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The Element Of Authority In Religion

THERE is no question which more often needs to be restated than the question of authority in religion. Each age seems to demand its own restatement. The statement of one age seems not to satisfy the demands of another.

The Roman theory of authority as residing in the Church seemed to satisfy the generations from the fourth to the sixteenth century; the Protestant theory of authority as residing in the sacred Scriptures has seemed to satisfy from the sixteenth century to recent times. Today, however, there are thousands of devout Christians in both the Roman and the Protestant communions who desire a restatement of the whole question.

No study of the question of authority in religion, let it be said at the outset, can bring conviction to the minds of modern men which overlooks the fact that the race in its moral education passes through much the same stages through which the individual passes in his moral training.

The child's obedience is purely passive. He submits to the authority of the strong. He yields to coercion. He yields to a compelling force which is outside of him and above him. This is the "rude" stage of life.

Above the rude is the "rational." What was once passive submission now has aspects of active obedience. The growing youth now not only "feels" the force of authority, but "sees" the force of it. He sees the reason of it. He now gives himself to it with consent and even a measure of freedom. The authority now is not mere outward pressure, but is sanctioned by his reason.

There is yet a third stage in the life of the individual. The youth, now grown into adolescence and manhood, is not only convinced, but "mastered;" and is not only mastered, but "won." His sweetest liberty is now enjoyed in loving obedience to the authority which once oppressed him. The authority is no longer a compulsive force from without, but an impelling principle from within. The young man now finds serenest joy and fullest self-realization in a rational, willing obedience to the authority which both masters his reason and wins his heart.

Through some such stages as these the race itself has passed and is passing. Certainly the race is no longer in its swaddling clothes. Its infancy has certainly passed. The modern man has about reached his majority.

Science and invention, the diffusion of knowledge and the growth of popular government are leaving their distinct im-

press upon the modern man. These great influences have made the modern man quite unlike any other man in history. They have affected every sphere of his life. Especially have they affected his moral and religious life. They have rendered inoperative many former motives which once moved him. They have well-nigh shifted the center of gravity in his religious life.

Fear seems not to be the strong incentive to religion that it once was. The modern man as no other man has a sense of his maturity. And certainly he cannot be brought back to the "rude" stage of authority. No mere external authority can compel his submission. He cannot be edged into submission by the mere word of Pope, priest or presbyter. No utterance of council or Church can compel him. None of these things can move him except they first find sanction in his own soul. The only authority which the modern man will obey is the authority, if such there be, which both masters his mind and wins his heart.

The authority which masters the intellects of men and wins their hearts must be personal. "True authority, final authority," declares a recent author, "is personal. As it acts on wills it must be a will. It must have moral quality. It must be good. It must be the one good thing in the world—a good will. At last it must be the will absolutely good—the Holy."

Is there, then, a source of final and infallible authority in morals and religion for the mature minds of modern men? Is there such authority for the adult stage of our race? We answer with grateful joy, There is. Where? In Jesus Christ, the incomparable Savior of men.

Modern men, as were the Jews, can never cease to be astonished at the doctrine of Jesus, for he still teaches as one "having" authority. Jesus teaches not "by" authority, but as one "having" authority! He will continue to impress men to the last generation as one in whom authority inheres. To the last generation of mankind Jesus Christ will appear as one to whom final and absolute authority inherently belongs.

The peerless character of Jesus to the last generation of mankind will continue to master the minds and win the hearts of individual men and women. It is character which speaks. It is what a man is more than what he says which speaks. The authority of any man's words is always derived from his life.

It was the personal life and character of Jesus which gave power to his words and made them strike and burn so deeply into the consciences of the men of his

day. And the teachings of Jesus today are propelled into the inner recesses of men's souls by the strange power of his matchless character. Men still bow to that character. Men still are on their knees before Jesus. Men are still won and mastered by the character of Jesus Christ.

The single item of the sinlessness of Jesus will continue to astonish men. The more deeply men search their innermost motives the more astonishing must be the sinless character of the Christ. Inherent in this sinless character is an authority which will master and win the consciences of men.

The peerless sayings of Jesus partake of his peerless character. The words of Jesus, Sabatier truly says, "so incorporate themselves in the conscience that it can neither forget nor repudiate them without repudiating itself." They "impose themselves by their own virtue." They are their own authority. And for this reason, we may believe, Jesus did not argue. He did not reason. He simply declared the truth. Confidently he awaited the hour when his words by their own virtue would win the sanction of the innermost hearts of men.

A company of literary men once were discussing what would be the effect upon them if the great spirits of the sainted dead should reappear. They were speaking of the probable effect of the reappearance of Shakespeare, then of the effect of the appearance of Jesus, when one of them said, "If Shakespeare should appear, we would all rise; if He should appear, we should kneel." Yes, as never before the world is upon its knees before our Christ. His authority in morals and religion more and more is recognized as final. Not reason, but Jesus the master of reason; not the Church, but Jesus the life of the Church; not the Scriptures, but Jesus the light of the Scriptures. He and he alone is the recognized source of absolute and final authority among men.

Obedience: A Test

THIS SUPREME test of a Christian is obedience. The correlative of authority is obedience. This was the Savior's test to the men of his day. It is still the test to the men of our day. "Why call ye me, Lord, Lord, and do not the things which I say?" are words for every generation of men. And it will be found in the last day that those who profess the name of Jesus without obeying his will have built their hopes upon the treacherous sand. Great will be the fall of that man's house in the last day who has built upon empty profession without solid obedience. The man, or the

nation, however much either professes the name of Jesus, who, when selfish interests are at stake, practically repudiates the ideals and teachings of Jesus, is preparing for himself or itself a day of wrath. That day may come in this world.

Napoleon, when the sun of Austerlitz was high in the heavens, said to Pope Pius that he could no longer obey. The denial of his homage was directed equally to the authority of the Pope and the ideals and teachings of Jesus. Napoleon repudiated all authority in morals and religion, and though he was exalted unto the heavens he was brought down to hell.

General Bernhardt is confessing with Napoleon that he cannot obey. He is denying Jesus' law of love as having application to nations. He is belittling Jesus' passion for peace. He recognizes no authority but might. And the result is that even now we hold our breath in the presence of the most awful cataclysm in history. Depend upon it, neither our schools, nor our philosophy, nor our science, nor our wealth can save us if we do not obey. The sole authority in religion is Jesus, and the one test of a Christian for the individual and for the nation is obedience.

Authoritative Preaching

THE one thing which makes the Christian Church of supreme value to modern men is its authoritative preaching of the authoritative Christ. The Church stands in the world as the one sublime witness to Christ. Its supreme mission is to introduce the souls of men to Jesus Christ. The Christian Church, in so far as it expresses Christ and is created by Christ, shares his authority. Such a Church has committed to it the keys of the Kingdom. It shuts and no man opens; it opens and no man shuts. The Christian Church is the one dependable medium through which the Christ of authority imposes himself upon the consciences of men.

It was Jesus' "I say unto you" which so astonished the Jews. And only as the Christian minister boldly preaches Christ, as Christ preached himself, can he really be of benefit to modern men. Only as the words of Christ supersede in the mind of the preacher the authority of all other words can he seriously impress his generation. Let him preach boldly what Christ said about divorce, about money, about lust, about judgment, about hell. Let him preach without apology what Christ said about humility, about purity, about love, about hypocrisy, about forgiveness. Let him preach authoritatively the authoritative Christ and his words, and he will still convince the minds, stir the consciences and win the hearts of men.

The Coming Of The Kingdom

By REV. J. E. CRAWFORD, Cisco, Texas

"Thy kingdom come." Matt. 6:10.

The true Christian is distinguished from the hypocrite and the heathen by the spirit in which he prays and the things for which he makes request. His devotion is devout and filial and his petitions are in accord with and circumscribed by the will of God. The limits and bounds of all possible prayer are prescribed in the compass and range of the prayer which our Lord taught his disciples to pray. It contains six petitions, of which the first three refer to God's glory, and are invocations for universal reverence of the divine name, the universal coming of the divine kingdom, and universal obedience to the divine will; and the second three, which relate to man's good, are supplications for daily bread, pardon and protection from evil. This formal badge of association with the Master was given in response to the entreaty of the apostles, and has been commonly called "The Lord's Prayer" by the Church in all succeeding ages. Yet it might be fittingly called "Humanity's Prayer" also, as it provides for every need of the human race. It is a notable fact that in the arrangement of this prayer the kingdom and its interests are placed first and humanity's needs second. The only way for humanity to make sure of providing for its own true needs is to put the kingdom first. "Thy kingdom come." The importance of the kingdom is manifest from what Jesus thought of it. His first sermon was about the kingdom. "Repent, for the kingdom of heaven is at hand." His greatest sermon, that delivered on the Mount, was an exposition of the constitution and laws of the kingdom. All His parables are parables of the kingdom, and set forth truth concerning its founding; its nature, its growth; the right attitude of members of the kingdom toward God, their fellowmen, and worldly goods; and the consummation of the kingdom. His object in performing miracles was to establish and promulgate the kingdom. His call and training of the twelve was to instill his principles in their minds and hearts that they might carry on the work of the kingdom after he was gone. His preaching after the resurrection including His last sermon was about "things pertaining to the kingdom of God." "Thy kingdom come." This is a prayer many of us learned to lip at mother's knee. It is a prayer we offer in concert in the sanctuary of the Most High. It is short and simple, yet it has a meaning bigger and broader, higher and deeper than the followers of Christ have ever comprehended. However, we may make an approach to its vital and sweeping significance by considering it in its individual, congregational and universal applications. Its purpose with respect to the individual is a kingdom man; with reference to the congregation, it is a kingdom Church and community, and with regard to the world, it is a kingdom world. When the kingdom of God is set up in the heart of an individual we have a kingdom man; when it is set up in the heart of a congregation, we have a kingdom Church; and when it is set up in the heart of the world, we will have a kingdom world.

"Thy kingdom come." This may be the petition of an individual for himself. It may be uttered in the secret chamber of the heart with no eye to behold but God. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret" is an admonition of the context. God's kingdom is where God is king. We are to think of our own hearts first. The man who has the kingdom within is within the kingdom. He has been delivered from the power of darkness and translated into the kingdom of God's dear Son. "Thy kingdom come" is an invitation to God to become our King, to rule and reign in us. In so far as we fail to yield full allegiance and complete obedience to him, our action is contrary to our prayer. The kingdom man is one who comes to Christ not only to be saved, but to be savior, who prays not only that the kingdom may come in him but through him to others. The Lord of the skies is pleading today for the thorough Christian, one who is out and out for him, the ruling passion of whose life is to bring in the divine kingdom. Such a Christian is not like a reed driven by the wind and tossed, nor like a ship afloat upon a bottomless and shoreless sea with neither anchor nor harbor, but held steady and firm by the most stable design in the universe, he is like the mighty oak, the king of the forest, which sends its roots deep into the soil and withstands the stress and strain of the storm, or he is like a great ocean liner

with an anchor as secure as Gibraltar itself. Nicodemus was a kingdom man. At first he came to Jesus under cover of night, but after the crucifixion when the apostles were scattered and it required extraordinary courage to own the Christ as a friend, he went boldly forth to anoint his body for burial. Mary of Bethany was a kingdom woman. She gave of her best to the Master in the outward expression of a love that was rare and remarkable. John Huyler, a late capitalist, who was a member of Calvary Methodist Church, New York City, was a kingdom man. He began his career as a Christian philanthropist by taking up the practice of tithing. Later on he gave one-fifth of his income, then one-third, then one-half, and a while before his death he made an adjustment of his business affairs by which he retained an ample support for himself and his family, and gave all the rest of his property away. Many times at midnight he might have been seen at the mission down on Water Street, kneeling beside and praying for some sin-begrimed brother man who was down and out. It was his custom on cold, wintry nights to telephone hotel keepers to house and feed the penniless, homeless and friendless, and charge the account to him. I heard Dr. Chas. L. Goodell say that during the eight years he was his pastor his contributions to benevolent causes averaged one thousand dollars a day. The poor widow, who cast her all into the treasury, was a kingdom woman, and by the influence of her liberality she has built churches, hospitals and institutions of learning. David Livingstone, who said, "I never made a sacrifice in my life," was a kingdom man. Jane Addams, the heroine of the Hull House in Chicago, who is giving her life for the social betterment of the poor and neglected in that great city, is a kingdom woman. Every preacher and every teacher, every deaconess and every missionary, every laborer in the Lord's harvest field, who recognizes in heart and action with W. E. Doughty, the editor of Men and Missions, that the missionary aim is "the one purpose around which a man may build all the facts of his life and to which he may cling and let everything else go when he is hard pressed," is entitled to the distinction of being called a kingdom man or a kingdom woman.

The Lord's prayer is a collective prayer well adapted for congregational use. It says, "Our Father who art in heaven," "give us this day our daily bread," "forgive us our debts as we forgive our debtors," "lead us not into temptation," and "deliver us from evil." "Thy kingdom come" is a plea for peace and harmony in the Church, the growth in grace of its members, and the extension of God's kingdom in the local community. The kingdom Church is composed of members with the forgiving spirit. Jesus remarked upon only one petition contained in the prayer He gave His disciples, and that is the one referring to the forgiveness of our fellow men. He said, "If ye forgive men their trespasses, your Heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." The kingdom of God as defined by God's greatest kingdom man, Paul, is "righteousness, peace and joy in the Holy Ghost," and not wickedness, war and woe arising out of dissension and hatred. The kingdom Church is made up of kindly men and queenly women, who lose sight of bickerings, envyings and jealousies, who put away division and strife, and bury malice and hate in the tomb of love in their burning zeal to extend the kingdom. Such a Church is lifted above the spirit of schism and faction by the loftiest purpose beyond or beneath the stars—the purpose to plant the Cross in the last land and tell its story to the last man. God is calling for Churches that will set themselves to work at even their local and community tasks in the light and wisdom of a world perspective. Every Church member should have a holy ambition to make his Church in the largest and broadest sense a kingdom Church.

"Thy kingdom come." This is the world prayer of the kingdom man and the kingdom Church, and its answer will mean a kingdom world. The reference of my text is not to the coming of the kingdom in some far off planet after the second advent, but to the coming of the kingdom here on earth. "Thy kingdom come on earth as it is in heaven." The kingdom for the coming of which we are to pray is not a temporal, political or material kingdom, but a spiritual kingdom. Jesus declared "The kingdom of God is at hand," but we know that no earthly kingdom was set up. He revealed the spiritual nature of the

kingdom in His conversation with the Pharisees when He announced "If I cast out devils by the spirit of God, then the kingdom of God is come unto you," and again when He affirmed "The kingdom of God cometh not with observation; neither shall they say to here, or to there: for behold the kingdom of God is among you." The marginal reading of the King James version for Luke 20:21 is the correct one. The kingdom was far from being within the hearts of those sign-seeking, hypocritical Pharisees to whom Jesus was talking, but it was among them. "It has already begun to come, it is in your very midst now," was the meaning of these words of the Master. Not only the Jewish world, but even the apostles were mistaken in their conception of the kingdom Christ came to establish, and He had a long and difficult task to correct this false impression. After His three years of ministry, after Calvary, and after the resurrection this wrong idea still lingered. Just before the ascension we hear the apostles ask, "Lord, wilt thou at this time restore again the kingdom to Israel?" The reply He made was His last utterance on earth, and it discloses beyond all doubt and question the spiritual character of the kingdom: "It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

"Thy kingdom come." This prayer is prophetic. The Christian can be confident of victory. God has pledged universal dominion to His Son. The prophet Isaiah said, "Of the increase of his government and peace there shall be no end," and "the earth shall be full of the knowledge of the Lord as the waters cover the sea." The Psalmist said, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Already His kingdom has risen from the manger of Bethlehem to the thrones of earth. It has spread from a few Galilean peasants to the night hosts that follow the Cross today. Its subjects are found in almost every land. The honors of our King are sung in almost every tongue of earth. There are more striking evidences of the widening sovereignty of Christ in the present day than ever before in the history of the world. God through His missionaries is subduing the languages of the globe, the Bible now speaks over five hundred languages and dialects. God is taking the control of the world's territory away from paganism and giving it to Christianity; the governmental supervision of four-fifths of the planetary surface now lies in the hands of nations which are at least nominally Christian. God seems to be favoring Christian countries in the matter of population; the increase of the world's population the past hundred years has been six hundred million, and four hundred million of these have been in gospel lands. The last century has witnessed the most marvelous growth of missionary sentiment and activity, and the most rapid spread of Christianity throughout the whole world of all the centuries. The number of organized missionary agencies has advanced a hundredfold, and that of the missionaries sent out by the Churches of Christendom has grown from a mere handful to twenty-two thousand. The ratio of Protestant Church members has leaped from one in fourteen to one in four. Christian work began in Japan in 1859. As late as 1872 an edict of the Japanese government making it a death penalty to become a Christian was repealed. But today there are seventy thousand Christians in Japan, and among them are twelve members of Parliament. Morrison, the first missionary to China, entered in 1807. At the end of thirty-five years of effort there were only six converts; at the end of fifty years there were less than fifty converts, but today there are one hundred and ninety-six thousand Chinese Christians. The first seven converts in Korea were baptized secretly on Christmas Day, 1887, and now there is a Christian community of two hundred thousand. There has been one conversion on an average for every hour of the day and night since the beginning of missionary operations in "the land of the morning calm." India is the oldest Protestant mission field. Perhaps the Church register containing the largest enrollment in the world is that of a mission station among the Telugus, in India, in which are recorded the names of nineteen thousand converts. In the period since Wm. Carey blazed the way for Protestant Christianity in that pioneer field, the population of the world has increased fifty per cent while the number of Christians in the world has increased one hundred and fifty per cent. The adherents of the kingdom of God grew at the rate of one million a century for the first two hundred years after Christ, at the rate of six

million a century for the next eight hundred years, at the rate of ten million a century for the next five hundred years; at the rate of sixty-six million a century for the next three hundred years; and at the rate of three hundred million a century for the last one hundred years. Our King is gaining three times as many followers in one year now as He won during the whole apostolic age. The onward sweep of the kingdom is manifest in the light of these enheartening facts. Our God is marching on.

