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"How Can A Christian Sin?"

THE attention of the Advocate has been called to an editorial in the Sunday School Times of August, under the caption, "How Can a Christian Sin?" The editor's answer to this question is the most unsavory dish of Calvinistic hash we have read for a long time. We call it hash because it, like Calvinism, generally, is composed of left-over fragments of truth and error all mixed together. We confess we were somewhat surprised to find this untoothsome repast in that paper. If this heretical deliverance of the Sunday School Times were not circulated and read by many, both of our teachers and pupils, we could afford to pass it in silence. But as it is, we propose to handle it without gloves and this is our only apology for this review.

The Sunday School Times is generally happy and conservative in its exposition of the text of the International Lessons and why it should take this wild tangent, when it knows thousands of its patrons agree with its Missouri friend who "holds that there is no room in the soul of man for both Christ and Satan, and if the soul allows Satan to come in, then Christ departs." But the editor says, "Yet a Christian may sin. What is their condition while they are sinning? Are they then lost or saved? Are they in union with Christ, or cut off from him?" Now, let us stop right here and let Christ answer this question, which is as pertinent as if Christ had been in the editor's sanctum. Christ, after saying, "I am the true vine," says, "If any man abideth not in me, he is cast forth as a branch, and withereth, and men gathereth them and cast them into the fire, and they are burned (John 15:6). And Ezekiel says: "When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby" (Ezekiel 33:18). These answers are too strong with Arminianism and show that Christians cannot only backslide, but be cut off from Christ, and be sent to the fire of destruction. These answers of Christ do not suit the editor of the The Sunday School Times and he proceeds to give us one of his own. He says: "The condition of a man who, born again, yields to temptation is simply the condition of one who having been given a new nature from above, nevertheless while still retaining that new nature, as he always will, yields for the time being to the demands of the old nature, from which we are never in the present body completely set free."

Again, he says: "Saved and regenerated, though we are, we live now in a bondage of corruption." Now, from the above description of the Christian experience, he must live with both Christ and the devil in his heart at the same time and all the time (Romans 6:6).

Now, analyze the above description of Christian experience and you have a motley mixture of inconsistency and self-contradictions. The Christian is born again from above, and always will be, and yet at the same time he can as a "regenerated man sin even while he is saved and regenerated." And, further, he says, "The condition of a man who is born again, yields to temptation, having been given a new nature from above, nevertheless, while retaining that new nature, as he always will, yields for the time being to the demands of the old nature, and saved and regenerated though we are, we live now in a bondage of corruption." Now, if the above is the editor's best idea of Christian experience, we are not surprised that he thought it necessary to "frankly face" and combat the position of his Missouri friend who holds the Bible view, that "there is no room in the soul of man for both Christ and Satan; and if the soul allows Satan to come in, then Christ departs." This position of his friend seems to be his text, and the whole trend of his editorial is to prove that the devil and Christ both dwell in the Christian's heart at the same time, which is both unscriptural and contrary to all philosophy and common sense. If this were true, why did Christ make it his business while on earth to cast out devils? The Book teaches us that two cannot even walk together except they be agreed. Ye cannot serve two masters. No, in the conflict between light and darkness, the two great leaders, Christ and the devil, are not bed-fellows, occupying the same heart at the same time. The Advocate is driven to the conclusion that a good case of old-time experimental religion would help very much to clear up the editor's idea of practical religion. In testifying about religion, anything short of personal knowledge is of little value. In one place he affirms, "a saved and regenerated man can sin, even while he is saved." Again, he says, "It is questionable whether Satan can even enter one in whom Christ dwells in regenerating power."

But the editor, unfortunately for him in this connection, alludes to Judas Iscariot. He says: "Satan can come to us, and appeal to us, inducing us to sin, but that is different from receiving Satan into our being as apparently Judas Iscariot did at the time of the betrayal of Jesus." Here he leaves us in doubt, whether he believes the devil only apparently entered into Judas, and that he was a real disciple or was a devil from the beginning, and, as such, was the apostle and companion of Christ for more than three years.

But in his closing paragraph he gives us this irreverent sentence which, we think, borders close to blasphemy: "But now we may rejoice, even if we yield to Satan, Christ never departs from us. Members of Christ's body though we are, he allows us to bring his only very body, as it were, into the indignity of following Satan rather than following the Spirit of God." This sentence is so involved and blasphemous that we hesitate to comment on it. The Times certainly did not intend to insinuate that Christ under any circumstances "followed Satan rather than the Spirit of God." But it is astonishing how far some men will go to bolster up a false dogma. To entertain such sentiments is wicked, but to pen them is blasphemy on record.

But finally to crown, or rather to compensate for his many inconsistent and unscriptural assertions, the editor closes up by unintentionally giving us the only true and safe law of final perseverance of the saints in these words: "There is a better experience of the power of Christ than this intermittent one, which is so sadly true of most of his followers. There is the experience of knowing day by day, hour by hour, moment by moment, that the law of the Spirit of life in Christ Jesus made me free from the law of sin and death. Christ, wholly yielded to, in obedience and faith, can hold us in unbroken freedom from the recognized appeals of Satan and conscious sins." When we read this we said, Amen and Amen! But we asked, how different this description of a Christian from all that preceded it?

Reasons For Biennial Appointments

WE suggested some time ago the advantages of appointing pastors for two years instead of one year, and we claim pre-emption rights to the suggestion. It is a progressive Methodist suggestion and finds many supporters among preachers and laymen, for it is substantially founded on the present-day needs of the itinerancy. There are many reasons for biennial appointments and not one valid argument against them. Should appointments be made for two years, the business interests of the Church may well be tabulated and reported annually by means of the District Conferences, and social and religious fellowship can be fully provided for in these District Conferences. This will lead to enlarging and emphasizing the work of the District Conference and will bring the Bishops to preside over them just as regularly as they now preside over the Annual Conferences.

Arguments for biennial appointments:

1. The ordinary Methodist preacher can plan and execute better his ministerial work if he has a two-year appointment.

2. The two-year appointments would save to our pastors not less than one hundred and fifty thousand dollars each alternate year.

3. The inefficient men who hang on, year at a time, under the system of annual appointments, would be eliminated and the Church would have a more efficient ministry.

So far as we have heard expressions of opinion no one except he who holds to a custom, merely because it is custom, finds fault with an adjustment of the functions of the District (Annual) Conference and the (appointing) Annual Conference so as to give larger usefulness to the one and more efficiency to the other.

The Responsibility of the Presiding Elder

WE ARE of the opinion that the presiding elders are largely responsible for the success or failure of our Methodism, and that the future evangelical power of the Church finds its chief promoters in the vigorous presiding elders being appointed to the districts throughout the Connection.

We believe, furthermore, that these presiding elders can greatly increase the efficiency of our ministry by wise leadership and wise discipline.

We presume to make the following suggestion to the presiding elders who read this Advocate:

If a pastor in your district is not measuring up to the demand of his charge, instead of leaving him to his failure and looking out for another to take his place, seek to inspire him with zeal, to stir him with energy and to lead him up to the fullness of a preacher's efficiency in spiritual and temporal things belonging to the Church of Christ.

Do your best to develop him and, if after faithful and continued effort you fail to help him into efficiency, let the Bishop and his Cabinet know the facts.

Do not seek to trade off a thoroughly inefficient man for a really efficient man, unless you tell his faults.

The presiding elder who has an inefficient preacher in his district, and trades him off without a brotherly effort to make him efficient in his work, is doing an injustice to the preacher and to the next charge. Let inefficiency in pastors be eliminated.

God has a use for the man with one talent and often he is the most useful man in his service to the kingdom. It is a mistake to imagine that the man with many talents is the most serviceable man. He is often the least account in the sum total of service.

There are many people in this world who overlook the fact that all rights do not inhere in themselves. They are selfish and thoughtless of others. Every man is a unit and his rights are just as sacred as yours, and where his rights begin, yours stop.

Work: A Universal Law

By Rev. W. H. Hughes

And as Jesus passed by he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?" Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. I must work the works of Him that sent me, while it is day; the night cometh when no man can work. —John 9:1-4.

I

The giving sight to a man who was born blind is one of the most wonderful miracles wrought by our Lord. The world's history does not give another instance where a man born blind is made to see. This miracle was wrought by our Lord amid one of the most exciting scenes in the history of the blessed Master. He was teaching in the temple and the Jews were watching an opportunity to catch him in his words, and in setting forth his eternal Godhead, he said, "Before Abraham was I am, and Abraham rejoiced to see my day, and he saw it, and was glad." The Jews thought they had the coveted opportunity, and said, "Thou art not yet fifty years old, and hast thou seen Abraham?" And they took up stones to stone him. But Jesus most miraculously hid himself, and passed out through their midst. As Jesus passed out he saw this man who was born blind and performed this unequalled cure. His enemies in their rage, hoping to prove fraud in this miracle, commenced an investigation in which, to their dismay and confusion, they proved by the neighbors, the parents and the man himself, that he was born blind. Thus the wrath of man was made to praise God. When they hypocritically exhorted the man to give God the glory, saying that this man was a sinner, the blind man emphasized the miraculous cure by answering, "Whether he be a sinner or no, I know not; one thing I know, that whereas I was blind, now I see."

This miracle elicited from the disciples this peculiar question, "Who did sin, this man, or his parents, that he was born blind?" This question implies two grave mistakes: 1. The transmigration of souls or the doctrine of metempsychosis which teaches that souls are transferred from one body to another and, therefore, sins committed in a previous body might be cursed with blindness in its birth with the present body. 2. The second error is the implication that sin in this life always brings its own punishment. Hence Christ corrects both of these mistakes in these words, "Neither hath this man sinned, nor his parents, that he was born blind." Not that either was sinless, but that this particular misfortune was not sent upon them for any sin but for a wiser and nobler purpose, "That the works of God might be made manifest in him." This life is probationary and disciplinary, and not the time for final retribution. God's providence toward us in this life are all intended for our good, whether they are what we call kind or severe providences. "The goodness of God leads to repentance," and the severity of God ought to drive us from our sins. If this man had not been born blind, which we regard as a great misfortune, he would never have heard or seen Jesus. He had been the care of his parents from his birth. God often sends misfortunes to open the blind eyes of the thoughtless that they may see God and learn to fear and love him.

"Afflictions, though they seen severe,
In mercy oft are sent;
They stopped the prodigal's wild career,
And caused him to repent."

Some people are so constituted that they cannot bear prosperity, they grow fat and kick, but when adversity comes, they realize their dependence and turn to God for help. How hard it was to say good-bye to that loved one, when you buried him out of your sight, but there was an unseen silver cord of love, which drew you heavenward, and you said, "By the grace of God I'll do better and meet you in heaven." Our Father has no pleasure in the chastening rod but only in the good results secured thereby.

II

I must work the works of Him that sent me, while it is day; the night cometh, when no man can work. This short sentence states the great universal law of work with its boundary and limitations. This law was ordained of God, and is imperative, universal, and which none can avoid. Idleness, in the sense of inaction, is an absolute impossibility. Unceasing action in everything is a philosophical and scientific fact, as well as a theological truth. Action is stamped upon the very nature of all things, whether material or immaterial. This law reaches from the infinite Creator down to the smallest particle of his handiwork. When God moved out from the profound stillness of the eternity which is passed, the first glimpse we have of him is he is actively engaged in the stupendous work of creation. In this work he continues for six days until the work of creation is completed, and on the seventh day he rested from this line of work, but he does not cease to act. Now he begins the fatherly, providential superintendency of the vast machinery he has projected. Now a new era begins, which we call Time. The Supreme Governor of the universe has touched the magic button, and all nature begins at once to move in its rapid march toward the eternity which is to come, when all things will become fixed and unalterable forever. Thus our God, by both precept and example, inaugurated in this new order of things the unavoidable and universal law of work or action. Eternity is one unchangable now. But the moment time was inaugurated the calendar began to move, and the hands on the great clock of time began to point out the rapidly-flying moments as they so swiftly come and go.

Time is action personified. Time has never stopped its march, or stood still one moment from the beginning nor will it until it stops in the unalterable fixedness of the eternity which is to come, to which we are all journeying and in which there is no work or device. This law of work is equally binding, and unavoidable upon the material and spirit world, but the results are quite different. The material world moves only as it is moved upon and always acts on a straight line, effect always following an adequate cause. The vast worlds which roll in space not only turn on their axes but go and come at the right time and place with absolute precision. They are doing the precise work "of him that sent them." But they have no reward or punishment, because there was but one way they could act. They acted by compulsion, and when there is no choice there can be no accountability.

Man, as an intelligent free agent, is no exception to this universal law of action. He must act, but is honored with the privilege of choosing how he will act. He must act, and do the ennobling work he was sent to do, and thereby rise in the scale of being to the royal estate of sons and daughters of the King of Kings, and secure a home in heaven; or he may refuse to do this noble work and thereby drag himself down to the level of the devil and his angels and make his bed in hell. The thought, " I must work," is intensely and fearfully personal. It is imperative and unavoidable. As a free and intelligent moral agent, man has the choice of acting this or that way, but act he must. Christ said, "He that is not with me is against me." "He that gathereth not with me scattereth abroad." There is no such thing as neutrality or inaction. But this inexorable law, "I must work" is as absolute in its demands on man's spiritual or moral life as it is on his material nature. The difference in the two, is not found in the great law of action, but in the method of that action. There being no volition in material nature, it acts automatically and runs only in one groove. But man, being an intelligent agent, is compelled to act. God has given him the ability of choice between two alternatives. He sets life and death before him and says, Do this and live, or do that and die. In morals, Christ tells us of two ways in which men are moving. "Strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it;" but "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." In one of these two ways every man is traveling. There is no middle ground. We cannot be neutral nor inactive. Christ says, "He that is not for me is against me. He that gathereth not with me scattereth abroad." In this great battle between light and darkness every man is inlisted, and none, as the coward, can avoid the conflict. The coward who skulks into the brush and refuses to fight in defense of home and fireside, has as deliberately acted as the patriot who bared his bosom to the dangers of battle. And yet men foolishly persuaded themselves, when God commands them to fight the good fight of faith, and they delay or refuse to obey that they have not acted; in other words, that they have done nothing. Under this false presumption men are plodding their way to death and ruin. Jesus tells of a father commanding his two sons, "Go work in my vineyard today." One obeyed and went; the other disobeyed, and refused to go. Now, did not the latter as deliberately act as the former and is he not just as morally responsible? God has not set before men the alternative of working or doing nothing. He has given us no such choice. I must work and I am shut up to the choice of doing the right thing or else of doing the wrong thing. I must "work out my own salvation," or else work out my own ruin with greediness. Choose this day whom ye will serve. If God be God, serve him; but if Baal be God, then serve him.

III

We are not only compelled to work out own salvation, or else our own ruin, but we are shut up to the necessity of making this choice and doing this work in a limited space of time—"while it is day, for the night cometh when no man can work." Day symbolizes life; night represents death. We are told of an insect which is born in the morning, reaches its maturity at noon, and dies at night. And yet this is the figure used by the Master to represent the length of human life. How short is this time in which we are to do our work.

In order that we may get this question properly before the mind, let us ask, "What is man that thou art mindful of him, and the son of men that thou visiteth him?" Man is a little world in himself. He has a soul and body, and is both spirit and material, and is, therefore, subject to all the laws governing both.

1. As a material entity he is launched on the rapid stream of time, and is swiftly drifting toward the ocean of eternity without hesitation or stop. The moment he draws his first breath the seeds of sin grow up for death. When he begins to live he begins his rapid and fearful march toward the grave. He has not, nor can he halt for one moment. Every breath he he draws and every pulse he tells carries him further from the cradle and nearer to the grave. Time, to man, is a limited train, with a through ticket, running with lightning speed, with no stops or sidetracks until it reaches the little mound of fresh earth with a marble slab. Man is automatically moving toward the grave. Sometime since I stepped into a mammoth business house and saw two pair of stairsteps. They looked like any other steps. They stood side by side but, to my surprise, all the steps themselves were moving. One pair automatically ran up and the other down. Every visitor made his own choice and the steps certainly landed him above or below as he had elected. Here we have a symbol of human life. There are but two ways of human life—in the moving steps of humanity. They are parallel and side by side, and all men are journeying in one or the other, and every traveler needs a guidebook. Here it is: "Strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it." And "Broad is the way, and wide is the gate that leads to death, and many there be which go in thereat."

Paul tells of some men who are in bondage all their life, through the fear of death. If men would wisely fear the realities of life as much as they dread death, we would have a better world. When, where or how we shall die involves no moral responsibility. God has fixed that. "It is appointed unto man once to die, and after that the judgment."

"The dead * * * rest from their labors and their works do follow them." It is what follows. In other words, it is the result of lifework which should interest us. The eye of the Almighty is upon the just and unjust and a book of remembrance is being kept. The wireless telegraph of the Almighty is recording every thought and action, and in the judgment, when the books are opened, that record will be there and you shall be judged out of the things written therein. Therefore, the fearful responsibility is with life and not in death.

"How careful then ought I to live,
With what religious care,
Who such a strict account must give
For my behavior here."

While man's body is subject to death regardless of his will or wish, and must soon die, he also has a higher nature. He is spirit and as such, is an intelligent, free moral agent. In this relation this compulsory law of work comes to him with conditions. Work he must, but he is honored with the privilege of obeying or else disobeying the moral law and thus decide his own eternal destiny. He is on a perilous sea and he is his own engineer. But with Christ as his pilot, he can steer safely into port. If we, like Zacharias and Elizabeth, walk blameless in all the ordinances and commandments of God, the judgment, the day of final settlement, will be a joy forever.

The Trip To Yellowstone Park

By Rev. G. S. Wyatt — Number Two

As we made our way from the train at Salt Lake City we were met by the guides who were to explain to us the different sights. They were all young men of the most marked politeness and courtesy, well attired and with faces that showed culture and refinement We soon found that they were Mormons, that the autos belonged to the Mormons, and that the entire arrangement was under the direction of the Mormon Church. Here was a company of tourists one hundred and thirty strong, all Protestants, and not a single heartbeat of sympathy for the Mormon Church in the soul of a single one of us, yet not a single Protestant made himself or herself known. All the courtesies came from the Mormons, all the information we received about the city and its matters came from the Mormons, unless we accidentally ran upon a Protestant and corkscrewed what little we got out of him, and all the money we spent went to replenish the Mormon tills. I do not know whether you would call that a joke on the Protestants or not, or would denominate it downright indifference to the duties of Protestantism in the City of Salt Lake. It is but natural that the Mormon guides would do all they could in the places and things that they pointed out to you, to put honor and superiority on the Mormon Church and its leaders. Your supposition is right, for they do it, and nobody blames them. They take all of this trouble on themselves at a nominal cost to show you the city, but as you listen to them you appreciate the fact that behind all of this show of courtesy and desire to make money out of their line of autos is the deeper and more set purpose to bring to your attention the great things of the Mormon Church. They not only do this but they will furnish you guides free of cost to tell you all about the things of Mormonism in the city. They furnish you literature gratis, telling you all about Utah, and especially Salt Lake, in which it is shown without any seemingly especial effort that Mormonism is the thing. They never seem to be too busy to furnish you a guide, or to talk with you, and however great the demand there is always plenty of literature for your delectation and information. Where is the Protestantism of Salt Lake City? Is there nothing being done, or has there nothing been done that would indicate that Protestants are alive in the city? The claim is made that 55 per cent of the population of the city is Protestant. If that be true, Protestantism should make itself known and felt when the opportunity comes, as it did in the case of our large company when we were anxious to see the city, and to especially learn of the strength and influence of the Protestant people of that noted Mormon center. You cannot learn the real facts about Protestantism from a Mormon source. About the middle of 1847 the prophet, Brigham Young, stood on the "Mount of Prophesy," Ensign Peak, and declared to his followers that down in the valley, over which they then looked, the new "City of Zion" should be founded, the future home of the Latter Day Saints. For years this people lived apart from the rest of the world, but in 1871, the thirst for gold and silver and other hidden things beneath the earth overrode the objections of the Gentiles to the peculiar tenets of the Mormon religion, to the extent at least that he was willing to risk himself and family in a social and religious way to the baneful influence of Mormonism as it then existed, in order to gratify his desire for gain. It was that way before 1871; it was that way then, it is that way now, and doubtless will always be that way, that men will—Gentile men, Protestant men, men of all countries and classes—take marvelous risks toward jeopardizing the social and religious welfare of themselves and family to get the pelf of this world. No wonder that Paul says, "The love of money is the root of all evil." "They that will be rich (regardless of the conditions and means) fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

But the Gentile population has increased until at present they claim, as is already intimated in this article, 55 per cent of the entire population. I judge from the remarks made by the dispenser of information accompanying the car in which a part of our crowd were being shown the sights, that there is one Protestant in that city, a pastor of one of the Presbyterian Churches, who is not afraid to let himself be heard as to the corruption and baneful influences of "The Church." For as we passed that church the guide announced its name, which I have forgotten, "The walls of this church are made of hammered steel, made so by the roasting every Sunday morning given by the pastor to the Mormon Church." Every one in that crowd thanked God for one faithful watchman on the walls of Zion, not the New Mount Zion. Salt Lake is a most beautiful city, wide streets that are bordered with long rows of shade trees on each side in the residence portion of the city. Along both sides of all the streets streams of pure water are conducted in ditches. Whatever else you may say of Brigham Young, you are forced to say that he showed a high degree of statesmanship in laying his plans for his followers, and especially in laying out the original city. It matters not what may be the future developments of Salt Lake he so arranged it that the Mormon Church will occupy the central and most conspicuous place in it. Right at the interesection of the princiapl streets in the heart of the original city stands the statute of Brigham Young, an imposing and striking picture of the great prophet of Mormonism, whose face impresses you with ic in its dictates," the eye indicating a of incomitable purpose, and as has been said of Napoleon, "a will despotis in its dictates," the eye indicating a far-seeing mind, and overshadowing all a nature dominated by the sensual and baser appetites. Here also is "Temple Square," where are situated the Mormon Temple, Tabernacle and Assembly Hall, which are visible from nearly every part of the city. With the exception of St. Patrick's Cathedral in New York the Temple is the most costly church building in this country. For reasons it was forty years under construction; it is two hundred feet long, one hundred feet wide, and one hundred feet in height. The walls are massive and solid, being ten feet thick, built altogether of white granite taken from Cottonwood Canyon, and as has already been intimated stands on one of the loftiest points in the city, and it is said that it can be seen for fifty miles down the valley. Across the street are the Bee Hive and Lion Houses which were once the home of Brigham Young and his multitudinous wives. The old prophet's body now lies in the tomb in the square across the street from the "Temple Square," with two of his wives buried by his side, while his spirit has been passed upon by Him who judges every one according to that which he hath done. Our guide informed us that Brigham had nineteen wives, and fifty-two children, and had adopted two, and that the reason his other wives who had died were not buried in the same burying ground with Brigham was because the City Council had passed an ordinance forbidding the burying of anyone else within the city limits. There is another building in the "Temple Square" that impresses the visitor who believes in the Bible teaching on the subject of tithes, and that is the Tithing House, to which the members of the Mormon Church bring their tithes. Notice what I said, bring their tithes. The officials of the Church do not have to go out and hunt up the members and wring from them the tithe, but the members bring the tithes to the Tithing House, and thus following out God's plan of finances for the keeping up of His Church they always have plenty of money in the treasury, and this is one of the things that makes the Mormon Church in Salt Lake such a powerful influence. The proper authorities see that this person is used in the way that they think will be for the best interest of the Church. If a business proposition appears through which they think they can use some of their money to advance the Church's interest they invest in the name of the Church, and hence you frequently see the mystic sign, "Z. C. M. I.," which means Zion's Co-operative Mercantile Institution. And I am told that throughout the city and the State, they have branch houses connected with the great central institution. They have banks, and hotels, and schools. One of the most imposing and costliest hotels of the city, the Utah, was built largely with money belonging to the Mormon Church. It does not matter how much you may criticise the way the authorities use the tithe money, it proves beyond all question, what many of us Protestants preach, that following God's method of tithing will settle all of the Church's financial troubles. There will always be plenty of money in the treasury of the Church. Our people will be better off where they religiously give the tenth, for the windows of heaven will be opened and God will pour us out such a blessing as that we will not be able to receive it. God's way is always the best way to do anything. There are many magnificent residences in the city that attract you as you are looking over the city. It would be a pleasure to tell you of the different houses that impressed me both in the resident and business sections of Saltair Beach—its magnificent pavilion and the bathing, and of the panoramic view to be

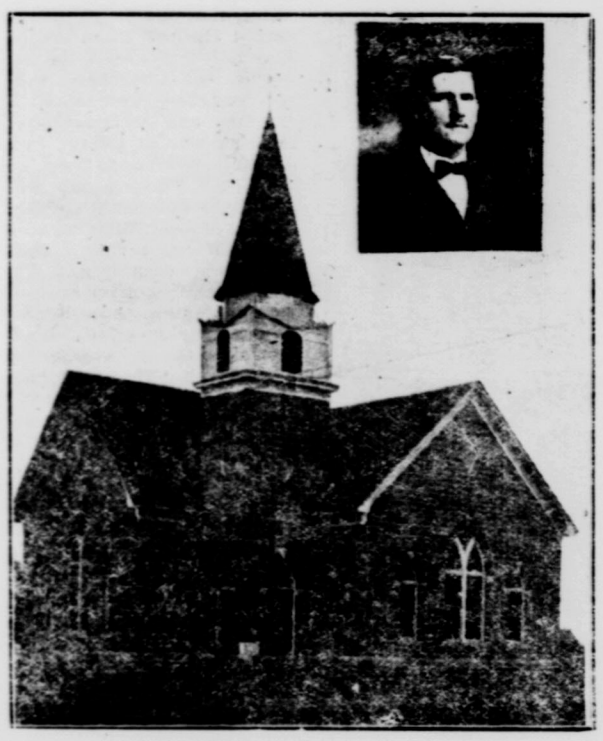
had from Ensign Peak, but time forbids.

We left the great city of Salt Lake, just as the king of day was hiding himself behind the western hills, for the run over the Oregon Short Line to Yellowstone Station, the western entrance to the great National Park. We wished for a pair of cat eyes on this run that we might be able to see the many things of interest as we were making the trip in the night, and, as our wish did not come to pass, we retired to our place of rest and woke up the next morning as we were approaching the place where we were to enter the Park. Soon every one was astir getting things that had been around loose for almost the entire trip into grips, suitcases, handbags, any old place, that nothing might be left on the Pullman, as everything had to be transferred to the Wylie Camp about two miles inside the Park, where we were to leave trunks and many suit cases, for each passenger could not carry over twenty-five pounds of baggage. So from that time on till we were snugly ensconced in our places in the hacks and coaches the women were in a furor, and the men were worked till their tongues were ready to portrude obeying the injunctions and commands (mostly commands) of the women, who were now in a near approach to a state of frenzy for fear that they would overlook the exact handkerchief or other article that should be taken along, or that they should take some apparel that should be left behind. But after all the women came out of it with all minds fairly well adjusted and the men with nothing worse than a few threats of future adjustments, or the loss of a few locks of hair.

The drive in the early morning from the station to the Wylie Camp was a most pleasant one. The roadway had been cut through a most beautiful pine forest, and named Christmas Tree Drive. Every one in the crowd, as we left the station and entered upon this drive seemed to be as happy and joyous as a marriage bell. Laughter from the great depths of the joyous soul rang out on the morning air; jokes full of juice and spice were heard on all sides that gave expression to the peace and gladness that filled the heart, made the forest resound with their joyous notes, and youthfulness was apparent on all sides, even in the faces of the old men and the women who were approaching old age. It was a glad morning, as the aroma from the pines in its all-pervasive flavor emptied itself upon our olfactory nerves, and the rich, ever-invigorating air freighted with ozone from the mountain tops sent thrills of renewed health and strength through our bodies and all would have gone well had it not been for readjustment of clothes that had to be made when we reached camp. Breakfast having been made, the command was given to get ready to be loaded on to the hacks and coaches, for from henceforth while we remained in the Park we had to go in squads of fives and elevens; fives in the hacks drawn by two horses, and elevens in the coaches drawn by four horses.

It fell to my lot to be placed in a hack with A. D. Porter, J. J. Creed, O. P. Kiker and wife, and a jolly crowd it was. There was not a dull moment during the seven days of our trip through the Park, there was always something doing; singing, joking, telling some good story, going over to each other our impression from this or that object, recounting what we had seen that we might keep it fresh in our minds, delivering apostrophes to some great mountain or other object that deeply impressed us. Especially was this true when our eyes fell upon the wonderful Yellowstone Lake, and the Sleeping Giant Mountain, and outlining some great sermon that we intended to preach when we returned to startle our people and to make them more than willing for us to take another vacation when things in the course of a few months would seem considerably prosy coming from the pulpit. Our eyes opened, and we allowed nothing to escape us that was to be seen along our way. So alert were we that a fish could not leap above the waters of the Madison, the Gibbon, the Firehole, or the Yellowstone that we did not see him. We saw the deer, the bear, the elk, the squirrel, the woodchuck, the chipmunk, the mountain sheep, the antelope, where the buffalo was said to roam, but which we did not see, the mountains, many and great, the rivers beautiful and swift, the geysers many and attractive, lakes the most beautiful and the eagle flying to his eyrie hundreds of feet above the waters of the Yellowstone River as it flowed through the awful Yellowstone Canyon, and hundreds of feet below the top of the walls, charming in the world, nestling at an altitude of 7741 feet at the foot of Absaroka Range of snow-capped mountains which rise from the water's edge to altitudes of ten or eleven thousand feet, the roaring, dashing, foaming rivers with their rapids and falls, the mighty Yellowstone Canyon that, with its over-mastering influence, made you stand trembling with head uncovered as it forced your thoughts to the contemplation of Nature's mighty God.

But back to our trip. All tourists make the trip through the Park over the same route, those from the north entrance beginning where the tourists from the west entrance end their sightseeing So leaving our camp we start up the Madison River over the pioneer route followed by such early explorers as Bridger and Burley, discoverers of the Great Salt Lal Colter of the Lewis and Clark ex dition, and Dr. F. V. Hayden, of t United States Geological Survey. ' : soon pass the Riverside Military S ion, headquarters for a detachment f United States cavalry. The Rain w and Loch Leven trout of the Madison splash the water here and there as we pass along. On the south side of the Madison Canyon Mt. Burley rises from the water's edge hundreds of feet high, and the scenery here is most beautiful to behold. At the junction of the Gibbon and Firehole Rivers is situated National Park Mountain, where on September 19, 1870 the Washburn-Langford party camped, having completed an exhaustive exploration of the Park, and where it was first suggested that the Yellowstone region should be made a National Park, and it is said that it was largely through their efforts that Congress passed the act of dedication in 1872. The Government in 1905 had built at Gardiner, and dedicated by President Roosevelt, an imposing stone arch, upon which is inscribed the following: "Yellowstone National Park, Created by Act of Congress, March 1, 1872, for the Benefit and Enjoyment of the People." On and on we traveled along one of the most charming drives in this wonderful reservation till we halted for lunch. Our crowd had been incerased by a large number from Ohio and other States of whom we will have something more to say later. Here we saw our first bear, the black and cinnamon variety. The Vice-President of S. M. U. showed more nerve than many of his admirers thought he possessed by approaching exceedingly close to an exceedingly large cinnamon bear, which fact exceedingly excited Mrs. Vice-President and caused some of the brethren to remark that it was the first time that they had ever known the exceedingly courtly Vice-President to disobey his exceedingly charming wife. No one ever saw him do it again during that tour through the Park. We are soon in our places in the wagon, and off to geyser region by the way of the falls on Firehole River which is one of the picturesque scenes of our day's journey, having a fall about eighty feet with the roar of a most awe-inspiring cataract. Thence on pass the second military station about two miles from the lower geyser basin, which we soon reach just after a most refreshing shower. This basin is said by Dr. Hayden to contain six hundred and ninety-three hot springs, exclusive of the seventeen geysers. The elevation is about 7250 feet, while the slopes round about, and which are, for the most part, covered with timber, are from four to eight hundred feet higher. You can get a pretty fair view of this lower geyser basin if you will now imagine yourself in the center of it, while all around you, behind you, at the right of you, at the left of you, you see hundreds of seething, boiling, hissing, rumbling, some apparently groaning under their awful pressure, springs, overflowing their rims with hot water, and from each of them constantly arising a vapor of scalding steam, while ever and anon, here, yonder, there, over there, the active geysers shoot a stream of boiling water from 75 to 100 feet into the air to spread their vapor like a cloud over nearly, if not quite, the entire basin. You feel like running, but you dare not take the risk, for a misstep here or there might precipitate you into the mouth of a geyser or spring, and that would be your undoing, and as few of us, if any, wish to end our existence here in that way, we quietly wait till the mist has somewhat cleared away, and hie away through a little skirt of timber to the road just on the other side of which the "Mammoth Paint Pots," which is nothing more nor less than a mud caldron, which is in a state of constant agitation. It resembles some vast boiling pot of paint or bed of mortar with numerous points of ebulition; and the constant boiling has reduced the contents to a thoroughly mixed mass of silicious clay. Some of us would like to take just a little of this mud as a souvenir, but the Federal Government says, No, you must not touch it. So we pass on to middle geyser basin, where the main attraction is the Excelsior Geyser, 330 feet in length by 200 feet in width at its widest part, and during eruption shoots upward a column of water to the height of 200 to 250 feet. You cannot stand in the presence of this wonderful geyser without having brought to your mind that matchless poem of Longfellow, "Excelsior.'

