dinner? In the afternoon Rev. T. W. Taylor read a carefully prepared paper on the Origin and Early History of Methodism. Prof. W. M. Board used the remainder of the afternoon and evening services to put our school interest before the public, and it was a much needed subject well presented.

On Sunday at 9 a. m. was the love-feast. The Security of Believers and the Insecurity of Unbelievers was the theme of the Secretary at 11 a. m.; and he used the afternoon service on Infant Baptism. Following this Rev. Horace Bishop made a timely talk. The close of the Institute was a fitting climax to all that had gone before. Rev. M. N. Rogers gave us a strong sermon on the Mode of Baptism.

One of the main features of the Institute work is that of the "book agent." He carries samples of the Disciplines of the Baptist, Campbellite and Methodist Churches, and if any so desires, orders are taken. He makes it plain that what the Discipline is to a Methodist Church, what the Confession of Faith is to a Presbyterian Church, so the Christian System and Church manual are to Campbellite and Baptist Churches respectively. He also carries sample copies of the New Testaments of the different denominations and by this means gives our people a chance to inform themselves on the design of these books.

J. P. PATTERSON, Sec. A FEW DATES OPEN.

Have a few dates not yet engaged and will be glad to fill them for meetings until conference.

CHAS. C. BELL, Houston, Texas.

Vernon District—Fourth Round.

Kirkland Cir., at Lazare, Sept. 10, 11. Quail Cir., at Q., Sept. 16. Wellington Mis., at Kelly, Sept. 17, 18. Wellington Sta., Sept. 18, 19. Chillicothe Sta., Sept. 22, 25. Chillicothe Mis., at C., Sept. 30. Childress Sta., Sept. 30. Childress Mis., at Union Chapel, Oct. 1, 2. Guthrie Mis., at Plainview, Oct. 5. Paducah Sta., Oct. 8, 9. Quanah Sta., Oct. 10. Tolbert Cir., at T., Oct. 12. Vera Cir., at V., Oct. 15, 16. Vernon Cir., at Wesley, Oct. 19. Estelline, at E., Oct. 21. Margaret, at M., Oct. 22, 23. Crowell Sta., Oct. 22. Seymour Mis., at Level View, Oct. 28. Seymour Sta., Oct. 28, 30. Spring Creek, at Rendham, Oct. 29, 30. Olney Sta., Oct. 31. Vernon Sta., Nov. 5, 6.

J. H. STEWART, P. E.

Greenville District—Fourth Round.

Floyd and Caddo Mills, at C. M., Sept. 10, 11. Celeste and Lane, at C., Sept. 11, 12. Loneoak Sta., Sept. 17, 18. Leonard and Orange Grove, Sept. 24, 25. Wesley, Sept. 25, 26. Kingston Mis., at White Rock, Oct. 1, 2. Merit Cir., at M., Oct. 2, 3. Lee St. and Jones-Bethel, at J.-B., Oct. 8, 9. Quinlan Cir., at Q., Oct. 9, 10. Campbell Cir., at Caney, Oct. 15, 16. Fairlie and Wesley Chapel, at Olive Branch, Oct. 22, 23. Wolfe City Sta., Oct. 29, 30. Commerce Sta., Oct. 30, 31. Kavanaugh Sta., Nov. 5, 6. Loneoak Mis., at —, Nov. 12, 13. Greenville Mis., at Salem, Nov. 19, 20. R. G. MOOD, P. E.

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