The secret of the success of Christ's kingdom lies in its unworldly nature, and the means employed for its extensions. As He stood facing Pilate in the judgment hall Jesus said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." Empires have risen by the sword and perished by the sword, but unlike all dominions of earth His kingdom is a domain of love and truth, and depends upon spiritual forces for its advancement. The Lion of the Tribe of Judah is a Lamb; love is stronger than violence, and truth is mightier than the sword. There is only one conquest being waged by spiritual agencies alone, and that is the conquest of the Cross. There is only one kingdom that can thrive in the face of apparent failure, turn seeming defeat into victory, and make physical calamity and material disaster yield a more bountiful harvest than temporal health and prosperity, and that is the supernatural kingdom of Christ. It has inherent potentialities which enable it to utilize even war, sickness, sorrow and death to its own advantage. The conflict which is now raging in Europe is the most terrible in the annals of history. Its outbreak spoiled the cries of the peace optimist, set the pessimist upon the pinnacle of his glory, and became the occasion of skeptics deriding missions and mocking at Christianity for its powerlessness. But the pessimist, the critic, the skeptic, and the infidel alike failed to take into account the invisible spiritual energies of the kingdom. Such is the wisdom and power of God that He is converting this horrible and prolonged catastrophe into the greatest missionary factor of the day. France, proud, giddy, sensual, fashion-worshiping, amusement-seeking, pleasure-loving France has been brought to her knees. German militarism is being shattered, and German rationalism is receiving a staggering blow. England is being aroused from her lethargy, formalism and indifference. God is bringing it to pass that more souls are being saved because of this war than would have been saved without it. Multiplied thousands of men, who were careless and thoughtless when undisturbed at home, since they have been called as soldiers to face the missiles of death, have been led to repentance. Widows and orphans who never knew want before in their penury and desolation are more easily induced to commit themselves to the care of Christ. This war has made some startling revelations. It has shown us the vast difference between the teachings of Jesus and the practices of the people, the religion of the Bible and the professionalism of nations, and between the reality of the Christian life and formal religious ecclesiasticism. These revelations have come to us as danger signals to stop us, cause us to think, and turn our steps into the strait and narrow path made plain and unmistakable by the blooddrops from the pierced feet of the Master. This war has done more for the causes of prohibition than any other event of the age. It has led Great Britain to restrict the sale of intoxicants, it has moved Germany to forbid traffic in alcoholic liquors, it has influenced France to prohibit the sale of absinthe, and it has impelled Russia to close all the drinkshops within her borders. The petty, frivolous, inexcusable and unjustifiable incentives provoking this war, the wholesale murder, and loss of property entailed by it, together with the chaotic social conditions which follow will tend to make another war impossible. Mars is mortally wounded. The god of war is doomed. The red steed of battle must give place to the white horse of peace. In the court of reason war is found to be a criminal, and before the bar of justice it is declared to be an outlaw, and the community conscience is crying out "Let the criminal hang until he is dead, dead, dead, and the outlaw be executed that he may prey no more upon the innocent and the helpless."

Sickness, sorrow and death are likewise instruments which may be wielded by the divine hand to augment the kingdom. Instead of retarding its growth and weakening its power, in the wisdom and economy of God it is possible for these to have the opposite effect. In April last I had a call to visit a young man who was broken in health and for whose recovery little hope was entertained. His life had been one of sin, prodigality, and waste. I found him stubborn and

rebellious at first. A few days later I saw him again. This time he was willing and anxious to enter the kingdom, but lacking in the faith that brings assurance. The third time I called, his face lit up with a smile and he said, "I know the Lord has saved me now." The fourth Saturday morning in May at 10:20 o'clock in great peace he met his "Pilot face to face," for it was then that he "crossed the bar." Is it any wonder the kingdom grows when it can win its way like that through sickness, and triumph in the hearts of men even in the dying hour? The kingdom conquers sorrow also, and leads it captive as an obedient servant. A brilliant young preacher and his excellent wife labored side by side, happily engaged in the Master's service for several years. God blessed their home with two children—a promising son and a sweet little daughter. But one day tragedy came like a thunderbolt out of a clear sky. The father and son were accidentally drowned. Soon the door of the parsonage home was closed to the wife and daughter, and they were left to battle their way as best they could. The mother with her child returned to the home of her girlhood, and began to keep house for her father. Instead of surrendering to her grief and pining her life away in solitude and tears, she is giving herself fully to the service of the kingdom. She has charge of the Junior League in her Church, she is Superintendent of the Primary Department of the Sunday School, and District Secretary of the Woman's Missionary Society. In the spirit of faith and consecration she is toiling in the interest of the kingdom. Again, I say, is it any wonder the kingdom is spreading, when it has power to bind up broken hearts like that and inspire them to live for all the good that they can do?

Seated upon a mountain side hard by the sea of Galilee some nineteen hundred years ago, our anointed King taught His little band of disciples to pray "Thy kingdom come." Through the long centuries that have elapsed faithful kingdom men and kingdom women have prayed and toiled and toiled and prayed for the coming of the kingdom. Will it come? In times of stress and strain, in hours of persecution and bloodshed this prayer has gone up like holy incense before the Father's throne, "Thy kingdom come." Will it come? Through the Dark Ages with no sign of the dawning of the morning the true Church prayed on in faith and patience. "Thy kingdom come." Will it come? With the scattering of the clouds of ignorance and superstition, and the coming of the day of intellectual light and revival power, the supplication of the tried and loyal became more fervid with expectancy, "Thy kingdom come." Will it come? Today, though in the midst of the holocaust of war, the onward march of civilization is to the music of our holy religion, and the destinies of nations are being shaped by hands human and divine to the tune of "Coronation," while the Church of God continues to pray "Thy kingdom come." Will it come? Will it come? Hark! what is that blast? It is the sound of the seventh trumpet as heard by the apostle John on Patmos' lonely Isle. What is the meaning of those voices? They are the great voices in heaven saying, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever." "Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy, for all nations shall come and worship before Thee. And they of every kindred and people and tribe and tongue shall join in the song of Moses and the Lamb, and like the sound of mighty thunders and the noise of many waters they shall mingle their voices in the glad acclaim "Hallelujah, the Lord God omnipotent reigneth!"

WHAT REALLY COUNTS.

It was Robert Louis Stevenson who said that he was almost ready to say that the only sins which counted big were the sins of omission. He did not like to say it altogether, but he did say that he believed it was almost true. And he had a remarkably keen vision for spiritual values. And there was another who had even a clearer vision than he that said almost the same thing. The story of the Good Samaritan that Jesus told is a story heaping up condemnation against a pious preacher and an equally pious Church official who failed to help a man in his need. The story of the Ten Talents is a story of stern denunciation of a man who didn't embezzle or defraud, but who hid his money in an old stocking and didn't make it count for anything. And the story of the Last Judgment sends to perdition a man against whom there is only one charge, "Inasmuch as ye did it not." I tell you, my friend, the sin of doing nothing that is good or helpful is one of the biggest and most fatal sins of which a man can be guilty.—The Christian Guardian.

TO THE FUTURE HISTORIAN OF METHODISM IN TEXAS.

Dear Brother or Sister: I reached Springfield last night. I was riding Ku-Klux. Don't tell this till Ben Butler is dead and Thad Stevens is gone to "his own place." Under the rose, I named my fine sorrel Ku-Klux for valid reasons. If they are not self-evident, it is your obtuseness and not my obscurity of style. I got here after dark. Brother John F. Neal was standing in front of the church with a memorandum book and pencil in hand. He is our host. He is a great soul. He is as polite as Chesterfield, as chivalrous as Phillip Sidney, or young Emory Hoss (who will be Bishop Hoss after a while). Neal is calm in the confusion of sending visitors and preachers to their homes in the night. "Brother Bishop, your home is at Brother Sanders Walker's, two and a half miles north of Springfield on the Forest Glade road. He is expecting you. Brother Walker has recently lost his wife, but her mother is keeping house for him and is caring for things." "Thank you, Brother Neal," and Ku-Klux and I add to our forty miles' journey two and a half more. We find a hospitable host, a hot supper, a dozen other preachers and twenty turkeys on the roost who will "perish with the using" before next Tuesday night when conference adjourns. Brother Neal is equal to the task before him, or any other that he will attempt. Bishop Doggett who is presiding will call on him for some information. Brother Neal will rise to address the chairman. The Bishop will say, "Come inside the bar to speak." Brother Neal will reply, "I am not a member of the body, only a probationer." The Bishop will say, "Excuse me." I have learned something already. Neal will travel circuits, fill stations, travel a district, transfer for health reasons to Florida, then return to Texas. Still unable to preach regularly, he will study and practice medicine, make a comfortable support for himself and family, and be a useful and faithful man for half a century. When you come to write our history don't fail to tell about John Freeman Neal.

A wonderfully serious man is talking now. He is President of "Chatfield Male and Female College." He is a Kentuckian. He has been transferred to Texas to take charge of the embryo institution. It will die in the incubator. L. B. Whipple is opposed to making it a Church school. He has had some experience. If I am not mistaken he was once President of Port Sullivan College. Where is Port Sullivan? On the west bank of the Brazos, in Milam County. The school is not there now. Port Sullivan will not be there very long, I think. Neal and Littlepage are also opposed to making it a conference school. Neal has another project on hand, which will be revealed later. The name of his institution will be "Marvin College." So the conference commends the school to the favorable consideration, etc., etc. Dr. Akin is one of several who will come to Texas and find things different from their dreams. He is a scholar. He has written a book. I buy the book and read it. It is a resume of "Fletcher's Christian Perfection." A second edition will not be demanded. The Doctor is not only a scholar, but he is a saintly Christian gentleman. He is a fine sermonizer. Gross Alexander will copy his style. He will be sent next year to Corsicana Circuit. He will start a new Church enterprise. When the walls are up and part of the roof on the work will be divided. The Doctor will go to Chatfield Circuit and this scribe will be sent to Corsicana Station. It will take four years to complete the building. John Powell sits quietly near the front. A small man in stature, but large soul. He can't ride horseback any more, and will take a supernumerary relation. He will settle in Alvarado and open a little store. He will be a useful citizen and friend of the Church for many years. When Nolley died on his knees under a tree in the swamps of Louisiana, John Powell succeeded him on the circuit, went to the very spot, knelt under the same tree and dedicated his life anew to the Lord. He has kept and will keep that vow until he is called home twenty years hence. He loves to talk of Winans, Drake, Shattuck, Keener, and other Louisiana leaders. But to him Nolley is the great hero.

Bishop David S. Doggett is in the chair. He is an old Virginia gentleman. Courteous to all, dignified, scholarly, a great preacher, a finished man. (If not finished now, Neal and others will finish him soon.) He has caught a cold. It has also caught him. He is a long way from home. It would be dreadful to have pneumonia so far from Richmond, Virginia. There is a vacancy or two in the north windows where glass ought to be. The Bishop will write and tell the world, through the Baltimore Methodist, that the church is full of cracks. Now they

are not cracks at all, they are square holes. If his statement stands unchallenged the world will believe that the church is a log cabin, whereas it is a ceiled house. The glass will be put in the windows, but not until the Bishop shivers in the north, hereafter to be named "blizzard." He will also write up his host. Brother Neal will write a mild article under the title, "A Misapprehension Apprehended." He will gently correct the Bishop's mistakes. But others will not be so mild. People don't like to be told on. The Bishop will not reply. He will write no more for the papers. "No sound can awake him to glory again." But on Sunday of the conference he will preach the greatest sermon I ever heard. The subject will be "Ambassadors for Christ." The dignity, the sacredness, the authority, the resources and the divine protection of the ministry will be portrayed by a great master of style, elocution, interpretation, impassioned eloquence. He may brag about Virginia all he wants to; he may pity any one who is so unfortunate as to be a native of some other State. He may write what he pleases to the papers, but I want to hear him preach again. Yes, and I will hear him at Georgetown, Calvert, Henderson, and elsewhere. He will never disappoint me. He is a very timid Bishop. He understands the law, but he does not understand the preachers. He is afraid of the results of his rulings, and will often "see things at night" that will cause him to tremble for the ark of God.

My brother or sister, as the case may be, don't you imagine that my opinion of Bishop Doggett is formed now. No, I am a young man. I am telling you what I will think when I come to be a presiding elder years hence. It will be forty and six years before these thoughts see daylight. Bishop Doggett will have been long in a better place than even Richmond, Virginia.

Who are admitted on trial? Hilliard B. Smith, J. F. Hines, A. A. Cornett, John C. S. Baird, I. P. Jeffers and Horace Bishop.

When the class is admitted Lewis B. Whipple will rise and say: "Bishop, a year ago we were surprised and humiliated that there were no applications for admission into this conference. With the great future that is possible in the territory that we are called to occupy, a territory now in the possession of the Comanche and the buffalo, we were sent without any recruits to our Methodist army. We agreed among ourselves that we would designate the first week in March as a period of fasting and prayer that the Lord will send laborers into his harvest. These men have come in answer to prayer." When the Bishop preaches and the glory of the Lord is revealed in the sermon, Whipple will be sitting by this writer, and will throw his arms around me and give glory to God. It will be an epoch in the life of one of the young men admitted, and my entrance into the itinerancy will ever be associated in memory with the baptismal tears of Lewis B. Whipple. Smith will travel a few years and circumstances will lead him to locate. For a long time he will be a useful, faithful and loyal preacher. Hines will be a successful preacher for only a brief time, will superannuate because of failing health. Cornett will be junior preacher on the Corsicana Circuit, with Littlepage and later with Wiley W. Thomas, then travel different circuits, transfer to Louisiana Conference, become a presiding elder and I see him no more. But I will meet him again some sweet day. Baird will be junior under Jesse Boyd on the Centerville Circuit. He will develop into a good preacher, fill circuits and stations, but under stress of weather will locate and will die in "No Man's Land," to be called "Oklahoma" before he will get there. Pine Jeffers will be sent to Springfield Circuit. He and I will hold meetings and shout together. But he is not strong and will "discontinue." Twenty-five years hence, when I am on the Waxahachie District, I will visit him on his deathbed in Palmer, and he will tell me that the way is clear before him. I will be junior under Thos. G. Gilmore. We will have great revivals. Double the size of the circuit, double our missionary collections, preach all over Freestone County and see J. K. Lane embrace religion under a sand jack tree on Sugar Hill. J. K. and I were in the same regiment in the C. S. A. Last year, soon after Brother McCarver licensed me to preach the Gospel, I was on my way to an appointment in Butler. It was a little after dark. I met a gang of rowdies. They were drinking copiously. They surrounded me and swore I should drink with them. J. K. was in the bunch, but was not quite so far gone as the others. While I was parleying and protesting, J. K. got close to me and whispered, "Bish, my pony is going to pitch and when he does, you follow right after me, and I will let you get away." I obeyed instructions

and was soon in the church, only a quarter of a mile from the scene. I am going after J. K. this year. When the revival at Mount Zion begins I will go to his house to see him. He will come to Church. Dick Black, Nathan A. Duckett and I will get him under a "sand jack" tree on "Sugar Hill," and he will kneel in the sand and vow he will never leave that spot alive without religion. We will pray together, Duckett leading our devotions. Lane will rise rejoicing and we will go to the Church where Brother Gilmore will administer the obligation of membership. He was baptized when he was a baby, and it would be sacrilegious to repeat the ordinance. Lane is too well instructed to want it repeated.