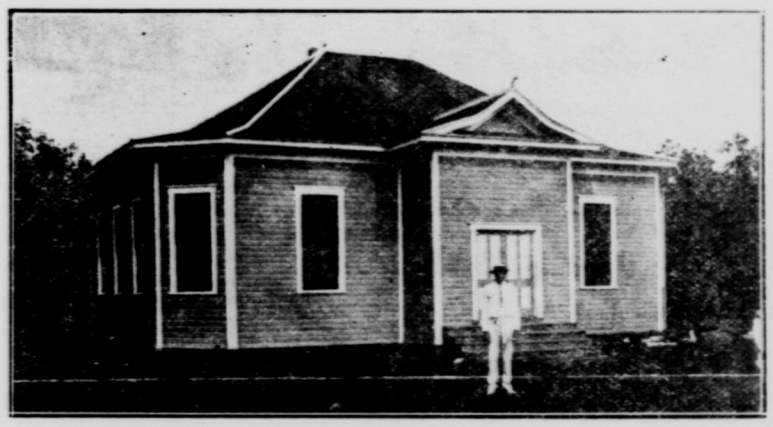


M. E. CHURCH, SOUTH, IREDELL, TEXAS. Rev. J. F. Clark, Pastor.

This is a picture of our new concrete block church. It was erected and most elegantly furnished with heavy oak pews, stained glass windows, etc., for about $5000. It is lighted with acetylene gas. Has membership of 225.

M. E. CHURCH, SOUTH, ELMO, TEXAS.
Rev. Edward B. Jackson, Pastor.

The above is a view of our new church built at Elmo last year. When Brother Jackson went to Elmo it was a mission with seven appointments; now, Elmo has half time.



M. E. CHURCH, SOUTH, ENGLISH, TEXAS, REV. J. J. MASON, P. C.

The above is a picture of our new church at English, built at a cost of $2000, and furnishings at a cost of $500 It was begun by Brother Pritchett and finished soon after close of Confernce year. It will be dedicated by Rev. E. H. Casey on fourth Sunday in September.

VERNON DISTRICT, NORTHWEST TEXAS CONFERENCE.

It may be that a word from this part of the field would not be out of place. I have served the Vernon District six years as presiding elder and have a fair acquaintance with the history of our work in this country, from its organization down to the present time. In discussing matters here I feel that I can speak with some degree of correctness. Viewing the work as I do I am frank in the statement that this has been one of the very best years in the history of the Vernon District.

At the beginning of the year we had several Church debts. Some of them were of long standing and very naturally stood in the way of any sort of progress; others were not old but were nevertheless burdensome and a real hindrance to forward movements. Early in the conference year as if by agreement the preachers and people united in the noble purpose of paying our debts, and as a result all these hindrances have been removed and we haven't a Church debt in the district. Brother Hall and his people of the Vernon Station have removed a debt of about twelve thousand dollars from the splendid new church at Vernon. Brother Tooley and the good people of Harrold have paid a debt of some hundreds which was against their beautiful new church at that place. Brother Griswold and his people paid an old debt on our Childress property. Brother Phelan and his people have paid a thousand dollar debt, which was of long standing, against our property in Chillicothe, and are only waiting for conditions that are tolerable when they will move for the erection of a new church. Brother Cameron and the good people of Paducah are now bringing to completion a handsome brick veneered church which would do credit to any town in Texas, and this enterprise has been well financed and well managed. Brother Robeson and the Odell people have built and paid for one of the nicest churches to be found in this country. It stands finished and furnished without a dollar of debt. Under the administration of Brother Irvin the people of Crowell built an elegant new parsonage, one of the best in the district, the whole property costing about three thousand dollars, and in the closing months of last conference year the remaining debt was well provided for, and they now have in mind to move for the erection of an up-to-date church in that enterprising western town. Brother Wyatt and the Quanah people have launched a movement for a new church in that little city and it would, no doubt, have been in course of construction now but for the prevailing drouth. They will doubtless go forward as soon as conditions will justify. We are hopeful for the building of several churches in the country charges in the bounds of the district as soon as normal conditions are restored. So with the material enterprises already achieved, and those under way and those in contemplation, the Vernon District is easily at the forefront in matters of material progress.

The above facts are not the only fruits of our labor to which we can refer. The boys on the outside have forged their way into the communities beyond and have held meetings and organized Churches, and put our work on a foundation and it is taking form in those communities where it was never known before. And while I am writing this paper the preachers are holding meetings throughout this district and men and women by the scores are being converted. I breathe a prayer to God that this year may be the greatest harvest of souls that we have ever known in this country. Added to all that has gone before, the Vernon District has contributed liberally to the S. M. U. and Clarendon College, and in our effort to remove the debt from Stamford College it has contributed in cash and subscription near seven thousand dollars. Who is responsible for all these achievements? I answer that the pastor is the key to every situation; "the boys behind the guns" have done the work. I am glad to say that I have never seen a more harmonious state of things than we now have in the Vernon District. A more loyal set of preachers I have never known, and when it comes to loyalty and faithfulness the laymen in the Vernon District are equal to those to be found anywhere.

Now a word to the preachers and laymen of the Vernon District, and the Northwest Texas Conference. Let us pray to God and pull together for the very best reports in the history of our conference despite the hard conditions which confront us.

JACOB G. MILLER.
Vernon, Texas.

THE LOWEST ZERO.

Absolute zero is said to be 273 degrees below the zero mark on the Fahrenheit thermometer.

But what is absolute zero? In order to understand, one must have an idea of what heat and cold are. Heat is caused by the molecules in a given substance vibrating very rapidly and giving out waves into the ether. When these waves strike other substances they cause them to be warm, too. The faster the molecules vibrate, the hotter the object is; the slower they vibrate, the colder the object is. So if we can imagine a point at which the molecules do not vibrate at all, then all heat would have vanished, and we should have reached what is called absolute zero.

That the molecules do vibrate is shown by the fact that when a piece of iron is heated it expands. If it is weighed, it will be found that it is not heavier than it was when cool. The particles of which the iron is composed, therefore, have got farther apart.

We used to speak of solid bodies. We do so still, for convenience; but as a matter of fact there are no solid bodies. Liquids and gases and mysterious rays like the X-ray or radium pass through the solidest body that ever existed.

Notes From the Field

Woodville.

We have just closed out another good meeting at Wolf Creek Church, one of our appointments out in the country. We had a fine meeting with several conversions and a good number joined the Church. We had Brother Cullen with us and he did some very fine preaching, and it had great effect on the people. Brother Cullen is a fine helper in revivals, and may the Lord spare him for a long time, so he might help men to the kingdom.—W. C. Hughes.

Mobeetie.

I am now with Rev. L. Jackson, pastor of Mobeetie Circuit, in a meeting at Toddy Schoolhouse. We are having a good meeting and several conversions. We closed at Union on last Sunday. We had fifteen or twenty conversions, organized a Church with fifteen members. Brother Jackson is a good preacher and a fine pastor. I am here until the last of August. Have three more meetings on the Mobeetie circuit.—J. R. Smelser, L. D.

Bunyan.

Have just closed the meetings of Bunyan charge. There have been about forty-five conversions and thirty-five additions. Revs. J. W. Glenn, U. J. Morton, Alford Owens and Johnnie McCluskey, local preachers, rendered efficient service. It is worthy of note that this charge is blessed with a number of good lay workers. The Advocate is very well circulated on this charge.—Mac M. Smith.

Dunn.

We are here with Rev. W. E. Caperton in a fine meeting. Conversions at every service. Why not? I find some fine people here. Brother Caperton is doing a fine work in this country. No truer man in Texas. Mrs. Bloodworth, our youngest son, Lloyd, and myself are in the evangelistic work and have some open dates for September and October. Address me at Polytechnic, Texas, for the present. We go from here to Pattonville, Texas, for our next meeting.—J. T. Bloodworth.

Hico.

We have just closed our meetings for the year. At Gordonville we had thirteen conversions with eleven accessions to the Church. At Hico we had with us Judge Thompson of Stephenville. There were about seventy-five conversions. Fifty-three have already been received into the Church and there will be five or six more received next Sunday. Thompson is one of the very finest men in revival work—safe in every way—and a delight to be with at all times.—R. W. Nation, Pastor.

Bremond.

We have one of the most enthusiastic Sunday Schools in Texas. Sunday, August 31, there were one hundred fifty-two present and the collection $177.02. Judge J. W. Turner, superintendent, is assisted by the most faithful band of women I have ever seen. We have eighty-five per cent of our Connectional claims cash in hand with a special of $490.00 paid on education and $10.00 on Orphans' Home. Pastor's salary is paid to date in advance of last year and thirty-two members have been added to the Church.—Jno. W. Wardlow.

Forreston.

By the kindness of our people we camped at Epworth-by-the-Sea for a three weeks' vacation. Our summer revivals are over. They were good, 130 professions of faith; 82 additions to the Methodist Church; 25 to other Churches. Conference collections are secured in cash and good subscriptions. Brothers Whitten and Walpey were valuable helpers in two of my meetings. With Nash leading with about $60.00 the people placed $95 in our hands to meet the expense of our vacation trip. May the Lord bless the people for their kindness. We are expecting a "full" report at Conference.—S. L. Culwell.

Kellyville.

We closed our revival at Smithland, Tex., last Sunday morning (August 31). This was in many ways one of the greatest revivals that this charge has ever had. This meeting resulted in receiving one of the best families into the Church that there is in Marion County, and the raising of $800 to build a Methodist Church in Smithland. We have been worshipping out doors here for seven years, and now to think that we are going to have a house that we can call our own makes us feel happy. We were assisted by the Rev. W. W. Gollihugh of Marshall, Texas. He endeared himself to the people by his lovable personality, which opened a way to their hearts for his practical preaching, which reached not only the hearts of the young, but old men and women were convicted and converted and joined the Church. This is something out of the ordinary for East Texas.—L. H. Mathison, P. C.

Lytton Springs Mission.

Lytton Springs Mission is located in Caldwell County with Lytton Springs as its head, ten miles north of Lockhart, in San Marcos District, one of the least, but best districts in West Texas Conference. It has for its presiding elder Rev. Thomas Gregory, who has no superior, when it comes to the gifts and graces that go to make a first-class presiding elder. He is a man of sweet spirit and of power. He believes in knowing the right, and then going ahead, and when he moves out, seeming obstacles begin to look different, and soon change into pleasant realities. This is the first year for Lytton Springs Mission. It was organized last Conference, out of Harwood and Buda charges. It has had a new presiding elder and a new pastor. But while that is a fact, we have some old-time Methodists on this work who have always been loyal to God and the Church. They have ever been found at their post, ready with their time and money to support its institutions. A more loyal Board of Stewards no pastor ever had. By the help of our God and the hearty co-operation of our people, we have done some things worth while. When we came on the work we had no parsonage. I met some of my official brethren and when the question was raised, "Where shall the preacher live?" I saw in them a desire to build a parsonage. We laid our plans and began. By the first of January we had raised enough money to start the building. We now have one of the best circuit parsonages in the Conference, which we value at $1200, the picture of which is shown in this issue, together with the pastor and family. Rev. W. B. Moon of Jacksonville is shown sitting on the porch to the right, with our little daughter, Gracey, on his lap. The young lady sitting on the steps is Miss Viola Head, of Goldthwaite. We have held our meetings at Lytton Springs and Clark's Chapel. Brother Moon, who is a fearless preacher of the Gospel of Christ and a strong revivalist, did all the preaching for us at Lytton Springs and Miss Head, who is an efficient organist, played for us at Lytton and at Clark's Chapel. We had good meetings at both places. The membership was wonderfully revived; thirty-six conversions and thirty-six additions, and a number of others to follow. We were assisted at Clark's Chapel by Rev. Theophilus Lee, of Lockhart, one of West Texas' strongest preachers and greatest pastors. We postponed two of our meetings on account of the Ham and Ramsey meeting at Lockhart, it being in the center of our work. Well, to say the least of it, taking it as a whole, our work is in splendid condition. Besides building the parsonage and paying other assessements, Lytton Springs Church paid to S. M. U. $225. The pastor's salary and Conference collections are all about in and I feel quite sure we will be able to report everything in full at Conference.—L. W. Walker, P. C.

PARSONAGE, LYTTON SPRINGS, TEXAS.

Covington and Osceola.

Fine revival at both places. At Osceola, Brother E. B. Kimbrow did the preaching and it was well done. About thirty conversions with twenty-six accessions—most of them by baptism. At Covington the Conference evangelist, Brother J. S. Huckabee, did the preaching. His preaching and methods are sound and honest. His son, Ira, and the latter's wife, rendered valuable service in the choir. There were thirty odd conversions and twenty-five accessions, making a total at both places of sixty-odd conversions and fifty-one to join our Church—most of them by baptism, and all of them by sprinkling. I have received sixty-five into the Church during the year. The protracted meetings did not hurt, but helped, the Sunday Schools. The drouth is hurting us, but we hope to pay up "in full." Fine Board of Stewards and a mighty good people.—J. W. Head.

Linden Circuit.

Our revivals are nearly all over. The Third Quarterly Conference made history and this work is steadily making progress. Rev. C. C. Bell, Conference Missionary Evangelist, did the preaching at Linden and did it well, taking into the Church twelve at one time. Rev. G. M. Yearwood did some faithful work at Banks and at five other places, led by the pastor, received good help by Rev. W. H. Almon, J. W. Bewley, W. H. Pate, and Abbie Barron, local preacher on the work, taking into the Church upwards of thirty and baptizing thirteen children. All the Christian Churches have co-operated with us and shared our ingathering, but we are stringers as well as fishermen, and know a good fish when seen. The Advocate is in favor and several extra copies are taken during the year. These are high-minded and Church loving people and to be praised for their liberal spirit in wanting their present pastor and presiding elder returned, and in taking delight in our ministry. So, for fear that it might not always be so well with us, I desire the same relation. Collections are over half paid, and every place will respond. All these eleven appointments, although we are scattered about the same distance as from Dan to Beersheba, we can and we will have a good report this time.—J. T. Hooks.

Bagwell.

Our first meeting closed at Liberty July 27, with about twenty conversions and fourteen additions to the Church, besides a great revival in the Church. Brother Buck from Honey Grove did the preaching. He will be long remembered at Liberty. Our third meeting closed at Blanton August 10, with about thirty conversions and eighteen additions to the Methodist Church and some went to other Churches. Brother Smith, one of our local preachers from Detroit, helped us do the preaching. The Lord did a great work through Brother Smith, and the meeting will be long remembered by the people at Blanton. We are now in a great revival at Bagwell. Forty-six have come out on the Lord's side to date. Brother Atchley, our Conference evangelist, is doing the preaching. Will report again later. Pray for us.—J. W. Brown, P. C.

Staples.

We are now nearing the close of the second year on the Staples charge. We are serving the people with whom we were raised, having lived here up to the time we began to preach ten years ago. The work as a whole is in a very prosperous condition. We have just closed our series of meetings. The first was the camp meeting at Staples, which began on the first Sunday in July. Brother S. B. Johnston came to us on Monday and stayed till Thursday before the third Sunday. He is a man of prayer, a man of faith, and an untiring worker. The results of the meeting were far-reaching, there were over fifty conversions and reclamations. Our next meeting was at Fentress, a union meeting was at Harris Chapel and Fentress congregations on the San Marcos River. Brother McVea and myself alternated in the preaching part of the time. Brother Thomas Gregory, our presiding elder, was with us for a few days and did some very effectual preaching. He is in great favor with the people. Brother A. E. Rector was also with us for a few days and preached several very helpful sermons, during the first week of the meeting. The progress of the meeting was hindered quite a good deal during the first ten days by rain. A very heavy rain fell on Friday night, so on Saturday quite a number of the campers moved home, including Brother McVea. Brother Gregory and Brother Rector both having to leave, left all of the responsibility on this scribe. Sunday at eleven the Presbyterians invited us into their church, so we continued the meeting during the week. Brother Preston, the Presbyterian pastor, came about the middle of the week and stayed till the close of the meeting. The Lord rewarded the faith of his people, the Churches were greatly revived, there were about thirty conversions and reclamations. Our last meeting was at Center Point, though a small community, we had a good meeting. The Church was revived, and there were eight conversions. We have received fifty members during the Conference year. The charge is very well organized. We have a Woman's Missionary Society, four Epworth Leagues, three Sunday Schools, two prayer meetings, one a young men's, with an average attendance of eighteen. There are two organized classes in Sunday School, a Wesley Adult class of young men with a membership of twenty-three, with Mrs. M. Williamson as teacher. A Philathea class of fifteen girls and young ladies with Miss Sue Slaughter as teacher. Staples is a country charge.—Marcos Williamson, P. C.

Clyde.

We are now in our last meeting for this charge at Bell Plain. Had four conversions last night and twelve joined our Church. Brother C. N. N. Ferguson is with us and preached a fine sermon Saturday at 11 a. m., and another at 11 a. m., yesterday. The writer preached last night and night before. They built a large shingle tabernacle at Oplin, where we had a good meeting. Brother Hardy, local preacher, preached for us there, and Bro. W. E. Clark preached two good sermons. We have received thirty-five into the Church this year at Oplin; seventy-one accessions on the charge. We received one Baptist preacher, Rev. W. E. Clark and his wife into our Church. He is a good man and a good preacher, and has been doing some good work in the meetings. We just began our meeting here at Bell Plain day before yesterday and we are expecting greater results.—David Crockett, P. C.

Bryans Mill.

The annual protracted meeting for Union Chapel Church, Pittsburg District, Douglassville Circuit, was held July 18-27, inclusive. The preaching was done and the services conducted by the pastor, Rev. D. A. Williams, ably assisted by our boy preacher, T. W. Brabham. Tommie (this boy preacher) is the sixth to be called to preach from this old country Church in the last twenty-five years, and he, like the rest, will do valiant service for the Master. The services were spiritual from the start and resulted in a glorious revival. Many of our young members and some of the older ones had backslidden. The fact is, the devil had established a recruiting station at the center of the circuit in the form of a dance hall and enlisting the services of some of the older Church members as chaperons and agents, had caused the falling away of many. But thanks be unto God who giveth us the victory through Jesus Christ, the most of them have been restored and earnestly pledged the balance of their lives to the Master and their services to his cause. "Offenses must needs come, but woe unto them by whom they come." Besides the revival of the membership there were two infants baptized, six young people joined the Church and others that did not join said they had been benefitted by the meeting and expected to live better lives. "Almost persuaded." We are expecting one or more preachers from the effects of this revival. The preaching was of a high order. There was nothing sensational in the preaching, as the term is usually used, but a logical and forceful presentation of the gospel of Jesus Christ. "Christ and him crucified, the power of God unto salvation to every one that believeth." His blood a panacea for all our woes. These appeals coming as they did from hearts baptized by the Holy Spirit were almost irresistible and eternity alone will reveal the full harvest. May the Lord give us more preachers like Brother Williams and Tommie Brabham, and may he grant that those "almost persuaded" may be fully persuaded.—J. H. Frost.

Burnet Charge.

We have held three revivals this summer. The first at Spring Creek run one week, had one accession to the Church. Rev. J. C. Wilson, our Conference Evangelist, spent two weeks with us in our meeting in Burnet. He did great preaching and our people were delighted. The Church was greatly revived. Received three members. Rev. M. J. Allen, of Liberty Hill, and Rev. T. N. Barton, of Cotulla, spent a few days with us in the meeting. We went next to Lake Victor with Brother Allen to do the preaching. He was at home among them. The meeting continued ten days. There were quite a number of conversions and reclamations and three additions to the Church. Brother Allen is one of the finest men and he can't be beat for a revivalist. I am sure our work is in much better condition spiritually and the prospects are very good for full reports. We have many very fine people and many expressions of kindness have been shown us since coming here in April.—M. T. Allen.

Dalby.

I was read out for Dalby Springs Circuit at conference last year. Went home, gathered our things together and started for my appointment. So I landed at Dalby, Monday after the first Sunday in December. We found here as fine people as ever lived. Wife and babies came later on, and then the pounding came and we had plenty to eat for a good long time without having to buy anything, and has been coming ever since. We have a large circuit and plenty to do. We haven't done all we could this year, but we are still doing and hope to do a great deal more before conference. We have held all of our meetings; had very good meetings, but not as good as we hoped for. I guess I expected too much for what little I have done. We had help at three places. Such men as B. C. Anderson, J. W. Goodwin and S. N. Allen will always come to a man in time of need, and we need more men that are willing to go out and help the cause. We are behind with out collections, but hope to bring a full report to conference. People are somewhat disappointed in their crops, but they have plenty of money anyway. I am sure they are a people that don't want their work to drag.—J. E. White, P. C.

Dalton.

On Friday night, August 8th, Rev. A. M. Pinkham, the pastor, began his revival meeting at Dalton Church. He did the preaching until Tuesday night, when Brother B. C. Anderson of Naples came out and took hold of the meeting. Brother Anderson took hold of the meeting under very trying circumstances. He left his wife and daughter in bed. There was great dissatisfaction among the Church in regard to the meeting when he arrived. He met the situation only as a consecrated and devoted servant of God could. Beginning at once to preach repentance and forgiveness, his first sermon put the Church on fire and each sermon that followed was better than the one before. He drew such crowds that the house overflowed. People were eager and anxious to hear the Word preached as Anderson preached it. He took such texts as, "Christ Is Preaching at Your Heart," "Whatsoever you soweth, you reap." "Seek ye Christ first and

All Things Shall Be added." Every sermon preached was a powerful appeal to lost man. He convinced many that then end of sin is death and that righteousness is a life eternal in heaven. The good that Brother Anderson did here will never be known this side of eternity. His is a work that will abide. Net results of meeting are seven additions to our Church, thirteen conversions, a live and enthusiastic Church and three precious little babies baptized. The unanimous verdict is that Bro. B. C. Anderson can preach and our people are ready to hear him again gladly.—Sam L. Henderson.

Eliasville.

Out among the hills where the peaks are uncapped with snow, and their beauty and splendor is not as the Alps, yet in the valleys and on the hillsides dwell a people with whom I have spent my first year in the ministry with great joy. We have closed our 'as' revival. My father, R. A. Chunn, of Mineral Wells, assisted me in two excellent metings. Bro. J. A. Dozier held one for me. He is a strong man in the pulpit, and a new man in Central Texas Conference; got acquainted with him at Temple, November 12. Another meeting was with the Presbyterians. Lasting results were accamplished in all, increasing our membership by twenty-five. Everything moving upward. God is with us. We are soon to enter a campaign for a new Church, for which we expect success. Some say the next thing after the Church is built, is to see that the parsonage is occupied. We are looking forward with great zeal for good reports of which the glory will be attributed to God.—Marcus M. Chunn.

Whiterock and Williams Chapel.

We had a good meeting at each appointment. I was assisted at Whiterock by Rev. W. J. Bludworth and at Williams Chapel by Rev. C. L. Bowen. We have had thirty-three conversions and thirty-three additions. Our people are good Methodist folks and as a rule are loyal to the pastor and to the Church. One could not find better Methodists anywhere in Southern Methodism. The Woman's Missionary Society is doing some very fine work. The Junior and Senior Leagues are still working. I think our Church is in a better spiritual condition than at the first of the year. I have a one hundred per cent Board of Stewards lacking one; at the fourth Quarterly Conference if no other way we will make all a one hundred per cent Board. (He won't see this and so will not know I am plotting against him). We hope to have everything in full at the conference. Our new church will be dedicated the fourth Sunday in September. The new seats came today and we have one of the prettiest churches in the conference for a country church.—J. J. Mason, P. C.

Morton Chapel.

Our meeting at Morton Chapel began Friday, July 25, and continued until August 3. Rev. Alf Nabors, assisted by Rev. U. J. Morton, came and did most of the preaching. They two laid a good foundation and had the meeting under headway when our pastor, Rev. J. D. Smoot, came to us on Monday morning. The interest grew from the very first service and reached the climax the last night, when there were seven conversions and a number of reclamations. How we prayed and worked. Brother Nabors' sermons in the mornings were helpful and rich and when night came and the crowd gathered and Brother Smoot faced them with his message full of so much earnestness and zeal, strong in denunciation of sin in all forms, we felt indeed that he was the right man in the right place. We had only a ten days' meeting and felt that it was all too short but we believe more results are to follow. There were nineteen conversions and three or four reclamations, twenty-three additions to the Church, four by letter and the remainder by profession of faith. I know of no place that has a brighter prospect than Morton Chapel. A pretty little country church, furnished with comfortable seats and a sweet-toned organ, situated on a corner lot surrounded by beautiful trees, a splendid well of water fitted with a good pump, are some of its advantages. But best of all is its loyal membership. A Sunday School that was awarded the banner for the highest average in all points in the Dublin District. Under the leadership of our faithful, consecrated pastor, this Church is becoming the "city set on a hill which cannot be hid."—Abbie M. Atlee.

Plainview Mission.

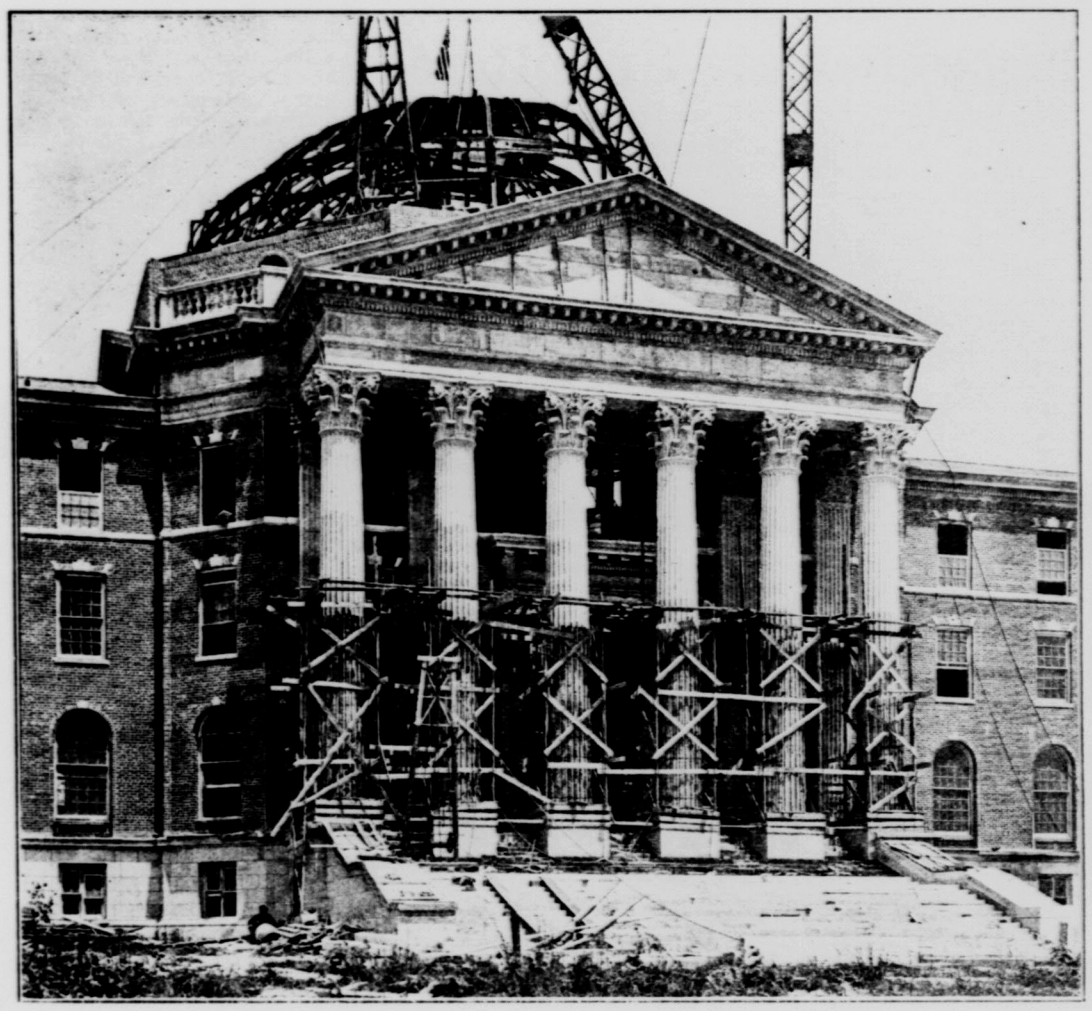
We closed a revival meeting at Halfway, Plainview Mission, the first Sunday night in August. The meeting began the fourth Sunday in July and lasted eight days. Brother J. T. Ross is the pastor and is a promising young man, and in favor with his people. He preaches well and is spiritually minded. The members worked well in the meeting. The singing was led by Brother John Mosley and the pastor. Sister Lillie Mosley, who is a daughter of our deceased Brother Levi Cullins, a pioneer member of the Northwest Texas Conference, played the organ and we had splendid music. Our meeting resulted in six professions, five accessions to the Church and five children baptized. The wife of one man who professed said she never saw such a change in a man. He was so much kinder to her and the children. He now helps her cook and wash dishes and get the children ready for going to Church, whereas before his conversion he left it all for her to do. Religion will make a wonderful change in a man. I am to help Brother F. T. Johnson in a meeting at Swanson, beginning next Sunday. We are needing rain in this country, but we are trusting the Lord.—Geo. F. Fair, August 12.

Walnut Springs.

On August 24 we closed out a good meeting here in Walnut Springs, with eight or ten conversions and reclamations. Three united with the Church on profession of faith and baptism. Rev. W. J. Hearon, of Grandview Station, did the preaching, and he did it well, too. Such heart-searching, earnest, pathetic preaching and pleading I have rarely ever heard. Brother Hearon was with us in our home during his stay here, and I must say that I have never been with a more earnest consecrated, brotherly man than he. We were all greatly strengthened and encouraged by his labors among us, for all of which we are very grateful, and pray that God's richest and sweetest benedictions may ever rest upon him in his labors of love. We closed out a good meeting at Willow Springs, a little school house four miles south of town on August 31, in which great good was done. One precious young lady gave her heart to God, three babies were baptized and six united with the Church by certificate as a result of the meeting. We are getting along nicely over here with this good people, and notwithstanding the many things we do not care to mention, we are happy, and expect to make a good report at conference.—S. P. Nevill.

Grandview Circuit.