This year's work on the Fairfield Circuit would make a book, but I am afraid people won't read it if I write it. HORACE BISHOP.

JUST A FEW THINGS.

H. G. H.

In the Advocate of August 5 Wm. A. Edwards, of Dallas, and D. E. Hawk, of San Marcos, have pious and sentimental articles anent conference entertainment.

They read well and sound well, if the business of preachers at Annual Conference was chiefly to make a favorable impression and look after the souls of those who are entertaining us.

But the preachers go to Annual Conference to attend strictly to many and tedious items of Church business, especially if they are members of any of the Conference Boards—and nearly all the preachers are members of boards or special committees.

Bro. Edwards is not in our conference and Bro. Hawk has just lit among us.

I know it is next to indelicate and vulgar to say it, but these two brethren miss the main point.

Here it is: The small towns of our conference either are not able to entertain our large conference, or they do not want us.

Evidence: They do not invite us, and we are left to take hold of either horn of the social dilemma. No man has any business going to a house to take dinner or to sleep when he has not been invited to do so. I need not argue this point.

We do not ask these small towns to take us in. We wait for them to send by the preacher in charge an invitation.

We made a narrow escape at a conference not a thousand years ago and nearly as narrow a one at last conference, pastor in charge and presiding elder both as silent as oysters. A warm-hearted layman saved the day—bless his big heart!

The preachers are as busy as bees at conference—or ought to be. About all they can do to hold on to what little religion they have got—especially after the disappointments are read out. Many of them get off with souls and pockets empty.

I am not advocating any change of our present method of getting entertainment, and I know the stuff I am now writing does not sound as proper and good as the articles of Bro. Edwards and Hawk—but down to brass tacks—and maybe Bob Paine will not groan over it. Selah!

SEVEN WAYS OF GIVING.

- 1 The careless way. To give something to every cause that is presented without inquiring into its merits.
2 The impulsive way. To give from impulse—as much and as often as love and pity and sensibility prompt.
3 The lazy way. To make a special offer to earn money for benevolent objects by fairs, festivals, etc.
4 The self-denying way. To save the cost of luxuries, and apply them to purposes of religion and charity. This may lead to asceticism and self-complacency.
5 The systematic way. To lay by as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third or one-half. This is adapted to all, whether poor or rich; and gifts would largely increase, if it were generally practiced.
6 The equal way. To give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.
7 The heroic way. To limit our own expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way.—Dr. A. T. Pierson.

It was the joy of Christ's life to save men. Even in death he pardoned the penitent thief. Now that he is on his throne he is not less interested in human welfare than when he hung upon the cross.

We ought as much to pray for a blessing upon our daily rod as upon our daily bread.—John Owen.

AN HISTORIC DOCUMENT.

In Thatcher's Military Journal, under date of December, 1777, is found a note containing the identical, "First Prayer in Congress," made by the Rev. J. Duché.

The Prayer.

O Lord, our Heavenly Father, high and mighty, King of Kings, and Lord of lords, who dost from Thy throne behold all dwellers on earth and reignest with power supreme and uncontrolled over all the kingdoms, empires and governments; look down in mercy we beseech Thee, on these American States, who have fled to Thee from the rod of the oppressor, and thrown themselves on Thy gracious protection, desiring henceforth to be dependent only on Thee; to Thee they have appealed for the righteousness of their cause; to Thee do they now look up for that countenance and support which Thou alone canst give; take them, therefore, Heavenly Father, under Thy chastening care; give them wisdom in council and valor in the field; defeat the malicious design of our cruel adversaries; convince them of the unrighteousness of their cause; and if they persist in their sanguinary purpose, O let the voice of Thy own unerring justice, sounding in their hearts, constrain them to drop the weapons of war from their unweary hands in the day of battle!

Be Thou present, O God of Wisdom, and direct the councils of this honorable assembly; enable them to settle things on the best foundation, that the scene of blood may be speedily closed, that order, harmony and peace may be effectually restored, and truth and justice, religion and piety prevail and flourish among Thy people. Preserve the health of their bodies and vigor of their minds; shower down on them and the millions they here represent, such temporal blessings as Thou seest expedient for them in this world, and crown them with everlasting glory in the world to come. All this we ask in the name and through the merits of Jesus Christ, Thy Son, Our Saviour. Amen.

Finding this first prayer offered in the American out here in New Mexico as I am going around, I send it to the Advocate, believing thousands of readers will be glad to have it. There is no doubt of its authenticity. D. F. FULLER.

Portales, N. M., Aug. 5.

STRANGE PRAYING.

H. G. H.

I was reading and explaining the rules of our Church the other day and dwelt a little on "Taking the name of God in vain"—not just swearing.

Even the disciples did not know how to pray until they were taught. I was holding a quarterly meeting once at Prairie Lea. There was in the congregation a local preacher, then teaching school, a good man.

I called on him to pray. His opening sentence was: "Indulgent God." In a second or two the same sentence was used again. Then the next sentence commenced the same way. I started in counting and in a short prayer he used that expression sixteen times. I did not say "Amen," because I did not believe there was any truth in the first or sixteenth time the statement was used.

I think he broke our rules. I could not see wherein we had any right to claim indulgence at the hands of God. I was in a congregation a short time ago when a sincere brother in an ordinary opening prayer commenced using the name "God" and the "Lord," in less than a minute he had used the divine name five times. Then I commenced counting and soon the name was used twenty-four times, when I ceased to count.

Bishop Keener once told me that long time ago John Newland Moffitt came to New Orleans to hold a meeting. Large crowd one night, many mourners weeping at the altar. Mr. Moffitt called the crowd to prayer. He dropped on his knees and said:

"A smile said to a tear, Twin sisters we are, dear."

In each generation some men have existed who held in all loyalty that they fulfilled the duties of the passing hour by pondering on those of the hour to come.—Maeterlinck.

Joy does not happen. It is the inevitable result of certain lines followed and laws obeyed, and so a matter of character.—Maltbie D. Babcock.

SATAN'S MASKED BATTERIES.

By Rev. C. G. Shutt. Article Four.

We are told in the Bible to believe not every spirit, but try the spirits whether they be of God. There is no better way to try them than to put them into the balances of God's Word. According to this plan let us try that "fad" called Christian Science, or Eddyism. The Bible says: "The Lord God formed man of the dust of the ground."

Eddyism says: "It must be a lie." The Bible says: "God created man in his own image."

Eddyism says: "Mortals never had a perfect state of being."

The Bible says: "When He—the Holy Ghost—is come, He will convince the world of sin, of righteousness and the judgment."

Eddyism says: "There is no sin, no righteousness, no judgment."

This abomination even denies the personality of the Holy Ghost and tries to show that Christian Science is the Holy Ghost. That is blasphemy gone to seed.

The Bible says: "It is appointed unto men once to die."

Eddyism says: "Death is only an illusion."

The Bible says: "In the beginning God created the heaven and the earth."

Eddyism says: "Spirit never created matter."

The Bible says: "The heavens declare the glory of God and the firmament showeth his handiwork."

Eddyism says: "In the universe of truth matter is unknown."

If matter is unknown there are no heavens to declare the glory of God. It is all an illusion.

The Scriptures teach that Christ went about healing the sick. This new fad had not made its appearance then. So it could not tell him that he was deceived about the thing called sickness.

The Bible says: "And whithersoever he entered into villages, or cities, or country, they laid the sick in the streets and besought him that they might touch if it were but the border of his garment; and as many as touched him were made whole."

Eddyism says: "Man is never sick; for mind is not sick and matter cannot be."

What a pity some advocate of this fad did not come before the blessed Christ and show him his error!

The Bible is full of condemnation of sin and lifts a warning voice against it, saying: "He that committeth sin is the servant of sin."

Eddyism says: "God does not create a mind susceptible of causing evil. Man can do no harm."

There are many miracles recorded in the Bible, "This the beginning of the miracles did Jesus in Cana of Galilee," etc.

Eddyism says: "Miracles are impossible."

On the resurrection of the dead this fad flatly contradicts the Bible. The Bible says: "The hour is coming in which all that are in their graves shall hear his voice and come forth."

Eddyism says: "The belief that material bodies return to dust hereafter to rise up as spiritual bodies with material sensation and desires is incorrect."

The Bible says: "He hath appointed a day in which he will judge the world in righteousness."

Eddyism says: "No final day awaits mortals, for the judgment day of wisdom comes hourly and continually."

The Bible says: "The wicked shall be turned into hell with all the nations that forget God."

Eddyism says: "There is locally no place called hell; it is only mortal belief, an error."

The Bible says: "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Eddyism says: "Evil has no reality. It is neither person, place, nor thing, but is simply belief, a delusion of material sense."

Then, according to such notions, we have no sin to confess. The very idea of calling such "rot" and Bible contradictions "Christian Science," either? You had as well call an anarchist a statesman.

Beware of Satan's Masked Batteries!!

Zybach, Texas.

Nowhere is cruelty so much at home as in the heart of the man who chooses the side of mercy for the money that there is in it.—Edward Leigh Pell, D. D.

I have never met with a single instance of adversity which I have not in the end seen was for my good. I have never heard of a Christian on his deathbed complaining of his afflictions.—A. Proudft.

Notes From The Field

WYLIE.

We are engaged in a revival here; have had several conversions and reclamations and about eleven additions. The revival spirit is on us. Our people are stirred more than for some time. God is blessing the preaching of his Word. Bro. R. C. Dial and his daughter, Miss Florence, are with us. Pray for us.—C. B. Golsion.

STUART, OKLA.

I am now here in a revival. Some have already found Christ. I am busy all the time. Have seen several hundred converted this year, and possibly thousands made happy in the love of God. Have heard much old-time shouting in the camps of Israel. God is good and I am happy in his love. To him be all praise forever.—W. H. Brown, Dallas, Texas.

BARDWELL.

The great revival at Bardwell closed last Thursday night with seventy-five conversions and about fifty additions to the Baptist and Methodist Churches. Rev. L. G. White and Eugene Hudnall, of Corsicana, rendered great and effective service the last ten days of the meeting. As one result of the revival we had at least 300 at prayer meeting last night.—G. W. Kincheloe, P. C.

SHERWOOD CIRCUIT.

Rev. A. B. Davidson has been with us in two meetings. We found him a capable and earnest pastor-evangelist, wide-awake to every interest of the Church, and fearless in his denunciation of popular sins. Twelve people have joined the Church and seven infants have been baptized during the last three weeks. Our meeting at Mertzon is in progress at this writing. Truly the field is white unto the harvest.—Dow B. Beene, P. C.

GENEVA.

Our third Quarterly Conference was held at Milam July 29 with a good attendance. But that is the way our presiding elder does things, and he says and does things that make us feel like one of old—it was good to be there. Nobody has any better presiding elder than we have. But as for that we have always had a good presiding elder. We have held our meeting at Geneva and Rock Springs. Brother W. A. Belcher preached for us, and his sermons were fine. Our Churches were helped a great deal. Only one addition. Our meeting at Milam, conducted by Rev. W. R. Crawford, was good. The Church was greatly helped and three additions. We will be busy for the next five weeks holding meetings.—Nat A. Griffin.

GLEN ROSE.

Although I broke in on these people in the middle of the year I never received a more cordial reception anywhere. The Church is well organized in all departments. I have never seen an Official Board as businesslike as this one. They look after the business of the Church monthly and as diligently as they manage their own affairs. The woman's work is in the very best condition. The Sunday School, under Judge Bryan, is making strides ahead. We have a Herculean task ahead of us to build the church they have begun, but it can be done, it must be done and I have no doubt will be done. These people, to hear them tell it, never had any but the best of preachers. What an inspiration to the weakest of us to do our best!—F. L. Meadow, P. C.

MOUNT PLEASANT.

I read in the Advocate of August 5 a piece from the pen of Brother A. A. Kidd telling of our recent revival at Mount Pleasant. For several years past people here and yonder have said, "Lowrey, I would love to see you tackle Mount Pleasant." I admit I did not banker after the job, but when Brother Kidd, that double "d" Kidd, called for me with the signature of his Board of Stewards, I felt encouraged to wade into it. I knew my big red-headed singer, Terry W. Wilson, and my wife, who has held up my ends for more than eleven years, would not falter. Our train rolled into the town in the midst of a great downpour, but despite that fact we were met by a reception committee composed of the Judge, Sheriff, City Marshall, editor, doctor, preacher, etc. Brother Kidd had works as well as faith. He had prepared a large tabernacle for the meeting—one of the completest of its kind I have seen—and for three weeks we had lively times. The Devil was loathe to quit his strongholds, but the Lord gave us great victory. With such a pastor in

charge I expect the good work to continue. I found Brother Kidd loved by his people; indeed, a sort of pastor of the whole town. He is one of the most faithful and painstaking preachers I know. Not a stone did he leave unturned that would help promote the revival. He is original and unique in his manner and his people consider him a "big preacher." Brethren, keep your eye on the Kidd! Watch him bring things to pass!—A. P. Lowrey, Sta. A, Fort Worth.

PENDLETON.

We closed a great meeting last night at Pendleton. Brother Swinney did his own preaching, while I led the singing forces. It was a fine meeting in every respect. The old timers say the best in twenty years. Had a great choir of seventy-five voices. Brother Swinney is a preacher of great power and his sermons are full of life. His people like him and he has a firm hold on the Church. I consider him one of the best pastors I have ever helped. I was entertained in the home of Brother and Sister B. J. Carpenter; a nicer home I have never been in; they treat a fellow royally. Lots of people I might mention, but won't have room. You can expect Pendleton to come up with a full report at conference. I am now singing for my father at Oenaville. May this be a great year for the Advocate.—Lloyd P. Bloodworth.

FAIRFIELD CHARGE.

We have held two meetings on the Fairfield charge. The first one was held at Stewart's Mills. I began this meeting on the first Sunday in July and ran one week and had six accessions. The pastor did the preaching. On Wednesday before the fourth Sunday in July we began a meeting at Mt. Zion and ran through the first Sunday in August. The pastor did the preaching up to Monday, the 26th, when Rev. A. S. Whitehurst came in and staid five days, doing some good preaching. On the first Sunday night of the meeting six members were received and at the close six more and four infants were baptized. The people said it was the best meeting they had ever had at Mt. Zion. We are now engaged in a meeting at Dew. We are looking for our presiding elder, Brother G. W. Davis, tonight. He has promised to help us.—Robt. O. Wier, Pastor, Aug. 9.

EULA.

That it is possible for a presiding elder to be also an evangelist has been fully demonstrated by our beloved lately on the Clyde-Eula charge. Brother Ferguson came to us and preached for a week with power and demonstration of the Spirit. Souls were converted to our God, backsliders reclaimed, the Church unified and strengthened to the accompaniment of the praise of the people and the old-time shouting that seems an echo of the glorious past when the Church had power with God. The crowds came from far and near and listened to the preacher as he spoke eloquently of Jesus and his love for men and in scathing language denounced sin. At times the audience seemed spellbound. Preach! C. N. N. Ferguson can preach with eloquence and power! We are rejoicing still that he came to us. Brother Hasler, a talented young preacher of St. Luke's, Abilene, was a splendid helper. He understands young people, and if we mistake not there is a splendid future for this young man. We are just entering our next meeting with God's good man, Brother Waddill, of Baird, doing the preaching. With such a man we naturally expect great things. We rejoice and take courage.—J. W. S. P. C.

BRONTE.

The greatest revival this town has known for many years closed last Wednesday night, August 11. Rev. C. A. Bickley, of Cleburne, Texas, did the preaching and it is no exaggeration to say that Brother Bickley is a great preacher. He knows how to conduct a revival and did so with great success at this place. We had thirty conversions, nine reclamations and thirty additions to the Church. Most of those converted were grown people. The Church in general is greatly revived and the spiritual tide is at high mark. Rev. Bickley preached the Gospel in the good old-fashioned way and his appeals to the unsaved are irresistible. A splendid purse was presented to Brother Bickley by the congregation as a token of their appreciation for the services rendered. We also wish to mention the singing, Brother R. L. Brewer, our Sunday School Superintendent,

directed the choir, and he did it in the proper way. We tried to get somebody else to do the singing, but we are glad we did not, for Brother Brewer did it so well. Also we will mention the excellent service rendered by Miss Garland Key, of the Odd Fellows' Orphans' Home, in Corsicana, who was here visiting home and played the piano for us. She is one of the music teachers of the Home and an excellent musician. We appreciate the service rendered by her. All blessings on the Advocate. Pray for a greater awakening on this work. We expect to report, "In full," at conference.—T. L. Sorrels, P. C.

TROY.

A word from the Troy charge once more. We closed our Pendleton meeting Tuesday night. It was a great meeting indeed. Old settlers said the crowds were greater than any that ever came to that town on any occasion. We had as many as 203 on Monday morning at 10 o'clock. We had sixty-one conversions and reclamations, received twenty-four into the Methodist Church and several went to other Churches. We had Brother Lloyd Bloodworth, who is a son of Rev. J. T. Bloodworth, to lead the choir. He is one of the best we ever had. He held four or five services for us in addition to his singing. The preaching was done by the pastor. We have a fine set of people at this place, and whoever comes here next year will have a good people to serve. Since the third Sunday in July we have had 136 conversions and reclamations and have received seventy-five into the Church and not more than about three or four of this number came by letter. We go to Bowden to begin Sunday at 11 a. m. at Round Rock. Pray for us, brethren. Hope to see you all at Corsicana.—O. C. Swinney, P. C.

DEER CREEK.

Our meeting at Deer Creek closed Sunday with great victory. There is no need to say with what power and unction Brother Mitchell, our presiding elder, preached, for it seemed like the whole surrounding country turned out to hear him. It was grand. It seemed that heaven and earth were drawn together. The power of the Holy Ghost fell in the old-time way and souls really prayed through until they struck rock bottom. We had sixteen conversions and reclamations, had eleven additions to the Church and six or eight will come in later. The Sunday night services were rained out, but the morning service will never be forgotten by those who were there. Sister Mitchell's services in the altar and the congregation were simply unsurpassed. She is a great power in the hands of God and truly a soul-winner, for it is almost impossible to resist her labors of love. We will never forget the dear folks of Deer Creek. They are noble, generous and religious and we love that part of our charge and feel that we have their encouragement. There will ever be a warm place in our hearts and home for the Deer Creek people. We had some visitors from a distance. Brother Dickhaute, from Huston, rendered us some good service. Also Brother Joe Frazier, of Mangum, with his excellent singing we appreciated so much.—Clarence Bounds, P. C.

GIDDINGS' MEMORIAL, BRENHAM.

We report a typical Sunday in August. Large crowds gathered to listen to the messages of Sunday, August 8. The morning congregation met amid brilliant sunshine as the pastor announced the hymn, "Safely through another week, God hath brought us on our way." The subject was, "The Place of Sentiment in Life and Religion," and the text, "Hope putteth not to shame because the love of God is shed abroad in our hearts." Religion is principle and truth in its essence, but sentiment is the driving force. The evidence of our future glory is involved in our present spiritual experience. At the 8:15 p. m. service the lawn of the church was beautifully lighted when fully 200 worshippers gathered. Just as Will Morriss, the ever indefatigable steward, ushered in the crowds the people sang, "Bring them in, bring them in from the fields of sin." Will thought that was precisely what he was doing. And such singing was never heard there for many a day. "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?" People want to be saved in their own way. But the foreign fountains of philosophy and wealth, or ideal social conditions, though mighty aids and influences, have been thoroughly tried out and the pages of history sadly record their failure to redeem and regenerate. Yea, rather have they been sometimes the world's undoing. Even the Bible, prayer, the services and sacraments are in themselves as

wanting in regenerating virtue as Abana and Pharpar, unless personal relations are established between the Savior and the soul of the penitent leper of today. The Bible itself may become a fetich, prayer may be robbed of its legitimate content and be re-invested with superstition. Nothing may take the place of the personal surrender to God in Christ. The service appropriately closed with the hymn, "There is a Fountain Filled With Blood." A series of lectures on the "Articles of Religion" will occupy for their delivery all the Wednesday evenings until the one preceding the Longview Conference. We had forty-four present at last prayer meeting, and Sunday School attendance and interest are being maintained. The hopes of the early months of the conference year are being more than realized. To God be all the glory.—E. G. Cooke, P. C.

VICTORIA.

We cut short our vacation at Magnolia Beach because of an urgent appeal from some of our rural members to hold a brief revival at their schoolhouse. Leaving the bay when fishing was the best I yielded to the call, "I'll make you fishers of men." The schoolhouse, where the meeting was held, is some twenty miles east of Victoria in a mixed ranch and farming country. For ten days we held services twice each day and the morning crowds filled the house. At night the crowds did not more than half find seats. Many times there were enough men outside to more than fill the house. People were saved at nearly every service and the last night a new class was organized with some fifty members. When we asked them what they were willing to do for a pastor for the remainder of the conference year men came forward and pledged something like a hundred dollars to be paid between now and conference. Few country Churches pay a pastor more than four hundred dollars a year. Among the charter members of the new congregation appears the name of Rev. George Walton and also the names of his family. Along with all others these took the vows of the Church. Brother Walton has been in this county for some time and has lived with the people where we held the meeting and they love him and appreciate him as a man. Indeed he had been holding revival services across the creek from the schoolhouse we used and there had been some fifteen conversions or more. His influence in the homes of the people and in their religious lives will prove a benediction to all. Victoria Methodism continues to grow. We have had a hundred accessions to date and have not yet held our revival. We had hoped to have Bishop McCoy with us during this month in a ten days' meeting, but word from him last week brought news of his inability to be with us as planned. We will make a good report of San Angelo.—Wallace M. Crutchfield, P. C.

QUANAH.

Rev. Simeon Shaw is our preacher, and he is a good one, too; his sermons are forceful, full of logic and good reasoning. Soon after coming to us he set apart his Sunday night service for the railroad men and oil mill men, and, in fact, to a class of men who were not in the habit of going to Church at all. He visited these men and talked with them, inviting them quite cordially to attend these services for their own special benefit. Consequence: Church filled to overflowing and great interest manifested among this class as well as all believers. He has reconstructed our Sunday School and had a genuine revival in that direction, always finding ways and means to overcome each and every obstacle that came in his way. The people have built for Brother Shaw's meeting and summer preaching one of the finest tabernacles in the Northwest, well equipped with electric lights and splendid ventilation. It cost about \$500. We had Brother Hunt, from Abilene, with us during our meeting. He is a fine man and one of the finest preachers Quanah has had the good fortune to listen to. Our stewards sent Brother Shaw to Houston, he having been appointed by the Governor to represent Texas in the Southern Sociological Congress that met in that city in the spring. The missionary ladies gave Brother Shaw a splendid pounding when he first came and then again on his birthday he was pounded again in a good, sound manner. Sister Shaw is a fine chalk artist and does a grand work with pencil and brush in illustrating the sermons and songs and driving them deep into the hearts of the people. Brother Shaw is now taking a vacation, rusticating in the country, his health having been poor for the last few weeks. He has had a number of conversions and accessions to the Church, hardly a Sunday passes without some additions, and the best of all, the Church has

been edified and made stronger by virtue of the deep spiritual preaching that he has been doing all along. Quite a lot of work has been done on the parsonage and grounds. The salary is paid up to date and I feel that I can voice the membership in saying that we certainly appreciate the services of our pastor.—A Member.

COLEMAN AGAIN.

Another quarter has passed and we are on the home stretch, still the happiest pastor in Texas. Our presiding elder, Rev. J. H. Stewart, was on hand at our Quarterly Conference August 8, with his usual good humor, smiling, shaking hands and preaching like a Bishop. We still think the office of a presiding elder indispensable to Southern Methodist Church, and so far as I am concerned I would not remain an itinerant pastor without it. In our last quarter's report we said, "Watch us on our new church proposition!" I am glad to say the building is going up. A great contractor is pushing it and is to deliver it to us complete on February 1, 1916. It will be complete in all its appointments when opened—pipe organ, modern furniture, ship mahogany floor covering, steam heat, with all conveniences for institutional work. We have so planned and executed the financial part that within six weeks nearly every member had contributed from \$1 to \$10,000, and not one person's feelings hurt over the matter and all rejoicing. "Keep sweet and keep a moving," was our motto. Of course our editor will be there at our opening. Our Church worships in a new tabernacle built for the purpose—commodious, comfortable and cool. Sunday School growing, congregations fine and prayer meeting runs as high as 137 at a service last month. Yes, we are in fine shape, thank you, and who would not be happy!—M. K. Little.

PURCELL, OKLAHOMA.

We have closed our meeting at Purcell for this year and hereby report a good time. There was good interest from the start. Though it was a Methodist meeting the people of all denominations worked with us, and all shared in the fruits of the meeting. This spirit of brotherhood is one of the most delightful things connected with the work of the Church in Purcell. May the time soon come when this condition will obtain throughout the land. Rev. R. A. Clark, of Jackson, Tenn., did the preaching, though he was late getting to us. Dr. W. M. Wilson, our beloved presiding elder, came and preached the first three days, and was very much appreciated by our people. Brother Clark certainly got hold of the people. The fact that his brother, B. C. Clark, has lived at Purcell nearly thirty years and is known and loved by all made the people feel more than ordinary interest from the start. This is Brother Clark's second meeting in Purcell in the past seven years. The people love him as a man and as a preacher and are loud in their praises of this work. Brother W. J. Richards, our pastor at Grandfield, led the singing and did it well. He preached twice, worked in the prayer meetings, etc. He is a brotherly fellow and this pastor considers him as help worth having. As to the results of the meeting, there were twenty-three additions to our Church and eight for membership in the other Churches. The Church is revived—forty in the prayer meeting, the Epworth League is revived and looks promising. There are other signs of progress that we hope to give to our readers at an early date. There is one regret—we failed to reach the men of the town. But the meeting is conceded by all our people to have been a great revival. There is seldom a meeting that accomplishes all that the pastor wishes. I thank God for all the blessings that have come our way and pray that the good work now begun may continue until the Church shall take its rightful place in Purcell.—T. Edgar Neal, Pastor.

WEIR CIRCUIT.

Weir Circuit is only a half-time charge with two Churches and several surrounding schoolhouses held down by a student of Southwestern University. It lies near Georgetown, and the Business Men's Bible Class of that place furnishes conveyance for several students to these schoolhouses nearby, where we have some splendid Sunday Schools in places where a good Sunday School otherwise was impossible. By their aid and that of the other Sunday Schools, now six in all, we have more than two hundred scholars. On July 19 Rev. J. A. Siceoff, of Jarrell, came to help in a community revival. A nice grove was selected between three communities and a splendid meeting ensued. There were sixteen conversions and reclamations, eight additions to the Church. Had it not been for the Old Settlers' Reunion

(Continued on page 9)

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BOARD OF CHURCH EXTENSION

1. Its Aim

- (1) An adequate church building for every congregation.
- (2) A comfortable parsonage for every itinerant preacher.

2. Its Achievements

- (1) Aided in housing 9,235 of our 19,735 congregations.
- (2) Aided in building parsonages for 2,458 itinerant preachers.

3. Its Present Task

- (1) A roof over 2,593 homeless congregations and modern buildings for thousands inadequately housed.
- (2) Parsonages for 1,155 homeless itinerant preachers and better homes for thousands of others.

4. Its Resources

- (1) Annual assessment on the Church of \$300,000.00.
- (2) Loan Fund Capital of \$671,436.19.

5. Its Appeal

- (1) That pastors and Churches everywhere make special effort to secure the Conference Collections in full, and that in case of failure to secure full payment on total connectional claims, the Church Extension assessment and all others be given a "square deal" in the division of receipts.
- (2) That borrowers from the Loan Fund Capital of the Board pay installments of interest and principal promptly when due, that others may receive needed and promised aid.
- (3) That pastors, presiding elders, lay leaders, and others be on the lookout for contributions of money, land, notes, or other securities to the Loan Fund Capital of the Board, either as absolute gifts or on the annuity plan, and to be used in creating Memorial or other Loan Funds.

6. "Finally, Brethren"

- (1) Appropriations already made cannot be paid in full if there is a decrease in receipts on assessments.
- (2) In almost every community may be found those willing to increase the efficiency of the Board and their own income by the purchase of the Annuity Bonds of the Board. The security is absolute. The office wants their names.
- (3) Send for six-page folder describing more than threescore free publications, and pick out what you want for personal use, Sunday School, Epworth League and congregation.
- (4) Is your Sunday School using the Birthday Sunday School Loan Fund Jar? If not, why not? Write for booklet.

Board of Church Extension
of the
Methodist Episcopal Church, South
(Incorporated)

Address W. F. McMURRY,
Corresponding Secretary,
Louisville, Kentucky

FIVE HUNDRED CHURCHES.

H. G. H.

In late issue of the Advocate Bro. Burroughs, of our Orphanage at Waco, says five hundred Churches in Texas have not to date sent one cent for the support of the Orphanage—that he is trying to build more room to care for those he has and to keep from rejecting the applications of two hundred more that had to be left out in the cold—or words to that effect.

And Bro. Burroughs says many of these five hundred "Churches" are among the best in Texas. Now, Abe Mulkey knows calling these "Churches" is by no means according to apostolical order. They are not Churches at all.

They palm themselves off as Churches when they are simply organizations that put ten times as much clothes on their own backs and food in their own stomachs as they put scant garments on the backs of the poor orphans and meat and bread in their stomachs.

I know it's vulgar to call these saints sinners, and the editor of the Advocate can drop this piece into the waste basket if he deems it best—but that won't change my opinion about these little societies called Churches. In third chapter of Revelation they are described: "Wretched, and miserable, and poor, and blind, and naked"—neither cold nor hot, to be spued out of the mouth.

After awhile these poor children will be clothed upon with the garments of saints and will sit down at the table of the Lord. Abe Mulkey will please say, "Amen!"

When Bishop McCoy sits in Cabinet next fall with the presiding elders all these five hundred so-called Churches will call for big guns as their preachers to minister to their poor, dying souls. Well, they will need men with souls as big as all out doors and as warm as the fervent sunshine to stand them.

Now, Bro. Burroughs knew it was a work of supererogation to call these "Churches," but the poor man's soul was melted in tenderness for these waifs of charity and he was trying to do something to save these Churches from the wrath to come.

Christ took the little ones up in his arms, but five hundred Churches prefer their starvation to giving them the crumbs that fall from their tables.

SOUTHWESTERN UNIVERSITY AND ONE OF ITS OLD STUDENTS.

No educational institution in Texas is more loved by its old students than Southwestern University. Herewith is attached a letter from one of the younger men who has gone out from this school and who, by the way, married a Southwestern girl. The letter was not written for the public, but on account of the splendid sentiment contained in it I will take the liberty of giving it to the Advocate.

This young man is prospering in the stock business in one of our Western counties, and he recognizes the great fact that Southwestern was founded through the generosity of the fathers and has been sustained all these years through the like generosity of their successors. That money put into it now will bring rich dividends and that out of his prosperity he is the man to invest as he is able for the continued life of this institution and for the good of the future young men and young women of Texas.

This gift came to us without solicitation. This young man has heard the personal call, "This should be done, and I am the man to help do it."

If ten more of the old students should respond in like manner it would cheer us mightily. If one hundred should send us a like amount it would erect a much needed building. If one thousand of our friends should hear and respond to this personal call it would establish this great institution for all time. C. C. CODY.

Dear Prof. Cody: I am not inclosing this check for five hundred dollars (\$500) under the stress of any campaign, but I know that Southwestern University can do one hundred cents worth of good for every dollar of it. I trust it may help her some little anyway. I will ask you to put it into a proper channel.

Ranch conditions are prosperous in the West.

With sincere regards to you personally, I beg to remain, yours very truly, O. W. CARDWELL.