This pastor and family arrived at the parsonage at Watt's Chapel November 29 1912. We were soon comfortably housed and our immediate needs provided for by our stewards here. The second night the good people of Watt's Chapel community gave us a much appreciated pounding, and from time to time other things have found their way to the parsonage. The early part of the year we were greatly hindered by bad weather, but our work has prospered some, at least, and for this we are thankful. We began our first revival at Watt's Chapel the first Sunday in July. Brother J. S. Huckabee did the preaching and his son, Ira, assisted by his wife, conducted the music. Both are successful in their respective lines. We had a good meeting with about twenty-five conversions and reclamations. Our next meeting was at Barnesville. Brother Cosgrove, a local preacher from Venus, Brother William Byrd and Brother John Rigby, local preacher from this circuit, assisted the pastor in this meeting. Every service was good. The whole Church was revived, the congregations were large at both the day and night services, and thirty-five professed conversion or reclamation. Thirty members were received on profession of faith. Brothers Rigby and Byrd began our meeting at Green Brier before we closed at Barnesville. The pastor arrived Monday and did the remainder of the preaching. We did little here, but the good people of Green Brier community showed their appreciation of the pastor's work by presenting him with a nice suit of clothes. Our next meeting was at Price's Chapel. The pastor did all the preaching except one sermon each by Brothers William Byrd and R. P. Shuler. This was a good meeting. There were about twenty-five professions of conversion or reclamations. The last service conducted by Brother Shuler was a suitable culmination. We received seventeen members here on profession of faith. Others will follow. We closed our last meeting at Cross Roads last Sunday night. Brother Cosgrove assisted the pastor. There were eighteen professions. Only three joined the Church, but I think others will join as a result of that meeting. We have had about one hundred professions and fifty-five additions on profession of faith so far this year. Our people have fair crops and are a loyal people. So we are hopeful of making a full report at conference at Temple.—T. M. Dalton, P. C., Sept. 6.



ADMINISTRATION BUILDING—SOUTHERN METHODIST UNIVERSITY—"DALLAS HALL."

(Photo about September 1, 1913).

This magnificent building, the gift of the city of Dallas, to Southern Methodist University, has now reached a point in construction that gives some definite idea of its splendid proportions, and quality of construction, and general utility. As seen from the Greenville Turnpike, The Preston Pike, the Sherman Interurban, or Mocking Bird Lane, the building does not indicate its great proportions because of its distance from other buildings and its location on the highest point of the surrounding country. It is necessary for the visitor to approach closer than the mile distance from the above points in order to appreciate the grounds, the plan of improvements and the magnificence of the building. Visitors are daily returning with highest expressions of praise, and all Methodists owe it to themselves as well as to the great institution to visit the University at earliest possible date.

The following details of information quoted from President Hyer, are of general interest:

Extreme dimensions 258x109 feet. The porches at the East and West end are Roman Doric while the main entrance on the South shown in the above illustration is Classic Corinthian. The dome of steel, concrete and copper rises 94 feet above the grade line and 85 feet above the marble floor of the rotunda.

The basement story, steps, porches, cornice, and belt-courses were quarried and carved at Bedford, Indiana, at a cost of $40,000.

The columns, shown in the cut, are four feet in diameter and 36 feet in height. The Capitals, weighing over four tons each, have been designed with special care, and are replicas of the Pantheon at Rome. No attempt has been made to do something new in architecture, but to reproduce the highest expression of Classic Art. It is just such a structure as might have been built at Rome in the days of Augustus or Trajan. It will be as permanent as were the buildings at that age. More permanent perhaps if the $30,000 worth of steel, entering into its construction, shall endure as long as the engineering wisdom of today has predicted.

Douglassville.

We closed our revival work here last night. Have been "up against it" since June 30. Held all our own meetings and helped others in meetings while we "rested." We began at Union Chapel and continued for ten days. This was a splendid revival. Sinners were convicted and converted and backsliders were reclaimed and the Church greatly strengthened. Rev. T. W. Brabham, our boy preacher, rendered us valuable service all over the charge. Predict for him a bright future. Next, we went to O'Farrell. "Excellent" expresses the result of this meeting. We had eleven additions here to our Church and some went to the Baptist Church. At Union we had eight additions. We then went to Maud on August 4 to help Brother T. D. McCrary, of the Redwater charge. I find Brother McCrary in fine favor with his people. He has reported this meeting already. We than ran over to Short and preached for Brother J. L. Ross, of Center Circuit. Ross is a "stem-winder," "go-gitter" or anything you want to call him that means success. This was at our old home, but it had been seventeen years since we were there. And now, as never before, could I appreciate Rip Van Winkle—its truth, its philosophy. I was a stranger in the midst of familiar surroundings. Old faces had faded away and new ones had appeared. Marble slabs in the cemetery told us when they had gone away. We hope to meet them there where the tree of life is blooming. This was a fine revival. Many conversions and twenty-two additions to the Church. If the people have their wish granted, Brother Ross will return to Center Circuit next fall. At Cedar Grove we had a good revival with nine additions to the Church. Here we have a loyal little "class" that know how to "do things." Have just closed at Douglassville. The old-time shout was heard in the camps. The Church was greatly strengthened and revived. Had four additions to the Church. Have received forty-four members to date. The charge is an old one, has been well manned (until the current year) and has been closely worked, therefore we have no great report to make. Thank God for what has been done. Now for the round-up. Pray for us.—D. A. Williams.

Shiro.

After a long siege in Little Rock Conference I'm back in Texas helping Brother Eugene Binford in a meeting for six weeks. I failed to see the Texas Advocate. Yes, they let me preach all about while in Arkansas. I preached at Union, Rowell, Rison, Sheridan, Caddo Gap and Prescott, where I organized and built the first Methodist Church in Prescott in 1876. Pastor would have me preach and put me up a tabernacle church for a week-night service and I met a number I had married, baptized and seen converted. I found Bro. W. M. Hayes, once of Texas, the presiding elder of Prescott District. He is still vigorous and preaches fine sermons. Fact can out-preach almost any of us. We had a gracious service. Hayes and Few, the P. C., gave me full sway. I "shook hands" and shouted and halloed as loud as ever and thank God while I may not preach as big sermons as some others I can halloa and shake hands and the signs follow. We have a nice church here and large crowds day and night, and we hope and pray for victory in His name. Will likely run here till 17th inst and then go home—Glen Rose, Texas—and get a little much-needed rest. In hope.—"Finch" M. Winburne.

Eolian Circuit.

We have finished our revival campaign for this year. God has wonderfully blessed us. We have five organizations, and had a good meeting at every place. We began at Eureka, failed to get any help, but the Lord was with us, and we had a good revival of the Church and several saved from their sins. At Pisgah Brother O. A. Morton did the preaching with good results At Eolian we had our P. E., C. E. Lindsey and Brother Herman Boyd to do the singing. It was indeed, a great occasion, considered from every point of a revival. At Baker Brother J. H. Baldridge was with us, said to be the greatest revival that place had had for years. We closed our campaign at Harpersville, M. D. Council as preacher. Here on this battle ground was given a complete victory in answer to prayer. I think I shall never doubt God again. I never saw the moral tone of any community change as has that around Harpersville. Some who were thought to be past redemption were moved upon by the preaching of the Gospel and gave their hearts to God early in the meeting, and rendered valuable service throughout the meeting. Total results of the campaign, eighty-four professions, fifty-two additions to the Church, and almost every member of the Church revived. Notwithstanding this is the fifth year of what is thought to be a seven-year drouth, we have built a good parsonage, raised in cash and labor $550 for that purpose, $175 for other purposes. About three-fourths of the salary has been paid, and we are getting along nicely with our conference collections. This circuit is nearly sixteen hands high and won't be two years old until November.—C. V. Williams.

Lavernia Circuit.

Ten members received on profession of faith at Parita; seven on profession of faith at Lavernia; six on profession of faith and two by letter at Elmendorf, and eight on profession of faith and four by letter at Sutherland Springs, are the partial result of four protracted meetings, including fifty-two days, held this summer at the four places named above. Evangelist R. P. Waters did the preaching. He had with him his wife, his singer, J. W. Hestwood, and Miss Margaret Jones of San Antonio as organist. All rendered excellent service. He is optimistic, has faith in God, knows how to preach an effective revival sermon, nearly always closes it within thirty minutes, and he knows how to stay with his work after the sermon is over. He has held five meetings for me and I would now be glad to hear him again. As a further result of the meetings, we have organized a Baraca and two Philathea classes, two prayer meetings, a Woman's Missionary Society and some other work among the children and young people. Had Brother Waters and his helper done the same amount of work on some well organized circuit where the American people predominate, I believe there would have been two hundred additions to

(Continued on page 13)

Devotional--Spiritual

THY PEACE.

Dear Lord and Father of mankind,
Forgive our feverish ways,
Reclothe us in our rightful mind,
In purer lives thy service find
In deeper reverence praise.

Drop thy still dews of quietness,
Till all our strivings cease,
Take from our souls the strain and stress
And let our ordered lives confess
The beauty of Thy peace.

—John Greenleaf Whittier.

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THE LITTLES.

"That best portion of a good man's life—
His little, nameless, unremembered acts
Of kindness and of love."

—William Wordsworth.

Why is this the "best portion" of our lives? Partly because such arts are so numerous (or at least opportunities for them are) that when totalled up they far exceed in bulk the few great acts which, at far intervals, we may have been permitted to perform. Partly, also, because they spring spontaneously from that inner fountain of lovingkindness whose possession constitutes the highest claim of anyone to be really a good man. What a ceaseless, unmixed joy it is to drop a word of sympathy here, sow a seed of charity there, stretch a helping hand to some needy one, brighten with a sunny smile a dull, dark day, touch this one soothingly, and that one strengtheningly. It was only a song, only a blossom, only a glad "good morning," perhaps we say, but who can tell its power to heal and thrill and bless. If there be love in it, if there be prayer with it, who can limit the use to which God may put it. "The glory is not in the task, but in the doing it for Him." So the grandeur and the magnitude of the work is not in the bigness of its bulk in the eyes of men, but in the purity of the motive from which it springs. It is foolish to despise the littles both because there are so many of them and because such large consequences may flow from them.

"Find out what God would have you do,
And do that little well;:
For what is great and what is small
'Tis only He can tell."

—Selected.

✚

ARE YOU GOOD COMPANY.

I mean, are you good company for yourself? You used to like to be alone at twilight that you might think and dream. Has that hour its olden charm, or do you hasten to light the rooms? You used to love a beautiful poem, a rare work of art, a noble theme. Do you take time to enjoy them now? You used to love nature—the mountains and streams, the world of flowers and fragrance, the glory and inspiration of the stars. Do they speak to your heart in their former tones? Be careful lest you lose these finer things, these "things that remain." You need, O, how much you need the exalting eloquence of their silent speech!

Seek to keep agreeable this other self from whom you will never part company day or night, summer or winter, so long as you live—aye, so long as you shall live. Such a yoke-fellow ought to be very companionable, else how shall you tolerate its extreme intimacy?

Love yourself truly, nobly, grandly. Reach up to the ideal that is in the soul of you. Build up body, mind, and spirit; the body that it may be a fit dwelling-place for its royal tenants; the mind that it may comprehend and sway; the spirit that it may realize its God. Make a character that you will enjoy to live with forever, for in the hereafter you will walk hand in hand with this other self, this deathless you, "world without end."—Julia H. Thayer.

✚

THE VALUE OF THE INSIGNIFICANT.

Charles Wagner, in his book called "The Simple Life," says: "Fidelity in small things is the base of every great achievement." Life is made up of simple acts, of little deeds, of the use and wont of routine ways. We cannot find in the spectacular the true end of life. The names of world-wide celebrities are very few. Most of us live in comparative obscurity and our work must be done in the valleys and not on the heights.

Does this lessen the value of life or of the tasks we do? No. It really enhances both. The value of the whole of life is made up of the value of each separate part. The strength of the smallest screw is the test of the machine. The beauty of one obscure life has often transformed a community. The hidden violet perfumes the whole woodland. The dogrose redeems many a scattered hedge from ugliness. The one star in the black heavens is a window of hope. The voice of a child peoples the desert with life. The hidden links are always the surest in the chain of God's purposes. Let us magnify the unimportant and glorify the commonplace. Put the emphasis of life not on its parades so much as on its camp duty and battle line. Decoration days are farcical unless the heroic gives us the opportunity to make them splendid.

We show what kind of people we are in the way we do the common tasks of life. Most people can prove their greatness under the stress of great occasions. There is a latent heroism in us all but it does not always find itself unless forced into evidence by unusual circumstances. A "Titanic" disaster produces the hero at a stroke. But he who does nobly simple tasks of the common day in a spirit of cheerfulness is the greater hero.

These simple acts are not only a revelation of character but also a determinant. Some months ago I stood in the Admiral's Cave in Bermuda. Great stalactites were forming from the roof, great stalagmites rose stupendous from the floor. Some of them had already met in the center and formed one great supporting pillar. These pillars had been formed by little drops of water passing through carbonate of lime and steadily dripping through the centuries. Imperceptibly they slowly fell until these gigantic masses of rock appeared to the searcher's gaze.

I have watched the sculptor's chisel as he slowly chipped away at the rough block of stone. Bit by bit, the flaky surface flew from the keen edge of the cold chisel as the mallet struck the well-measured blows. It seemed as though nothing would ever come and that the chisel would chip away the last layer of the stone and level all with the dust. But, no, soon from out the inchoate mass there came the outline of a noble form and presently an angel face full of divine force and beauty sprang into being.

I have watched a painter at his easel trying to catch some wonderful scene and fix it on the canvas. Only a line, then just a hint, a dash here and a daub there, a little piece of sky and a little piece of cloud, formless and purposeless: It seemed so silly and so useless to think that paint or oil put on that way would ever be the sesame into the palace of the gods. Yet so it was. From out that constant tracing of lines and daubing of paint there have come the classic pictures whose value cannot be put into words. So by the constant doing of little deeds habits are formed and character is built. How carefully we should choose our words for their echoes will always be heard within the aisles of our souls. How carefully we should study the moral quality of our deeds, for they make us, as George Eliot says, "what we are."

"Life is ours but once to live aright,
In freshest fields we sow by day and night,
Our thoughts, our words, our living deeds,
Our thoughts, our words, our living deeds,
Which grow to fairest fruit or worthless weeds.

"Upon the past no backward steps we take,
From its dry wells our lips never slake
Their deep undying thirst. Forward the spring
Lies bubbling which new forces bring.

"Up yonder heights is found our destined end
Where fiery clouds on mountain top depend
Unto the groaning earth. Shaken by thunder
Wakening the soul's faculties to wonder.

"God calls us each to live his fullest life
Of heart and brain with gentle peace or strife.
It matters not. So long his will is done
Till unseen voices call the traveler home."

—Joseph Cooper.

✚

NOBODY CARED.

There was in this city a young woman, who for many years had been one of the most successful teachers in the public schools. It was said of her that she was never seen without a smile. But in her ancestry was the deadly white plague. Both her parents died of it. And other relative she had none. She was the soul of courtesy and yet she dwelt alone.

As the years passed her character became even more beautiful—but more withdrawn. Many, we presume to say, admired her, but no one particularly spoke to her. She became as one who lived apart, a fate which is apt to overtake the public school teacher so thoughtless are people—so culpably thoughtless.

A few days ago this beautiful woman observed that no one would care if anything happened to her. "Nobody cared." A few days later she went to one of the best hotels, carefully arranged everything, laid down on the bed, and when they forced the door in the morning they found she had taken her life.

"Nobody cares." We presume to say that those two words account for about as much misery in this world, about as much loneliness, as much heart hunger and dejection and self-destruction, as anything in human experience. Why is it that nobody cares? Thoughtlessness. That is the word, Thoughtlessness! Why not scatter roses for others? Why not speak, welcome, strengthen? Words can do it. Why not speak them?—Central Christian Advocate.

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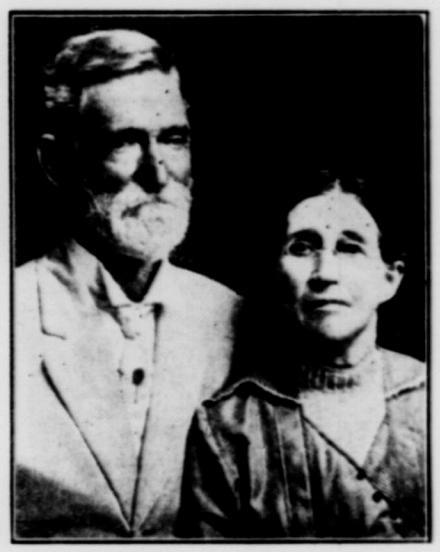
WRITE TO THE OTHER PREACHER OR TO THE WIDOW.

Few men are so thoroughly alone, in spirit, as the Methodist preacher who having lived for years, perhaps through all his manhood, in the very centers of Christian activity, with the warm quick pulses of life throbbing around him, finds himself, at last, stranded upon some social islet, where, save for the rising and falling tides of light, each day, there is little of change or movement. Sometimes it is merely a cot in the wilderness that shelters him and the weary woman who so long has loved and longed and suffered with him along life's pilgrim way, but, whether there or in the city full, his lot is lonely—sometimes so lonely that the sight of one face that he knew in other days were a positive benediction. Sometimes the light that breaks through the darkening windows of the soul is very dim, and the old wife, loyal to the last must read to him what time she can spare as she totters about her daily tasks. Sometimes a grandchild is near and willing to devote an occasional hour, to read or write for him, but often these helpers are wanting and he sits alone—hours and hours—in the darkness and the day—thinking—thinking; sometimes longing for the end and for that "rest which awaiteth the people of God."

Where are the hundreds—thousands to whom he has devoted his life; the many he has brought into the Church, baptized them and their children; the many whom he has comforted with tender words when he sat with them amid the ashes of their desolation or buried their dead? Where are the brethren with whom he took sweet counsel as they walked to the House of God in company? Surely some are left and surely some remember, that which was so real to them once.

Yes, if not near enough to visit the old man, write him a good long letter! Not with cheap pencil and scratch paper, such as you sometimes inflict on the helpless editor to the danger of his eyes and patience, but with typewriter or at least with pen and ink and in an easy plain hand that his failing eyes may not be overstrained. Write him—not once, but again and again! Send him a souvenir—a book such as you know he will like—a trifle of dress, or if you can think of nothing else, send him a new crisp bank note, which is always in season and always meets a "felt want."

And all that we say as to the old preacher we would repeat with emphasis as to the widow. Frequently her condition is even more to be deplored than his, and since she is a woman—an old, helpless woman, our sympathies should be more easily aroused. We may vary our remembrance or souvenir perhaps, but with her, as the widow of the plain, faithful Methodist preacher with no long prefix or affix to his name, we may say with absolute confidence that a "note" bearing the imprimatur of the United States will be always in good taste and the larger the denomination, the better taste manifest.—St. Louis Advocate.



MR AND MRS. W. K. NEAL,
Weatherford, Texas.

AN ENJOYABLE OCCASION.

Saturday, August 9, 1913, Mr. and Mrs. W. K. Neal, five miles south of Weatherford, Texas, celebrated the fiftieth anniversary of their marriage at the old home. There were present eight children, twelve grandchildren and one great-grandchild, and a total of relatives and guests numbering forty-five persons. Rev. S. W. Turner, of Dallas, a former pastor and master of ceremonies; Rev. E. Hightower, of Weatherford First Church; Rev. Preston Broxton and Rev. J. D. Kursell, of Weatherford, and Mr. J. M. Grimes and wife, long-time neighbors, were also present. At one o'clock the crowd assembled in the parlor and while the wedding march was being played the bridal pair came in. Rev. S. W. Turner met them in the center of the room and in well chosen words spoke of the extraordinary occasion, of the place of marriage as an institution in our social system, of the holy history and tender associations of fifty years of wedded life. Commending them for their graces of character and invoking the blessings of God upon them, pronounced them as heretofore, so through all the remaining days of their lives, "husband and wife together in the name of the Father, Son and Holy Ghost," and concluded the ceremony with an appropriate and earnest prayer. To one side a table was displayed containing many handsome presents, mostly of gold. Among them was $160 in gold coins. Equally as notable as the golden wedding was the reunion of the family. This was the first time in fifteen years that all the children were at home together, and indeed it was a happy occasion, but none seemed to enjoy it more than the happy couple. W. K. Neal was born in McMinn County, Tennessee, January 10, 1835. His wife (nee Matilda Shropshire) was born in Randolph County, Georgia, July 9, 1840. They were married at Subligna, Georgia, August 9, 1863. Moved to Texas in 1883, settling in Parker County, where they have lived ever since. They are both devout members of the Methodist Church, and have brought up all their children in the Christian faith. Two sons are preachers in the Northwest Texas Conference, Rev. F. M. and Rev. J. M. Neal. Brother Neal has been a member of the Methodist Church sixty-six years, a steward fifty-two years, a Sunday School superintendent forty years and also Recording Steward. The tables groaned beneath a burden of goods things innumerable and joy reigned supreme. May the lives of these good people be spared many years to bless the lives of others.

THE SUNDAY SCHOOL

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

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VOCATION DAY.

In glancing over The Presbyterian (Philadelphia), the eye of the writer fell upon a paragraph suggesting the observance of a Vocation Day in the Sunday Schools and congregations of the Presbyterian Church. Immediately the writer was impressed with the splendid possibilities of such a day, if properly observed. After consultation with the Sunday School Editor and Educational Secretary of the Mission Board, it was agreed that one of the Missionary days of the school—viz., the last Sunday in September—should be observed as Vocation Day, and that the Department of Ministerial Supply and Training should prepare the lesson material for the occasion. In this way a new and important day has come into the Sunday School Calendar of the Church. There are two weighty reasons for observing the day.

The Lack of Laborers.

First, the Church is sorely in need of workers. This is a day of opportunity. No age in the history of the Church has been so pregnant with great possibilities as the century in which we live. At home and abroad the fields are white unto harvest. In every department of Christian activity the demand is for advance movement. The call to go forward was never more commanding than at the present hour.

But the advance is halting for lack of laborers. The ranks of the ministry are depleted. Because of an insufficiency of itinerant preachers, eight hundred charges in our own Church are being served by supplies, the most of whom are entirely unprepared for the work. And because of this lack, furthermore, many men are are being received into the regular ministry who are incapable of efficient service, and who would not be received if the supply of men were adequate. The Church of Christ cannot accomplish the mission to which it has been sent with a depleted and inefficient ministry.

In addition to the men needed for the ministry, workers, both men and women, are in demand for unoccupied home mission fields. Men are wanted for service among the foreigners in our own land, for undeveloped regions in the West, for mountain work, for the mines, factories, lumber camps, and the like. Women are needed as trained nurses, deaconesses, kindergartners, for work among negroes, and for various other positions. Three hundred men and two hundred women could be used at the present time.

Again, there is an urgent call for men and women for service in foreign lands. If we discharge our obligation to the fifty million non-Christian people for whom our Church is responsible, it will require, according to the most conservative calculation, over thirteen hundred workers in addition to those already employed. Our Missionary Secretaries are calling for one hundred and twenty-five Missionaries annually until the full quota needed is placed in the field.

Where are the workers to be found to carry forward the enterprises of the Church if not in the Sunday School? Here is gathered the flower of the young manhood and womanhood of the country. No agency can reach so many of the choice spirits of the Church; none has so good an opportunity to direct their attention to the urgent call for service. The Sunday School should be the great field for recruiting the ministry and missionary ranks.

The observation of Vocation Day, therefore, offers to Sunday School workers a great opportunity. In presenting the need of laborers for the work of the Kingdom, they have the great privilege of co-operating with the Spirit of God in raising up young men and young women to meet this need.

The Choice of a Vocation.

A second reason for Vocation Day in the Sunday School lies in the fact that the young people of the Church need wise direction in the choice of a vocation. Next in importance to the decision to follow Christ and unite with his Church is the selection of one's life work. "What shall I do with my life?" is a serious question to the young man or young woman facing the future. Upon a wise decision hangs everlasting consequences.

The Church has given great attention to winning the children and young people to Christ, but has to a large degree neglected the opportunity in directing their lives in paths of service. As a result, not only is the cause languishing for lack of laborers, but a vast number of our young people are dying spiritually for the want of Christian activity. They are giving themselves to the things of the world, many of them, because they are not brought to know the joys of Christ's service. They must be taught to ask in sincerity, "Lord, what wilt thou have me to do?" And they must be guided in their effort to find an answer to the question.

What splendid work for the Sunday School! It has long since become the chief evangelistic agency of the Church. Decision Day, bringing to a focus the work of the previous months, is a time of ingatherings, when a multitude are broughgt to a personal choice for Christ. The value of this work can be scarcely overstated. But only second in importance to this is the opportunity of directing these lives into definite lines of Christian endeavor. The school should not only lead its members to give themselves to Christ and to unite with the Church; it should interpret these obligation to them in terms of Christian service, and direct them in the choice of their fields of labor.

It is a matter of gratitude that the Sunday School is already rendering large service in this direction. But, undoubtedly, much more may be accomplished. And it is to this end that the observance of Vocation Day has been proposed. Just as Decision Day gathers up and makes definite the evangelistic work of the Sunday School, so Vocation Day, if properly observed, will intensify and make effective the effort of Sunday School workers to direct the young people into lines of Christian service. It should thus be an occasion of great spiritual power, when our Christian young people shall definitely dedicate themselves to the work of Christ.

Proper Preparation for the Day.

If Vocation Day is to be an occasion of spiritual power of the Church, preparation for it must be carefully made. If we put much into it we may expect from it great blessings for the young life of the Church and a large increase in the number of workers for the Kingdom. Its results will be small or great, according as we endeavor to co-operate with God's Spirit in making the day a success. Several lines of co-operation may be suggested.

1. Some weeks in advance of Vocation Day the pastor or sperintendent should get together the officers and teachers of the Sunday School and talk over with them the importance of observing the day. They should be brought to realize the distressing lack of candidates for the ministry and mission work of the Church and the possibilities of the Sunday School in supplying this lack. The need for laborers is set forth in the Sunday School lesson for September 28, which may be read in advance.

2. The officers and teachers should engage in definite and persistent prayer that God may raise up laborers for his harvest, and that He may Divinely guide the young people of the school to a right decision regarding heir life work. In the congregation and Sunday School session, and also in the private closet, let us beseech God for the dedication of our young people to the service of Christ.

3. Let opportunities be found or made for talking privately with individuals about their life purposes and plans. This is a subject of serious thought with the young people; and though they will be slow to see the counsel of pastor or teacher, they will welcome the opportunity to talk with them if the way is opened for them. Pray with those who are serious minded, and put in their hands literature for their guidance.

4. The program for Vocation Day should be prepared with great care. It has been arranged with the thought of having a number of young people take part. In this way they will be impressed with the seriousness of the occasion much more deeply than if they merely listened to other talk. Make a point, therefore, to have your choicest young people take part in the program. It will be a great blessing to them and to others.

The Observance of Vocation Day.

The following suggestion may prove helpful in making the occasion a success when the day arrives:

1. It goes without saying that every officer and teacher should be in his place ahead of time. Special effort should be made also to have present the Sunday School scholars, particularly the young people from twelve to twenty-five years of age. It is during this period, and especially between fifteen and twenty, that the question of a life vocation makes its strongest appeal. An opportunity of winning a young man or woman to a life of Christian service may be lost by the absence of teacher or scholar.

2. The superintendent can add greatly to the effectiveness of the occasion by keeping the program closely to the one thought of the day. Attention has been directed to the importance of carefully preparing the program arranged for the day. When the day arrives every effort should be made to keep irrelevant matters from intruding and destroying the spirit of the program.

3. The exercises of the school and of the class should be permeated with a deep spirit of prayer. Pray that the message of the hour may be attended by the power of the Divine Spirit, and that it may find a response in the hearts of those present. Who knows but that from your school—from your class—God may raise up one or more messengers to proclaim the Gospel at home or abroad? Pray for it; expect it!

4. Let not the good impression of the day be dissipated. A word in season, under the blessing of the Spirit, may be the means of directing a life into channels of great Christian usefulness. Do not unduly urge immediate decision; but, on the other hand, do not fail to ascertain those who may have decided to dedicate their lives to some form of Christian service. Let the results of the day be as definite as possible.

5. On Vocation Day the pastor might very profitably preach a sermon in keeping with the day. The Discipline requires every pastor to preach once a year on the claims of the ministry. If this has not been done in preparation for Vocation Day—as might very fittingly be done— such a sermon would be particularly appropriate following the special program for the school.

Following Up Vocation Day.

Ferquently we fail of the best results because we do not follow up the work. Vocation Day, let us say, has been successfully observed. How are the good results to be best conserved?

1. Care should be taken to strengthen those who have resolved to devote themselves to a life of Christian service. And those who are yet considering the right direction of their lives should be instructed and assisted in their efforts to know the will of God. A real service may be rendered to both classes by placing in their hands literature designed to meet their needs.

2. Those who are prospective candidates for the ministry should be reported to the Department of Ministerial Supply and Training. Their names will be placed on the mailing list of the department, and an effort will be made to keep in touch with them for the purpose of inspiring and directing them in their preparation for future work. So far as possible, also, the department will seek to render financial assistance to those who many not otherwise be able to secure the necessary training for the ministry.

3. Many young men and women who as a result of Vocation Day have decided to enter into special Christian service will not be prepared for effective work. They ought to be thoroughly trained. Do not leave them to fight out the battle alone; make it a point to advise them and see that they are put in the way of the greatest usefulness. The Department of Ministerial Supply and Training will be glad to co-operate with you; so will the Educational Department, Board of Missions.

4. One of the greatest obstacles that stand in the way of those wishing to prepare themselves for the ministry and mission work of the Church is lack of money. The vast majority of those entering these lines of service are poor, and unless financial help can be provided for them they cannot secure the necessary training. One of the ways of following the results of Vocation Day is to provide assistance for some poor but worthy candidate for the ministry or mission field. You may have such a one in your school; if not there are large numbers elsewhere in the Church. The Department of Ministerial Supply and Training has constantly on hand most urgent applications that it cannot meet for lack of funds. A contribution made to the department for this purpose may be directed by the donor for any person desired. The money will be given to the student as a loan, and when returned to the department will be used in the same way to assist others. A loan of one hundred dollars, added to such amount as the student can earn, is sufficient ordinarily to keep him in school a year.—Rev. J. L. Cunniggim in The Ministry.

Sunday School at Dresden, Texas. Rev. T. H. Burton, Pastor.

A SHORT HISTORY OF THE METHODIST CHURCH AT DRESDEN, FROM 1851-1913.

In 1848 the writer's father emigrated to Texas; stopped near Marshall, Harrison County, five miles from the Sabine River, spent three years; came west November, 1851. My father stretched his tent north of Corsicana where the beautiful Oakwood Cemetery now is located; spent a few days at Corsicana, thence farther west to a small village called Richland. The business houses were one dry goods store, one saloon and gambling house, residence houses half-dozen. The postoffice called Melton, was one mile from the village. Postage was paid in coin. A silver dime was placed in the writer's hand to pay for a letter if any could be found at the postoffice. I started with a negro girl for company. Mr. Ethan Melton was out and the lady said she could not read writing; if I could, she would let me look over the letters. I said I could read my father's name. I soon found a letter addressed to father, paid the dime, and hastened home to hear the news from old Mississippi. Our church was a log house located on Postmaster Melton's land (afterwards destroyed by a storm). On the first Sunday we went to church. My mother was a member, and a number of slaves were members. The preacher's name I have forgotten. It was the close of this work for 1851. Red Oak Mission was truly a big work, extending from the village of Waxahachie to Richland. In 1852 or 1853 the postoffice was moved and the town named Dresden. In 1853 F. P. Ray preached for us, and James Johnson was presiding elder. They were single men. The Spanish pony was a prerequisite to the early preacher. So, with Bible, a change of clothes, lasso and sixshooters they were ready for the trail. No bridges those early times; crossings were made by hewing down the banks so horses and wagons could cross in safety. As I said above the preachers carried a pistol or gun, but I can't recall a single instance where they had to use them; no hair-breadth escapes to relate from savages or wild animals. At times the preachers' support was very meager. They didn't complain; we all shared alike the hardships of pioneer life—the small leaky cabins and plain living. A few were added to the Church while F. P. Ray was on the Red Oak Mission. In 1854 we had a sweeping revival. Our preacher, Brother Cooley, with the help of Phineas and Robert King (Presbyterians), pulled down the strongholds of Satan, closed gamblinghouses, heads of families, who were steeped in sin and immorality were converted. It was a great day for Dresden. I can safely say it has never been as wicked since. In 1856 we built the M. E. Church now standing. Mr. L. R. Brim was the architect. He is still living, and is a very old man. He raised a family and they worship and are members of Dresden Church. The old home is a dear landmark to the old settlers. We have one more that dates farther back. Our first Sunday appointment extends back to 1844. Jacob Hartzell (my father-in-law) came to Texas that year and spent one year at Fort Houston, Anderson County. In 1849 he settled at Dresden (then Richland). The Methodists had preaching on the first Sunday. It is said to be the oldest appointment in the county of Navarro. It clings to the old-timer next to his faith and to change it is like pulling down a monument that is dedicated to a cause sacred to all the old members at Dresden. Those pioneer preachers, whose lives were so nobly spent in the interest of the Lord and humanity, have long since gone to their reward. There has never been a time in the long years but what we saw results of the seed sown by those early pioneer preachers. The sixties, with its war clouds, could not erase the first Sunday from a few men who were left to take care of the women and children. Somehow we had a preacher; we knew the promise was to a few, and we made use of it. The camp-meetings of the seventies were seasons of rejoicing. Boys were converted at Dresden who are working for the Lord. Henry Stewart was one of our boys. Men and women who have bright religious experiences and are working for the Master, date their conversions near Dresden. The names of preachers I have omitted because I could not recall the dates when they served us. I have no diary—I write from memory. Sixty-two years is a long time. We had three preachers who served us four years each, Brother Wm. Vaughan, Brother Galagher, Brother McKeown. We had good meeting in the eighties and nineties. Brother Sam Vaughn had a good meeting and the Church was revived. The religious experience of the Church at Dresden at times has been low, but all the time good men and women have been faithful in Church and Sunday School work. Brother T. H. Burton (a young preacher) has had fine meetings in 1912 and 1913. The writer is perhaps the oldest member of Dresden Church, having been born March 10, 1840, professed Christ 1856, the same year the Church was built. We have grown old together.