The Church needs nothing else so much as it needs men who are clean, faithful, steady as the stars, full of light and fire.

STARVING THE CHURCH.

By Rev. R. H. Grinstead.

The man called of God to preach the gospel will not run after every scheme of saving the world. It seems that our modern civilization is merging into a Christless Christianity, at least it so appears in many places. There are preachers today who tell us that the "old-time revival is no longer popular, but is being abandoned by the Church. The old-time revival was never popular with the world and never will be. The abandoning of the old-time revival will make lean congregations. Ethical and scientific religion may feed the mind, but not the soul. The people are hungering for salvation. "For there is none other name under heaven given whereby we must be saved" except the name Jesus Christ. The twentieth century pulpit has a broader culture, a more profound erudition, but not all the time—associated with the deepest spirituality and the truest humility. The ministry in the main know ten times as much about the Bible as our fathers did, but do not know as much Bible. When a preacher becomes a victim of every fad, and had rather quote Shakespeare or Browning than Jesus Christ; or lecture on the North Pole, or like one of our modern ministers not many miles distant who advertised his subject a week ahead: "Chips on the Sidewalk." In fact any and everything to entertain except preaching the gospel, to which the true minister is called of God. "The Church would have greater victories if there were no men in her ministry except those whom God called." Many Churches are being served with diet containing such a small amount of nourishment as that they are spiritually in a starving condition. There are congregations that are being poisoned by the injection of a considerable amount of doubt in the discourses delivered from the pulpit. The preacher may aim merely to please, he may not know how to minister to his people's needs, he may be lacking in the courage of his convictions, or he may be simply a blind leader of the blind. The result is the people are given little of the essential teachings of the gospel, or what is presented is not made clear and attractive. It is bad enough for a preacher to either be ignorant or unskillful, but it is a crime against his calling when he deliberately avoids vital matters to tickle the palate rather than nourish the hungry soul. True spiritual nourishment comes only through the preaching of the gospel. Mere respectability cannot take the place of wholesome spiritual food which gives life and growth. We are brought today face to face with a class of religious teachers who are doing more to destroy "the faith, once delivered to the saints," than the open and avowed infidel. Some of our modern pulpiteers who with a smattering of science are posing as wise men called advanced thinkers, many of them are fresh from universities and in our cultured centers, and wherever their teaching obtains there is evidence of moral degeneracy. In the early days of the Church, the common people heard the gospel in its purity and simplicity, and "received it with all readiness of mind." The world still needs the old gospel. There has been no change either in the world-needs, or in the means divinely provided to meet them since John the Baptist pointed to Christ and cried "Behold the Lamb of God that taketh away the sin of the world!" Eliminate from Methodism the "old-time revival" and its methods, and you will have nothing left but the skeleton, without life and power. God has signally blessed the methods of our fathers in revival work in the salvation of hundreds and thousands of precious souls. Shall we now on the brow of the twentieth century abandon the old revival ship on which our fathers took passage to the shores of eternal felicity? No, brethren, we shall stick to the old Methodist ship. "We are traveling home to God, in the way our fathers trod." Oklahoma City, Okla.

"Father," said little Rollo, "what is appendicitis?" "Appendicitis, my son," answered the deep-thinking father, "is something that enables a doctor to open up a man's anatomy and remove his entire bank account."—Baltimore Sun.

Those who enjoy the greatest fullness of the Spirit have the greatest desire for yet more of the same priceless experience.

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THE METHODIST EPISCOPAL CHURCH IN AMERICA.

Its Birth, Constitution and First Book of Discipline—A Study.

Jerome Haralson, D. D.

Note: The basis of this study is a copy of the first Book of Discipline: "Considered and adopted at a conference held at Baltimore, Md., in December, 1784, (the famous Christmas Conference). One of only three copies which Bishop Ticer said he had heard of after several years of searching.

Lesson 1.

The organization of the Methodist Societies, or Churches, which had been established in the American Colonies, was a necessity growing out of the revolutionary war; and it will be noted that it was at the close of the last year of the war of eight years, which began in 1776. The political necessity which gave birth to the Declaration of Independence was consonant with that which made this action of the Methodist people a natural result. Which fact gave rise to the separation of the established Church of England into the Protestant Episcopal Church, in this country.

This was not the birth of Methodism, but the establishment of an American Church of that faith. It was in the latter end of the year 1766 that an Irishman named Phillip Embury, a local preacher from Ireland, came over to this country and began to tell the old story according to the Wesleyan notion of it, in New York City.

He, with those who came next to him, being fiery and aze, a leaping blaze was soon set going, so that in the next eight years the number of Methodist people had become 14,988, with eighty-three preachers. Both necessity and desire now called for an assembling of forces for permanent organization; therefore, a call was made for a conference of ministers to meet at the central city, Baltimore, Md., for the last week in December, 1874. This has been called the Christmas Conference because its session included Christmas in it.

In order that it should have an official head, Mr. John Wesley had ordained in England, one of his best men, Thomas Coke, L.L.D., an elder in the Church, to the episcopal office, and sent him over to take charge of and to organize this conference. Because of the number and dignity of members and rapid growth being made, they decided that there should be two Bishops; therefore, with the assistance of elders he ordained Francis Asbury to the episcopacy.

This was not a general conference, (so-called) but only a conference for counsel on the polity and policies of the future centralized organization. The first session of the delegated General Conference was held in the city of New York in May, 1812.

But this body assumed authority to make rules for the government of the Church, to provide a course of trial for Bishops and preachers, and for the appeal of local preachers; adopted Annual and Quarterly Conferences, with the essential features of the Wesleyan system, (in England) such as the itinerant ministry, class meeting, love feasts, as well as the doctrinal platform of the British Connection, were adopted by this body. Now after the reading of the pastoral letter of the Bishops and adopting the papers which since have been called

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REGISTRAR SOUTHWESTERN UNIVERSITY, Georgetown, Texas.

THE FIRE OF YOUTH.

What is it that gives to young people and to all young animals their characteristic vivacity, energy and enthusiasm? Is there some chemical substance—an elixir of life, so to speak, which our bodies gradually lose as we grow older, and the absence of which leaves us sedate, conservative and even morose? These questions seem to be nearing solution for the scientists have already discovered an essential and significant difference in the chemical make up of the human body in youth and in old age. They find a much larger percentage of xanthin (pronounced zan-thin) in the bodies of the young, and the quantity diminishes steadily with the advancement of age.

In this connection it is interesting to note that xanthin belongs to the same family or chemical group as caffeine. Both are known to chemists as di-oxypurins. Xanthin is found in the bodies of animals, including man, while caffeine is found only in plants such as coffee, tea, cocoa, mate and in Coca-Cola. To make this family relationship closer and more interesting, the scientists now tell us that caffeine, after being digested, is converted into a substance called para-xanthin, which is a twin brother of xanthin. But more interesting still is the similarity between the twins, xanthin and caffeine in their effects upon the human body. If xanthin is in reality the substance which gives to youth its vivacity and alertness, then caffeine, its twin brother, may be regarded as a vegetable substitute for xanthin and we thus have a logical explanation of why the caffeine-containing beverages refresh and invigorate the body. In old age when the fire of youth is burning low and the supply of xanthin is diminished, the caffeine beverages such as coffee, tea and Coca-Cola find their greatest usefulness as a means of refreshing nerves and muscles and renewing the vitality as well as the sensation of youth. Coca-Cola, therefore, belongs to the same class of food products as tea and coffee. Though they differ in flavor, they are identical in effect for caffeine is their common and only active principle. It is the caffeine that relieves fatigue and refreshes mind and body, not by artificial stimulation, but by a natural process analogous to that of xanthin, the natural physiological stimulant. When caffeine enters the body it becomes a xanthin and caffeine beverages therefore have their counterpart in the normal human body.

Desiring that the general public should thoroughly understand the composition and character of their product, The Coca-Cola Company has published a booklet containing the scientific opinions of the world's leading authorities bearing on Coca-Cola, tea and coffee. If you would like to understand how and why Coca-Cola is the nearest approach to a perfect solution of the world's great problem of fatigue write for a copy of this booklet. Address the Coca-Cola Co., Atlanta, Ga.

"The Book of Discipline," by unanimous vote the following paper was adopted as the Constitution of the Church, which action occurred December 27, 1784.

Section II.

Of the Nature and Constitution of Our Church.

We are thoroughly convinced, that the Church of England, to which we have been united, is deficient in several of the most important parts of Christian discipline; and (a few ministers and members excepted) it has lost the life and power of religion. We are not ignorant of the spirit and designs it has ever discovered in Europe, of rising to pre-eminence and worldly dignities by virtue of a national establishment, and by the most servile devotion to the will of temporal governors; and we fear, the same spirit will lead the same Church in these United States (though altered in name) to similar designs and attempts, if the numbers and strength of its members will ever afford a probability of success; and particularly, to obtain a national establishment, which we cordially abhor as the great bane of truth and holiness, and consequently a great impediment to the progress of vital Christianity.

For these reasons, we have thought it our duty to form ourselves into an independent Church. And as the most excellent mode of Church-government, according to our mature judgment, is that of a moderate episcopacy; and as we are persuaded that the uninterrupted succession of Bishops from the Apostles can be proved neither from Scripture nor antiquity; we therefore have constituted ourselves into an Episcopal Church, under the direction of Bishops, elders, deacons and preachers, according to the forms of ordination annexed to our prayer book, and the regulations laid down in the form of discipline.

THE MEXICAN MISSION IN CORPUS CHRISTI, TEXAS.

By Rev. A. H. Sutherland.

When we read history with the facts of which we are acquainted and note so many statements that we know to be erroneous, we can but entertain doubts as to the correctness of all the statements about things that we know nothing about.

The American Bible Society has just issued a booklet entitled, "Story of the American Bible Society, 1914," from which I wish to quote and then correct. The Bible Society is not to blame. It publishes what its agents report and write to it. These agents surely believe that all is true they report and write. But sometimes their agents should do a little thinking so as to avoid falling into error.

Let me quote from page 44 of the booklet. A colporteur of the agency that has its headquarters at Dallas, Texas, makes a visit to Corpus Christi to sell Bibles and tells of his experience and says, "Mr. Macune played the organ for us and we sang many Spanish hymns. This was very pleasing, for the Mexicans had never before heard preaching and singing in public in the Spanish language."

That is the quotation, and what follows is the correction:

In December, 1872, the writer was appointed by Bishop Keener preacher in charge of the Church in Corpus Christi. As soon as the Bishop was through reading the appointments he turned around and said to me: "I have sent you to Corpus to study the Spanish language." I answered, "Bishop, I have known all the time that I was to be a missionary to the Mexicans."

When God called me to preach, which he did as unmistakably as he called Peter or Paul, he also called me to be a missionary to the Mexicans. This was a secret I kept to myself during the five years I filled American charges up till December, 1872. When I reached Corpus Christi I took up the study of Spanish anew, for while a youth in school I had studied it.

During the year 1871 God had converted a Mexican named Alejo Hernandez and sent him to Corpus Christi out of old Mexico and he there united with our Church and came under the guidance of Mr. William Headen, a prominent citizen of the place and member of our Church. That fall he was taken to the West Texas Annual Conference that met at Leesville, Gonzales County, and was admitted on trial. Bishop Marvin was President of the Conference and gave Hernandez an appointment at Laredo, Texas, under Dr. Tucker, who was to look after the Americans and keep Hernandez with the Mexicans. Hernandez went on down into the interior of Mexico to get married, was caught down there by one of Mexico's ferocious revolutions and never got further back than Monterrey, where he stayed and was employed by the Presbyterian mission. At the next conference that was held in Victoria, Texas, and presided over by Bishop Keener, Hernandez, though not at the conference but down in Mexico, was appointed to labor among the Mexicans at Corpus Christi under the writer, pastor of the American Church.

He could not get to Corpus Christi until in May, 1873. He was then on his way to New Orleans to join Bishop Keener, who wanted to take him to Mexico City, where he had started a mission. Hernandez could remain with us only a week or so before leaving for Rockport, where he was to take steamer for New Orleans. Mr. Headen, who was my Sunday School superintendent and President of the Board of Stewards, and I wanted to make the most of Hernandez's stay with us, and so prepared a place for services and had him to preach every night. I think, while he was there, as Mr. Headen knew nearly all the Mexicans in town, anyhow they all knew him, he got out the word among them and we had good audiences for Hernandez.

There was only one Protestant Mexican family in town, Presbyterians from down in the State of Nuevo Leon, Mexico. They had come to Corpus Christi not a great while before, and so they gladly joined in with us. When Hernandez left us Mr. Headen and I wanted to conserve the fruits of his labors, so we invited the Mexicans who had attended the services to come every Sunday morning down to the Methodist Church and receive Bible instructions as a class in our Sunday School.

The Leos family, the Protestants mentioned above, and a few others accepted the invitation. Mr. H. was their teacher, as he was a good Spanish scholar and I a very poor one. That class was the best taught class in the Sunday School, as Mr. H. was far beyond all the teachers in Bible knowledge; in fact, beyond most preachers of those times.

The class grew rapidly and solidly

in size and in knowledge. After a lapse of forty-two years I can still see them, and still hear their earnest teacher as he poured forth a perfect stream of Bible truths into their attentive ears and hungry hearts. Ah, the angels of God hovered over that sacred spot and the Lord himself looked and listened and cared for the whole group, for there was in formation the first congregation of Bible Christian Mexicans on Texas soil; yes, that was the very first.

Within a few months that class grew to such proportion that we had to take them out of the American Sunday School and give them a place of their own. Now there were lots of true converts to Christ among them. What should we do to get them a preacher who could take regular charge of them?

The Leos family told us of a man down in Mexico, beyond the Rio Grande, they thought might serve us for them. We sent for this man. His name was Doroteo Garcia. He had been a Bible and bookseller and had held many meetings among the Mexicans over in Mexico. We sent for him and secured his services as first preacher for the first congregation of Mexicans on Texas soil. Thirty-odd Mexicans joined our Church. I was their pastor and their names went on the American list of members until later the work was duly organized into a district in the West Texas Conference and the writer made the presiding elder. This was in December, 1874.

In May, 1873, the Mexicans of Corpus Christi heard singing and preaching in the Spanish language. From that date till in the fall of the same year they had what above all else they most needed—weekly instruction in the Bible by the most competent Bible and Spanish scholar in the city, Mr. William Headen. Then that fall we got a preacher of their own nationality for them. If since then there has been a break in their regular services I do not know it.

In 1877 we built them a nice chapel and Dr. John B. McFerrin of Nashville, Tennessee dedicated it for us during the session of the West Texas conference that met that fall in Corpus Christi, presided over by Bishop Wightman.

Corpus Christi, Texas.

"HE KNOWS ME."

Sympathy is the solvent for most of life's troubles. We can bear worry and sorrow much more bravely when we know that somebody somewhere notes and approves the silent heroism. And then when it comes to the matter of personal mistakes and failures, it is good to feel that these are understood and excused, even if not approved, by those whose good opinion we most desire or cherish. A small boy thus defined a friend: "A friend is a fellow who knows all about you, but likes you." It is these friends who stick to us through thick and thin, liking us for all our faults, and



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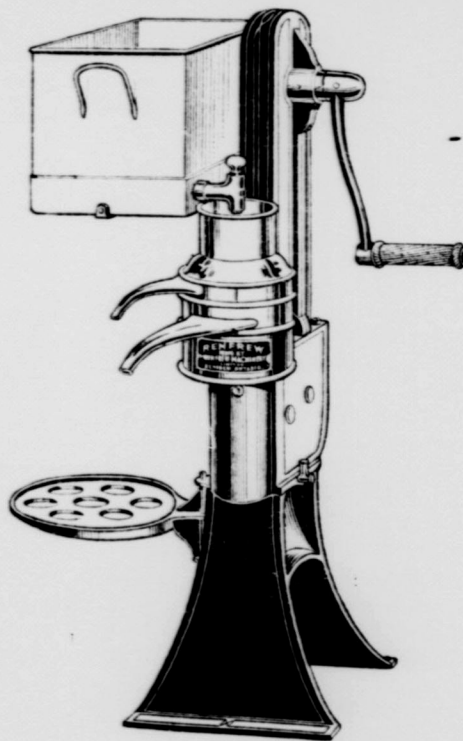


bearing with us though often we disappoint them, who are our truest benefactors. Best of all is it to realize that there is One above who is so compassionate that although He knows all about us, He yet likes us, and will never leave us until He has brought us to perfection.—Zion's Herald.

Christ is Christianity just as the sun is the day, and daylight is no stronger proof of the sun than Christianity is of its brilliant Founder.

The older life of the Church may be of a staid and settled type, but the young life is not to be thought incipid and wavering. The older life may be unable to adjust itself to a new order of things, but to the wide, wide world of our young life it is simply the faith once delivered to the saints, and it seeks to adjust itself happily to modern conditions. The same pillar of cloud by day and fire by night moves before us. The Shekinah abides with us as in the olden times.

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THE EDUCATIONAL COMMISSION.

Bishop Candler has called the Educational Commission to meet in Dallas Thursday, August 26. Two members of the Commission reside in Dallas, J. E. Cockrell and W. D. Bradfield. The meeting of the Commission will be of peculiar interest to Southern Methodist University. The Corresponding Secretary of the Board of Education in his annual report, elsewhere referred to, indulges in considerable criticism of the Educational Commission in its efforts to make Connectional the S. M. U. He says of the University's Charter, "There is not one word in the charter to intimate that the University is ever in any way to have a connectional relationship." He says again, "Clearly, as matters now stand, a group of Annual Conferences are the sole-owners and are nominally, at least, in supreme control." The Secretary then asks this question: "Is it not clear that the non-participating conferences of the Church have no shadow of claim to the ownership of the University and that the power possible for them to exercise in its government is less than the shadow of a shade and what they have of authority may be canceled at any time by any one of the participating Annual Conferences?"

These questions raised by Dr. Anderson we do not care to discuss at this time. The work of the Educational Commission is not yet completed, and whatever merit there may be in Dr. Anderson's criticisms will receive due attention at our meeting on August 26.

What we do wish to say at this time is that we do not understand Dr. Stonewall Anderson, Corresponding Secretary of the Board of Education. The S. M. U. is designed to care for our constituency west of the Mississippi River. The conferences of Texas, Oklahoma and New Mexico instructed the Board of Trustees to so amend its charter that any conferences west of the river could participate in the ownership and control of the University. The conferences in Missouri, Arkansas and Louisiana were invited to elect trustees. We ourselves presented the invitation to the Missouri Conferences, and we personally know that Dr. Anderson opposed the Missouri Conference electing such trustee. We suppose that such was his attitude before the Arkansas Conferences. The Secretary now complains that the non-participating conferences have no shadow of a claim to the ownership of the University. And he himself has used his influence against the participation of certain conferences west of the Mississippi! We do not understand Dr. Anderson. Perhaps time will reveal what his plans are.

The date of the East Oklahoma Conference has been changed by Bishop Murrain from November 18 to November 10. This places it on the same date as the Texas Conference. It is hardly necessary to say that the Advocate force regrets this, as we had hoped that the editor would be able to visit both conferences.

The most destructive criticism ever known has not been able to mar the perfect holiness of Christ.

Doctor Stonewall Anderson
And the Educational Commission

The twenty-first annual report of the Corresponding Secretary of the Board of Education is contained in the July Bulletin issued by the Board.

In his report the Secretary, Dr. Stonewall Anderson, takes occasion to express his views with reference to the actions of the Educational Commission. Of this we do not complain. The work of the Commission is the work of servants of the Church. What the Commission has done is open for review by any member of the Church.

Dr. Anderson's criticism of the Commission is on two points: (1) The action of the Commission with reference to Southern Methodist University comes in for criticism. Since the Commission meets in Dallas on the 26th we omit discussion of this part of the Secretary's criticism. (2) The Secretary's statements concerning the Commission and Vanderbilt University are so misleading that they amount to an attack upon the Commission. In effect, Dr. Anderson says the General Conference directed the Commission to do one thing and the Commission did a different thing.

On page 60 of the Bulletin Dr. Anderson says the General Conference appointed a Commission, "one of the duties of which was to transfer the rights, etc., of the General Conference to the eight patronizing conferences." On page 61 Dr. Anderson says: "The rights of the General Conference to the University were not transferred to the patronizing conferences. Instead the Educational Commission took different action and issued to the Church a lengthy statement, which has been widely published, setting forth the reason for the course pursued."

The injustice of these statements to the Commission lies in the fact that the full instructions by the General Conference to the Commission are not given by our Corresponding Secretary. The average reader, unless he has before him the action of the General Conference, would suppose that the Commission was unqualifiedly directed to transfer the rights of the General Conference in Vanderbilt University to the eight patronizing conferences. The General Conference took no such action. Such action would have reflected upon the intelligence of the conference.

What the General Conference actually did is contained in report No. 2 of the Special Committee on Vanderbilt University. The report contains resolutions having nineteen subdivisions. Dr. Anderson gives the substance of the second subdivision only, namely, the directions of the General Conference concerning the transfer of the rights of the conference to the patronizing conferences. Had this second subdivision contained the full action of the conference Dr. Anderson would have been justified in saying that the Commission "took different action."

Why didn't Dr. Anderson quote the seventh subdivision of the Resolutions? Does not this subdivision contain directions given by the conference to the Commission? Certainly it does and in these very words: "Seventh. In case it be found impossible to effect this transfer, we hereby authorize and instruct the Commission herein named to take such steps as in their opinion may be necessary to preserve and defend the interests and honor of the Church."

Had Dr. Anderson wished to be perfectly fair to the Commission he would have given also the eighth subdivision of the Resolutions. This subdivision defines the conference's judgment of what the character of the

The preacher who starts early on his collections generally has the pleasure of reporting as follows: "Bishop, the work is in good condition and collections in full." That sounds good to the hearers.

transfer should be. The conference never intended that the Commission should affect a transfer which is not a transfer. The conference never intended that the Commission should pretend to do what it could not do. Accordingly, in the eighth subdivision of the Resolutions the conference said: "The Commission herein provided for shall have all power and authority of this General Conference to complete and make effectual the formal surrender and transfer, etc., so as to make the same effective and complete."

In other words, what the General Conference said to the Commission is this: Make the transfer; but if you find an effective transfer cannot be made, then do whatever in your judgment the interest and the honor of the Church demand.

The action of the Commission, which may be found in our issue of February 25, is entirely consonant with the instructions of the General Conference. And that this statement is true can be seen in a moment even by the lay mind. We need only to ask and answer a single question to make the whole matter perfectly transparent.

What were the rights which the General Conference instructed the Commission to reconvey to the eight patronizing conferences? Answer: They were the rights (as defined in subdivision No. 2 of the Resolutions) which were conveyed (or were supposed to be conveyed) "by virtue of the resolutions of conveyance to it adopted by the Annual Conferences." These were the rights and the only rights the General Conference could offer to reconvey to the eight patronizing conferences.

Very good. But what of these supposed rights. What did the Supreme Court of Tennessee say of these supposed rights? It said simply that such rights never existed. It said that the conferences did not found Vanderbilt University. It said that the trustees were not representative of the conferences. It denied that trustees under the Tennessee act could incorporate in their representative capacity. The court plainly said that the only right the General Conference had in Vanderbilt University was by virtue of its own contract with the Board of Trust of Vanderbilt University, and NOT by virtue of the resolutions of conveyance by the eight patronizing conferences.

The Commission, furthermore, took action only after consulting with eminent lawyers as to the possibility of bringing action in the Federal Courts. Each lawyer consulted pointed out in a convincing manner the impossibility of changing the result by such appeal.

What, then, under all the conditions confronting it, was the Commission to do? What did the interest and the honor of the Church demand that it do? Did the interest of the Church demand a continuation of heavy expenditures in a hopeless suit at law? Did the interest of the Church demand the continued distraction of the minds of our people at a time when our own struggling enterprises were in need of the united efforts of our constituency? No! The Commission did the only thing that could be done—the only thing, too, consistent with either the interests or this honor of the Church.

We wish to remind Dr. Anderson, in closing, kindly but firmly, that the General Conference expected from its Secretaries and other Connectional officers support of its policies, and this the Church at large will surely demand.

May we not ask the presiding elders to report through the Advocate all charges which have paid in full before the sessions of the coming conferences? It will be encouraging news to others.

SYMPATHY FOR GALVESTON.

We desire to express to the citizens of Galveston, and especially to our own membership there, our profound sympathy in this hour of their trial. The news from Galveston to this hour is meager. The property losses must be very heavy. The loss of life need not be so large. In 1900 had the people gone to the business section of the city only a few hundred at most would have been lost. The dispatches indicate that such precaution has been taken in the present calamity. Houston has suffered even more than in 1900. This is the most alarming feature of the situation.

To our pastors and people throughout the entire coast country the Advocate conveys its deepest sympathy.

REVERSION TO SAVAGERY.

The hanging of Leo M. Frank near Marietta, Georgia, by an unknown mob reminds us of the supreme danger to our civilization. Frank was charged with the foulest crime and for it was sentenced by a lawful tribunal to death. The Governor of Georgia commuted the sentence to life imprisonment.

From the State prison farm of Georgia, at Milledgeville, Frank was taken on the night of August 16 and hanged.

The action of the mob was the purest savagery. It is indefensible. It strikes at the foundations of government. It dethrones law and order and inaugurates anarchy. Worse than this crime, however, is the public sentiment which tolerates it. The Nation is signing its own death warrant the moment it condones mob law.



DEATH OF REV. J. M. GRIFFIN.

Word comes to us from Rev. J. F. Corbin that Brother Griffin died of pneumonia in a sanitarium, Long Beach, California, in the afternoon of August 12. He was born near Searcy, Arkansas, July 22, 1876; converted at Locust Grove, Arkansas, in 1890, under the ministry of Rev. Thos. Craig, and at the same meeting joined our Church. Licensed to preach in August, 1914, and joined the conference at Jonesboro in 1900, the sainted Bishop Galloway presiding. Bishop Hoss ordained him deacon in 1903, and Bishop Candler ordained him elder in 1907. Brother Griffin first joined the White River Conference (Arkansas), and transferred to the North Texas in 1906. The brethren of the latter conference have tender remembrances of his work in Oak Lawn, Dallas, and of that week in which he was host of our conference in Clarksville. Brother Griffin was well educated and of the evangelistic type. Many were converted under his ministry. Some met him at the beautiful gate and many will join him after a while in the Great Beyond. The Advocate extends to Sister Griffin and her four fatherless children its deepest sympathy. We rejoice to know with them that there is a land where there are no tears and death never comes.

AN IMPOSING GIFT.

As we go to press a communication reaches us from Rev. U. G. Foote announcing the princely gift of \$35,000 annually from Mr. J. B. Duke. The gift is divided as follows: \$15,000 annually to the Board of Church Extension, \$10,000 annually to Domestic Missions, and \$10,000 annually to superannuated preachers. This is the equivalent to 5 per cent on \$700,000. Brother Foote's letter will appear in our next issue. The entire Church will be grateful to Mr. Duke.

CHANGES IN CONFERENCE DATES

Bishop W. B. Murrain announces the following changes in dates of two of his conferences: Memphis Conference, from November 11 to November 17; East Oklahoma Conference, from November 18 to November 10.

The people little realize how much labor they can save their preacher by handing in their Church money promptly without waiting for him to call for it. And don't lose sight of the fact that this will help the poor old footsore steward also.

PERSONALS

Rev. Josephus Lee, of Ferris, was a pleasant caller the past week. Brother Lee has no doubt whatever of bringing up a full report from his charge this fall and we believe he will.

Evangelist Jerry Jeter and wife, of Oklahoma City, are in a good meeting at Granite, Oklahoma, with Rev. J. F. Hendry, pastor. Eighteen members were received Sunday, August 8.

Miss Annie Elizabeth, a very pretty name, is a late arrival at the home of Rev. and Mrs. R. S. Satterfield, of Paul's Valley, Oklahoma. She put in her appearance August 13, 1915. We congratulate the happy parents.

Rev. G. S. Sexton, of Shreveport, Louisiana, who is recognized as a Texas-Louisiana preacher, was in Dallas the past week visiting his many friends. We were glad to meet him in the Advocate office.

Rev. J. F. Hendry, of Granite, Oklahoma, sends to us the sad news of the death of his mother on August 11, 1915. His brethren and many friends will join the Advocate in sympathy in his great bereavement.

Mrs. Julia FitzGerald announces the marriage of her daughter, Mary Josephine, to Mr. Robert Conklin George, on Wednesday, August 11, 1915, Houston, Texas. The Advocate extends congratulations and best wishes.

Hon. W. A. Taver, of Corsicana, called last week. Brother Tarver for years has been a member of the House in our Texas Legislature. His voice and influence could always be counted on in the championship of the right. He is a member of our Church in Corsicana.

The editor officiated at the marriage of Rev. John M. Armstrong and Miss Roberta Baker at Wesley House, Dallas, last Tuesday evening. Brother Armstrong is our pastor at Ranger, and Mrs. Armstrong for two years had been a deaconess at Thurber. The Advocate extends congratulations.

Rev. J. D. Young, pastor of First Church, Ennis, Texas, called at the Advocate office this week and stated that after due deliberation and consideration he has decided to accept the Vice-Presidency of the Texas Woman's College, Fort Worth, Texas. He will enter upon his duties immediately, but will continue his pastorate at Ennis for the conference year.

OUR CHURCH NEWS

Bishop Lucecock, of our sister Methodism, well known and popular in St. Louis, is in Alaska accompanied by his two daughters.

Bishop Candler has announced dates for some of the Annual Conferences in Mexico. His presence in that country and his presidency over the conferences will be a great blessing to the cause of Methodism.

Mrs. H. M. Hamill, of Nashville, Tennessee, wielded the trowel and placed the first portion of mortar on the cornerstone of the new Hamill Library of the International Sunday School Association at Conference Point, on Lake Geneva, Wisconsin. The library is to be erected as a memorial to Rev. Dr. H. M. Hamill, who died last December. Dr. Hamill

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was elected President of the Association at its convention held in Medinah Temple, Chicago, a year ago last month.

Rev. M. C. B. Mason, D. D., one of the most prominent negroes of the Methodist Episcopal Church, died recently in a hospital in the East. He served for three terms as Secretary of the Freedmen's Aid Society.

Bishop W. R. Lambuth has given his consent to repeat his Cele Lectures at the School of Theology of Southern Methodist University, Dallas, Texas, some time this winter. Other able and prominent lecturers will be secured for the first session of the School of Theology.

When the General Conference of our Church met in Atlanta in 1878 we had a total membership of 773,709. When it meets there in May, 1918, it is probable the membership will go beyond the three-million mark. The increase in membership since 1878 up to date is nearly two hundred per cent.

The British Wesleyan Conference at its recent session elected Dr. John Greenwood Tasker as President of the conference, the new President to enter upon the duties of the office in July, 1916, when the term of office of Dr. R. Waddy Moss expires. Dr. Tasker is principal of Wesleyan College, Handsworth.

The British Wesleyan Conference at its recent annual session in Birmingham, England, adopted resolutions instructing the President and Secretary of the Conference to convey to the Methodist Episcopal Church, South, assurances of the brotherly interest and esteem of British Methodists for Southern Methodists.

If our Church should contribute to missions as liberally per capita as do the Moravians, our annual missionary contribution would total \$34,000,000. The Moravians are poor. Why should we let them surpass us in giving? We have more money than they. Why are we lacking in liberality to the Master?

It is stated that last year every twenty-five minutes an old groy shop passed by on the way to the boneyard (fifty-seven a day); that every three days a brewery or distillery was driven out of business, and that nine States joined the prohibition column. Thus is John Barleycorn swiftly marching to the tomb.

The last issue of the Pacific Methodist mentions Bishop Lambuth's visit to Phoenix, Arizona. It says: "The message Sunday morning at Central was on 'Faith,' and an inspiring one it was—a sermon full of power and full of food for the soul. There was a good audience, even before the M. E. people entered in a body. Then old Central was packed to the walls."

Hon. E. S. Candler, brother of Bishop W. A. Candler, died recently at his home, in Corinth, Mississippi, aged seventy-five years. He was born in Villa Rica, Georgia, but had been for many years a citizen of Mississippi, where he was held in highest esteem as a man of ability and of genuine worth. He was for some time a member of Congress and in that position, as in private life, made a worthy record.