MRS. M. E. HARTZELL FULTZ.

TEAGUE VERSUS MARLIN.

We have a friendly contest on between our Sunday School and the Sunday School of our Church at Marlin. The points of the contest are: attendance, new pupils, collections, and Church attendance. The battle is beginning to warm up already, and this is only the third week of the contest. Reports for last Sunday are as follows: Marlin, new pupils 14; attendance 219; Church attendance 98; collection $16.50. Teague, new pupils 22; attendance 277; Church attendance 146; collection 12:57.

A. T. WALKER.

Teague, Texas, Sept. 2, 1913.

To be headstrong makes the heart weak.

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OUR CONFERENCES

Bishop Atkins, Presiding.

New Mexico, Albuquerque, N. M.	Oct. 15
West Texas, San Antonio	Oct. 22
Central Texas, Temple	Nov. 12
Northwest Texas, Vernon	Nov. 19

Bishop Mouzon, Presiding.

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

Bishop Kilgo, Presiding.

German Mission, Castell	Oct. 16

Bishop James Atkins has called the Education Commission to meet in Fort Worth, Texas, Thursday, September 18, 10 a. m. He has also called the presiding elders of the Central Texas Conference to meet at the same place and time in conjunction with the Commission. It is expected that all parties report upon arrival in Fort Worth to the office of the Polytechnic College.

Callahan County was won by the pros a few years ago by twenty-six votes, but the antis pestered us a long time in the courts before they would let the result stand. The other day they concluded that the poll tax list favored them and they brought on another election. We must confess that we were scared. Our margin over there seemed small. But last Saturday night brought the news that old Callahan went dry, this time by ninety-six majority. The antis over that way are sad. On with the battle!

While in Plainview last week, the County Teachers' Institute was in session and nearly one hundred teachers were present. It was our privilege to address one of their session and to meet many of them. We also heard an admirable address by President R. B. Cousins, of the State Normal at Canyon, and it had the right ring from beginning to end. There was a genuine religious strain all through it. Mr. Cousins is a Methodist in his Church relationship and a good Church worker.

The antis tell some strange things about us. Some of this class of people will stoop to anything, but according to a letter received from a brother at Italy, Texas, the limit was reached down there the other day. We give it simply as a specimen: "A traveling optician was on the street the other day and said that he was in a brewery not long before in Dallas and that the manager had some discussion with you over the phone and turned and instructed the driver that in the future, instead of taking your beer to the back door in the little wagon, to deliver it to the front door with the regular beer wagon." Bah! We will be in Italy next Sunday and preach for our people, and we would be delighted to see "the traveling optician" in the congregation.

A VISIT TO PLAINVIEW.

Plainview is far out on the South Plains. I was never there but once before and that was at the Northwest Texas Conference. At that time we had the worst spell of weather I ever encountered in Texas, and I saw nothing of the place or country only as I passed with difficulty to and from the church, and as I looked through the car windows. The fact is, I never go to the Panhandle without stirring up the elements in some sort of fashion. Even when I arrived this time the rain was coming down in torrents.

I left Dallas at night and made the run to Sweetwater in the darkness. Saw nothing in the country between these two points. But the trip from Sweetwater to Plainview was made in the daytime. To my delight there was no dust and the breeze was delightful. They always have breezes in that section. In the spring, summer and fall they are exhilarating, but in the winter they are sometimes execrable. At Snyder I got to shake hands with our pastor, Rev. J. W. Hunt He is building a handsome Church structure, notwithstanding the protracted dry weather. This is the fifth year they have had it, and now they seem to be getting use to it. The cotton looked badly, and their feed crops had a withered air, though I was told that in some sections they had had moderate showers and the crops are better. They will make nearly enough feed for their stock. The grass is short in places, but the cattle are looking exceptionally well. The people who stay there and farm persistently come out all right in the end. Some have left, but the more enterprising and hardy are permanent and they are the people who make a stalwart citizenship.

After we pass the Cap Rock boundary, things looked a trifle better. They have had some moisture up there. At Post City we passed through an irrigation district and it looked like the verdue of the Nile. The soil is everywhere out there and when it gets the moisture it is marvelously productive. It will grow almost anything luxuriantly. The towns all along the line of the railroad are prosperous, apparently. Brother and Sister Anthony, the mother and father of Mrs. Hunt, were aboard the train. He is the son of that noted old South Georgia preacher, Brother Anthony, known as the Bishop of the Wire Grass. He is now an old man and a practicing physician near Channing; that is, he was for a long time, but he is now retired.

Lubbock and Hale Center are attractive places and growing. We have good churchhouses and virile organizations in all these towns. And our preachers are sticking to their work, even if the times are hard, and doing the work of the Church. We have wonderful possibilities all over that portion of the West and we have the ground largely pre-empted. In all the years to come, when dry farming is reduced to a science and when irrigation gets in its work, that will be the garden spot of Texas.

Some rain was falling along the line of travel, not in sufficient amount to make a good season, but enough to refresh and help. Plainview is one of the leading towns of the section. It is growing and becoming more and more permanent in its growth. It has large business houses, several banks, a splendid hotel, a majestic courthouse, and imposing public school buildings. We have a large church. It was built under the ministry of Rev. C. N. N. Ferguson, but it is not yet dedicated. It still owes quite a little debt, but the membership is meeting the obligations as they fall due. We have a large membership, some 900, and among them are found the leading business men of the town. The Church is strong, progressive and full of life.

Rev. S. A. Barnes is the popular pastor. This is his first year. Already he has conducted a great revival, received about 200 members and his Advocate list is about one hundred, and still growing. He is universally popular with all classes, and it is the sort of popularity that grows out of a knowledge of men and how to reach them effectively. He preaches a strong and wholesome gospel. He has a Sunday School that is a marvel. It has an enrollment something over 1000. There were 600 present last Sunday and some of them got in too late to get enrolled. J. W. Wayland is the aggressive superintendent and he knows his business thoroughly. I have scarcely looked in upon such a beehive of industry. It was inspiring to witness the proceedings.

At 11 o'clock a great congregation filled the auditorium, the aisles and the galleries. I have rarely ever faced a more entrancing audience. It was a delight to preach to them and they were attentive and responsive. At the close of the service they shook my hand until it ached. They read the Advocate out there and it was delightful to meet them and to know them personally. There were many in the audience whom I had met in other years in different parts of the State. That is a composite people and they are the pick of Texas.

I spent several days in Plainview and two or three of those days the weather put on its best behaviour and more than redeemed its reputation. And when the weather is good out there, it is the best I ever saw, but when it is bad it is horrid. Brother Barnes took me in his automobile to a number of localities and I saw much of the country life. I was surprised at some of the nurseries and farms. They are introducing irrigation plants. Water is abundant from forty to one hundred and fifty feet. There seems to be no limit to it. They have one well near the depot which has been running for some time and a great lake has been supplied. It looks like an inland sea. The pump runs most all the time with a capacity of 2000 gallons per minute, and a great stream pours out as clear as crystal. And it is pure water, and there seems to be no dimunition. At two of the ranches I visited I found the pumps running and great quantities of water pouring into the improvised channels and flooding the Kaffir corn, the nursery, the alfalfa, etc., and the vegetation looked like the rank growth of a Tennessee river bottom.

There seems to be a great underground stream or fountain and there is apparently no limit to its supply. It underlies that whole section. There is no mineral in it and it is wholesome for vegetation. I. N. Delmont has more than 300 acres in a nursery and in a vegetable garden and melons. I have not seen it equalled in the black lands. He runs it with about ten wells. Of course, these wells and pumps are just being introduced, but there is no reason why every man should not have them on his farm, and when this is the case that part of Texas will bloom like the rose.

I saw as fine specimens of fruit as you will find anywhere, pears, peaches and apples. And such melons! Watermelons, cantaloupes, sweet potatoes and everything in the vegetable line is in its glory on one of those irrigated farms. While driving two miles out we stopped at the home of Rev. A. B. Roberts, that grand old superannuate member of the conference. Thousands know him to love him. For years he used to go up and down the old Northwest Texas Conference preaching, singing and shouting and saving sinners. He is not able to do much now, but he is the same sweet-spirited and religious man of old. He and his wife are living quietly under their own vine and fig tree and to spend an hour with them was like stopping for a season not far from the gates of the City.

I enjoyed the hospitality of a number of good people, and saw much of Brother Barnes and his family. They live in a good parsonage and keep open house. It was a delightful experience to enjoy the communion of that good home. His wife is the daughter of Rev. G. S. Wyatt, and she has never known anything but a parsonage life—a mighty good experience for the woman who is to be the wife of a preacher. G. C. R.

AN HOUR IN AMARILLO.

On my way from Plainview I stopped over a short time in Amarillo. Rather than while away the time at the depot I ran up to the parsonage and sat with Rev. and Mrs. E. E. Robinson, of Polk Street Methodist Church. They had just closed a great meeting, with Rev. Emory Hawk, of San Antonio, doing the preaching. The Church was greatly blessed by the services. Many were converted and a good list joined the Church. This is Brother Robinson's third year. He is having large congregations and the Church is prospering. When he went there he found a considerable debt on the parsonage, but he has finally gotten it all provided for. It is a handsome brick house, built under the pastorate of Rev. O. F. Sensabaugh. It is one of the best preachers' homes in Texas The interior of the church has been somewhat changed and renovated and it is one of the leading congregations now in Texas. Robinson is popular with his people and rendering them uninterrupted service. His health is greatly improved and he looks now like a robust man. When he went there he was suffering from bronchial troubles, but this has nearly left him. He is in fine spirit and very hopeful of a good report in all departments at conference.

The preachers of that district are moving on well. Rev. O. P. Kiker, the presiding elder, was out on his district and I did not get to see him. He is a very active and stirring man.

I got the night train for Fort Worth, went to bed early, felt a heavy jar in the night and then we stood still for a long time. I went to sleep and when I woke up I imagined we were pulling into Fort Worth a little after daylight, but to my surprise it was Childress! That jar was an accident, and the tender and baggage car left the track and we spent the night near Estelline. It was three o'clock in the afternoon when we reached Fort Worth. G. C. R.

SETH WARD COLLEGE OPENING

Seth Ward College is located in Plainview, one of the several prosperous and enterprising towns on the Plains. It was my pleasure to be present last week and take part in its opening exercises and to spend three or four days in that delightful vicinity. The College is now the proffered property of the Northwest Texas Conference and they have agreed to take it over in fee simple just as soon as it has raised in cash and good subscriptions a fifty thousand dollar endowment fund. Rev. J. T. McClure is up there now engaged with others in securing this amount. They have forty thousand of the amount secured; that is, they had it at the close of last week. That they will obtain the remainder there is no doubt. The bulk of it was gotten in Plainview, and the district is the field from which the other is coming. But a little more about this further on.

The College occupies a campus of forty acres, and the main building is in the center. It is a large four-story cement block structure, roomy and supplied with good facilities. From the basement to the top it is occupied as a working plant. It has good equipment for athletics and school purpose in general. It has a fine laboratory for a school of junior college grade. It has a large and commodious dormitory for girls, with gas lighting, water and sewage connections. On the other side of the main building is a well arranged dormitory for boys. The campus has its own water supply and it is abundant and fresh and pure. There are from four to five hundred black locust trees and they are growing beautifully and luxuriantly. In two or three years they will be well grown and they will give to the ample campus an Arcadian air. The campus is in first-class condition. I was entertained at the College a part of the time and can testify to its orderliness and good fare.

The College opened the 4th instant, and when I left there they had enrolled about one hundred fine looking boys and girls. By this time the list is largely augmented, for they were coming in every day. Many were expected last Monday when the work of the school began in earnest. The opening exercises took place in the College Chapel and a large throng of people from the town and vicinity were present to take part in the service. I made the opening address for them. It was listened to with attention, and I trust with profit. Many people were present who read the Advocate, but had never seen its editor. It was delightful to receive their warm greetings.

The President of the College is W. M. Pearce, an educated layman. He was trained at Southwestern and Chicago Universities and one of the best qualified men for the work of that sort in that section of the State. He has had several years of experience in the public schools of Texas, and this is his second year at Seth Ward. He is strong, robust, bright and well endowed. And he is religious and a thorough Methodist. He and his good wife, with a splendid faculty, are capable of the best class of work. There is not a sorry member of his teaching force. They are well trained, up-to-date and full of college enthusiasm. Mrs. Cora Pritchett, of Missouri, has just been added to the faculty as teacher of voice culture, and she comes with fine reputation in that line. So that all departments of junior college work are amply and efficiently provided for.

The College is needed in the South Plains. It has a wide territory there peculiarly its own. It is comprised of the Plainview District and a part of the Big Spring District. From these sections last year they enrolled 240 students and perhaps ninety-five per cent of these would not have gone to any other Methodist school. And they are the best type of the Panhandle boys and girls. After finishing there, many of them will doubtless go to the Methodist schools of more advanced grade. It will be a successful feeder to our higher colleges. And in that territory there is a population of school age to more than fill its accommodations, and this population is increasing with the years. So the Church has use for Seth Ward College.

We have not had the College very long. It was built a few years ago by the Holiness people to be run as a school under their special tuition. They raised and invested a great deal of money in it. Really it is valued at $75,000, but they plunged it in debt and it got beyond them. After struggling with the debt until it reached $26,000, they gave up in despair and offered it to our people if they would assume its obligations and take charge of it. The proposition was made by J. N. Donohoo, one of our wealthy Methodists, and his business eye saw something in it for our Church. He proceeded to organize a company of ten other Methodist laymen along with himself, and as the institution owned a good deal of real estate, with many good building lots, he assumed the management of its business and by and by worked it out of its troubles and then he and his associates offered it to the Church free of debt. And today it does not owe a dollar. No other school in the Church in Texas has a record like this.

And as I have already indicated, they are busy securing the fifty thousand dollar endowment fund. Brother McClure, at the direction of Dr. Hyer, agreed to give the institution a month of his time and he is just about closing out a successful campaign. The people up that way are responding manfully to the demand and by the time the conference meets at Vernon the 19th of November the condition will have been met and the College will be taken over by that body. The preachers up that way and the representative laity are taking great interest in the success of this enterprise. Our Plainview Methodists

are standing by it like Trojans. They are putting their money in it. Brother R. A. Long, especially, is making himself wonderfully helpful in raising the amount. And that big-hearted presiding elder, Rev. J. T. Hicks, is hitting the ground in high places in his co-operation with the movement, and his work is bringing fine results. No man has more influence throughout that section than he, and he is investing every particle of it in that work. Last year, Rev. C. N. N. Ferguson did splendid work in its behalf. He is still interested in it, but his work is far removed this year, as he is presiding elder on the Abilene District. Rev. S. A. Barnes, the efficient pastor, is also a dominant factor in the work of raising this endowment fund. Others ought also to be mentioned, but time and space forbid.

The religious atmosphere of the school is of the best type. Before last term closed every student, it is said, was converted. They attended the services in town, but have Y. M. C. A. work and prayer meetings at the college. I do not know a more wholesome school for boys and girls than Seth Ward College.

The Northwest Texas Conference will be glad to read this account of the school—its work, its character, its equipment, its freedom from debt, and its successful career under President Pearce and his able faculty. And they will also be glad to know that it will be ready to pass into their hand and control at the ensuing session. It has one more year to meet this condition, but such is the eagerness of those people to come into the conference that will have the plan ready this fall instead of a year hence.

I do not hesitate to say that the institution is worthy of the care and direction of the Conference. It is an arm of strength to the Church in that rapidly developing section of the work. Before I went up there and inspected it for myself, I had my doubt as to whether the Church needed the school in the South Plains But after a careful survey of the situation, it not only needs it, but can not well get along without it. The territory demands it, and the boys and girls of that part of our State must have it; and after Seth Ward hunts them up, takes them through its course and stimulates ambition of the larger sort, they will seek our higher schools of training in considerable numbers. In this way it will be a great help to our other schools.

G. C. R

Rev. James A. Anderson, D. D., of the Western Methodist, has disposed of his interest in that paper to Rev. W. B. Hayes, Rev. Frank Bartlett and Rev. F. E. Blanship, and after years of faithful service he retires from editorial work. The new management is now in control and their last issue outlined their policy. The Methodist is the adopted organ of the Arkansas conferences.

ANOTHER WISE PASTOR.

These nine new subscribers were secured on last Sunday of one of my meetings in just a few moments before preaching. J. W. HAWKINS.
Lillian, Texas.

PERSONALS

Rev. M. S. Leveridge, of Tulia, was a visitor to the Seth Ward College opening and we saw much of him while there.

Rev. R. C. Hicks, of the Sulphur Springs District, has been laboring under the physical debility of an attack of old-fashioned mumps, but he is better now. He is prepared to testify that mumps is no joke.

Rev. C. W. Glanville, of Sulphur Bluff charge, was a pleasant visitor to this office. He was returning from Polytechnic College, where he has a son in that institution for another year. He brought cheering reports from the work in his section.

The Importance Of The Church Press

(A letter from Bishop A. W. Wilson to the Louisville Conference preachers.)

My Dear Brethren.—Will you suffer a word of exhortation touching a matter which is undoubtedly of grave importance to the interests of our Church and to the growth of the kingdom of God? An address was issued by the Bishops at their last meeting urging our ministers and members to act earnestly and promptly in the effort to extend the circulation of our various Church publications. Experience has shown that in these days no great institution or enterprise can sustain itself for any long period of time without vigorous propaganda through the agency of the press. The Church, as the most far-reaching and boldest of all the working systems in the world, is in special need of this agency.

Our people must be informed as to the plans and movements of the Church in every department. They must be instructed in the things of God more thoroughly than it is possible for the infrequent sermon to instruct them. No means that we can employ will serve to increase the intelligence and deepen the piety of our people as effectually as the Church journal. We shall be culpable if we do not use our best endeavors to bring our religious papers—the organs of the Conferences and of the kingdom of God—into every family of the Church.

Will you not, my dear brethren, give heed, individually as well as in whole, to the counsel and appeal of your Bishops and make an organized and persistent effort by public and private canvass to bring your own Conference journal into the homes of all your people? You will find your reward in the awakened interest in all our causes and in the more fervent piety of our members and then and thence in the multiplied revivals of religion in your charges.

It is superfluous to say that you own Conference organ, ably edited and marked in its every issue with the deeply religious spirit so much needed today, is worthy of your fullest confidence and of your best efforts in its behalf. Praying the blessing of God upon the entire Conference, and trusting that it will abound in every good work,

I am very faithfully your brother,

A. W. WILSON.

The Passing Day

The Wilson tariff bill passed the Senate Tuesday and just as soon as it goes to the House and is adopted, it will be the law of the land. It has taken several months to pass it.

Harry K. Thaw is still in Canada and the courts are wrestling with his case. New York is making desperate effort to get him back into the asylum, and he is strenuously resisting it.

At the Harlem Farm in Fort Bend County, the guards put twelve State convicts into a room eight by ten for insubordination and kept them there several hours. When the time was up for their punishment it was found that eight of them were dead from suffocation and the other four unconscious.

Good rains have fallen in several portions of Texas and the late crops will be helped considerably, though the dry weather has cut the cotton crop short and the second hay crop is a failure.

The Mexican situation is unchanged. President Wilson still holds his emissary, Mr. Lind, in Vera Cruz so that if anything comes up in a change, he will be on the ground to represent this Government.

On September 2 twenty-six persons were killed in a railway accident near New Haven, Conn., and several injured. The engine on the White Mountain road ran through the rear end of two Pullman sleepers just ahead of it and wrought destruction.

Great storms prevailed recently on the North Carolina coast and several millions of property were destroyed. Fortunately no lives were reported lost and this is remarkable under the circumstances. The wind was the severest known for years.

About fifty blocks of Hot Springs, Ark., were recently destroyed by a fearful fire. It almost devasted the city and six millions of property was swept up in flame and smoke. Outside help is going to the stricken city.

Caminetti, the man indicted along with Diggs in California under the White slave act, was found guilty of transporting a girl from the State for immoral purposes, and he like Diggs will serve a term in the United States prison.

Roosevelt the Strenuous, in a speech to his Progressive followers at Chicago last week, declared that he would sanction no amalgamation with the regular Republicans which involves a compromise. The mountain must come to Mahomet, or there will be no getting together.

Sir Albert K. Rollit, chairman of the International Exhibitions Committee of the London Chamber of Commerce, declares that his personal knowledge enables him to negative absolutely any suggestion that the British Government was influenced in its refusal officially to participate in the San Francisco exhibition by any feeling of retaliation against the action of the United States in relation to preference for coastwide shipping to pass through the Panama Canal. He characterizes such charges against Great Britain as a "mean and unworthy slander."

It is said that every tenth person in this country is a negro.. Something like 300 negroes are born each day in these United States. No race suicide near so far as this race is concerned, according to the figures.

The Italian Courts have refused the application of Theresa Labriola to practice as a barrister. Signora Labriola passed all her examinations in a most brilliant manner, but the court of appeals to which the question was finally submitted, declined to grant her request. On the other hand, in Norway, a woman, Miss Ruth Sorrenson, has just been appointed judge She qualified as a lawyer in 1900.

Viscount Haldane, Lord High Chancellor of Great Britain—the first person holding this office for the last 400 years to leave England—landed as a passenger on the Lusitania, at New York, last week. On Monday, of this week, he delivered an address at the annual meeting of the American Bar Association in Montreal.

The Balkan peace treaty was ratified at Bucharest on August 25. The Turks on that date were reported to be continuing their advance into Thrace, having occupied Gumuljina and Mastanle. A dispatch from Constantinople was to the effect that as the result of direct negotiations between Turkey and Bulgaria the latter relinquishes her claim to the fortress of Adrianople in return for compensation elsewhere.

The Palace of Peace was inaugurated at The Hague on August 28, when the ceremony of handing the edifice over to the charge of the Dutch foreign minister was carried out in the great court in the presence of Queen Wilhelmina, Dowager Queen Emma, and Prince Henry of the Netherlands. These personages were surrounded by a distinguished gathering of diplomats, representatives of peace societies, and persons prominent in all the arts and sciences.

Benjamin Jewel, a Christian Scientist, has been arraigned in a London court on the charge of manslaughter for permitting his young daughter to die of diptheria without having sought medical attention for the child. The dead girl's mother, as a witness, testified that "absent treatment" had been paid for and given her daughter by a professional Christian Science "healer."

Defective roadway and defective equipment, jointly, caused more than seventy per cent of all the derailments on steam railroads of the United States during the quarter ended March 31 last, according to statistics made public in Washington, D. C., on August 28, by the Interstate Commerce Commission. During the quarter, 158 persons were killed and 3628 were injured in train accidents, a decrease of 109 killed and 1157 injured, compared with the corresponding period of 1912. In other than train accidents, including acidents to employees while at work, to passengers getting on or off cars and to trespassers, 2086 persons were killed and 17,194 injured, a decrease of thirty killed and an increase of 1480 injured.

Seven of the southern provinces of China are now in open revolt against President Yuan Shih Kai. Dr. Sun Yet Sen, who gave up the leadership in favor of Yuan after the overthrow of the Manchu dynasty, has allied himself with the seceeding provinces. Dr. Sun has issued a manifesto asserting that "just resistance to intolerable tyranny is no rebellion." The regular army and navy have been standing loyal to President Yuan and with the immense resources at his disposal, the cause of the south seems hopeless. May China be spared the horror of civil war.

Governor Samuel M. Ralston, of Indiana, on August 26 served notice to race track operators that he would enforce the anti-gambling laws of that State if he had to call out the State soldiers. That the Governor is the Chief Executive of the State is well known, and it is comforting to hear of one who has the courage to really execute the laws of his Commonwealth, in spite of the negligence of local officials and so-called popular opinion.

The taxable property of the State of Louisiana increased $28,415,910 during the year ending June 30, according to the figures given out by the State Board of Equalization on August 28. It is said that more than $10,000,000 of this increase was in New Orleans.

Emperor William of Germany on August 23 made public the announcement that from now on he would not taste malt or vinous liquors of any kind. With the Kaiser of Germany a teetotaler, we hope the Germans may be encouraged to drink less beer. Drunken public officials are becoming less numerous, and we shall hail with joy the time when American people will refuse to cast a vote for any man unless he is a total abstainer.

FROM THE FIELD EDITOR.

By the use of tents and tabernacles I have worked with a good degree of comfort all the summer. My last meeting was held in the court house at Livingston, where we had electric fans and lights in the District Court room. The Presbyterians and Methodists united in the good work and great interest was sustained from first to finish. The business houses of the town closed one hour each day and large congregations attended morning and night meetings. This was my second meeting in Livingston. I had learned to love the people, but more and more I appreciate these splendid folks. Prohibition prevails in the county and it seems to prohibit. The town is orderly and prosperous, a beautiful modern school building has recently been erected. We had a good meeting. Twenty joined our Church, nine entered the Presbyterian and one went to the Baptist. Bro. C. M. Kennedy had his work well in hand and he is quite popular in the town. He will bring a good report to conference.

In early part of summer I worked in Matagorda, where I dearly love to go. No cleverer people than those in that pleasant old town beside the placid Bay. Brother D. S. Burke, our efficient pastor, is appreciated and loved by all. In the pulpit and out of it he is fully meeting the demands. Methodism there is constantly progressing and the town shows signs of new life. My next meeting was in Crawford, a solid, good growing, town, surrounded by the most fertile lands.

Bro. J. D. Hendrickson, with whom I had worked before, is a manly man and a true Methodist preacher. It was pleasant and profitable to be with him. The last of July I went to Lyons to help my young friend George E. Kemp, whom I have known well and favorably several years. There was a valuable addition to the Texas Conference when George Kemp came to us from the West last fall. His presiding elder tells me that he is making good in every particular. At all of the above mentioned places, we had good revival spirit—conversions, reclamations and accessions.

In a few days I go to Benton, Ark. Early in October I am to hold a meeting in the Railroad Y. M. C. A. at Temple. I am looking forward with delight to this work in special interest of railroad men. I have been in meetings almost continuously since early part of January, and have worked as only a strong young man could work. I won't tell just how old I am but will say: "My eye is not dim nor my natural force abated." I have not forgotten to put in some good work for the Advocate. I find that the preachers have canvassed the field more thoroughly than usual for our great paper. JOHN E. GREEN.

FORT WORTH METHODISM.

The first fall meeting of the Fort Worth Methodist Pastors' Association was held Monday morning, September 8. All the city pastors were present except two, who were engaged in a revival meeting. Rev. H. W. Knickerbocker occupied the chair. Reports for the month of August were made by the pastors. Some had been away on vacations, others had assisted in revival meetings, all were determined and hopeful with reference to the final closing out of the year's work. Thirty-five additions were reported for the month of August. With the passing of the heated season the attendance upon the church services is already beginning to pick up considerably.

Rev. E. F. Boone was present and reported that he had preached seventy-six sermons since conference. In addition to preaching for a number of the brethren in the city he has assisted in two meetings on the Smithfield Circuit this summer.

Rev. I. Z. T. Morris has recovered from his illness and was able to meet with us. He placed fourteen children during August.

After the adjournment of the Association the Licensing Committee met and examined Louis Compton, who had been recommended by the Quarterly Conference of Missouri Avenue Church for license to preach. He was granted license and will leave for Vanderbilt University this week.

J. E. CRAWFORD, Sec.

RESOLUTIONS.

The Kansas City preachers in their regular weekly meeting on August 25, passed the following resolutions relative to the death of Mrs. S. H. C. Burgin:

"Whereas, God in His wise providence has seen fit to remove from this life Mrs. S. H. C. Burgin, wife of our friend and brother, Rev. S. H. C. Burgin, of San Antonio, Texas, be it

Resolved, First. That we wish to record our appreciation of her noble Christian character, her consecrated talents and her devotion to the Church.

Resolved, Second. That we hereby extend to Dr. Burgin, his family, relatives and friends, expressions of sympathy and remembrance in the hour of great sorrow.

Resolved, Third, That these resolutions be sent to the bereaved ones and that a copy of the same be forwarded to the St. Louis Christian Advocate and to the Texas Christian Advocate.

CLAUDE M. SIMPSON,
W. C. HILL,
W. G. BEASLEY,
HOYT M. DOBBS,
J. T. PRITCHETT,
W. T. McCLURE,
Committee.

Epworth League Department

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

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

STATE LEAGUE CABINET.

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

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Junior Superintendent—Miss Pearl Wallace, Dallas.
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Secretary-Treasurer—Ralph DeShong, Paris.

CORRESPONDING SECRETARIES.

The following is a list of the Corresponding Secretaries of the League Boards of Conferences in Texas:
Central Texas: Rev. W. T. Jones, Blanket.
North Texas: Rev. W. B. Douglass, Forney.
Northwest Texas: Rev. W. Y. Switzer, Tolbert.
Texas: Rev. T. R. Morehead, Houston.
West Texas: Rev. C. B. Cross, San Antonio.

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NEXT PLACE OF MEETING, GREENVILLE, JUNE, 1914.

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A CALL—IMPORTANT.

The Board of Trustees and friends of Epworth-by-the-Sea are called to meet at the Publishing House, Dallas, 3 o'clock p. m. Wednesday, September 17, 1913. Friends especially invited. It is important. J. E. HARRISON,
Chairman Epworth Board of Trustees.
San Antonio, Texas, Sept. 6, 1913.

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RUBY KENDRICK MEMORIAL HALL FUND.

Balance on hand	$483.21
Mrs. W. H. Ammons, Kenedy	10.00
W. H. Laws, Beeville	5.00
F. F. Mays, Dallas	2.50
	$500.71

This fund having reached the sum of five hundred dollars this amount is now being placed on interest deposit. GUS W. THOMASSON.
September 5, 1913.

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THE MISSIONARY VICE-PRESIDENT'S DIGEST.

Edited by Miss Mary Hay Ferguson.

Three Model Degrees.

A highly interesting part of the twenty-first conference was the conferring of Model Degrees by General Secretary Parker, of Nashville. St. Mark's, Dallas, (Senior), and two Junior Chapters, of McKinney, Wilcox Street and First Church, were awarded the Model Degree according to requirements made by the Ruby Kendrick Memorial Fund Committee. The conferring of the degree means a standard of missionary offerings had taken place in these Chapters. The Senior Epworth League paid $2.50 per member quarterly and a quarterly average of members and the Juniors averaged fifty cents per member paid quarterly. A car fare a week for a Senior and a penny for a Junior paid monthly to the Chapter Treasurer and forwarded quarterly, on September 16, December 16, March 16, and June 1, to the chairman at McKinney, were the small amounts required to win the Model Degree.

There is a joy and a satisfaction in giving regularly to missions. It also makes the collections in the Chapter come up on time, it means the conference credit is kept first class at Nashvile. It is the experience of Fourth Vice-Presidents that missionary money is the easiest to collect.