Dr. J. H. Eakes, who was chairman of the Committee on Entertainment of the General Conference, the committee which was appointed to select the place of meeting of our next General Conference, has been elected chairman of the permanent committee which will have direction of all the local work in making the needed preparation for the 1918 session. Dr. Eakes is presiding elder of the Rome District, North Georgia Conference.

The Georgia Legislature, which adjourned its regular session of fifty days on August 11, failed by four votes to submit to the people a constitutional amendment by which the people might say whether they wish to continue the taxation of college endowments. When the bill to submit was lost there was a declared purpose to reconsider, but it was not done. So the bill was defeated and must await the regular session of next year.

Emporia, Kansas, has a minister who is spoken of as 'the preacher-judge.' An exchange says: "Rev. J. H. Rice, pastor of the First Congregational Church of Emporia, Kansas, was appointed judge of the police court by his friend, Mayor Bob Hammer, nine months ago. They call him Judge Rice in the 'South End,' where his court is located, and the Rev. Dr. Rice in the 'North End,' where his church stands. The preacher-judge in his court has introduced the policy of leniency, love and wholesome ad-

vice toward criminals, and the reports are that it works like a charm. It is a court of fact, not of suspicion. The Judge sentenced one bad boy to go to Church. He set other prisoners to work cutting up the dead trees in the city into firewood, and had it hauled to their homes. His salary he devotes to the cause of the suffering families of the accused and convicted. He does all the preaching and pastoral work of his Church besides. William Allen White, Emporia's most distinguished citizen, recently united with that Church. Such would be a debatable experiment for the average minister, but Judge Rice has made good in both functions."

REV. F. T. JOHNSON AND WIFE HONORED.

Thursday, August 5, was the nineteenth anniversary of the marriage of Rev. and Mrs. F. T. Johnson, and on the afternoon of that day the W. M. Auxiliary and some other McCaulley friends gave them a miscellaneous shower at the beautiful home of Mr. and Mrs. W. W. Bridges.

The afternoon was very warm, but as the guests stepped upon the vine-covered porch they were served to a refreshing glass of punch by Miss Mamie Bynum.

All the gifts were taken to the dining room and placed upon the table, where, after all had assembled, Brother and Sister Johnson were invited to receive the numerous tokens of appreciation and good wishes with which their friends had showered them.

Brother Johnson expressed in a graceful way the appreciation which he and Sister Johnson had for all who had thus remembered them, while all others present felt that the gifts only feebly whispered of the high esteem in which Brother and Sister Johnson are held in the hearts of our people.

Among the donations was a large box of luscious grapes and peaches, presented by Mrs. Toland and her daughter, Miss Lillian. Another unique gift was a new broom, to which was attached a card bearing the following lines:

Dear Sister Johnson
"This broom to you I send;
In peace use the brush,
In storms the other end."

All wished this noble pair many more anniversaries, with increased happiness each year.

MRS. ELSIE MALONE McCOLLUM.
P. S.—The Methodist people of McCaulley are justly proud of the recent improvements on their parsonage. There is a new gallery along the east side, all the rooms are newly papered and a large clothes closet has been made in the northwest room.

Brother and Sister Johnson did all the inside work. It is a neat job, and they have the thanks of the people of the Church at this place.—Mrs. E. M. McC.

NOTES FROM THE FIELD.

(Continued from page 4)

beginning during the meeting we should have had a great meeting, indeed. Brother Siceloff is one of the most earnest personal workers we have ever seen. His preaching was a great power for good in building up our community. On August 31 Rev. Shan M. Hull, of Utopia, came to help us at Weir. He took off his gloves, rolled up his sleeves and went after sin with all his might. He was with us thirteen days. There were twenty-six conversions and reclamations, twenty-one members have been received and others are to follow. Several of those baptized were fathers and mothers. Those who heard Brother Coale in the great meeting at Georgetown and then heard Brother Hull say that, with the exception of years of experience, he is as great an evangelist as Brother Coale is. Weir has not received such an awakening in years. Church members were greatly helped. Large crowds came to hear him, some of them hearing an old-time shout for the first time in years. Had Brother Hull been able to stay over the 15th we feel sure there would have been at least twice as many conversions. The Old Settlers' Reunion hindered us here for a few days, but the people soon forgot all about it, he preached so earnestly. May the Lord bless all his ministry as his labor among us has been blessed.—A. H. Anglin, P. C.

TUTTLE, OKLAHOMA.

We have just closed a revival effort at Pocasset (one of the preaching points on the Tuttle charge), but the people were so busy over there with the fine wheat crop that the Lord had blessed them with that they did not have time to attend the services, or even to stop the thrashing machines on Sunday, but willfully desecrated the Sabbath. However, the people that did attend the services were wonderfully and spiritually built up; also the writer received great inspiration from the splendid sermons as they fell from the lips of Rev. M. T. Allen, our pastor at Ryan. Brother Allen is truly a consecrated man and one who lives close to the Lord each day of his life, and truly gained a place in the hearts of the Pocasset people while in their midst. Rev. J. G. McKnight helped me in a meeting at Highland in the month of July, where the people took time from the rush and hurrah about their farm life to build an arbor, and men that had as many as six or eight hired hands in their fields would stop the work at 6 o'clock in the afternoon and get ready for the evening services. Well, it isn't necessary to say we had a fine meeting, for the Lord always blesses those who recognize and reverence him. The revival closed with about forty conversions and reclamations, and such an earnest zeal and en-

thusiasm to serve God more acceptably that plans have been placed in operation to bring the people together in one mind, and at even this early date to have the lumber on the ground and the foundation laid for the erection of a church edifice to be known as the Highland Methodist Church, and I feel sure, unless prevented by rain, will be near completion by the time this article comes out in the Texas Advocate. You never saw a more loyal band of big-hearted men than we have at Highland. They do things at Highland. One of the men was kind enough to the pastor to bring in a gallon bucket of lard to shorten his sermons with. I will finish in next issue.—F. M. Miller, P. C.

KILGORE.

Yes, Kilgore is still on the map, even if she hasn't appeared in "Notes From the Field" in two years. We were glad when Bishop Mouzon sent us here two years ago and have been happy ever since. Those who know this field know it to be one of the oldest and best circuits in the Texas Conference. One hundred and twelve names have been added to our Church rolls, fifty-seven last year and fifty-five this year, most of these coming on profession. The pastor and his people have held all the meetings save one. Brother Platt, of Henderson, with Brother John W. Davis, of Center, leading the choir, held a meeting for us here at Kilgore in June with four accessions on profession and the Church revived. We are not supposed to report for the Presbyterians, but they received thirteen on profession at the close of our meeting. Brother Platt is a good preacher and did us good work, and as a choir leader Brother Davis is one of the best. One "new ground" has been taken in. A Sunday afternoon schoolhouse appointment one mile out; a Church organized, sixty-three members, three acres of land, a good house equipped with new organ and song books all paid for, with a prayer meeting and a Sunday School with an average attendance of sixty-five. On coming here we found our people at Kilgore worshipping in the Baptist Church, having abandoned their own old dilapidated building which had been condemned some months before as unsafe. We began at once to plan for a new church. Money was raised, the old building was torn down and removed. Then came a series of committee meetings covering a period of four or five months, which ended with a decision to postpone the constructive work until fall. But a "panic" came (you heard about it)—and no church. The pastor's heart was heavy, but he remembered that when the strength and wisdom of "men" failed there is another source of help upon whom he can call—the good women—God bless them! In January of this year in the midst of the worst financial depression that our people have felt this pastor called together what we believe to be

as loyal and faithful band of Christian women as can be found in Southern Methodism. With \$100 donated by the Philathea Class and a faith in God of a Nehemiah they said, "We can build a church," and today, as a monument to their faith and energy, to their patience and perseverance, there stands on our property one of the most beautiful and convenient frame structures in our conference. More than \$3000 in cash, labor and supplies have been raised and there is still an indebtedness of several hundred dollars that will be looked after in due time. Two other things to mention and we will quit. A senior League of twenty-one members, organized by Mrs. J. N. Goodwin, plans to do much good. And be it said to the honor of the laymen we do not miss any appointments. If the pastor can't be there a layman goes and holds service for him, and many times they have gone and filled their own engagement. And, brethren, this helps. Try it.—A. J. McCary, P. C.

SAN ANTONIO FEMALE COLLEGE.

It was my privilege and pleasure to attend the commencement exercises of San Antonio Female College in May last and for evidences of genuine and thorough work in all of its departments (this school stands unexcelled anywhere, so far as my observation goes. The graduates of this institution of learning receive a culture and a polish that are not venerated upon them, but are deeply radiated into the very fiber of their personality. Fortunate the young woman who matriculates at this college, and wise the parents who enable her to do so.

W. F. PACKARD.

San Antonio, Texas.

STAMFORD COLLEGE.

I feel that some things should be said through the Advocate concerning the present conditions and future prospects of Stamford College. Through the push and energy of the President, Dr. J. G. Miller, the grounds and buildings have been put in most excellent condition. Each and every one of the buildings has been thoroughly cleaned, the furniture in both the boys' and girls' dormitories has been nicely repaired and the rooms made attractive and homelike for the reception of the boys and girls when they shall reach the institution, and the administration building has been most splendidly arranged for the great work that is to be done through the coming session of the school. Dr. Miller has determined that both for the boys and girls the college life shall be as nearly the home life as it is possible to make it, and he is leaving nothing undone to accomplish this end and that is within his power to do.

As to the future prospects, there has not been for years such a prospect for students. From all parts of the territory that naturally belongs to Stamford College, and elsewhere, young men and women have expressed their purpose to come, while many have chosen their rooms. The teachers, who have canvassed for pupils throughout most of the summer, declare that the outlook is most flattering. With this magnificent prospect for a fine student body, and with a faculty selected who are thoroughly competent to take care of their several departments, there is no reason why Stamford College may not have one of the best, if not the best, years in her history. The people of this section, as a general thing, are eager to educate their children, and with the splendid financial condition of the people generally, made so by the two good crops of last year and this, we might say in the language of the immortal "Nick," "All things are lovely and the goose honks high."

Notwithstanding our financial troubles the authorities have determined that they shall not interfere with the work of the school during the present session, and they are hoping to have fair skies and a smooth sea for the years to come. So let every young man and woman who has expected to attend the college come right on, and the best that is possible will be done for you.

G. S. WYATT.

Chairman Board of Trustees.

DISPATCH FROM GALVESTON

After part of the edition of the Advocate had been printed the following telegram was received from Rev. O. E. Goddard, pastor of First Church, Galveston: "None of our people hurt. First Church badly injured. Thirtieth Street Tabernacle demolished."

How beautiful can time with goodness make an old man look.—Jerold



NEW CHURCH EXTENSION OFFICE BUILDING, LOUISVILLE, KY.

The building proper is 44 by 103 feet, with portico in front, 10 by 32 feet, the Ionic columns of which are monolithic and the proportions true in every respect. The material is of the best quality of Bedford stone, and fire-proof construction has been the aim. The lot is 63 by 180 feet and located on the south side of Fourth Avenue near St. Catherine, in walking distance of the hotels. The Board of Church Extension, which has never had a permanent habitation through all its history expects to occupy this building by the first of the new year.

The Sunday School

DIVISION OF THE SOUTHWEST

REV. E. HIGHTOWER, Georgetown, Texas
REV. W. J. MOORE, Weatherford, Okla. EDITORS

THE HOME DEPARTMENT.

One of the distressing signs of the times is the decay of religious activities in the home. Time was when every Methodist household was supposed to maintain a family altar. That day is past. Today the family altar is the exception, and not the rule. This may be due in part to a diminishing of spirituality among parents, but it is certain that other quantities enter into the equation. Modern, social, commercial and educational conditions have destroyed the unity and privacy of family life. In very many homes, after the oldest children are half grown, the family are never all under the same roof during working hours. As a result family worship has fallen into neglect. The disappearance of the family altar has carried with it the neglect of the Bible. The whole matter of the religious training of the young has been relegated to agencies outside the home. We have even reached the point where the family no longer attends Church in a body. The children go to Sunday School and the parents to preaching. Children never hear their parents sing or pray, and parents know little or nothing concerning the kind of religious instruction and training that are being given to their children. These things ought not to be.

The Home Department of the Sunday School is a systematized effort to put Bible study back into the home. It aims to do this first of all by enlisting parents in such study. Some parents cannot attend Sunday School and others think they cannot. The Home Department pledges such parents, or others, to try to study the current Sunday School lesson for not less than thirty minutes at some time during the week. This result alone would justify the movement.

But the Home Department seeks to bring about a revival of home religion by encouraging family worship. It fosters Bible reading; also it encourages parents to see that their children prepare their Sunday School lessons. It leads to the formation of parents' classes in the Sunday School. It establishes closer co-operation between the Sunday School and the home. It can help in the placing of good books in the home. It can foster and elevate the social life of the community.

A good thing about the Home Department is that it can be operated anywhere. In every community many hearts are hungry for just the help to the study of the Bible and the social fellowship and connection with the outside world which this organization affords. If you are looking for a place to serve the King, start a Home Department. If you do not know how to begin, write to one of the editors of this department.

FINANCING THE SUNDAY SCHOOL.

By Rev. Walter G. Harbin.

A careful analysis of this subject yields three matters of import for careful consideration:

1. What is meant by Sunday School work?
 2. What should be estimated as necessary for the maintenance of this work?
 3. How should the sums estimated be secured?
- In considering the first item there must be a narrowing of the term Sunday School work. The financing of the local school, important as that item is, cannot be included. The local school is far better cared for than the general Sunday School work of the Church, of which the local school is a part. In one conference figures along this line covering a decade run as follows:

- 1904—Sunday School supplies, \$10,364. Children's Day, \$434.
- 1910—Sunday School supplies, \$16,469. Children's Day, \$678.
- 1914—Sunday School supplies, \$28,218. Children's Day, \$583.

In other words, in five years support of local schools had increased over fifty per cent, but contributions to general Sunday School work had increased a little more than one per cent. In ten years contributions for local schools had increased about 150 per cent, but contributions for general Sunday School work had increased less than one per cent per annum for the decade, and showed a decrease of less than one per cent in the five years. Collections for local work had increased over \$18,000, while collections for general Sunday School work had increased \$149. Though increase in money spent on local schools is so encouraging, it is not denied that

many schools are still meagerly equipped and that their methods leave much to be desired. But the vision that will make what is needed possible must come through a central organization for the promotion of religious education throughout the whole Church; and it is financing of such an organization that we are to consider. This central organization is already provided. It has existed for years. It is not necessary to do more than refer to our General Sunday School Board and the work it has been doing through the past two decades. Yet the General Board—the central organization—has suffered, and the cause of elementary religious education has suffered in our Church, because the contact between the General Board and the local school has been so occasional and slight. This an effort is now making to correct.

General Field Workers, representing the General Board, are now traveling at large throughout our Connection, bringing to our Sunday Schools everywhere a message of method and ideal from our General Board, and the touch of the central organization is felt throughout the Church as never before. These General Field Workers might be called the nerves of the Central Sunday School organization of the Church. The dividing of the Church into districts, and the creation of Divisional Field Secretaries to travel throughout these districts, promoting all the interests of Sunday School work, should make also for closer connection between the General Board and the local school.

Conference Field Secretaries have existed in the Church for many years. If the Conference Field Secretary is merely a sort of Sunday School Evangelist, carrying his message of better method wherever he goes, he will do good—great good; but he may be that and do little to increase the contact between the school he visits and the General Sunday School Board. If the Conference Field Secretary is merely a creature of the Conference Sunday School Board, to carry out its instructions, whatever they may be, his usefulness in attaching the local school to our general organization will depend upon what those instructions are. It is enough to say that if the Conference Field Secretary be considered an executive officer of the Conference Sunday School Board and the General Board, working in harmony to a common end, then he may become a connecting link of highest value between the General Board and the local school, and he, too, may be considered as having an intimate relation to the central organization.

We may, therefore, describe the Sunday School work, the financing of which we are considering, as general, divisional and possibly conference field work, carried on under the direction of a central organization, which by this and all other possible means is constantly active in promoting and uplifting the standard of elementary religious education throughout our whole Church.

The question of the amount of money needed to sustain this work is of course relative. But we may arrive at some idea of the sum required by considering to what class of enterprises the Central Sunday School work of our Church belongs.