The three Chapters who won the Model Degree at Paris are working again this year for the same honor. The Wilcox Street Juniors have had their degree framed and it is hung in the room where the Chapter meets. Other Chapters are now making the effort to win the degree next year at Greenville.

Money is myself. In concrete form it represents my skill, my brain and brawn, my hopes and ambitions. Directed by the Spirit, it may represent my vision of Christ and His power to transform material values into spiritual within me.

"We give thee but Thine own,
Whate'er the gift may be."

The Ideal Degree.

"We will win the Ideal Degree at Greenville," says Mr. Layton W. Bailey, Secretary-Treasurer of Trinity Chapter. Centenary, Paris is the supporter of a native Korean missionary and is in line for the Ideal Degree at the next conference. This Chapter's pledge is $200, and half of which will be paid in quarterly installments for the support of their special.

A New Remittance Blank.

The new Remittance Blank for the Ruby Kendrick Memorial Fund printed by President Hamilton is in the form of a monthly bill used by merchants. At the top of the blank are the words, "Read the Epworth League page of the Texas Christian Advocate. The Missionary Vice-President's Degree is published the second and fourth Thursdays." The next two lines are statistics showing the time the memorial fund was established, its receipts in four years, and other items of interest to Epworth Leaguers. The next part is the regulation form of a bill as follows: Epworth League in account with the Ruby Kendrick Memorial Fund. A place is given for writing the amount of pledge made at conference.

Four spaces are made for the quarterly payments on September 16, December 16, March 16, and June 1. Columns for cash and credit are opposite the word Quarterly Subscription. Beneath cash and credit are spaces for totals on June 1. So at the last payment at a glance one can compare cash and credit with pledge made at conference.

The pledges are payable to Miss Mary Hay Ferguson, Chairman, at McKinney, Texas.

In the third column is the place to write the number of members. This is to faciliate work in making averages for the degrees. A Chapter's membership varies during the year, so the fair way to determine number of members is by a quarterly report of the number on roll and on June 1 adding the four reports and dividing the whole by four.

The Chairman will be glad to answer inquiries about the Remittance Blank, also concerning the Model and Ideal Degree.

Senior Degrees.

The Model Degree Senior Chapter averages five cents a member per week and pays its pledge quarterly in full and on time. $2.50 a member per year.

The Ideal Degree Senior Chapter supports a foreign or native missionary in memory of Ruby Kendrick and pays its pledge quarterly in full and on time.

N. B.—These degrees are to be conferred on the League Chapters that earn them at the Annual Epworth League Conference.

Junior Degrees.

The Model Degree Junior Chapter averages one cent a week per member and pays its pledge quarterly in full and on time. (Fiffty cents a member per year).

The Ideal Degree Junior Chapter averages five cents a week per member and pays its pledge quarterly in full and on time. ($2.50 a member per year.)

September the Sixteenth.

The practical and easy way of paying a pledge to the Ruby Kendrick Memorial Fund is by paying in four installments. The first quarter of this conference year closes on September 16. Before that date every Epworth League which made a pledge at Paris will have received a Remittance Blank showing the amount of the pledge and the cash column will show the amount due on September 16. The Fourth Vice-President on receiving the Remittance Blank should on this day mail to Chairman of Ruby Kendrick Memorial Fund at McKinney the full amount due. The blank will be returned by the Chairman, who will receipt in credit column the amount paid in and mail it again to the Missionary Vice-President.

The Chairman will make a record of Chapter's members to help determine the winners of degrees. See last paragraph of the new Remittance Blank. At this writing, on September 3, three Chapters, Lamar Avenue, Paris, Honey Grove Juniors and First Church Juniors, of McKinney, have already paid their quarterly installments. Last year ten subscriptions were paid this way. This plan helps wonderfully in keeping the salaries of our missionaries paid in advance. "Your conference has made a record in the line of collections," writes Dr. W. W. Pinson, Secretary of Board of Missions.

MISS MAGGIE WEBSTER.
Missionary to Cuba.

Miss Webster was for a number of years a North Texas Leaguer, being a member of Centenary Chapter, Paris, when called into definite service. For the past six years she has lived in the Central Texas Conference, her home being at Ennis, Texas, from which conference she goes out as a missionary, under the Woman's Board. One-half of her salary will be paid by the Church at Mineral Wells, where she spent a week this summer and was a great blessing to the Missionary Society. For two years Miss Webster has been in training at the Scarritt Bible and Training School, Kansas City, Mo. Her modest, retiring way and her untiring efforts to be helpful to her many friends made her deservedly popular with her fellow students.

She was present at the last session of the North Texas Conference Epworth League, at Paris, in June, where she made several of the most spiritual talks of the conference. Those present at that session will never forget her joy in definite service, nor the happy smile she wore at the good-bye hour, when it was brought home to her that the time for her work was near.

Miss Webster sailed August 30 from New Orleans, on the steamship "Excelsior," and expected to land Monday, September 1, in Havana, where she will be met by Miss Marley, one of the missionaries from Mantanzas, where Miss Webster goes as a teacher in the Irene Toland School. In a letter Miss Webster says: "I hope you will urge the North Texas Leaguers to pray for me, for I certainly do need their prayers. I am so happy to go, but do feel my unworthiness."

THE STATUS OF THE STATE WORK.

We have been asked to define the status of the State work at this time, a request growing out of the unsettled state of affairs in connection with the proposed sale and removal of Epworth.

When the Assembly was established in 1905 it was never intended to supplant the State organization. It was to be, simply, an enlargement of the former program work with the added features of outing and recreation, with a period of ten days or more to be covered instead of three and four. A Board of Trustees was created, after application had been made to our General Conference for such authority, for the purpose of holding any property that might come into the possession of the State organization, the site at Corpus Christi being then held in trust to be turned over to such a legally constituted body at the proper time. This Board of Trustees was to represent the several patronizing Annual Conferences in Texas, a lay and a clerical member coming from each, to be elected by the State League every four years and receive the approval of their respective Annual Conferences. Their acts were to be reported to and be approved by the State Epworth League Conference, explicit provision to this effect being made in the Discipline defining their duties and powers. The By-Laws of the State League as made and amended from time to time provide, in a general way, that the Board of Trustees shall have financial supervision of the property belonging to the organization. In line with this authority, a resolution was introduced at the recent session of the Board directing the sale of the present site of the encampment and its establishment elsewhere as might be determined upon. The State League endorsed the action of the Board and designated its Cabinet to take such steps, ad interim, as might be necessary to put said resolution into effect.

It might be that in the negotiations touching these various matters we will not be able to meet either at Epworth or a new site next year. In such an event a State meeting will be called at some convenient point and a regular session of the State organization held. We make this statement at this time so that our Leaguers may understand that the State work is to go right on.

It will be the administration's aim this year to effect district and conference organization throughout the State. In districts where organizations cannot be formed, acting secretaries will be appointed and these will be kept in touch with by the State Secretary. We hope that Leaguers who are interested in these matters will communicate promptly with the State Secretary, as at as early date as possible a Cabinet meeting will be held to formulate an aggressive organization campaign, and any advance information that can be given will greatly facilitate the shaping of these plans.

The Texas State Epworth League has had a glorious history for twenty-one years and will not now lose its spirit of aggressiveness even though it faces its greatest crisis. The Cabinet officers whose names are given in the directory herewith are eagerly anxious to make their work count this year. They have expressed the deepest interest in developing the work and any chapter may ask for information and help with assurance that it will be forthcoming.

Let it be known throughout our entire organization that the State work is to be aggressively pushed this year and that already the forward movement is on. G. W. T.

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DIGEST OF BUSINESS TRANSACTED AT EPWORTH.

Pending receipt of the Secretary's draft of the proceedings of the several business sessions of the late Encampment at Epworth-by-the-Sea, we are publishing a digest of same, using as a basis the report of the Committee on Policy, the adoption of which automatically brought about some rather important changes in the State Constitution, while, in part, recommendations merely were made. The several paragraphs of the committee's report are grouped according to this classification.

Changes In Constitution.

1. Representation. This is now fixed on a basis of one delegate for every twenty-five members or major fraction thereof, election thereof to be had at least thirty days prior to the date of the State meeting and names reported to the State Secretary, from which, including the ex-officio members, the conference roll is to be made up and which shall constitute the voting strength of the organization.

2. Officers. Abolishing the separate office of Treasurer and combining it with the Secretary's, making a combination office of Secretary-Treasurer.

3. Finance. An assessment of 20-cent per capita tax, provided that each Chapter shall pay as much as $5.00. Where the membership is more than twenty-five, the excess number to be figured at the rate of 20 cents each. The recommendation is made that dues be paid monthly or quarterly, as most convenient to the individual Chapters.

4. Cabinet Meeting. Providing for a joint meeting of the Cabinet and the Program Committee at Dallas during the State Fair, the expenses of those attending to be paid by the organization, out of its general fund.

5. Dallas Headquarters. These were ordered established and $50.00 per month out of the general fund was appropriated with which to conduct same, the expense to be under the direction of the President and Secretary.

Recommendations.

1. Conference and District Organization. This is to be stressed and every effort possible made to effect complete organization in the State. In districts where organization cannot now be effected, acting secretaries are to be appointed.

2. Chapter Organization. The local Chapters are urged to appoint special committees to go out an organize new Chapters and strengthen weak ones.

3. Selection of Officers. It is urged that great care be exercised in selecting Chapter officers, to the end that those especially fitted and qualified for the several offices be chosen.

4. League Calendar. This is to be scrupulously observed by the several local Chapters, particular attention to be paid to League Anniversary Day, the first Sunday in May.

5. Local Council as Institute. All Chapters are urged to constitute their Councils into Institutes for discussing methods; the pastor, League President or other competent person to have charge of the meetings, which are to be held monthly.

6. League Libraries. These are to be established wherever possible and special direction is to be given to the circulation of the Epworth Era.

7. Ruby Kendrick Hall. It is urged that this be erected as soon as practical and that all Chapters contribute to the expense thereof.

8. Mission Study Classes. These are to be organized as far as practical in all Chapters.

9. 1914 Program. This is to be institutional in character with all departments represented as far as they will participate, and in order to carry out the plan, the Board of Trustees is asked to provide an adequate expense fund.

10. The State Work. This is to be magnified with every effort possible made to revive interest in the Chapters throughout the State. It is proposed that the Cabinet give direction to a systematic campaign that will insure at least one representative from each Chapter being present at the 1914 meeting.

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SUGGESTS CHANGE IN DATE OF MEETING.

I wish to make a plea in the interest of the farmers of South Texas regarding the Annual Encampment. Most of them are cotton-raisers, and it is almost a necessity that they attend to their crops just at this season every year. I have been Superintendent of the Junior League for some three years, and yesterday we organized a Senior League of which I am very proud. Among our members are several men, all of whom are farmers. I very much desire that we can get up a party to attend the Encampment next year, but I fear that on account of the cotton, none of them (the men) could attend. If the time could be moved up even a week or ten days I believe it would suit the South Texas farmers a great deal better. In fact, the last of July and the first few days of August is the only idle time a farmer has in this section.

(MRS.) WILL FLEMING.

(Note—The suggestion has been made before for an earlier date for the annual meeting. What do our Leaguers, generally, think of the session being held, say, about the middle of July?—Editor.)

✠

PLEDGES HELP.

Mr. Gus W. Thomasson, President:

Dear Leaguers.—Our delegate returned this week from South Texas and made her report. She told us you hesitated in accepting the State Presidency and I wish to state to you that Hillsboro Chapter No. 507 will do all we can to help make the load easy and the next Encampment great.

When we can serve you command.

CARL L. HUFFHINES, Pres.

We used to call grave-yards church yards because they had the church in the center of the graveyard, but today we have the graveyard in the heart of the Church—spiritual death and stagnation.

Boys' and Girls' Self-Culture Club

Conducted by H. L. PINER, Denison, Texas

JUDGES.

Judges is a history of the Israelites for 450 years after the death of Joshua. It was a time of great internal strife, dismemberment of the Twelve Tribes, and all sorts of moral disquietude.

The word Judges as here used has reference to certain saviors, deliverers or protectors of the people from their surrounding enemies. There were thirteen of these judges.

Strife and war very common. The tribe of Benjamin lost in battle their whole number except about six hundred.

The great moral lesson to be found in Judges is this, that rebellion from God, or disbelief in God, or the substituting other gods for Him, will inevitably bring its penalties upon nations as upon individuals. It also teaches the lesson that when such a sin has been committed by nations God will under conditions of repentance raise up deliverers.

✚

RUTH.

The book of Ruth chronologically follows close upon Judges. Indeed it is a kind of appendix to Judges. The time is about 1300 B. C. The period covered is about ten years.

The object of the book very probably was to show the direct genealogy of Jesus from a Gentile mother, Ruth, and a Jewish father, Boaz, for Ruth was great grandmother of David. Incidentally the book brings out the beautiful character of Boaz, shows the Jewish land system and the method of transferring titles to land. It honors the Gentile prominently by adopting the Moabitish Ruth into the Church of God among God's chosen people. It illustrates personally the very beautiful life of Ruth herself. The book is very poetic in composition and execution.

✚

HISTORY OF SOME WORDS.

If you knew the personal history, so to speak, of all the words you employ, many of these words would become like living friends to you. The habit of studying the original source and subsequent history of words is a very interesting and profitable one.

We hear men speaking of being "candid." The word means simply "white." By easy inference, it then means sincere. A candid man is a white man in his dealings.

Serious is a compound—"sine" without, and "risus," laughter. "Deliberation" has at its center "Libra," a balance, scales, weighing implement. The termination "tion" means action, and the prefix "de" means from or after or deduced from. Hence the inner meaning of the entire word is mentally putting things into the scales and weighing them.

Envy condemns us at once. It comes from a word in the Latin almost like itself and carries with it a meeting of looking at a thing out of the corner of the eye—a shy look which you would rather no one else would see.

Relish has a smile in it. It comes to us from the French—the verb being "lechier," to lick, and then the prefix, "re," again—to lick again! That is the taste is so good that you lick your lips again.

The word Providence means simply to see beforehand. To see ahead. It is composed of two words—"videre" to see, and "pre" or "pro" before. Applied to God it includes his infinite all-seeing power.

"Abundance" is interesting. It is from "unda" a wave of water, and "ab" meaning under—hence under a wave—hence overflowed, submerged.

Prevaricate is funny and forcible. It comes of two words or parts—"varicare," to straddle, and "prae" before. That is to straddle before you. When a man prevaricates, does he not straddle the truth before you, that is, stand on both sides of it and hence miss it?

"Parasite" is queer. It comes from the Greek "para," beside, and "sitos" wheat or grain, and hence meant to eat grain beside—another, and then from another.

✚

JAPAN THE LAND OF GREAT PEACE.

Perhaps Japan leads all nations in long periods of peace. Its historical period really begins about the year 660 B. C. From this time to the twelfth century A. D. there was no war—more than eighteen hundred years.

The seventeenth and the eighteenth centuries were without war. There is a national festival commemorating this fact. Compare these with the one thousand years of real Roman history in which the longest period without war was forty-four years under the Antonines. This was in the second century A. D.

The original or native name for Japan is, translated, "The Land of the Rising Sun," and this because it is the easternmost of all Asiatic lands toward the eastern waters and the morning sun.

There is a consecutivve history of twenty-five hundred years for this remarkable country. The present Mikado is in direct line of a dynasty which began nearly 2600 years ago. We have heard much about the danger of war with Japan and they are fighters when they do go to battle. But it is not at all likely that we shall be engaged in war with that people. They are thrifty, shrewd in driving a bargain, will cheat you horribly in a trade and count it honorable, and they will fight you as long as they can lift a muscle. They are not considered desirable citizens in this country, and there has been much litigation and attempted litigation against their ownership of land in California and elsewhere.

Just One Thing After Another

By Gulliver

The recent session of the State League Assembly at Epworth-by-the Sea has already been elaborately written up by the Editor-in-Chief and by the Epworth League Editor; but as everyone sees things from his own viewpoint, I may be allowed to write a few words in addition to what has already been written, with the possibility that I may accidentally say some thing not altogether useless, and not expressed by any of the brethren who have taken the matter in hand.

First of all, I want to express my appreciation of everything that concerned me and of everybody I met during my pleasant stay of about eleven days at that place. The current saying that "nobody loves a fat man" was certainly negatived, as far as appearance went with that crowd, in my case. Everybody seemed to love me, though I took on flesh every day I was gone, and tip the scales at the present writing at 191 pounds. The popular idea that well-dressed and handsome men can put one over common-clad and unbeautiful "earth-beings of the male genius," also got a knockout, since Dr. Geo. C. Rankin and this writer seemed to have fared as well in every respect, in the midst of that cultured society at Epworth, as the finest looking and best dressed men on the ground. Even T. S. Armstrong, Gus Thomasson and Allen Ragsdale had no grounds for biting their thumbs at us.

It was a wonderfully congenial company down there. With but few exceptions, everybody was a Methodist; and the semi-social, semi-picnic character of the occasion removed for the time the suggestion of age limit and resolved the whole society, green and gray, into an assembly of young people. From Brother V. M. West on down past Dr. Rankin, Dr. Harrison, Dr. Pinson and such johnny-jump-ups as Adams, Schuler, Onderdonk, this writer and a lot of Southwestern University students—all were boys again and chin-deep in everything that made for the common cheer

But the reader must not get the idea that all was fun and frolic. There was another side to it, equally pleasing and delightfully helpful. The entire program was punctuated with religious services and intellectual exercises. We enjoyed some brilliant lectures, fine singing and great preaching. Space forbids the mention of those who took the lead in these matters; but I hope the press will stop long enough to allow me to say that the sermon of Bishop Mouzon on the last Sunday of the assembly was one among eight or ten of the great pulpit deliverances which it has been my fortune to hear during the whole period of my life to date. I am sure I cannot be mistaken when I say that that sermon placed him on a level with McFerrin, Wilson, Hoss, Candler and a half dozen great pulpiteers who have reached the summit of sacred eloquence in this Southland of proverbially great preachers. I felt while he was preaching that old bloody Catherine had "builded better than she knew," when in her effect to extirpate Protestanism from France she had driven the Hugenots from their native country, only to enrich our Southern soil with a long line of patriots, scholars and divines.

Dr. Rankin was at his best, in the pulpit, on the platform, in the social circle and in front of a large dish of well-fried speckled trout. Rankin is one of the best loved, most cordially hated and generally feared men in Texas. According to any number and of all kinds of witnesses, he is a Christian gentleman, a great preacher, a double-tongued politician, an ambitious grafter and most anything else one can think of. In one thing, however, all agree: he manages to eat three square meals every day and seems always to be "up and able to be about." Dr. Rankin has the advantage of the most of us as a preacher. We all know what it is to "get into the brush," and on such painful occasions the rule with most of us is to saw the atmosphere, jump up and down, scream and yell, beat the book and spit cotton. Not so, Dr. Rankin. When he feels himself nearing the border of the woods; when he finds that he has about forgotten his "piece" and is likely to make a mess of matters, he reaches around and gets his bullwhip and proceeds to split the hide along the flanks and back of the liquor traffic. He could stand on his head and give you facts and figures for forty hours concerning that infamous business. And, oh, how they do hate him and fear him. And yet, do you know one of the biggest brewers in the South is reported to have said that, "Old George Rankin is honest." My own experience convinces me that if a man will stand four-square on every proposition that looks to the general uplift of his fellowmen, the lowest and vilest are compelled in their hearts to respect him.

On my return from Epworth I stopped over in Dallas two or three days. One morning I encountered Dr. Hyer and Frank Reedy who, with a Mr. Noyse, a civil engineer, were going out to the Southern Methodist University grounds. They offered me a seat in the auto and pursuaded me to go along. Encountering Dr. E. W. Alderson, who had dropped down from somewhere and was circling around for a place to light, we impressed him and took him along. After we had gone all through the main building and that of the men's dormitory, and were motoring on back toward the city, Dr. Hyer said he wished me to write something about what I had seen. I said I would try, but I was not able to do the subject justice The bigness and beauty of the thing overwhelmed me. Just think of it! That administration building covers more ground than a whole city block; and as to the beauty of the architecture, the durability of the materials and the majesty of its appearance inside and out—well, I'm just not able to tell about it. Just think about the front steps of pure marble, each being fifty-five feet long and rising in terraces to a threshhold of the same width, adorned with immense marble columns with Corinthian finishings and supporting a portico of the finest marble, with the most artistics carvings known to the genius of the sculptor. Just think of it: not a stick of wood in the whole building. Floors, ceilings, wainscoatings, stairs, all marble. And then the arrangement of offices, library, classrooms, lecture rooms, chapel, cloakrooms, closets and locker rooms—not a stick of timber anywhere to be seen except doors and window frames. One of the builders told me that this was not only the finest building in the State, but that it had no equal in the South. He said he had constructed or assisted in the construction of some of the finest college and university buildings on the continent, and taking this structure by and large, considering its material, finish, comfort and equipment, it would not suffer in comparison with any other.

I am just as sure as can be that no man who has not seen these buildings can make any approach to a proper idea of what they really are. Blue prints, photographs, lithographs, word pictures, pen pictures, facts, figures—all fall short of making the impression one gets who goes through the buildings and sees for himself. The Methodists of Texas ought to be devoutly thankful that in the good providence of God they are in possession of such a magnificent foundation and are blessed with such a glorious opportunity of impressing the youth of this great West land, not only with the facts and science and the philosophy of events, but also with the principles of the Gospel according to Methodism. For this is a Methodist school. Try to remember that. The Vanderbilt University muddle came "at a convenient season" for Texas Methodism. We are not leaving any gaps down. When we announce to the world that we are ready for the matriculation of young men and women in the Southern Methodist University we want it understood that the word "Methodist" is to be thought of, spoken of and written of in capital letters. If we haven't a sufficient number of Methodists to man the faculty of that university, we'll do the best we can and wait for the ripening of a new crop.

But we have just begun in this university business. We are going to equip our medical, our law and our theological schools in the very best possible fashion. That means that we need money, more money and still more money. And we have the money. More than seventy-five per cent of the membership of our Church in Texas haven't contributed a dollar toward the foundation of this school. We must not cease until every member, little and big, old and young, rich and poor, has given something toward its construction or equipment. One day in St. Louis Dr. E. B. Chappell and I were viewing the magnificent proportions of the Washington University, a Roman Catholic institution, in that city, and the Doctor pointed out that every single Roman Catholic, even down to the babies of old Irish washerwomen, had each put as much as one brick into the structure of that building. Some wealthy Roman Catholics of course had put in hundreds of thousands of them, but all helped. That is the way the Methodists of this country must come to it before we have begun to realize the first installment of what we are due as a Church to the great course of Christian education.

One of the most pressing needs just at this time is a sanitarium to finish the equipment of our medical college. If the reader will consult the files of the Texas Christian Advocate he will discover that this writer has the honor of being the original "Wilson man" anent the sanitarium enterprise. I think it was before the completion of the Baptist Sanitarium that I got stirred up on the question and found no rest until I had delivered myself on the subject through the columns of the Advocate. As usual, nobody paid any attention to me; but now that the question is being agitated, and first one after another is chipping in suggestions, it does me just a little bit of good to be able to say, "I told you so." I don't know about the law, but the medical and theological department of the university must be put upon a solid basis at the earliest possible moment. By doubling up the work, three well equipped professors might get along with the theological department in a very respectable way. Three chairs are absolutely necessary—those of Science, Systematic Theology and Church History. Old Testament Theology and History and New Testament Exegesis, as well as Practical Theology, might be parcelled out among the three professors already mentioned, until we become able to enlarge the faculty. Certainly, a beginning ought to be made at the opening of the school.

Love and sympathy are the best cosmetics and sure it is that the graces father the beauties and repulsive features from more repulsive dispositions spring.

PASSING OF A GREAT EVENT: DR. E. M. BOUNDS.

I have just noticed in the Nashville Advocate the death of this good, spiritual, praying man of God, which occurred in Washington, Ga. Just forty years ago he was stationed at Eufala, Alabama, and I was stationed in Marianna, Fla., about sixty miles south of Eufala. In August, about the time of month in which he went home to heaven, I was detained one week with him in his study. I went home in time to arrive on Saturday. Sunday morning I preached to my people. After the sermon a large number crowded around the altar, shook my hand, and asked, "Have you been to a camp-meeting?" I said, "No. Why do you ask that question?" "Well, your sermon this morning indicated that you had, for you have never preached with such power as you did this morning." I said I had not been to a camp-meeting, but had been through a "week of prayer," and told them I had been with the pastor of the Methodist preacher at Eufala in his study and in his pastoral work. I have never been with a man that was so often on his knees. He had so many occasions to pray in his work, and in conversation with him I have never heard the subject of prayer so often mentioned.

He was also a great book man. I asked him one day to give me a list of books that would be helpful to me in my spiritual life, as well as intellectual life. As to spiritual life, he referred me first to the 119th Psalm, the 37th Psalm, 40th chapter of Isaiah, Paul's letters to the Phillipians, 15th chapter of 2nd Chronicles. In an intellectual way he referred me to Paul's letters to Timothy, Wesley's Plain Account of Christian Perfection, Wm. Arthur's Tongue of Fire and the Life of Carvosso.

As I have said, about forty years have passed since that great scene of grace came into my life. Now for the benefit of the young preachers, and some that are not so young, I commend the advice of this man who has gone sweeping through the gates into the New Jerusalem. If you could go to either Selma or Eufala, Alabama, though a long time has elapsed since his ministry there, you would realize the good this great man has done. He is the author of several great books.

May we all strive to be more like this disciple of Christ, and find in his life the many, many noble things worthy of our copying.

I. Z. T. MORRIS.
Fort Worth, Texas.

Things are not done by law or rule in God's kingdom, but by love and life.

Simple goodness is the embryo of long life and virtue ever defends its possessor.

Woman's Department

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

NOTICE.

Brenham District Foreign Mission Auxiliary Secretaries.

Our much loved and highly esteemed District Secretary Mrs. Sallie B. Harris has moved to Georgetown to educate her children in our great "Southwestern," feeling this was wisest and best, though deeply regretting to leave us. You will send this quarter's reports to her at Georgetown, Texas, care of Mrs A. P. Johnson.

We had hoped this would only be for the school term, but Sister Harris thinks now it will be permanent. We wish to acknowledge our appreciation of this great-hearted woman who will be missed at our meetings and in our work in Texas Conference. We will lend her awhile to Central Texas.

MRS. GEORGE CALL,
Secretary Foreign Dept., Texas Conference.

DISTRICT MEETING.

The Big Spring and Sweetwater Districts will hold their annual district meeting September 18 and 19 at Sweetwater. A big delegation is asked for by the hostess town. Send names to Mrs. M. B. Howard, chairman of homes committee. Come praying for an inspiring meeting, and a great blessing in the work of our districts.

MRS. J. G. MERRIT, 2nd. V.-Pres.

ATTENTION GAINESVILLE DISTRICT!

The District Meeting of the Woman's Missionary Society of Gainesville District will convene at Saint Jo, October 8-10. Opening session 9:00 a. m.

Please elect delegates soon and send names to Mrs. Myrtle Payne. All pastors in the district cordially invited. Pray that the Holy Spirit may attend us.

MRS. W. B. SHIRLEY,
District Secretary.

A NEW AUXILIARY.

The ladies of the Methodist Church of Salem community met at the church July 15 and were organized by Mrs. J. B. Dodson into a Home Missionary Society. The officers were elected as follows: Mrs. A. M. Graham, President; Mrs. Lee Rodgers, First Vice-President; Mrs. J. E. Jetton, Second Vice-President; Mrs. Henry Batton, Third Vice-President; Mrs. C. D. Barnes, Fourth Vice-President; Mrs. G. S. Melton, Treasurer; Mrs. R. W. Guinn, Corresponding Secretary; Mrs. Emma Dale, Press Reporter and Recording Secretary; Mrs. J. P. Wilson, Agent for Missionary Voice.

Although we are small in number we hope to be alive in the work, and by a diligent effort on our part and by Divine assistance we hope to accomplish a great work during the ensuing year.

MRS. R. W. GUINN.

CENTRAL TEXAS NEWS.

It is with a sad heart that I announce to you that Mrs. W. W. Mulkey and Mrs. K. A. Mulkey have moved from Fort Worth and out of the bounds of our Conference.

Our loss is to be the gain of Northwest Texas Conference. They are to live in Stanton, Texas. Mrs. W. W. Mulkey has made one of the very best of treasurers. Her books were complimented very highly by our auditor at our last annual meeting. They were beautifully kept.

Mrs. K. A. Mulkey had been the splendid District Secretary on the Fort Worth District. I commend both these good women to the love and care of the Northwest Texas Conference. They are pure gold.

Mrs. W. W. Mulkey asks me to announce that Mrs. David Holvey, Lorena, Texas, has been appointed to take her place as Treasurer of Foreign Department. Remember now that Mrs. David Holvey, Lorena, Texas is to be Treasurer of Foreign Department, Central Texas Conference. Mrs. Holvey is well known in our Conference and will make a splendid treasurer.

Mrs. K. A. Mulkey's successor on Fort Worth District will be announced later.

A recent letter from Mrs. J. T. Bloodworth shows that she has been full of good works through the hot summer. She says, "All summer I have been with Mr. Bloodworth in evangelistic meetings, and the Lord has so wonderfully blessed our labor. I have organized a missionary society at every place we have been, except two." At some of these places, Sister Bloodworth not only organized the women, but the young people, and got the First Vice-Presidents to organize the children. Could any one do more than that?

Your Publicity Superintendent received a refreshing letter from Mrs. C. R. Starnes of Granger this week. I so often write from two to three times before I hear from a new reporter. So you can imagine how good I felt to get a letter from Mrs. Starnes before I ever had time to write her. We need more of her kind.

MRS. J. H. STEWART.

The Reason-Why of Third Commandment 3

Why Is Taking the Name of God in Vain Classed as One of the Ten Greatest Sins?

By REV. E. M. SWEET, Jr.

The famous preacher went on in his sermon—

"They say that when the devil wants to catch any other kind of a sinner he baits his hook; but when he wants to catch a profane swearer he just drops his hook in without any bait, and the poor fool gobbles it up."

And I listened and went away and wondered. For years my mind surged with questions about the Third Commandment.

Why?

Why is it so great a sin to "swear?" Taking the name of God in vain—why it is one of the ten greatest possible sins a man can commit—perhaps the third greatest? Wherein consists the sin of it?

Is it inherently a sin, or merely a statutory sin? Is it a sin because God prohibited it, or would it have been equally sinful had there been no Decalogue?

Why does a pure woman blush to hear a man take the name of God in vain? Why is it that she knows intuitively that he would not be a safe protector for her, alone? Why is it, if he swears inadvertently in her presence, he knows he has wronged her, and owes an apology that society demands he shall pay?

Is it true that a man commits this sin without temptation to do so? And repeats it and repeats it without any sort of gratification in doing so? In committing this sin is man a fish that would swallow a hook with no bait on it?. Which is to ask. Have we discovered indeed an exception to one of the axioms of logic; and that here is a case of positive, repeated, habitual, persistent effect that knows no such thing as cause?

If not, then what is the nature of the temptation that causes a man to "swear?" And what the nature of the gratification that causes him to repeat it and repeat it and repeat it?

Idolatry only is ranked ahead of it in sinfulness—why? Is so-called swearing as wicked as adultery? As wicked as murder? As stealing? Do we or do we not have to strain our reason and apologize for our logic in our effort to justify Jehovah in the classification that He has given this sin?

"Swearing" Analyzed.

Let us see. "Thou shalt not take the name of the Lord thy God in vain" forbids four grades of sin.

1. Irreverence. And, oh, how prevalent the sin of irreverence is. And how effectually it eats out the vitals of refined character! And how much prayerful teaching against it we need to do! But irreverence is a term relatively so mild that we must almost ignore it if we are to see the real grossness of the sin of taking God's name in vain. Reverence is a duty that we owe even to our parents and to other beings human who are superior to us. When one takes the name of God in vain he is guilty of irreverence, of course; just as one is guilty of irreverence who commits patricide. But you would never think of calling it that. They take the name of God in vain to the extent of irreverence who make a joke out of any serious word of His Book, or who bring His holy name into a funny story. But when one uses the verb "damn" with the name of God as its agent, the word "irreverence" is as weak to characterize the sin as the word "immodesty" is to define the sin of the scarlet woman.

2. Profanity. This word comes from the Latin pro, before, and fanum, sanctuary, and signifies the sin of making common or secular use of sacred things—the house of God literally, but, by accommodation, also God's sacred day, and, of course, His sacred name. Those who made the Father's house a house of merchandise by selling doves and things were guilty of profanity. Likewise they who print commercial advertisements on bulletins calculated to be read during the hour of worship, thereby seeking to use God's holy place and day for promoting their business—also they who sell such space as a means of paying for the printing of such bulletins—commit the sin of profanity. They that sit in His sanctuary while His servant opens His holy word, and occupy their minds with some business deal, or otherwise exercise contempt for His worship (Mal. 1:12), are guilty of profanity.

And when people join God's Church and thereby take His name upon themselves, and then willfully go to places where they know He does not want them to do, they take the name of God in vain, profanely. One of the most hurtful ways of taking God's name in vain today—because done by pseudo-saints instead of common sinners—is the practice of those who take upon themselves God's name as His children and followers and then willfully live beneath the plane of conduct that He commands and enables.

They take the name of God in vain to the extent of profanity who frivolously cry out "Good Lord!" "Jesus Christ!" "Lordy!" "God have mercy!" and such like. But they who use the name of God attached to the very "damn"—the word "profanity" falls as far short of expressing the depth of their sin as the word "cruelty" falls short of defining murder. And if profanity were the grossest constituent of the sin of taking Gegl's name in vain, the Third Commandment might have been omitted from the Decalogue, and an ordinance would probably have sufficed, such as Uzzah violated when he grabbed at the ark and died (2 Sam. 6:6; Num. 4:15).

3. Perjury—calling on God to make people believe that the lie one is telling is the truth. But as this is also "bearing false witness against thy neighbor," the Ninth Commandment would possibly have covered the case if perjury were the worst aspect of taking God's name in vain.

4. Blasphemy. This word comes from the Greek phemi, to speak, and blapto, to hurt, to injure; and means to speak hurtfully, injuriously. Herein is the hellish grossness of the man's sin who couples the name of God with the verb "damn." He pronounces against God the most superlative and hurtful lie that can be coined into human language. God never damned any man since the morning stars sang together. He never will. He never can. That is the business Satan is engaged in, not God. Every man who is damned is damned by Satan, after God has exhausted all His infinite resources to save him. Thus the blackness of the sin of "swearing" consists in making God out a devil; ascribing to an infinitely loving Father motives and acts and crimes and character that Satan alone can be guilty of.

The Unknown God.

The root-thought of the word "in vain" is the idea of falseness. "A horse is a vain thing for safety"—a false basis of trust (Ps:33:17). "Surely in vain the net is spread in the sight of any bird"—it is a false hope of catching him if he sees the net (Prov. 1:17). "This man's religion is vain"—false (Jas. 1:26). The Hebrew word translated "in vain" in the Third Commandment is shawv, which the lexicons define as "lie, lying, vain, vanity" (Strong). The dominant idea in the word "vain" is the lie-thought.

Satan's supreme purpose is to make God unknown. Since it was impossible to keep God unseen by man living among His trees and rivers and oceans and stars and angels, Satan's only chance to make him unknown was to misrepresent Him, to lie about Him, to make Him appear unlovable. Satan's first effort with the human race was to persuade Eve that God was a selfish deceiver. A big part of the unregenerate world believes it yet. Outcroppings of this monstrous unfaith appear unwittingly today in the excuses men offer why God does not rule their lives. And when man found himself damned by Satan as the result of believing him instead of God, it was but a step further in the process of satanic fallacy to blame God as the author of damnation—just as convicts curse the judge in whose court they were sentenced.

Since then here has been the high point of the doctrinal battle-ground between Truth and Untruth. And every man who "swears" is a licensed preacher—local or itinerant—of this most-loved doctrine of Satan, namely, that God is the damner of men. Thus they blasphemously take His holy name in vain—by speaking falsely, hurtfully, injuriously of Him.

Likewise every low-lived "Christian" is a certified teacher in Satan's world-school, enunciating and apparently demonstrating Satan's next-loved doctrine— a corrollary of the foregoing theorem—namely, that "God does not lift men above sin—I have tried Him—look at me!" Thus they have taken upon themselves the name of God in vain—falsely, profanely, hurtfully to His kingdom.

Meanwhile God has spoken through angels and prophets and His Only-Begotten Son in a Heaven-investing enterprise to get this truth into men's minds: "God is love." But in the approaching tragic hour of His ministry the Son of God phrased His world-problem thus: "O righteous Father, the world hath not known Thee!" If God had as many dependable, persistent, constantly-at-it servants and sons going up and down the earth saying to men by their words and deeds, "God loves you! God loves you! God loves you!" as Satan has saying and saying and saying the extremest opposite, long before this the earth would have been filled with the knowledge of His glory as the waters cover the sea. The hugest lie-phrase ever cast in the foundry of hell is that which couples the name of God with the verb "damn."

The "Cusser" in Court.

The cunning that coined the phrase in the ejaculatory rather than in the declaratively form evidence the smart psychological insight of no less a personage than Satan himself. Instead of assuming, if the phrase had asserted that God was a devil, there would have been no literary "go" in it. It never could have been winged from the tongues of mortals. Men would have recoiled from it. And even now every "cusser" proposes to enter his demurrer instanter to the indictment and information to which I have made affidavit against him.

"Not guilty," he pleads; "I never said it."

But the Lord will not hold him guiltless. His defense is just exactly as strong as the argument of the man who proposes to disprove by the Bible the existence of God.

"I challenge you," says the latter, "to point out a single passage in the Bible which declares that there is a God."

And no one can meet his challenge. The Bible does not affirm the existence of God; it assumes it. The "cusser" does not affirm that God is a devil; he assumes it. The literary attitude of Satan and his preachers toward their doctrine of the character of God is the same as the literary attitude of the Holy Bible toward its doctrine of the existence of God. If every man who "cusses" does not invest his influence in teaching that God is a devil, then the Bible does not teach that God exists. The Decalogue therefore does not overrate this sin.

"But," runs the defense, "it was not so intended—the gravity of the offense was not realized when the act was committed." That may be pleaded as a mitigating circumstance, as an argument for mercy, but not for acquittal. Few men would commit sin of any kind in full face of its significance and consequences. It is Satan's express business to make sin look nice. He is an adept in that occupation. He makes revenge taste sweet, and murder ensues. He makes lust seem beautiful—his artists portray it and label it love. Much of theft looks at first like a mere loan. Most false-witnessing is intended merely to protect one's "rights" or else to save a "friend" from disgrace. And nearly all soul-shriveling covetousness passes respectably under the pseudonym of thrift. Surely in vain the net is spread in the sight of any bird. Satan knows he cannot trap a man if he shows him the trap. It is no defense to plead that one did not measure the far-reaching effect of his sin.

The "Act of God."

And it is perhaps because of this blasphemy is forgivable at all. When Jesus was accused of casting out devils by Beelzebub, it was then He delivered His great pronouncement on the unpardonable sin. If man, upon witnessing intelligently the work of the Holy Spirit, the Illuminator—if a man with his mind thus illumined—could speak of the Spirit as the "swearer" speaks of the Father—ascribe to the Holy Spirit acts which Satan alone is capable of performing—that is as near the unpardonable sin as men have been able to interpret the teaching of these profound words of Jesus.

But men have gone on speaking thus blasphemously of the loving Heavenly Father. And their swear-words have been effective. The world is saturated with the idea that God is the damner of men. The thick darkness of heathendom means that. The unenlightened Korean thinks that God is a devil. His act of worship is an effort to placate the demon's anger or evil caprice.

And even in our boasted Christian civilization the idea is rooted deeply. If a contractor engages to do a piece of construction or to furnish supplies to the United States or to one of its citizens, he must complete the contract by the date agreed upon or suffer penalty, unless, forsooth, he is prevented by the "act of God," that is, "inevitable accident, * * * extraordinary interruption of the usual course of events" (Webster); "such natural convulsions as earthquakes, floods, lightning, storms, tornadoes, waterspouts" (Cyclopedia of Law and Procedure). In other words, according to American and English law, calamities are the "act of God;" but the benign sunshine, the good weather that enables the contractor to finish his task profitably and on time, is the act of "Nature." That is to say, whenever God condescends to take a hand in nature, He plays havoc and does bad things. The good things happen while He is not noticing. And if He would only let things alone, we would get along all right, you see.

Now, God's holy word teaches that these disastrous "convulsions" and "extraordinary interruptions" are the act of Satan (Job 2:16-19), "the prince of the power of the air" (Eph. 2:2). But we Americans and Englishmen have written it into our law that they are the "act of God." Shame on us! And all because even our courts of justice have not escaped the saturation of the "swearer's" doctrine.

The Psychology of "Swearing."

How far ought we to hold him guiltless that taketh God's name in vain? From what kind of heart do swear-words come? What constitutes the temptation to "cuss?" And the gratification?

There are two states of mind in which a "swearing" man will "swear:"

1. Gross impatience when his will is crossed.

2. Under a spell of pride. And a synonym of pride is "vanity," the word we are studying. Note also that another definition of pride is "being unduly lifted up."

These two states of mind have one characteristic in common; they both certify a rejection of the dominion of God. The first implies a lack of faith in God's control of events; the second implies a voluntary rejection of God's control. In the first, man may be pressed by the fatalistic notion that some other power than God is in control; in the second he has elevated himself to the lordly position of control.

A friend in earlier life put me under obligation to him by much kindness. He was not a Christian, but in many ways highly exemplary. Later, Beaumont oil made him a reputed millionaire. I saw one day by the papers that he was in the city where I lived. For the sake, not of his recent repute, but of former kindnesses, I paid him the respect of a call at his hotel. Formerly I had never heard him "swear." But now, among the group of men in his room, he vociferously played with and defiled the holy name of God in a vain effort to damn everyobjectionable thing that came within the radius of his thought—whose name was legion. He had come to be looked up to as a big-big world, and the Lord Jehovah consigned to be a sort of body-servant to obey his caprice—as witnessed every sentence that proceeded from his unduly-uplifted, plasphemous heart. Later yet, when most of his oil had turned into "gas," I had occasion to be associated with him for several weeks, and found him to be the original, decorous gentleman his mother had taught him to be. He was so different dethroned.

And a replica in miniature of the foregoing Satan-beguiled piece of human nature may be seen in the small boy who has become enamored of his own regnant importance among a street full of devotees.

The mental act of dethroning God to put myself in His place as the ruler of my life carries with it of psychological necessity the discounting of God's worthiness to rule—less worthy than I; and that state of mind and heart is one that hungrily devours words whose utterance tends to justify the "swearer's" choice of himself instead of God as ruler; hence the ease with which he speaks defamatory words about God.

The Dominion of God in Our Lives.

Likewise the man who "swears" when his will is crossed thereby testifies (1) to his own high opinion of the superiority of his own will, and (2) that he does not believe a good God overrules.

The man who believes that God rules in his life is not impatient but reverent in disappointment. "Disappointments do not disappoint." He prayerfully enquires at once what change the Ruler seeks to bring about in his plans, what larger blessing to bestow, or what ill to avert. When Doctor Palmore suffered accident in the streets of Paris, it did not occur

to him to curse anybody or anything. He reverently and prayerfully began to ask why he had to be detained in the hospital and be delayed in the schedule of his journey; why he must have the expensive services of a surgeon; why he must cancel his passage, already engaged, and be denied the exceptional delight of a voyage home on the greatest ocean palace afloat, the Titantic. In due time he came peacefully to believe that his Father did not want him to go yet—and that was quite enough.

Real consciousness of the dominion of God in my life makes it psychologically impossible to take His name in vain. The rejection of the dominion of God in one's life is the only state of mind in which it is psychologically possible to take His name in vain. The subtle temptation that leads a man to "cuss" is the temptation to think of himself more highly than he ought to think—to think himself supreme. The "cuss" of pride is the "cuss" of self-acknowledged supremacy. The subtle gratification in "cussing" is the flattery it bears to one's abnormal sense of supremacy.

Hence he who breaks the Third Commandment has already broken the First—elected another god. And the Second—something else images to him the chief good. And the Fourth has become trivial—he will do what he pleases on the Sabbath—whose business is it but his? Conscience is now on its death-bed. And the remaining six Commandments, involving the rights of other human beings, will each be sacrificed to the profane self-gratification of this self-enthroned ruler. Even his parents will find this out on occasion, and every pure-minded woman knows it by intuition when she hears him "swear." Thus he that is guilty of one is potentially guilty of all (Jas. 2:10).

The repudiation of God is thes um of sin. It is the point at issue in the Third Commandment just as it is in the Second and the First. "Swearing" is Christendom's heathenism.

O righteous Father, the world hath not known Thee! Thy most joyous occupation is the saving of sinful men. He who damns men is Thy greatest enemy, not Thyself. Help us to deter men from entering the ministry of Satan or continuing therein. Help us to make Thee known, through Jesus Christ. Amen.

Vinita, Oklahoma.

DEDICATION.

"The Methodist Church of Blooming Grove, Texas, is to be dedicated the fourth Sunday in September by Dr. Frank P. Culver of Fort Worth. All former pastors and friends of the Church cordially invited to be present. EUGENE B. HAWK, Pastor.

STUDENT VOLUNTEER BAND SOUTHWESTERN UNIVERSITY.

In 1886 the Student Volunteer Movement for Foreign Missions was started. Since that time some 5000 missionaries, representing over fifty denominations, have sailed from America. This movement has been a great blessing to the Churches of Protestantism; for nearly all the candidates for mission work have sailed under this organization.

Texas Methodism may well be proud of the fact, that her sons and daughters are seeing the needs of the world; and are seeking to be true to the vision God has given them. Southwestern rejoices that she has in some measure been true to the heavenly vision; and that from her sacred halls have gone noble young men and women to China, Korea, Mexico, Cuba and other fields.

The cabinet of the local Student Volunteer Band is desirious of getting the names of every young person who expect to enter Southwestern this year, to prepare for mission work. It will be deemed a favor if patrons, Epworth Leagues, Missionary Societies and others will send such names to Mr. J. C. Delgadills, President of the Band, or to me, at Georgetown.

OLIN W. NAIL,
Vice-President of Band.

NOTES FROM THE FIELD.

(Continued from page 5)

he Church. Another meeting had been held in March at Sutherland Springs under the splendid preaching of Rev. J. C. Wilson, which resulted in a number of conversions and additions to the Church. At this place we have had twenty-eight days of revival services, and have received into the Church thirty-six members this year. Sixty-four have been received on the circuit. We have a people who are growing in liberality. —J. A. Foster.

Jonesboro.

Our revival campaign on the Jonesboro Circuit has come to a close. Eternity alone will reveal the total results. Many hearts have been made to rejoice on the account of sins being forgiven. We began our first revival at Levita on the second Sunday night in July. We had two real good sermons from Rev. J. R. Barden, of Ames, which were very much enjoyed by all. Brother Barden is a very fine Christian gentleman, and a real good preacher. It is a pity for such men as he to wear out; the Church is greatly in need of such godly men. The pastor from Turnersville, Brother Waddill, was with me for four days, and his preaching had the desired effect. The meeting closed on the following Sunday night, resulting in eleven conversions and seven additions to the Church. Our meeting started at Ireland on the third Sunday in July, with Brother R. J. (Dick) Tooley in the lead Brother Tooley needs no recommendation from the writer. Every one knows that I had the right man at the right place. This meeting was the greatest thing in the history of Ireland, resulting in forty-seven conversions and three of these were old men. We received fifty-six into the Church there with more to follow. I believe the membership will reach the 100 mark by conference. We are planning to build a church there in the next few weeks. So, Brother Tooley, we will have a new church in Ireland when you return, and your faithful efforts here have done much to bring it about. May God richly reward him for his work's sake. Next we were at Sard. Brother Tooley still in the lead. This was a campmeeting, resulting in sixteen conversions and thirteen additions to the Church. Next at Jonesboro. One conversion and the Church somewhat revived. Next at Ames. Brothers Turner and Barden did most of the preaching, resulting in eleven conversions and seven additions to the Church. Grand total eighty-six conversions, eighty-nine additions. To God be the glory.—W. J. Whitley.

SECOND SERIES OF MEETINGS.

By Rev. J. A. Walkup.

My first meeting was at Annetta where we had a reasonably good meeting with several conversions and nine additions to the Church. Brother Gaskins is the preacher and has good stronghold on his people.

My next meeting was at Loving where we had a very sucessful meeting, good spirit prevailed throughout the meeting, some conversions, reclamations and additions to the Church.

My next meeting was at Jean where we had a very successful meeting. Here was a good spirit prevalent all throughout the meeting, conversions and reclamations and some very fine people were brought into the Church. From here I went to Willow Pond, four miles north of Mineral Wells. The meeting was not all we desired yet we had conversions, reclamations and additions. Good spirit was prevalent here, a good deal of shouting and the old-time religion. Brother Bell is the pastor and is very painstaking and zealous in all his work.

My next meeting was at Nash in Ellis County, where we had the most remarkable meeting held in this series A great number of reclamations—betweeen thirty and forty conversions and twenty-four additions—some of the best people in all of the country were brought into the Church. They projected prayermeetings, men and women's meetings, and I am told the good work is still going on. Brother Caldwell is the pastor. His people did a nice thing for him in raising money to send him off to some resort to recuperate and restore his health.

My next meeting was at Farmer where we had the greatest meeting held there for a number of years, so the people said. I do not know exactly how many conversions, but a great number and additions to the Church. Here at this place prayermeetings were also projected, meetings for men and women ,and they were determined to push on in the good work.

I was very pleasantly associated with these preachers, Brothers Noble, C. F. Bell, S. L. Caldwell and Gaskins. This has been all in all a very profitable series of meetings and my motto is: Keep right with God, ask God for earnest, honest work and get results. A man has to do this if he meets with success. I have one or two dates that I can give to any preacher between now and conference. God is blessing me in this work for all of which I feel profoundly grateful.

Sta. A., Fort Worth, Texas.

LAREDO SEMINARY OPENING.

The opening of Laredo Seminary surpassed all expectations. Faith Hall was hardly large enough for the eager crowd of students assembled together at the opening exercises. All the teachers, with the exception of one, reported for duty. It was a moment of joy and enthusiasm long to be remembered in the years which are to come. The President, Dr. J. M. Skinner, and Brother Allen and Vazquez, pastors of the American and Mexican Methodist Churches of Laredo, conducted the devotional exercises. Their addresses were most timely and the young people listened most attentively.

Dr. Skinner outlined the policy he is to pursue, laying special stress on the fact that he was determined to see that the pupils got their share of English. No Spanish is to be spoken in the class room where the subjects taught are in the English language, and all possible efforts will be made to induce the students to use English whenever opportunity offers. Spanish, however, is to be taught in the school, and a special teacher has been engaged for that purpose.

The boarders are to be subject to a strict military discipline. Prof. W. A. Reynolds is to take charge of this feature of the school life.

The mention of Miss Norville brought hearty applause from the enthusiastic audience. She is to be again connected with the Seminary, much to the delight of her many friends and pupils.

Miss Holding's name was heard with utmost reverence. Her influence will ever be felt in the place she sanctioned with her love and with her prayers.

At Miss Norville's request "the best wine" in the banquet was presented to the students. Mrs. Skinner, the beloved mother of the school, came forward and was introduced by the Doctor as his "dulce corazan." After the rest of the faculty were made known to the body the audience sang one of those thrilling hymns of Christendom and the busy throng departed to their respective school rooms, the pupils clamoring for work, and the teachers looking for books. E. B. VARGA.

RESOLUTIONS.

(Passed at the late meeting of the presiding elders held in Houston, Texas.)

Whereas, the question of appointment of trustees, and hence the ownership and control of Vanderbilt University is now pending on appeal before the Supreme Court of the State of Tennessee; and

Whereas, The only decision thus far rendered in the litigation has wholly sustained every contention of the Church against the present majority of the Board of Trustees; and

Whereas, In the solicitation and later acceptance of the recent gift of $1,000,000 from Mr. Andrew Carnegie, despite the conditions attached, which express disapproval of Church ownership and control, and would impair the rights of the Church in the University, the majority of the Board of Trustees has acted contrary to the wishes of the College of Bishops acting for the Church and in the capacity of a board of visitors to the University; therefore, be it

Resolved, By the presiding elders of Texas in conference assembled,

(1) That we deplore and condemn the action of Chancellor Kirkland and the Executive Committee of the University in soliciting this donation at this time; and in view of the litigation now pending such action is not only inconsiderate of the feelings and wishes of the Church, but is open to the serious suspicion of design to influence public sentiment against the Church, and, if possible, the pending litigation.

(2) That the acceptance of this gift with the conditions attached, and in view of the veto of the Board of Visitors, constitutes a gross breach of trust, and is a betrayal of the ideals and spiritual interests of the Church for a pecuniary consideration.

(3) That we heartily indorse the action of the College of Bishops and the minority trustees in this matter, and assure them of our appreciation of their course and pledge them our sympathy and support.

Signed:

W. B. ANDREWS,
M. K. LITTLE,
O. F. SENSABAUGH,
C. M. HARLESS,
T. H. MORRIS,
S. J. VAUGHAN,
T. S. ARMSTRONG.

CLASSIFIED ADVERTISEMENTS

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

The rate is TWO CENTS A WORD. No advertisement is taken for less than 20 cents. Cash must accompany all orders.

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

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

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

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

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

AGENTS WANTED.

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

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

Mrs. Bloodworth and myself are open for evangelistic work for September and October. Address J. T. BLOODWORTH, Polytechnic, Texas.

MALE HELP WANTED.

LOCAL REPRESENTATIVES WANTED. Splendid income assured right man to act as our representative after learning our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a lucrative business. No soliciting or traveling. All or spare time only. This is an exceptional opportunity for a man in your section to get into a big paying business without capital and become independent for life. Write at once for full particulars. NATIONAL CO-OPERATIVE REALTY COMPANY, L-551 Marden Building, Washington, D. C.

CHURCH DEDICATION.

The Williams' Chapel Church, Paris District, will be dedicated the fourth Sunday in September. Rev. E. H. Casey will preach at 11 o'clock and will pronounce the dedicatory service. All former pastors and presiding elders are cordially invited to be present. JESSE J. MASON, P. C.

CORRECTION.

In the Cuthbert report of August 21, it should have read forty instead of four additions.

DENVER CONFERENCE.

Denver District—First Round.

Pueblo, Sept. 26-28.
Walsenburg, Sept. 28, 29.
La Veta, Oct. 1, Nov. 16.
Trinidad, Oct. 3-5.
Hoehue, Oct. 5, 6.
Colorado Springs, Oct. 10-12.
Saguache, Oct. 17-19.
St. Paul's, Oct. 22, Nov. 23.
Rye, Oct. 24-26.
Gardner, Oct. 31-Nov. 2.
Beulah, Nov. 28-30.

Bishop Hoss dedicated our beautiful new church, St. Paul's, in Denver. My successor, Rev. R. W. Waldraven, is a splendid man, who knows the West and who will, I believe, do a great work for our Church.

ROBERT E. DICKENSON, P. E.
Denver, Colo.

ANNUAL CONFERENCE NOTICE.

New Mexico Conference.

All persons applying for admission on trial into the New Mexico Conference, will please meet the committee Oct. 14, 9:30 a. m., in the pastor's study of the Central M. E. Church, South, Albuquerque, N. M. Come prepared for a written examination. Remember that in lieu of examination, the committee will accept only the papers of those who have taken the correspondence course.

We cannot conduct examinations after the date mentioned above.

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

Greenville District—Fourth Round.

Jones-Bethel and Wesley Chapel—Quarterly conference at Wesley Chapel, 2:30 p. m., Saturday, Oct. 4. Preaching Wesley Chapel, 11 a. m., Saturday and Sunday, Oct. 5, at Center Chapel Saturday night, Jones-Bethel 3 p. m. Sunday, Oct. 5.

Wesley Station—Quarterly conference Monday night, Nov. 17. Preaching Sunday night, Oct. 5.

Greenville Mission—Quarterly conference at Shady Grove, 2:30 p. m., Saturday, Oct. 11. Preaching 11 a. m., Saturday and Sunday. Salem Wednesday night, Concord Thursday night, Bethel Friday night before.

Kavanaugh Station—Quarterly conference Wednesday night, Nov. 12. Preaching Sunday night, Oct. 12.

Celeste Circuit—Quarterly conference at Lane, 2:30 p. m., Saturday, Oct. 18. Preaching at Celeste, 11 a. m., Sunday, Sept. 28. Mt. Carmel, 3 p. m., Kingston, Sunday night, Sept. 28. At Lane, 11 a. m., Saturday and Sunday, Oct. 18 and 19. Orange Grove, Saturday night, Oct. 18.

Lee Street Station—Quarterly conference Wednesday night, Nov. 19. Preaching Sunday night, Oct. 19.

Lone Oak Circuit—Quarterly conference at Lone Oak, 10 a. m., Monday, Oct. 27. Preaching at Hooker Ridge, 11 a. m., Saturday, Oct. 25; Glory at night; The Hall, 11 a. m., Sunday, Oct. 26; at Lone Oak, Sunday night.

Campbell Circuit—Quarterly conference at Friendship, 2:30 p. m., Saturday, Nov. 1. Preaching at Twin Oak, Friday night, Oct. 31; at Friendship, 11 a. m., Saturday, Nov. 1; Caney, Saturday night; Campbell, 11 a. m., Sunday, Nov. 2; Smith's Chapel, 3 p. m., Sunday, Nov. 2.

Commerce Station—Quarterly conference Wednesday night, Nov. 5. Preaching Sunday night, Nov. 2.

Commerce Mission—Quarterly conference at Columbia, 2:30 p. m., Saturday, Nov. 8. Preaching at Mt. Zion, Friday night, Nov. 7; Columbia, 11 a. m., Saturday and Sunday, Nov. 8 and 9.

Fairlie Mission—Quarterly conference at Fairlie, 10 a. m., Monday, Nov. 10. Preaching at Olive Branch, 3 p. m., Sunday, Nov. 9; Fairlie, Sunday night.

Kingston Mission—Quarterly conference at Whiterock, 2:30 p. m., Saturday, Nov. 15. Preaching at Whiterock, 11 a. m., Saturday and Sunday; Ballard Grove, Saturday night; Kizer, 3 p. m., Sunday, Nov. 16.

Wolfe City Station—Quarterly conference

MISCELLANEOUS.

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

OSTEOPATHY.

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

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

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SCHOOL WANTED—By polished Christian young lady holding First Grade State Certificate. Strong in Latin, German and English. Has had one year's experience. TEACHER, 208 S. Ewing Ave., Dallas, Texas.

C. M. HARLESS, P. E.

Hamlin District—Fourth Round.

Hamlin, 7:30 p. m., Sunday, Nov. 30.
Roby at 11 a. m., Sunday night.
Leuders at Oak Hill, Saturday and Sunday, Nov. 29.
Aspermont, 7:30 p. m., Saturday, Nov. 29.
Goree Mission—Quarterly conference at Goree, Nov. 30.
Throckmorton, Sunday night, Nov. 30.
Throckmorton Mission—Quarterly conference at Throckmorton, Nov. 29.
Munday, Sunday night, Nov. 26.
Knox City, Monday night, Nov. 24.
Benjamin, 11 a. m., Sunday, Nov. 23.
Girard, Sunday night, Nov. 23.
Jayton—Quarterly conference at Jayton, Nov. 22.
Spur, 7:30 p. m., Sunday, Nov. 23; Dermott, Sunday night, Nov. 23.
Aspermont Mission—Quarterly conference at Aspermont, Nov. 22.
Afton, 11 a. m., Sunday and Dickens, Sunday night, Nov. 22.
Gail, 3 p. m., Sunday, Nov. 22.
Girard Mission—Quarterly conference at Girard, Nov. 15.
Snyder, Monday night, Nov. 17. Preaching Sunday, Nov. 16.

J. M. SHERMAN, P. E.

Sweetwater District—Fourth Round.
(Revised)

Hermleigh, at Plainview, 11 a. m., Sept. 13.
Dunn, at D., Sept. 13, 14.
Blackwell, at Mary Neal, Sept. 20, 21.
Snyder Sta., Sept. 28.
Westbrook, at Union, Oct. 4, 5.
Roby, at Claytonville, Oct. 11, 12.
Colorado Sta., Oct. 18, 19.
Sweetwater M., Gannon, Oct. 25, 26.
Loraine, Nov. 5.
Fluvanna, at F., Nov. 2, 3.
Sweetwater Sta., Nov. 11, at 8 p. m.
Business meeting at Snyder, 3:30 p. m., Nov. 3.

J. M. SHERMAN, P. E.

McKinney District—Fourth Round.

Princeton and Wilson Chapel, at W., Oct. 4, 5.
Allen and South McKinney, at A., Oct. 5, 6.
Prosper, at P., Oct. 11, 12.
Frisco, Oct. 12, 13.
Weston, at C. H., Oct. 18, 19.
Celina, Oct. 19, 20.
Richardson and Vickery, at R. R., Oct. 25, 26.
Plano, Oct. 26, 8 p. m.
Lewisville, Nov. 1, 2.
Carrollton & Farmers Branch, at C., Nov. 2.
McKinney Cir., at W. G., Nov. 2. (Preaching)
Wylie, at M., Nov. 8, 9.
McKinney, Nov. 9, 8 p. m.
Josephine, at J., Nov. 15, 16.
Nevada, Nov. 16, 17.
Anna, Nov. 16. (Preaching)
Blue Ridge, at H. C., Nov. 22, 23.
Farmersville, Nov. 23, 24.
Anna, at A., Nov. 25, 3 p. m. (Q. C.)
Plano, Nov. 26, 8 p. m. (Q. C.)
McKinney, Nov. 27, 8 p. m. (Q. C.)
McKinney Cir., at W. G., Nov. 28, 10 a. m. (Q. C.)

CHAS. A. SPRAGINS, P. E.

Navasota District—Fourth Round.

Omaleska & Carmona, at Omaleska, Sept. 13, 14.
Trinity Station, Sept. 21.
Shiro, at Mary's Chapel, Sept. 27, 28.
Magnolia Mission, at Tomball, Sept. 28.
Anderson & Bedias, at Steele Chapel, Oct. 4.
Navasota Station, Oct. 5.
Grapeland and Lovelady, at Grapeland, Oct.
Augusta Cir., at Center Hill, Oct. 11, 12.
Midway Mission, at Elwood, Oct. 12.
Madisonville Station, Oct. 19, 20.
Huntsville Mission, at Weldon, Oct. 18, 26.
Groveton Station, Oct. 25.
Huntsville Station, Oct. 29.
Willis, at Willis, Oct. 31.
Crockett Mission, at Shiloh, Nov. 1.
Crockett Station, Nov. 2.
Conroe Station, Nov. 3.
Bryan Mission, at Milligan, Nov.
Bryan Station, Nov. 9.
Cold Springs Mission, at Cold Springs, Nov. 15, 16.
Oakhurst, at Dodge, Nov. 16.
Montgomery Mission, at Montgomery, Nov. 23.
Cleveland and Shepherd, at Eastonia, Nov. 23.

E. L. SHETTLES, P. E.

Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of **One Cent Per Word.** Money should accompany all orders.

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Poetry Can in No Case be Inserted.

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ARMSTRONG—Aunt Mollie Armstrong was born in Gibson County, Tenn., February 6, 1842. She gave her heart to God at an early age and joined the M. E. Church, South, and has been a member of the same until July 13, 1913, when the death angel came and called her from this world of sorrow to the rest beyond, where there is no hour of parting and all is peace and love and joy. Aunt Mollie came to Texas with her husband in 1871 and has been living near Millsap, Texas, for the past thirty-three years. Her husband preceded her to the glory world some thirty years ago, and now she has gone to meet him. To know Aunt Mollie was to love her, and she was loved by all who knew her. You ask is she dead? We answer, "No." She still lives and will continue to live in the hearts of those who knew her. The last few months of her life were full of pain, but she ever looked to God for strength. She was ready to go. The only regret she had was to leave her two boys. We miss her and feel the loss of a good mother and a consecrated Christian; one that loved God, and her Church. Yet our loss is heaven's gain. Dear boys, let us live to meet her in that sweet beyond. Her tired body was laid to rest in the Newberry Cemetery, three miles east of Millsap, to wait the resurrection morn. Her pastor, C. F. BELL.

Millsap, Texas.

DUNCAN—Mrs. Martha Ann Duncan, daughter of Hugh Lawson and Martha Bell Holland, was born in Tennessee in 1833; died July 29, 1913. Her father's family of children consisted of Mrs. Louisa Stephens, deceased; Mrs. Lotchpetch, who lives in South Texas; John Holland, deceased; W. C. Holland, father of the present Mayor of Dallas, Texas. She was married to Rufus Duncan in Blount County, Tenn., in 1856, who died while serving as a Confederate soldier in 1861. She came to Texas with her three children—Will, John Bell and Hattie,—and lived at Mansfield, Tarrant County, and in 1875 she moved to the Southwest part of Denton County, where she spent the remainder of her life. From childhood she had been a member of the Methodist Church, and her home was always open to the preacher sent as her pastor. Her courage and zeal were wonderful. She directed the affairs of her household with remarkable skill. Both of her sons died several years ago, and her only daughter, Mrs. Hattie Lowe has been her stay and comfort all these years. About the 1st of May she sustained injury by a fall which rendered her helpless. All that medical skill and tender nursing could do was given. She talked to the writer of her departure, and made requests about her funeral. Her life had been an open book, and those who knew her home life could but admire her devotion to the cause of righteousness and truth. She has served well her generation and now she has passed over the river to rest in the home of the pure and good. May we all meet her in the "Sweet Bye and Bye." Her former pastor,

A. P. HIGHTOWER.

COWLEY—Willie Rosalie, infant daughter of Mr. and Mrs. John W. Cowley, was taken by the death angel from her earthly home August 16, 1913. "Death loves a shining mark!" Ah, how truly verified in this instance. When we reached the home so bereft, the dear little one had passed away, and, knowing she was the darling of the household and the idol of grandparents, we realized that we could comfort only with our presence to assure them of our sympathy for the dear little mother, the father so paralyzed with grief, and the grandparents, who felt that life could never again be just what it was in the two short months' life of this promising child. As I looked on her little form, I could truly echo the sentiment so often expressed by her mother that night, "A perfect baby—beautiful in face and form." But God knows best. When the way seems dark look up, dear friends, and He will comfort. May the father and mother, with little James, meet her in the haven of rest.

COUSIN SALLIE.

LONG—The oldest member of the Longview Methodist Church, both as to age and length of membership, fell asleep on July 14, 1913. Grandma Long, as everyone loved to call her, was born November 29, 1821, in Jones County, Ga., of good old-fashioned Methodist parents. At fourteen years of age she was converted and joined the M. E. Church. To the day of her death, her life was an honor to her profession. While not gifted in ability to speak in public, no one among us, it is said, ever was more active in relieving the distress of the living, or performing the last offices for the dead. January 24, 1839, Miss Blanche A. Long was married to Jas. A. Stewart Long, a devout Methodist of Talbotton, Ga. Seven children were born to them. Four of these—Jas. P. Long of Temple, Mrs. S. J. Ardis, Mrs. M. E. Murrell and Mrs. M. I. Stansbury, survive her, all devout Methodists. Her husband, ripe in years and loved by all who knew him, passed away only a few years ago. They were husband and wife seventy-four years, and she a member of the Church for nearly seventy-eight years. For a number of years they lived in Columbus, Ga., where their children were born, and partly reared. It was a large household, composed of others besides the family, yet the family altar was never neglected. The older children remember that there was sometimes shouting when the father read and prayed and sang the old-time hymns. Sister Long never tired of talking of the old-time preachers who were guests of her father and later of herself and husband—Bishop Pierce and his father Lovick Pierce; Simon Peter Richardson, and others. This old couple were blessed of God in many ways. Not the least of these blessings was good health, so that during more than an average life, they saw this city grow from a few scattering families to its present beauty and prosperity, and during all this time there was scarcely a Sunday that did not see them going arm in arm to their places in Sunday School and Church. Sister Long's mind was bright and her sight and hearing fairly good to the end of her life. Kind friends frequently saw that she got to Church and she rejoiced in the ministry of the Word, and attendance at the Lord's Supper. The last service, save one, that she was permitted to attend was Mother's Day observance, at which the congregation stood and waved their handkerchiefs in her honor as the oldest mother in our city. For some days before she was stricken, when she thought she was unobserved, she would go into the family room and stand gazing at a group of three pictures on the wall. They were the living son whom she had not seen in some time, but who came in time to tell her good-bye; the husband dead but a few years, and the fresh young face of another son in a Confederate uniform, her contribution to the Lost Cause, "who never came back." In addition to four children there are fourteen grand children, twelve great grandchildren, three great-great-grandchildren who have a goodly heritage in the memory of her godly life.

H. C. WILLIS, Pastor.

CROCKETT — Cecil M. Crockett, son of J. M. and Sirena Crockett, was born at Prosper, Texas, September 2, 1888; died May 29, 1913. At the age of sixteen, Cecil professed religion and joined the Methodist Church. He graduated at the A. & M. College June, 1910, and at the time of his death he was Superintendent of Government Lock and Dam on the Trinity River near Crockett, Texas. Cecil was a very bright and promising young man, admired by all who knew him for his upright and manly disposition. He never shirked from responsibility, and his devotion to duty gave him positions of trust. And those associated with him in business were drawn to him because of his sterling worth and ability. He went to Fort Worth to be treated for appendicitis, but his physical strength was too weak to stand the operation, and in the sanitarium he breathed his last. His father and Uncle Bob Crockett were the only ones of the family with him. He leaves father, mother, one brother and three sister to mourn his departure. His funeral was held in the Methodist Church at Prosper on Sunday, June 1, by his pastor, Rev. R. L. Ely, and the writer, in the presence of a large number of sorrowing relatives and friends, and interment was in the Wesley Chapel Cemetery, by the Masonic Order of Prosper. It seems hard to give Cecil up when there was such useful promise before him, but the Lord knoweth best, and we know where to find him. May we so live that we may meet him where the wicked cease from troubling and the weary are at rest. His former pastor, A. P. HIGHTOWER.

HINES—Miller Arnold Hines was born April 17, 1844, in Greene County, Ala.; moved to Atalla County, Miss., in 1851. He was married to Miss Mary E. Davis August 28, 1866, at Kosciusko, Miss. To them were born three children: Marcus, of Del Rio, Texas; Nathaniel, of Lake Arthur, N. M., and Mrs. Lurah Ammons, of Kenedy, Texas. He moved to Texas in 1882; moved to Karnes County in 1887, and lived there for some twenty-six years. He was a Christian man. He and his good wife, who preceded him to the better world about twelve years ago, were converted at a camp meeting at old Liberty Chapel, in Attalla County, Miss., the second Sunday night in September, 1872. He was a local preacher for a number of years, during which time he supplied Devine Circuit and Helena Circuit one year each. His wife was an invalid for a number of years and because of this he gave up his license to preach. He said he did not think a man ought to have a license to preach and not to preach. Giving up his license did not in the least affect his Christian work. He was elected Sunday School superintendent and steward in 1873. He served as such thirty-four years. He was one of the most faithful superintendents I have had in my ministry. As a steward he stood in the front rank. He was loyal to his Church and her institutions. In his last testimony in the church at Kenedy, and during a revival conducted by Evangelist Parish and the pastor, Brother Brandon, he expressed himself at wanting to win some one to Christ each day. It was during this meeting that he took sick. He seemed to know that the end was near, and told his daughter, Mrs. Ammons, that there was not a cloud between him and the other world. He was a patriotic citizen. He entered the Civil War May 9, 1862. He was in Walthal's Brigade, Company D, 30th Mississippi Regiment. He was captured at Lookout Mountain and taken prisoner to Rock Island. He stood firm on all questions pertaining to moral reform. He was postmaster in Kenedy for ten years. Having lived there three score years and seven, on July 1, 1913, he died in the triumphs of the Christian faith. Besides his immediate family he left many, many friends to mourn his departure. At the funeral service which was held in our church at Kenedy a large concourse of people assembled to pay tribute to their deceased friend and neighbor. This writer spoke at the church of the true friendship and fidelity of the deceased, his Christian character and most worthy life. Brother Martin, a good friend to the family, read the ritual of the Masonic Fraternity at the grave. This service was one of the best conducted I ever witnessed. The large circle that formed around the grave, recognizing the sovereignty of the Divine will, and expressing with meekness submission to the fiat of our Supreme Architect, was one of the most sincere and sympathetic scenes I have witnessed of the kind. In his departure I have personally lost a good, true friend. To the good natured, big-hearted sons, Marcus, a State Ranger, and Nathaniel, a ranchman, and their only and beloved sister, Mrs. Lurah Ammons, I here again express my deepest sympathy. Their home was my home, and no pastor was ever more thoughtfully cared for than this one was by Brother and Sister Hines. I was as one of the family; my bed was always in readiness, and my chair at the table was in place for me when I visited them. Such welcomes as I received at this home had much to do in helping me to overcome the trials I had in the first years of my ministry. There were few homes like this to this preacher. It was home indeed. In it I had a place for rest, a place to study, and a most hearty welcome to the circle around the fireside. To my Heavenly Father, I am grateful for this Christian home, where God was loved and worshiped, and where His Word was read. May Our Heavenly Father comfort and keep us all to the end, and may we die in the faith of those who have gone on before us. His former pastor and friend, JOE F. WEBB.

ANDERSON—William D. Anderson was born in Fairfield, Texas, November 22, 1873, and departed this life peacefully on August 18, 1913. He was the youngest son of Brother A. G. and Sister Fanny Anderson, and was converted when a mere child and joined the Methodist Episcopal Church, South, of which he was a consistent member at the time of his death. Will D., as he was familiarly known, was a quiet, refined and cultured Christian gentleman and contributed largely of his natural and acquired gifts to the furtherance of the Gospel. He was one of the most devoted sons I ever saw and just a few months before his death he gave up a good law practice in West Texas as to come and be a comfort to his aged parents in their declining years, but, alas, dear ones, he has preceded you to that better land and awaits your coming for a reunion that will never be broken. His death was as victorious as I ever witnessed, he dying without a struggle. May God bless and comfort the bereaved parents and the sister and brother remaining. Bereaved ones, look up. Yours and his pastor,

ALLEN TOOKE.

CROWNOVER—On August 20, 1913, death moved from our midst one of the most valuable Church workers with which our town has been blessed. Sister Irene Crownover (nee Francis) was the daughter of John L. and Sarah M. Francis. She was born in the old Rockvale neighborhood in this (Burnet) County, December 16, 1859. She was married to A. W. M. Crownover of Burnet County, October 17, 1888. To this union there were born three children, two of these preceded the mother to the other world. She came with her husband to Marble Falls about fourteen years ago. Sister Crownover is survived by a husband, a daughter, Miss Eula, a mother, two brothers, Dr. Richard Francis, of Lampasas, Texas and Carl Francis, of this place; two sisters, Mrs. W. D. Yett, of this place, and Mrs. C. F. Trousdale, of Harlingen, Texas. She was converted and joined the M. E. Church, South, when a child. From childhood she exhibited such Christian graces as love, gentleness, obedience and goodness in such a degree as justly won for her a lasting place in the confidence and affections of those who knew her. One of her schoolmates said if she was rudely treated she smilingly and politely bore it. She was devoted and affectionate as a wife and mother, always safe and sane in her advice and counsel to the young; in fact, she belonged to that immortal company of fathers and mothers whose greatest desire is to train their children in the nurture and admonition of the Lord. The world is always poorer by the going away of such a mother. Before her health gave way, she was president of the Woman's Home Mission Society here. Her life and service to Christ was such that everybody who knew her loved Sister Crownover. The Church would have been richer and stronger had she been able to give her last years in active service to it. She fought a good fight, she kept the faith, she finished her course with honor, and now has gone home to wear a crown of imperishable glory. May the bereft of this hour be privileged to share the bliss of eternal life with her.

N. G. OZMENT.

BOND—Stephen Finley Bond, the fourth son of George and Eliza Bond, was born near Knoxville, Tenn., July 10, 1834. When about sixteen years of age he professed religion and joined the Church of his parents, the Presbyterian. When twenty-one years of age, he married Anna Eliza Hanby and came to Texas, where he lived several years. His wife having died, he returned to Tennessee, but came to Texas soon after. November 23, 1862, he married Mahala Catherine McCarver, at Weatherford. About 1868, he again returned to Tennessee. Coming back to Texas in 1878, he settled near Mexia. Soon after his second marriage he united with the Methodist Church. Nine children were born in the home. Two died early and one, William Leon, died in 1903. The six surviving children are Drs. J. M. and S. H. Bond, of Chickasha, Okla.; C. S. and G. H. Bond, of Groesbeck, and Mrs. Anna Dennis and Mrs. Adah Murphy of Mexia. Brother Bond's wife preceded him to the heavenly land about two years. Brother Bond was a faithful member of the Church, occupying official position for many years. His going away was peaceful and triumphant. May the Heavenly Father bring all the surviving children safely home to Heaven after awhile.

E. P. WILLIAMS, Pastor.

SCOTT—Jeffie Beatrice Melton was born June 18, 1892; died August 11, 1913. At the age of fifteen years she was converted and united with the Methodist Church of which she lived an acceptable member till her death, and then went to meet her Lord and claim that promise which says, "Be thou faithful unto death and I will give thee a crown of life." On January 1, 1913, she was united in marriage to Fred Scott. On that happy occasion we little thought that this union was so soon to be severed by death. Besides the young husband she leaves a father, mother, three brothers, and four sisters, besides a host of other relatives and friends. The funeral service was conducted by the writer in the Methodist Church at Mart, Texas. A large congregation followed the remains to the cemetery where the body was laid to rest by the Ladies of the Maccabees, of which order she was an honored member. To all the bereaved, I would say: Be true and loyal to the God she served and after a little while you shall meet her again. Her pastor,

FRANK HUGHEN.

Riesel, Texas.

HOGGARD—Calvin Hoggard was born in Alabama December 23, 1834; died August 17, 1913. He was converted and joined the M. E. Church, South, in 1870, and lived a true Christian until his death. As a pioneer Christian he had the novel distinction of having entertained the entire Panhandle District Conference at Seymour, Texas, when Brother Gravis was presiding elder in 1880. Mr. Hoggard, his wife and two daughters were four of the seven charter members of that Church. One daughter, Mrs. J. W. Davenport, is still a member of that body. The other one is Mrs. J. F. Hope, of Guthrie, Okla. His family, including six daughters and one son, besides the sick wife, were present at the time of his death. They had another son dead, but all of those living were present as he closed his eyes and, without a struggle, fell asleep. As the twilight shadows gathered during the closing weeks of his illness, kind hands administered to his every want so far as human human help could go. It was beautiful to see the expressionss of devotion in every act of service rendered by devoted children who rise up to call his name blessed. As a husband he was devoted and kind. He believed in and practiced the chivalry that belongs to a Christian gentleman. As a father he was considerate but not slack, optimistic but not blind, firm but not unkind. He taught the Christion principles both by precept and example. To know him was to admire and love him. Having fought the battles for the Church and right on the frontiers of our Commonwealth, and living to see the Church established, its vision broadened, and the lines charging the enemy's camp for greater possessions, he laid down his armor here to take up the victor's crown across the tide. To the sorrowing ones we extend our sympathy and prayers, and commend them to the hands of Him who said, "I will not leave you comfortless; I will come unto you." His pastor,

T. EDGAR NEAL.

Purcell, Okla.

NEW MEXICO

El Paso District—Fourth Round.

Las Cruces, Sept. 13-14.
La Mesa, Sept. 14-15.
Lordsburg, Sept. 21-22.
Cloudcroft, Sept. 28.

J. ALLEN RAY, P. E.

Pecos Valley District—Fourth Round.

Elida, Sept. 13-14.
Hagerman, Sept. 14-15.
Odessa, Sept. 20-21.
Pecos, Sept. 21-22.
Saragosa, Sept. 23-24.
Dayton, Sept. 27-28.
Artesia, Sept. 28-29.
Roswell, Oct. 5-6.
Dexter, Oct. 5-6.
Texico, Oct. 11-12.
Clovis, Oct. 12-13.

J. B. COCHRAN, P. E.

Albuquerque District—Fourth Round.

Albuquerque, Sept. 13, 14.
Star, Sept. 17, 18.
Carrizozo, Sept. 20, 21.
Tucumcari Sta., Sept. 24, 25.
Cimarron, Sept. 24, 25.
Tucumcari Cir., Sept. 27, 28.
San Jon, Oct. 1, 2.
McAllister, Oct. 4, 5.
Clayton, Oct. 11, 12.

J. H. MESSER, P. E.

WEST TEXAS

Llano District—Fourth Round.

San Saba Cir., at Chapel, Sept. 13, 14.
Lometa Cir., at Lometa, Sept. 14, 15.
Mason Cir., at Mason, Sept. 20, 21.
Fredonia Cir., at Fredonia, Sept. 21, 22.
Richland Springs Cir., at Richland Springs, Sept. 27, 28.
San Saba Sta., Sept. 28, 29.
Llano Cir., at Moore's Chapel, Oct. 4, 5.
Llano Sta., Oct. 5, 6.
Star Cir., at Star, Oct. 11, 12.
Center City Cir., at Center City, Oct. 12, 13.

J. W. COWAN, P. E.

San Angelo District—Fourth Round.

Eden, Sept. 12.
Junction, Sept. 13, 14, a. m.
Menard, Sept. 14, p. m.
Edith, Sept. 17, 18.
Sherwood, at Mertzon, Sept. 20, 21.
Ozona, Sept. 24.
Garden City, Sept. 27, 28.
Midland, Sept. 29, 30.
Paint Rock, Oct. 4, 5.
Sterling City, Oct. 11.
Water Valley, Oct. 12.

F. B. BUCHANAN, P. E.

Austin District—Fourth Round.

Lagrange, Sept. 13-14.
McDade Circuit at McDade, Sept. 20-21.
South Austin, Sept. 21-22.
Liberty Hill and Leander, Sept. 26-27.
Walnut, Sept. 28, 11 a. m.
Elgin, Sept. 28, 8 p. m.
Webberville, Oct. 4-5, 11 a. m.
Manor, Oct. 5, 8 p. m.
St. Luke's, Oct. 8.
Smithville, Oct. 11-12.
West Point Circuit at Muldoon, Oct. 13.
Bastrop, Oct. 15, 8 p. m.
University Church, Oct. 16, 8 p. m.
First Church, Oct. 19, 11 a. m.
Ward Memorial, Oct. 19, 8 p. m.
V. A. GODBEY, P. E.

Beeville District—Fourth Round.

Sept. 13, 14, Taft, at Gregory.
Sept 20, Kenedy, 3 p. m
Sept. 20, 21, Floresville.
Sept. 21, 22, Karnes City.
Sept. 24, Berclair.
Sept. 27, 28, Rockport.
Sept. 28, 29, Arkansas Pass.
Oct. 1, Mathis, at Mathis.
Oct. 4, 5, Skidmore, at Woodsboro.
Oct. 5, 6, Sinton, at Sinton.
Oct. 9, Falfurrias, 8 p. m.
Oct. 10, 10 a. m., Alice.
Oct. 10, 8 p. m., Bishop.
Oct. 11, 12, Calallen, at Calallen.
Oct. 12, 13, Kingsville.
J. H. GROSECLOSE, P. E.

Uvalde District—Fourth Round.

Sabinal, 11 a. m., Sept. 14.
Hondo, 8 p. m., Sept. 14.
Leakey, Sept. 17.
Cotulla, 11 a. m., Sept. 21.
Dilley, at M., 8 p. m., Sept. 21.
Devine, 11 a. m., Sept. 28.
Pearsall, 8 p. m., Sept. 28.
Laredo Sta., Oct. 11.
Del Rio, Oct. 5.
Eagle Pass, Oct. 8.
Asherton, 11 a. m., Oct. 12.
Carrizo Springs, 8 p. m., Oct. 12.
Crystal City, Oct. 13.
Rock Springs, Oct. 15.
Uvalde, 11 a. m., Oct. 19.
Utopia, 8 p. m., Oct. 19.
S. B. BEALL, P. E.

Cuero District—Fourth Round.

Port Lavaca and Traylor, at P., Sept. 13. 14.
Smiley, at Rockey, Sept. 20, 21.
Nixon, 3 p. m., Sept. 22.
El Campo, 8 p. m., Sept. 25.
Midfield, at Dunbar, Sept. 27, 28.
Palacios, Sept. 28, 29.
Provident, at Cordele, Oct. 1.
Pandora, at Dewville, Oct. 4, 5.
Stockdale, 2 p. m., Monday, Oct. 6.
Lavernia, at Parita, Oct. 11, 12.
Cuero, Oct. 18, 19.
Runge, Oct. 19, 20.
JOHN M. ALEXANDER, P. E.

San Marcos District—Fourth Round.

Seguin, at Seguin, Sept. 13, 14.
Manchaca, at Manchaca, Sept. 20, 21.
San Marcos, at San Marcos, Sept. 28.
Staples, at Staples, Oct. 4, 5.
Martindale, at Martindale, Oct. 6.
Lockhart, at Lockhart, Oct. 10.
Leesville, at Wrightsboro, Oct. 11, 12.
Belmont, at Belmont, Oct. 15.
THOMAS GREGORY, P. E.

CENTRAL TEXAS

Weatherford District—Fourth Round.

Santo, at Santo, Sept. 14, 15.
Millsap, at Millsap, Sept. 20, 21.
Aledo, Sept. 27, 28.
Graham Miss., at Briar Branch, Oct. 4.
Graham, Oct. 5.
Eliasville, at South Bend, Oct. 6.
New Castle, at N. C., Oct. 8.
Olney, at O., Oct. 9.
Loving, at Hawkins' Chapel, Oct. 11, 12.
Springtown, at Springtown, Oct. 18, 19.
Whitt, at Bethesda, Oct. 22.
Azle, at Azle, Oct. 25, 26.
Weatherford Ct., at Dennis, Oct. 29.
Wetaherford, at Couts, Nov. 2, 3.
Weatherford First Church, Nov. 3, 4.
Mineral Wells, Nov. 9.
JAS. CAMPBELL, P. E.

Georgetown District—Fourth Round.

Hutto, at Hutto, Sept. 13, 14.
Granger, Sept. 20, 21.
Bartlett, Sept. 21, 22.
Thrall, at Lawrence Chapel, Sept. 27, 28.
Taylor, Sept. 28, 29.
Belton Circuit, at Cedar Creek, Oct. 4, 5.
Belton Station, Oct. 5, 6.
Jarrell & Weir, at Weir, Oct. 11, 12.
Holland, at Holland, Oct. 12, 13.
Rogers, Oct. 18, 19.
Salado, at Goodville, Oct. 25, 26.
Florence, at Florence, Oct. 26, 27.
Troy, at Troy, Nov. 1, 2.
Georgetown, Nov. 2, 3.
Temple 1st Church, Nov. 8, 9.
Temple 7th St., Nov. 8, 9.
T. S. ARMSTRONG, P. E.

Cisco District—Fourth Round.

Strawn and Mingus, at M., Sept. 13, 14.
Gordon, at G., Sept. 14, 15.
Thurber, 8 p. m., Sept. 15.
Gorman, 11 a. m., Sept. 17.
Rising Star, Sept. 20, 21.
May, at M., Sept. 21, 22.
Pioneer, at P., Sept. 27, 28.
Eastland, Oct. 4, 5.
Wayland, at Bullock, Oct. 6, 7.
Ranger, at R., 10 a. m., Oct. 8.
Sipe Springs, at S, Oct. 11, 12.
Caddo, at Cedar Springs, Oct. 19.
Eolean, at Eureka, 11 a. m., Oct. 22.
Desdemona, at D., Oct. 25, 26.
Staff, at Flatwood, Oct. 26, 27.
Cisco Mis., 11 a. m., Oct. 30.
Carbon, at C., Nov. 1, 2.
Cisco, 7:30 p. m., Nov. 5.
Scranton, at Pisgah, Nov. 8, 9.
C. E. LINDSEY, P. E.

Corsicana District—Fourth Round.

Purdon Ct., at Purdon, Sept. 13-14.
Eleventh Ave., Sept. 14-15.
Chatfield Ct., at Roane, Sept. 20-21.
Kerens and Powell, at Kerens, Sept. 21-22.
Hornhill Ct., at Hornhill, Sept. 27-28.
Groesbeck Sta., Sept. 28-29.
Kirvin Ct., at Shiloh, Oct. 4-5.
Mexia St., Oct. 5-6.
Barry Ct., at Emhouse, Oct. 11-12.
Corsicana Ct., at Pleasant Groxe, Oct. 12-13.
Frost Ct., at Jones Chapel, Oct. 18-19.
Blooming Grove, Oct. 19-20.
Wortham Ct., at Mt. Nebo, Oct. 25.
Wortham and Richland, at Richland, Oct.25-27.
Big Hill, at Steels Creek, Nov. 1-2.
Thornton Sta., Nov. 2-3.
First Church, Nov. 9-10.
Battle Cry—"Clean Sheet."
JOHN R. NELSON, P. E.

Waco District—Fourth Round.

Aquilla, at Wesley, Sept. 13, 14.
West, at West, Sept. 20, 21.
Herring Ave., Sept. 21.
Riesel and Axtell, at Riesel, Sept. 27, 28.
Mart, Sept 28.
Hewitt and Spring Valley, at Hewitt, Oct. 4, 5.
Clay Street, Oct. 5.
Lorena, at Lorena, Oct. 11, 12.
Mt. Calm, Oct. 18, 19.
Bosqueville, at Wesley, Oct. 25, 26.
China, at China, Oct. 26, 27.
Morrow Street, Nov. 2.
Elm Street, Nov. 2.
Austin Avenue, Nov. 6.
W. B. ANDREWS, P. E.

Dublin District—Fourth Round.

Comanche Cir., at Indian C., Sept. 13, 14.
Gustine and Energy, 7:30 p. m., Sept. 13.
Comanche Sta., Sept. 14, 15.
Harmony Mis., Sept. 15.
Stephenville Cir., at Sylvan, Sept. 20, 21.
Stephenville Sta., Sept. 21, 22.
De Leon Cir., at New Hope, Sept. 27, 28.
Huckabay Cir., at ——, Oct. 4, 5.
Bunyan, at Lingleville, Oct. 5, 6.
Duffau, at Duffau, Oct. 11, 12.
Iredell, at Iredell, Oct. 12, 13.
Hico, Sept. 14.
Carltom at Carlton, Oct. 18, 19.
Proctor, at Edna Hill, Oct. 19, 20.
Bluffdale, at Bluffdale, Oct. 25, 26.
Tolar, and Lipan, at Tolar, Oct. 26, 27.
M. K. LITTLE, P. E.

Brownwood District—Fourth Round.

Bronte at Bronte, Sept. 13, 14.
Robert Lee at Robert Lee, Sept. 14, 15.
Coleman Mission at Fairfield, Sept. 20, 21.
Bangs at Bangs, Sept. 21, 22.
Wingate at Oak Creek, Sept. 26.
Norton at Pleasant Retreat, Sept. 27, 28.
Winters Sta., Sept. 27, 28.
Glencove at Novice, Oct. 4, 5.
Ballinger Sta., Oct. 11, 12.
Talpa at Talpa, Oct. 12, 13.
Indian Creek at Indian Creek, Oct. 19, 20.
Brownwood Mission at Turkey Peak, Oct. 22.
Santa Anna Sta., Oct. 24, 26.
Gouldbusk at Hardin, Oct. 25, 26.
Blanket, Oct. 29.
Coleman Sta., Nov. 2, 3.
Brownwood Sta., Nov. 9, 10.
J. H. STEWART, P. E.

Cleburne District—Fourth Round.

Grandview Cir., at Price's Chapel, Sept. 13, 14.
Brazos Avenue, Sept. 14, 8 p. m.
Lillian at L., Sept. 20, 21.
Godley at G., Sept. 27, 28.
Joshua at J., Oct. 4, 5.
Cresson at A., Oct. 11, 12.
George's Creek at White Chapel, Oct. 18, 19.
Glen Rose, Oct. 19, 20.
Main Street, Cleburne, Oct. 21.
Granbury Cir. at Fairview, Oct. 25, 26.
Granbury Sta., Oct. 26, 27.
Walnut Springs, Nov. 1, 2.
Morgan, Nov. 2, 3.
Blum, Nov. 9, 10.
W. W. MOSS, P. E.

Gatesville District—Fourth Round.

Gatesville Sta., Aug. 31, Q. C. Sept. 23, 8 p.m.
Meridian Circuit at Grapevine, Sept. 6-7.
Meridian Sta., Sept. 7-8
Turnersville, at T., Sept. 13-14.
Moody, Sept. 20-21.
Clifton, Sept. 22, 8 p. m.
Oglesby at Station Creek, Sept. 27-28.
Fairy and Lanham, at F. Oct. 4-5.
Copperas Cove, at C. C. Oct. 11-12.
Killeen Circuit, at ——, Oct. 13, 11 a. m.
Killeen Station, Oct. 13, 8 p. m.
Nolanville, at N., Oct. 14, 11 a. m.
Jonesboro, at Sardis, Oct. 18-19.
Gatesville Cir., at Winfield, Oct. 22., 11 a. m.
Hamilton Cir., at ——, Oct. 25-26.
Hamilton Sta., Oct. 26-27.
Evant, at Bee House, Oct. 29, 11 a. m.
McGregor, Nov. 1-2.
Valley Mills, at V. M., Nov. 3, 2 p. m.
Crawford, Nov. 4, 2 p. m.
S. J. VAUGHAN, P. E.

Waxahachie District—Fourth Round.

Trumbull at Bristol, Sept. 20-21.
Ferris Sta., Sept. 19-21.
Palmer at Alma, Sept. 27-28.
Ovilla at Sardis, Oct. 4-5.
Bardwell at Bardwell, Oct. 11-12
Ennis Sta. Oct. 12-13.
Midlothian Sta. Oct. 19-20.
Mansfield Sta., Oct. 19-20.
Forreston at Forreston, Oct. 25-26.
Italy Sta., Oct. 26-27.
Maypearl at Maypearl, Oct. 28.
Red Oak at Chapel Hill, Nov. 1-2
Waxahachie Sta., Nov. 7-9.
Bethel Sta., Nov. 8-9.
J. A. WHITEHURST, P. E.

Hillsboro District—Fourth Round.

Covington and Osceola, at Covington, Sept. 13, 14.
Abbott Charge, at Abbott, Sept. 20, 21.
Itasca Charge, at Itasca, Sept. 27, 28.
Brandon Charge, at Brandon, Oct. 4, 5.
Line Charge, at L. St., evening, Oct. 6.
First Church, at First Church, evening, Oct. 7.
Kirk Charge, at Kirk, evening, Oct. 11, 12.
Delia Charge, at Delia, Oct. 12, 13.
Huron Charge, at Bethel, Oct. 18, 19.
Whitney Charge, at Whitney, Oct. 19, 20.
Peoria Charge, at Peoria, Oct. 25, 26.
Penelope Charge, at Penelope, ct. 29.
Hubbard Charge, at Hubbard, Oct. 30.
Lovelace Charge, at Lovelace, Nov. 1, 2.
HORACE BISHOP, P. E.

NORTHWEST TEXAS

Amarillo District—Fourth Round.

Bovina, Sep. 13, 14.
Canyon, Sep. 20, 21.
Texline, Sep. 27, 28.
Stratford, Oct. 4, 5.
Dumas, Oct. 8.
Channing, Oct. 11, 12.
Glazier, Oct. 18, 19.
Higgins, Oct. 22.
Ochiltree, Oct. 25, 26.
Hansford, Oct. 27, 28.
Plemons, Oct. 29.
Panhandle, Nov. 1, 2.
Vega, Nov. 8, 9.
B. and H., Amarillo, Nov. 11.
Polk St., Amarillo, Nov. 13.
Dalhart, Nov. 15, 16.
O. P. KIKER, P. E.

Hamlin District—Fourth Round.

Aspermont, Sept. 3, 4.
Hamlin, Sept. 20, 21.
McCaulley, at Niander, Sept. 27, 28.
Rotan, Oct. 4, 5.
Tuxedo, at Fairview, Oct. 11, 12.
Sylvester, at Pledger, Oct. 18, 19.
Rule, at R., Oct. 25, 26.
Spur, Nov. 1, 2.
Jayton, Nov. 2, 3.
Peacock, at Swenson, 11 a. m., Nov. 4.
Vera, Nov. 8, 9.
Knox City, at K. C., 4 p. m., Nov. 10.
Rochester, at R., 3 p. m., Nov. 11.
Sagerton, at Flat Top, 11 a. m., Nov. 13.
Royston, Nov. 15, 16.
G. S. HARDY, P. E.

Vernon District—Fourth Round.

Dumont Mis., at Dumont, Oct. 4, 5.
Tell Cir., at High Point, Oct. 10.
Estelline, at E., Oct. 11-12.
Paducah, Oct. 18-19.
Tolbert and Fargo, at Fargo, Oct. 22
Childress Sta., Oct. 24.
Kirkland, Oct. 25-26.
Odell, at Odell, Oct. 30.
Chillicothe, Nov. 1-2.
Medicine Mound, at Mound, Nov. 7.
Margaret Cir., at Margaret, Nov. 8-9.
Crowell Sta., Nov. 9-10.
Crowell, Mis., at Crowell, Nov. 10.
Quanah Mis., at Quanah, Nov. 14.
Quanah Sta., Nov. 14.
Vernon Cir., at Vernon, Nov. 15
Vernon Sta., Nov. 16-17.
J. G. MILLER, P. E.

Stamford District—Fourth Round.

Seymour Mis, Sept. 27, at 11 a. m.
Seymour Sta., Sept. 28.
Westover Cir., Sept. 29, at 11 a. m.
Throckmorton Mis., Oct. 4, 5.
Throckmorton Sta., Oct. 5, 6.
Woodson Cir., Oct. 7, at 11 a. m.
Avoca and Bethel, Oct. 11, 12.
Bomarton Cir., Oct. 15, at 11 a. m.
Weinert Cir., Oct. 18, at 11 a. m.
Munday Sta., Oct. 19.
Goree Cir., Oct. 20, at 11 a. m.
Haskell Mis., Oct. 25, at 11 a. m.
Haskell Sta., Oct. 26.
Albany Sta., Oct. 29, at 8 p. m.
St. John's, Nov. 5, at 8 p. m.
Ward Memorial and Lueders, Nov. 12, at 11 a. m.
J. G. PUTMAN, P. E.

Abilene District—Fourth Round.

View, at Elm Grove, Sept. 13, 14.
Trent, at White Church, Sept. 20, 21.
Hawley, at New Hope, Sept. 27, 28.
Anson, Sept. 30.
Merkel, Oct. 4, 5.
Caps, at Caps, Oct. 11, 12.
Ovalo, at Bradshaw, Oct. 18, 19.
Nugent, at Nugent, Oct. 25, 26.
Putnam, at Putnam, Nov. 1, 2.
Baird, Nov. 8, 9.
First Church, Abilene, Nov. 14, 15.
St. Pauls, Abilene, Nov. 15, 16.
C. N. N. FERGUSON, P. E.

Clarendon District—Fourth Round.

Shamrock Sta., Sept. 13-14.
Plymouth Mis., at Aberdeen, Sept. 16.
Wellington Sta., Sept. 20-21.
Wellington Cir., at Fresno, Sept. 22.
McLean Sta., Sept. 27-28.
Groom Mis., Sept. 29.
Mobeetie Cir., at Mobeetie, Oct. 4-5.
Canadian Sta., Oct. 11-12.
Miami and Pampa, at Miami, Oct. 13.
Wheeler Cir., at Kelton, Oct. 18-19.
Washburn Mis., at Llano, Oct. 25-26.
Claude Sta., Oct. 26-27.
Goodnight, at Goodnight, Oct. 28.
Hedley Cir., at Naylor, Nov. 1-2.
Quail Cir., at Ring, Nov. 8-9.
Clarendon Sta., Nov. 15-16.
J. W. STORY, P. E.

Sweetwater District—Fourth Round.

Hermleigh, at Plainview, 11 a. m., Sept. 13.
Dunn, at D., Sept. 13, 14.
Blackwell at Mary Neal, Sept. 20, 21.
Westbrook, at Union, Oct. 4, 5.
Roby, at Claytonville, Oct. 11, 12.
Colorado Sta., Oct. 18, 19.
Sweetwater, M. Gannon, Oct. 25, 26
Snyder Sta., Nov. 2, 3.
Loraine, Nov. 5.
Fluvanna, at F., Nov. 8, 9.
Sweetwater Sta., Nov. 11, at 8 p. m.
J. M. SHERMAN, P. E.

Big Spring District—Fourth Round.

Big Spring Sta., Sept. 14, 15.
Big Spring Mis., Sept. 20, 21.
Seminole, Sept. 25.
Andrews, Sept. 27, 28.
Gail, Oct. 4, 5.
Lamesa, Oct. 11, 12.
O'Donnell, Oct. 18, 19.
Brownfield, Oct. 26, 27.
Plains, Nov. 1, 2.
Tahoka and Slaton, at S., Nov. 8, 9.
Post, Oct. 9, 10.
Coahoma, Nov. 15, 16.
W. H. TERRY, P. E.

TEXAS

Brenham District—Fourth Round.

Thorndale, at Thorndale, Sept. 13, 14.
Rockdale, Sept. 14, at 8 p. m.
Giddings, at Giddings, Sept. 20, 21.
Lexington, Sept. 21, at 8 p. m.
Bellville Cir., at Atkinson Grove, Sept. 27, 28.
Sealy, Sept. 28, at 8 p. m.
Glen Flora, at Iago, Oct. 4, 5.
Bay City, Oct. 5, 6.
Lane City, at Lane City, Oct. 11, 12.
Wharton, Oct. 12, at 8 p. m.
Chapel Hill, Oct. 18, 19.
Hempstead, Oct. 19, at 8 p. m.
Waller Cir., at Oakland, Oct. 25, 26.
Somerville, Nov. 1, 2.
Wallis and Fulshear, at Wallis, Nov. 2, 3.
Brookshire and Pattison, Nov. 5.
Tanglewood, Nov. 8, 9.
Rosenberg, Nov. 15, 16.
Richmond, Nov. 16, 17.
Brenham, Nov. 23, at 11 a. m.
S. W. THOMAS, P. E.

Pittsburg District—Fourth Round.

(In Part.)

Nash, at Nash,, Sept. 20, 21.
Hardy Memorial (preaching), Sept. 21, night.
Queen City, at Law's Chapel, Sept. 27, 28.
Atlanta Sta., Sept. 28, 29.
Cason, at Ebenezer, Oct. 4, 5.
O. T. HOTCHKISS, P. E.

Beaumont District—Fourth Round.

Orange, Sept. 14, 11 a. m.
First Church, Sept. 14, 8 p. m.
Kountze Mis., at Fuqua, Sept. 20, 21.
Liberty, Sept. 27, 28
Dayton, Sept. 28, 29.
Burkeville, Oct. 4, 5.
Newton, Oct. 5, 6.
Jasper Cir., Oct. 11, 12.
Jasper Sta., Oct. 12, 13.
Batson and Saratoga, Oct. 18, 19.
Kountze, Cir., Oct. 19, 20.
Call, Oct. 25, 26.
Wallisville, Oct. 31, 8 p. m.
Point Bolivar, Nov. 1, 2.
Woodville, Nov. 8, 9.
Warren, Nov. 9, 10.
Sour Lake and China, Nov. 15, 16.
Silsbee, Nov. 16, 17.
Nederland, Nov. 22, 23.
E. W. SOLOMON, P. E.

Jacksonville District—Fourth Round.

(Revised)

Keltys, at Wildhurst, Sept. 13, 14.
Overton and Arp, at Arp, Sept. 20, 21.
Troup, at Troup, Sept. 21, 22.
Jacksonville Ct., at Earls, Sept. 27, 28.
Grace Church, Sept. 28.
Malakoff, at Malakoff, Oct. 4, 5.
Athens, evening, Oct. 5.
Gallatin, at Turnpike, Oct. 8.
Alto Station, Oct. 11, 12.
Alto Ct., at Shiloh, Oct. 18, 19.
Bullard Station, Oct. 19.
Eustace, at Elmgrove, Oct. 22, 23.
Preaching 22, at night.
Transcedar, at Pauline, Oct. 24.
La Rue, at La Rue, Oct. 25, 26.
Mt. Selman, at Tatums Chapel, Oct. 29.
Elkhart, at Elkhart, Nov. 2, 3.
Centenary, Palestine, Nov. 3.
Cushing, at Linflat, Nov. 8, 9.
Brushy, at Mt. Vernon, Nov. 14.
Frankston, at Frankston, Nov. 15, 16.
Jacksonville, Nov. 17.
Rusk, Nov. 19.
Huntington, at Huntington, Nov. 22, 23.
J. T. SMITH, P. E.

Brenham District—Fourth Round.

Thorndale, at Thorndale, Sept. 13, 14.
Rockdale, Sept. 14, at 8 p. m.
Giddings, at Giddings, Sept. 20, 21.
Lexington, Sept. 21, at 8 p. m.
Bellville Cir., Atkinson Grove, Sept. 27, 28.
Sealy, Sept. 28, at 8 p. m.
Glen Flora, at Iago, Oct. 4, 5.
Bay City, Oct. 5, 6.
Lane City, at Lane City, Oct. 11, 12.
Wharton, Oct. 12, at 8 p. m.
Chappel Hill, Oct. 18, 19.
Hempstead, Oct. 19, at 8 p. m.
Waller Cir., at Oakland, Oct. 25, 26.
Sommerville, Nov. 1, 2.
Wallis and Fulshear, at Wallis, Nov. 2, 3.
Tanglewood, Nov. 8, 9.
Rosenberg, Nov 15, 16.
Richmond, Nov. 16, 17.
Brenham, Nov. 23, at 11 a. m.
S. W. THOMAS, P. E.

Marshall District—Fourth Round.

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

Houston District—Fourth Round.

Grace Church, Sept. 14.
McAshan, Sept. 14.
Trinity, Sept. 21.
Katy, at Sugarland, Sept. 21.
First Church, Houston, Sept. 28.
Woodland Heights, Sept. 28.
Seabrook and Pasadena, Oct. 5.
Brunner, Oct. 5.
Alvin, Oct. 12.
Iowa Colony, Oct. 19.
Arcadia, Oct. 19.
League City, Oct. 26.
Washington Avenue, Oct. 26.
Brazoria, Oct. 29.
Cedar Bayou, Nov. 2.
First Church, Galveston, Nov. 9.
West End, Galveston, Nov. 9.
St. Paul's, Nov. 16.
Humble, Nov. 16.
Angleton, Nov. 23.
Columbia, Nov. 23.
J. KILGORE, P. E.

Tyler District—Fourth Round

Canton Cir., at Wallace, Sept. 13, 14.
Emory Cir., at Emory, Sept. 20, 21.
Colfax Cir., at Tunnells Chapel, Sept. 27, 28.
Big Sandy Cir., at Big Sandy, Oct. 4, 5.
Edom Cir., at Union Grove, Oct. 11, 12.
Mt. Sylvan Cir., at Sabine, Oct. 18.
Lindale Sta., Oct. 19.
Murchison Cir., at Murchison, Oct. 25, 26.
Whitehouse Cir., at Flint, Oct. 26, 27.
Wills Point Cir., at Wills Point, Nov. 1.
Wills Point Sta., Q. C., Nov. 1.
Grand Saline Sta., Nov. 2.
Edgewood Sta., Nov. 2.
Garden Valley Cir., at Sand Flat, Nov. 4.
Quitman Cir., Nov. 8.
Mineola Sta., Nov. 9.
Alba Cir., Nov. 15, 16.
Tyler Cir., at Liberty Hill, Nov. 22.
Tyler, Cedar Street, Nov. 23.
Tyler, Marvin Church, Nov. 24.
J. B. TURRENTINE, P. E.

San Augustine District—Fourth Round.

Burke Cir. (Ryan's Chapel), Sept. 13.
Livingston Sta., Sept. 14.
Center Sta., Sept. 21.
Center Cir. (Neubern), Sept. 27.
Shelbyville Cir. (Shelbyville), Oct. 4.
Tenaha Cir. (Tenaha), Oct. 11.
Gary Cir. (Gary), Oct. 18.
Carthage Sta., Oct. 19.
Pinehill (Longbranch), Oct. 21.
Geneva Cir. (Milam), Oct. 25.
San Augustine Sta., Oct. 26.
Kennard Cir. (Ratcliffe), Oct. 30.
Melrose Cir. (Chireno), Nov. 1.
Mt. Enterprise (Mt. Enterprise), Nov. 5.
Livingston Cir. (Leggett), Nov. 8.
Corrigan (Corrigan), Nov. 9.
Hemphill and B. (Hemphill), Nov. 15.
Garrison Sta., Nov. 19.
Nacogdoches Sta., Nov. 21.
Appleby Cir., Nov. 22.
Timpson Sta., Nov. 23.
J. W. MILLS, P. E.

Marlin District—Fourth Round.

Davilla, at Lebanon, Sept. 13-14.
Cameron, Sept. 14-15.
Buckholts, at Buckholts, Sept. 15, p. m.
Normangee, at Iola, Sept. 21-22.
Jewett, at Oakwood, Sept. 27-28.
Hearne, Oct. 4-5.
Calvert, Oct. 5-6.
Travis, at Cedar Springs, Oct. 11-12.
Rosebud and Bohemian Mis., Oct. 12-13.
Mayfield, at Sneed's Chapel, Oct. 18-19.
Reagan, at Reagan, Oct. 25-26.
Marlin, Oct. 26-27.
Durango, at Durango, Nov. 1-2.
Lott and Chilton, at Lott, Nov. 2-3.
Leon Mis., at Pleasant Ridge, Nov. 8-9.
Centerville, at Centerville, Nov. 9-10.
Fairfield and Dew, at Fairfield, Nov. 11, a. m.
Teague, Nov. 11, p. m.
Bremond, at Petteway, Nov. 15-16.
Kosse, Nov. 16-17.
Wheelock, at Hickory Grove, Nov. 18.
Milano, at Gause, Nov. 22, 23.
F. BETTS, P. E.

Pittsburg District—Third Round.

Naples and Omaha, at Omaha, Sept. 10, 11.
Cornett, at Nolan's Chapel, Sept. 14, 15.
O. T. HOTCHKISS, P. E.

NORTH TEXAS

Gainesville District—Fourth Round.

Pilot Point Station, Sept. 13-14 (Q. C. later).
Denton Station, Sept. 20-21 (Q. C. later).
Bonita Mis., at P. V., Sept. 27-28.
St. Jo Mis., Sept. 28-29.
Woodbine Mis., at Woodbine, Oct. 4-5.
Broadway Sta., Oct. 5-6.
Rosston, Miss, at Rosston, Oct. 11-12.
Dexter Mis., at Dexter, Oct. 18-19.
Marysville Mis., at M., Oct. 25.
Myra and Hood, at Hood, Oct. 26-27.
Pilot Point Church, at Henning, Nov. 1-2.
Aubrey and Oak Grove, at Aubrey, Nov. 8-9.
Montague and Dye Mound, at M., Nov. 15-16.
Valley View Sta., Nov. 22-23.
Sanger Sta., Nov. 23-24.
Era and Spring Creek, at Era, Nov. 25.
Denton St. Sta., Nov. 29-30.
J. F. PIERCE, P. E.

Bowie District—Fourth Round.

Electra Mission, at Barwise, Sept. 13.
Wichita Mission, at Lake Creek, Sept. 14, 15.
Burkburnett, at Burkburnett, Sept. 20, 21.
Bellevue Sta., Sept. 21, 22.
Iowa Park, at Denny, Sept. 27, 28.
Ringgold, at Morris Chapel, Oct. 4, 5.
Petrolia, at Mabel Deen, Oct. 11, 12.
Byers, at Byers, Oct. 12, 13.
Vashti, at Pleasant Ridge, Oct. 18, 19.
Post Oak, at Antioch, Oct. 19, 20.
Blue Grove, at Joy, Oct. 25, 26.
Megargal, at Megargal, Nov. 2, 3.
Archer Sta., Nov. 3, 4.
Sunset, at Sunset, Nov. 8, 9.
Crafton, at Crafton, Nov. 9, 10.
Dundee, at Dundee, Nov. 15, 16.
Wichita Falls, Nov. 16, 17.
Nocona, at Nocona, Nov. 22, 23.
Henrietta Sta., Nov. 23, 24.
Bowie Sta., Nov. 29, 30.
T. H. MORRIS, P. E.

Decatur District—Fourth Round.

Argyle Ct., preaching at Prairie Mound, Sep. 13, night and 14 at 11 a. m.
Justin, preaching Sept. 14 at night.
Krum and Ponder, at Krum, Sept. 20, 21.
Alvord, at A. Sept. 28-29. Preaching at Foster, 27, 11 a. m. and at night.
Paradise Ct., at P., Oct. 4-5.
Bridgeport Sta., Oct. 5-6.
Chico Cir., at C., Oct. 11-12.
Greenwood Mis., at Rush Creek, Oct. 18, 19.
Jacksboro Mis., at Berwick, Oct. 25, 26. Preaching at Vineyard, 23 at night.
Bryson and Jermyn, at J., 26, 27. Preaching at Jacksboro, 27, at night and at Bridgeport, 28, at night.
Justin and Roanoke, at.................., Nov. 12.
Argyle Ct., preaching at .... Nov. 3 at night and Q. C. at Prairie Mound, Nov. 4, 11 a. m. Preaching at Justin Nov. 4 at night.
Rhome Ct., at Newark, Nov. 8-9.
Boyd, at Boyd. Preaching Nov. 7, night and 9 at night Q. C. 10.
Mexican Ms. Preaching Nov. 13, night.
Oak Dale, at Barton's Chapel, Nov. 15-16.
Jacksboro Sta., Nov. 16-17.
Bridgeport Mis., at Pleasant Valley, Nov. 22, 23.
Willow Pt. Ct., at Booneville, Nov. 22, 23.
Mexican Mis., Nov. 25.
Decatur Ct., at Sweetwater, Nov. 29-30.
Decatur Sta., Nov. 30, Dec. 1.
S. C. RIDDLE, P. E.

Paris District—Fourth Round.

Deport Station, Sept. 20, 21.
Centenary, Sept. 21.
Bonham Street, Sept. 27, 28.
Clarksville Station, Sept. 28, 29.
Roxton, at Roxton, Oct. 4, 5.
White Rock, at W. R., Oct. 5, 6.
Pattonville, at Shady G., Oct. 11, 12.
Annona, at Annona, Oct. 12, 13.
Woodland, at H. Grove, Oct. 18, 19.
Detroit, Oct. 19, 20.
Emberson, at Mt. Tabor, Oct. 25, 26.
Clarksville Mis., at Bethel, Oct. 26, 27.
Blossom Station, Nov. 2.
Lamar Avenue, Nov. 2.
McKenzie, at Bethel, Nov. 8, 9.
Bogata, at Bogata, Nov. 9, 10.
Avery, at Lydia, Nov. 15, 16.
Bagwell, at Bagwell, Nov. 16, 17.
Paris Ct., at Palestine, Nov. 22, 23.
Deport Ct., at Rugby, Nov. 23, 24.
W. F. BRYAN, P. E.

Dallas District—Fourth Round.

Irving, West Dallas, Nov. 1, 2.
Grand Prairie, Nov. 2, 3.
St. John's, Nov. 4.
Tyler St., Nov. 5.
Cochran and Maple, Nov. 8, 9.
Oak Lawn, Nov. 9, 10.
Ervay St., Nov. 12.
Wheatland & De Soto, Nov. 15, 16.
Cedar Hill & Duncanville, Nov. 16, 17.
Cole Ave., Nov. 19.
First Church, Nov. 20.
Trinity, Nov. 23, 24.
Grace, Nov. 23-25.
Forest Ave., Nov. 26.
Oak Cliff, Nov. 28.
O. F. SENSABAUGH, P. E.

Sulphur Springs District—Fourth Round.

Lake Creek Cir., at Lake Creek, Sept. 13, 14.
Cooper Sta., Sept. 14, 15.
Mount Vernon Cir., at Mt. V., Sept. 20, 21.
Ben Franklin and Pecan Gap, at B. F., Oct. 4, 5.
Cumby and Miller Grove, at Cumby, Oct. 11, 12.
Como and Forest Academy, at F. A., Oct. 18, 19.
Klondike Cir., at Good's Ch., Oct. 25, 26.
Sulphur Springs Mis., at Oakland, Oct. 26, 27.
Reily Springs Cir., at Shook's Ch., Nov. 1, 2.
Sulphur Springs Sta., Nov. 2, 3.
Yowell Cir., at Yowell, Nov. 8, 9.
Winnsboro Sta., Nov. 15, 16.
Purley Cir., at Pine Forest, Nov. 22, 23.
Brashear Cir., at Brashear, Nov. 23, 24.
Birthright and Tira, at Tira, Nov. 26.
Sulphur Bluff Cir., at S. B., Nov. 29, 30.
R. C. HICKS, P. E.

Sherman District—Fourth Round.

Preaching Dates.

Whitewright Station, Sept. 14.
Travis Street, Sept. 21, 11 a. m.
Harless Chapel, 8 p. m., Sept. 21.
Waples Memorial, 11 a. m., Sept. 28.
Trinity, 8 p. m., Sept. 28.
Collinsville and Tioga at Tioga, Oct. 4-5.
Whitesboro, 8 p. m., Oct. 5.
Howe Circuit, at Howe, Oct. 11-12.
Van Alstyne, 8 p. m., Oct. 12.
Bells Circuit, at Everheart, Oct. 18-19.
(Bells, Oct. 19, at 8 p. m.)
Sadler and Gordonville, at Kendall's Chapel, Oct. 25-26.
Pilot Grove, at Pilot Grove, Nov. 1-2.
Sherman Circuit, at Friendship, Nov. 8-9.
Pottsboro & Preston, at Pottsboro, Nov. 15-16.
Key Memorial, Nov. 23.

Dates for Quarterly Conferences.

Collinsville and Tioga, at Tioga, Oct. 4, 3 p. m.
Howe Circuit, at Howe, Oct. 11, 3 p. m.
Bells Circuit at Everheart, Oct 18, 3 p. m.
Sadler and Gordonville at Kendall's Chapel, Oct. 25, 3 p. m.
Pilot Grove, at Pilot Grove, Nov. 1, 3 p. m.
Sherman Cir., at Friendship, Nov. 8, 3 p. m.
Pottsboro and Preston, at Pottsboro, Nov. 15, 3 p. m.
Key Memorial, Nov. 19, 8 p. m.
Whitesboro Sta., Nov. 20, 8 p. m.
Van Alstyne Station, Nov. 21, 8 p. m.
Whitewright Station, Nov. 24, 8 p. m.
Travis Street Sta., Nov. 25, 8 p. m.
Waples Memorial, Nov. 26, 8 p. m.
Trinity, Nov. 27, 8 p. m.
Harless Chapel, Nov. 12, 8 p. m.
R. G. MOOD, P. E.

Bonham District—Third Round.

Bailey Cir., at Bailey, Sept. 13, 14.
Telephone, at Lamasco, Sept. 20, 21.
Windom Cir., at Hale, Sept. 27, 28.
O. S. THOMAS, P. E.

Paris District—Third Round.

Avery at Shawnee, Sept. 13, 14.
Paris Cir., at Reno, Sept. 14, 15.
W. F. BRYAN, P. E.

McKinney District—Third Round.

Wylie, at P. V., Aug. 30, 31.
Nevada, Sept. 6, 7.
Plano, 8:30 p. m., Sept. 7.
Josephine, at H., Sept. 13, 14.
Farmersville, Sept. 14, 15.
Carollton and F. B., at F. B., Sept. 20, 21.
McKinney Cir., Sept. 27, 28.
CHAS. A. SPRAGINS, P. E.

LET'S KEEP THE ORPHAN CHILDREN WARM.

To the Three Hundred Thousand Methodists of Texas and to Any and All Other Friends of the Orphanage:

The fifteen thousand dollar assessment on the conferences of the State for the maintenance of the Methodist Orphanage is just barely sufficient to meet the running expenses of that institution. Hence the management is not able to make any added improvement, it matters not how badly needed, without special help. There is no just ground for censure that more improving has not been done heretofore. Be it far from me to criticise the past administration! The fact is, my friends, we have not been generous enough in our support of this noble institution.

I am of the opinion, however, that if the people comprehend the needs, money will be forthcoming.

Brothers Burroughs and McCain have done much toward making the Home what it should be, but there are still other things to be done. One is the installing of a heating plant.

The one in the basement of the Girls' Home, with proper overhauling, will make that building comfortable, but it is not of sufficient capacity to heat the Boys' building also. So the little fellows over there must make out with stoves, which is not only very inconvenient for the boys, and for the institution, but is more expensive as to fuel, and far more dangerous from fire risks. It goes without argument that a building so large and occupied by so many boys should be heated by a modern heating plant rather than by so many stoves.

The installing of such a plant is the one great need just now. The cost will be approximately thirty-five hundred dollars ($3500).

Brother Burroughs has had to ask for extra donations to provide for the improvements already done (with which Advocate readers are familiar), and no one knows how dire were the needs unless he had seen the conditions before and since.

So the Methodists and other friends of orphans are appealed to to help make this Home comfortabe.

Haste is necessary if the plant be installed before cold weather. From week to week a list of donations will be published in the Texas Christian Advocate, the mighty champion of all our worthy institutions.

Contributions from congregations, Sunday Schools, organized classes, Epworth Leagues, Mission Societies, business firms, and individuals will be gladly accepted.

Who will be first?

A. D. PORTER.

Morrow Street, Waco, Texas.

PORTER'S PROPOSED PLANT.

In the last issue of the Advocate you were told that there was good news in store for the Orphanage. Rev. A. D. Porter's proposed plan for the heating plant needs promulgation.

Most of you who read this article have been away for the summer; you have enjoyed the cool of Colorado and by contrast may be able to keep warm by even an oil heater. The helpless children at the Orphanage have been hot this summer; to be able to keep them warm at all this winter the contrast must be great; it will take a great heating plant to do the work.

Now, great, big Texas must put in a great, big heating plant to heat a great, big Orphanage, or Porter's proposed plan will never become a plant and you will have to shiver with shame this winter every time the wind whistles from the North. Of course you will.

Now, sit up and take notice. Porter's proposed plan has been promulgated first by his own Sunday School. How much? $100 worth. Who of the loyal Sunday Schools, Leagues, Churches or individuals will be next? Watch this space next week and you will see.

Send all remittances to Rev. A. D. Porter, Waco, Texas.

R. A. BURROUGHS.

MORROW STREET STARTS THE FIRE.

Morrow Street Sunday School is the first to give, and the amount is $100.

A. D. PORTER.

THE OPENING OF CLARENDON COLLEGE.

Taking everything into consideration, Clarendon College has had one of the best openings in all its past history.

The young men and the young women who have enrolled with us this year seem to be better equipped than any other class of pupils we have ever had.

One very gratifying thing is that so many of the former pupils have returned to finish their course in the College. This College is a thing that makes a college able to do good and effective work.

Clarendon College has a strong hold on all this Panhandle country, having obtained it by good, honest and efficient work along all the lines that pertain to an all-round education.

The people know a real, genuine and living thing when they see it and will not let it die. Clarendon College is like Tennyson's brook: Schools may come and schools may go, but Clarendon College goes on forevermore in the good work of molding manhood and womanhood.

We had as speakers on the occasion of the opening of the session Brothers Woodward, Booth and Dr. H. A. Boaz, all of whom were in fine fettle for opening their mouths and letting the tropes fly out. We had wit and humor in great abundance and it has never been my good pleasure in all my teaching to have such good and effective speaking as we had on our late opening. Woodward was solid and convincing, Booth chaste and charming, and Dr. Boaz was like the purling rills and whispering zephyrs. This trinity of platform speakers would grace and thrill any college occasion. Come again, beloved brethren: you will be always greeted with applause whenever you appear on the platform of Clarendon College.

Dean Shore has returned from his leave of absence to the old country and is touching the keys so deftly that he is entrancing everybody by the swell and roll of liquid music. Miss Marquis has returned with her fiddle and bow, reminding one of Ole Bull by her performance. I think that I can safely say that the department of music in Clarendon College can not be excelled by that of any other in the State of Texas.

President George S. Slover has grown several cubits since the opening of the college and when he sees the troops of bright boys and girls filling the halls of Clarendon College he has a radiant glow on his face.

Father Long is one of the happiest pastors in all this Panhandle country, having had one of the most sweeping revivals in the history of the Clarendon Church, as there have been over one hundred conversions and reclamations, and between sixty and seventy accessions to the Church.

Brother Booth, of San Antonio, did the preaching and it was done in the good old fashioned way. Brother Booth is a splendid preacher, plain, practical, pointed, safe and sound in his theology. Rejoice with us, for things are lovely in the Athens of the Panhandle.

S. E. BURKHEAD.

THE OPENING OF ALEXANDER COLLEGIATE INSTITUTE.

The Alexander Collegiate Institute had its formal opening September 3, 1913. The session of 1913 begins very auspiciously and we are sure of a great year. The two days previous to the opening day were occupied in the enrollment of the students. The opening address was made by Rev. Sam R. Hay, of Houston, Tex., and a magnificent audience greeted him. Dr. Hay is the President of the Board of Trustees of the institution. He was never happier in his life in an address. He chose as a subject "Eternal Life," and with eloquence unsurpassed he handled his theme and lifted his audience. Dr. I. Alexander, for whom the school was named, was present and introduced Dr. Hay in a few minutes' review of the origin and growth of the school that bears his name and expressed great joy at the present and future outlook for the school.

The opening sermon was preached on Sunday, September 7, by Rev. Glenn Flynn, of Bryan, Texas, and it was a great sermon on the "Quitting Yourselves Like Men." The sermon was eloquent and the heart of it was in that summary, "Know thyself, reverence thyself, and control thyself." The opening is in past and the year of work is before us and bright are our prospects. We have a great faculty and a fine student body, and we are expecting a great year.

The Campaign for the A. C. I.

The campaign launched by the Board of Trustees and endorsed and assisted by the Educational Commission of the whole State is now being pushed. The needs of the institution are imperative and must be met. We have to get our equipment up to the standard and we have to get our dormitory facilities up to the best. We need a girl's dormitory and equipment so much that we are crippled by the lack of them. We have launched this campaign to take care of this part of the work. The Board of Trustees felt that we needed at least $60,000 as a minimum and that Jacksonville ought to raise about one-fifth of that amount, or $12,000. On the 17th of August Dr. H. A. Boaz, Vice-President of S. M. U., came to us and worked here with us for three days and Jacksonville has given her $12,000 and we are now well on the way to $15,000 in the town of Jacksonville. We are now pushing the campaign in the conference. When Commissioner Watts returns to Texas, from the bedside of his son in Utah, we will push the campaign with great energy in the conference until the objective point is reached.

C. T. TALLY.

The Texas Conference Elders Act.

Last week at Houston, Rev. C. T. Tally, our pastor at Jacksonville, and with the authority of the Board of Trustees, asked the Bishop of our conference, Bishop E. D. Mouzon, and his elders to meet and after presenting the various phases of the campaign and conditions as they confronted the Campaign Committee the presiding elders, acting with the advice, consent and authority of Bishop Mouzon, unanimously voted to open the way in the various charges in their districts as far as possible for the campaigners and to in every way co-operate with the Campaign Committee in pushing the campaign between now and conference. So the campaign has the official endorsement of our elders and Bishop and it has the right of way in the conference. Brethren, our need is great. There is a great field before us in this part of the State and we must prepare our school to meet this responsibility.

In the language of love, the deaf hear, the dumb speak and the dead hope lives again.

THE 100% ROLL.

The following have been added the past week:

Newlin—Rev. A. V. Hendrix.
Malakoff—Rev. E. C. Escoe.
Beaumont, Roberts Ave—Rev. L. J. Power.
Sonora—Rev. J. D. Worrell.
Oglesby—Rev. A. C. Lackey.