The Sunday School work, considering it as above restricted, has been more or less a thing to itself in the mind of the Church at large. Missionary effort, higher education, Church Extension, the support of aged preachers and other benevolences, have been classed together as necessary activities of the Church. Even the American Bible Society and the printing of Conference Journals have taken a place in the mind of the Church before the Sunday School. If not looked upon as a sort of religious and ecclesiastical luxury, we have at least felt that the Sunday School could be attended to when weightier matters had received consideration. This may, in part, be explained by the fact that other benevolences were supported by assessments which the pastor had to raise or feel he had failed to do the work assigned him. The Sunday School work has always been supported in some way that was outside the regular order of things. A pastor, complimented himself if his charge did well in Sunday School work; but he felt no reproach of conscience if it did nothing in this cause.

Nothing has been more capricious than the support of this work. In a conference where a Field Secretary was employed a circuit contributed

one year more than a hundred dollars for Children's Day. The next year, with the same pastor, it did not observe the day in a single school.

If the Sunday School is to be classed with any of our other large enterprises for the advancement of the Kingdom it belongs properly with the cause of Christian Education. Some have longed to see the time when the Board of Education and the Sunday School Board would be closely connected, if not practically the same. Perhaps this is undesirable, but we shall never arrive at a clear understanding of our Sunday School work until we classify it in our thinking with other branches of Christian education. Nor is it a branch of minor importance. The Church is suffering today, as is the Nation and the world, from a lack of knowledge of the Word of God. There is one school that teaches the Word, and that is the Sunday School. Even the Christian home has largely abdicated its God-given mission to instruct the youth in the Word. We have come to the place where the Sunday School must teach the Word, and teach it properly, or it will not be learned; or, if learned at all, so poorly learned as to make it a hindrance rather than a help.

The Sunday School work, therefore, should be supported as our other educational work is supported. It should rank in the thought and liberality of the Church along with Emory, Southern and Southern Methodist Universities—as a most important part of the mission of the Church to uplift and educate the race.

(Editor's Note.—This excellent paper, read before the recent Conference of Sunday School Workers at Lake Junaluska, will be concluded in next week's issue.)

AN APPEAL TO THE SUNDAY SCHOOLS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

A movement is on foot to erect on the campus of our Methodist College in Kobe, Japan, a building that is to be a center for the training of Sunday School leaders. The building will be furnished with a complete assortment of Sunday School supplies and a

large Sunday School library and in it will be conducted classes in child study, religious pedagogy and Sunday School organization.

When Dr. H. M. Hamill visited Japan a few years ago he became greatly interested in the evangelization of the Japanese people and offered \$1000 towards the erection of a building to be dedicated to the training of Sunday School teachers and pastors. This offer has been made good since his death by his wife. In view of the peculiar relation which he thus sustains to the enterprise, and in view of his great contribution through personal service to Sunday School work in the Island Empire, it has been decided to name the proposed building the Hamill Memorial Building.

The building will cost, when completed, \$8000. Of this the sum of \$6000 has already been provided for. It is deemed fitting, on account of Dr. Hamill's peculiar relation to the Sunday School work of the Methodist Episcopal Church, South, that our Sunday Schools and Sunday School leaders should show their appreciation of his long and faithful service by raising the balance of \$2000. The matter of bringing this to the attention of our people has been placed in the hands of a committee composed of John R. Pepper, A. J. Lamar, E. B. Chappell, B. M. Burgher, and W. W. Milan. Through this committee the matter was brought before the General Sunday School Board at its recent meeting at Lake Junaluska. The Board unanimously passed a resolution approving the enterprise and the plan to ask our schools to help in furnishing it and suggested that the third Sunday in September be set apart as Hamill Memorial Day, and that on that day each of our schools take a voluntary offering for the fund.

Surely one who has given such eminently useful and fruitful service to our great Sunday School work richly deserves a memorial that will continue the splendid labor wrought by him for so many years. We believe the response will be widespread and liberal. Send offerings to Rev. A. J. Lamar, D.D., Treasurer, 810 Broadway, Nashville, Tenn. J. R. PEPPER,

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Years do not make sages; they only make old men.—Mad. Swetchine.

The evening of a well-spent life brings its lamps with it.—Joubert.

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Smile! The world is blue enough,
Without your feeling blue.

There's not half joy enough,
Unless you're happy too.

Smile! The sun is always shining,
And there's work to do.

Smile! This world may not be heaven
But then it's home to you. —Ex.

IN THE USUAL WAY.

"How are you going to spend the summer?"

"Kicking about the climate and the food, as usual," replied Mr. Growcher, "although I haven't decided what place I'll go to."—Washington Star.

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Woman's Department

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

BROWNWOOD DISTRICT MEETING.

Let every Adult, Young People's and Children's Auxiliary send at least one delegate each to the district meeting in Ballinger, September 7-8. Send the names of your delegates to Mrs. E. L. Rasbury, 701 Sixth Street, Ballinger, Texas.

Our presiding elder, Brother J. H. Stewart, will preach our annual sermon, and we hope to have many of our pastors with us.

Come and let us study the work of our Master's kingdom together.
CORA POSEY, Dis. Sec.

ANGLIN STREET, CLEBURNE.

Quite an interesting and profitable service was held at Anglin Street Methodist Church in Cleburne Sunday, August 2, the occasion being a farewell service for Misses Mary Kimbro and Nellie Wynne, who will leave in a short while for their work as deaconesses.

The 11 o'clock hour was used for this service and a large crowd was present.

Mrs. Jim Langston, Superintendent of Supplies in Central Texas Conference, made an interesting talk, using as her subject "Our Great Privilege."

Mrs. W. E. Menefee, Secretary of Cleburne District, spoke feelingly on "Our Living Links," paying a sweet tribute to these two links in our great missionary chain.

Mrs. W. C. Darby, representing Anglin Street, spoke, using as her subject "Our Prayers."

The pastor, Rev. C. A. Bickley, spoke on "Our Contribution," expressing his joy and the joy of the people of this Church in seeing the young people giving themselves so freely to the work of spreading the Gospel of Christianity.

Misses Kimbro and Wynne each made very helpful talks, giving some of their experiences while preparing for this special work and telling of the great joy and blessings that had come to them since giving themselves wholly to the service of the Master.

We feel that God has truly blessed our Church, inasmuch as four young men have been dedicated to the ministry from this Church, two young women have gone out as deaconesses and another young woman is preparing to go as a foreign missionary.

Deaconess Mary Kimbro goes to take charge of the Children's Department of the Institutional Church at Kansas City, and Deaconess Nellie Wynne will leave about September 1 for Thurber, Texas, to be connected with the Wesley House there.

Real joy comes not from ease, not from riches, not from the applause of men, but from doing things that are worth while.

PRESS REPORTER.

TO SUPERINTENDENTS OF STUDY AND PUBLICITY.

Dear Superintendents: I have some delightful news! The Texas Conference led all of the conferences last quarter in New Mission Study Classes. Now is not that fine? There is a different feeling when in the lead—a delightful feeling—so delightful that I want us to stay in the lead. Will you help?

You are the ones who put us there and only you can keep us there.

A "new class" means every time a new book is begun. As soon as you form your class you should write me so I can send you an Enrollment Card to fill out for Mrs. Steele. These cards are what they count at Nashville, so this is very important.

Now is the time for the superintendents to decide what book they intend to teach in the fall. No book can be well taught without several weeks' preparation. I would like very much to correspond with you in regard to the selection of your book, and give any assistance I can. Although October is the month set aside for special effort to organize study classes, if you have your preparations made and the local conditions are propitious, begin now, the sooner the better. I am especially anxious to have a large increase in the number of Junior Study Classes.

Now, just another word before I close. Mission Study is only a part, an important part it is true, but only a part of the work assigned to the Superintendent of the Department of Study and Publicity. I trust you have your committee well organized, each member doing her whole duty and the Departments of Prayer Circles, Bible and Mission Study, presenting the Bulletin and other missionary news, and reporting local and

missionary news to the daily papers and the Church papers, all active. Some superintendents have sent in clippings, but there are many I have not heard from.

Remember always that this work of the Superintendent of Study and Publicity includes the educative, spiritual and inspirational part of our great work, and unless you do your duty, your whole duty, the work suffers that much.

Assuring you of my desire to serve you at all times and inviting your correspondence, I am, lovingly yours,
ALTHEA JONES,

Tex. Conf. Supt. Study and Publicity.
2619 Main, Houston, Texas.

WEATHERFORD DISTRICT, W. M. S.

The Weatherford District Conference convened at Olney, August 4-5, Mrs. W. T. Hiles, District Secretary, presiding.

The trains were met by a committee, who took the guests to the home of Mrs. R. T. Campbell, President of the local auxiliary, where the "glad hand" was given by the members of the society, and delicious punch was served. The delegates were then assigned to their respective homes.

The familiar face of Mrs. Price, for many years District Secretary, was sadly missed.

The evening service at 8:15 was a great benediction. Mrs. Campbell gave us a hearty welcome in a most pleasant style, and made us to know that woman's work not only belongs to the present, but that in olden times the Bible women were busy doing great things for the Master. Miss Dickey, of Weatherford, did herself honor in a response to the worthy President's address. The devotional songs, duets and solos deserve special mention, but the chief feature of the service was a missionary sermon by Rev. H. L. Vincent from Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in Judaea, and in Samaria, and unto the uttermost part of the earth."

The speaker's manner impressed all with the fact that he had been with Christ, and our duty was made so plain we could not doubt that our work extended unto the uttermost part of the earth. We were dismissed with the sacrament of the last Supper of our Lord with his disciples, administered by the speaker, Brother Vincent.

At the next morning session the organization of the conference, with the reception of reports of delegates, was both interesting and instructive. Though not all of the societies were represented, yet those reported showed most fruitful results. Representatives of the Young People and Junior Societies added much interest to the occasion. We would particularly commend the work of the Young People's Society at Weatherford, not only giving clothing to the needy, but creating a "milk and ice fund" for the little children of the poor. We mention also their "Story Telling," young ladies gathering the destitute children and giving them a happy afternoon in play and stories. Would that every Young People's Society were blessed with such a zeal for such beautiful service.

Mrs. Hiles' report on finances of the district showed an increase of \$302 over the contributions of last year. Her report disclosed the fact that the needs of the work are great, and the delegates were urged to increased zeal and fidelity on all lines involved in our work.

Miss Dickey, of Weatherford, read the greetings of our First Vice-President, of Central Texas Conference, Mrs. J. B. Price. This was the first meeting our Vice-President had ever been obliged to miss, for which she expressed most sincere regrets. Mrs. Hiles instructed the Secretary to write a letter to our beloved Vice-President, expressing the sincere regrets of the conference by reason of her absence.

A message from our Conference Treasurer, Mrs. Perry, expressed her love and appreciation of each member, and gave the gratifying report that our conference had paid in full its obligations.

Mrs. Sutte held "The Quiet Half Hour," giving a great lesson from John 4:6-11.

The devotional service of the afternoon session was led by Brother Frank A. Ray, of Newcastle. He gave an instructive message from Mark 14:8-9, making us wish to emulate Mary in bringing our best to the Master, Brother Sutton, of the Chris-

tian Church, favored us with a vocal solo. Miss Goss rendered also a pleasant recital on her violin.

Our Women's Work was well brought out in a discussion, "Why Have District Meetings?" and Round Table, "Our Work," by Miss Emma Beeler, who was also the representative from the conference.

Mrs. Hitt gave an impressive exposition of the work of the Superintendent of Publicity. Many points developed were instructive and helpful. Mrs. Wicklund led the discussion on "Stewardship." Several testified to the fact that only tithing is God's way of measuring our obligations. Mrs. B. R. Beeler led the next "Quiet Hour." It was in this service that the meeting was blessed with an experience of the fullest measure of spiritual joy in the reading and a dissertation on the twenty-third Psalm.

Miss Eliza Anderson led our devotions in the evening service, in which we were exhorted to let our lights shine to the remotest borders of the darkest heathen lands.

The recitations, readings, solos and duets of the Young People of Olney were most impressive and much enjoyed.

Mrs. Schilling, of Mineral Wells, discussed the "Children's Work" with such grace and power as to persuade each society present to initiate such organizations. The work was demonstrated with a Bible story by Bob Yeager, Jr., and song by Richard Wicklund and Bob Yeager, members of the Junior Missionary Society.

Mrs. Hitt rendered the "Spirit Hand," both by poster and a splendidly inspiring delineation of what our hands could do were they completely dominated by the Holy Spirit. Every one caught a bit of ambition from Mrs. Hitt and resolved to realize some of the joys and blessings that come with a life thus surrendered.

Mrs. Beeler discussed most impressively "The Need of Missions." She appealed to all Christians, by reason of the urgent need now before us, to sacrifice freely and largely in order to meet the demands of our Lord in the work.

At the close of the evening session a handsome reception was given at the home of Mrs. Tom Howell. The hostess was assisted by Mrs. N. R. Durham, several young ladies presiding gracefully at the punch bowl.

It should be stated that our District Secretary deserves much credit for the success of our conference work. Her zeal and devotion has given her a warm place in the hearts of our members and all realize that she has a kindred affection for each of them.

Mineral Wells was selected as our next place of meeting.

All deeply regretted the absence of our beloved Conference President, Mrs. J. W. Downs.

The conference closed with prayer by Mrs. Hiles, who asked the Father for Christ to dwell in the heart of each member of the Woman's Missionary Society so that a greater work for the Master may be done this year than ever before in order that we may lay at his feet precious sheaves as a thank offering for his wonderful goodness to us.
(MISS) EMMA BEELER, Sec.

STORMING THE FORTS.

By Leroy Garner.

Return with me to the earlier days of the European war and behold the Germans as they set forth upon their unsuccessful dash towards Paris. See the grim-faced Emperor as he marches past with his vast host of warriors. Beneath those gleaming helmets are minds that can picture the glories of world-wide conquest, and beneath those uniforms are hearts that beat with patriotic love for the Fatherland.

These men have set forth to avenge old injuries, to gain new victories and to establish themselves as the paramount race of Europe. Yet why do they pause in their onward course ere they have reached the hostile city of Leige? Why do they pitch tents, mount artillery and dig trenches? Why not go on and take the city?

The answer is plainly evident. Around Leige there stretches a line of forts, and these forts are manned by the bravest sons of Belgium. Ambition might call those Prussians onward, but necessity says, Stop! Glory might beckon them to the fairest plains and richest cities of Europe, but caution stretches forth her hand and admonishes them to take heed.

And now, on a bright morning in August, let us view those stern ranks as they march to assault the forts. As the sun shifts higher in the skies a hush falls upon the earth; and then, with a roar, the artillery of the forts breaks the stillness of morning. With a shriek many a poor German throws his hands into the air and falls to rise no more. This unfriendly salutation

is replied to by an unceasing fire from the German guns. The siege of Leige has begun.

Soon the field which the morning sun had shone so brightly upon is covered with the bodies of dead and dying, and the former purity of the air has yielded to a poisonous atmosphere of smoke, gas and bursting shells. True, these Germans are brave fellows, but they do not risk their lives rashly. They have strong muscles; they have powerful machines, and soon extending down the battle line we see a series of trenches which partly shelter them from the fire of the enemy. Partly indeed, for soon those trenches are filled to the brim with the mangled bodies of the men who had dug them.

But let us hasten on to the last day of the siege. Those Germans were in earnest. Their huge Krupp guns have dismantled the forts of the Belgians, and the city has been compelled to surrender.

The Teutonic army enters Leige in triumph.

The battle we have just witnessed, O preacher! was a battle between the forces of two nations. You and I, in endeavoring to lead the life of a Christian, often have to capture forts far more irresistible to us than those of Leige were to the Germans. William and his Cabinet knew that Germany would never rule the world unless those forts were captured. And you and I know that we can never rule ourselves or arrive at the necessary state of perfection unless we storm the forts of Circumstances, which stand boldly in our path towards glory.

The fort of Skepticism, which has hurled many a poor soul into oblivion, must be overcome by all thinking men. Skepticism is not, as a rule, a part of our inherited nature. All children are more or less endowed with the gift of faith. The child can look into the skies and hear the voice of angels as they circle about the throne of his Creator. But when he grows older, if he be a reader or student, he shall be compelled to bombard the Skeptical fort, whose chief defenders are Darwin, Huxley, Voltaire, Ingersoll, a gang of babbling critics, and the old devil himself. Armed with the swords of fallacy, yet posing as the harbingers of truth, they lead many a poor student away from the reality of life, death and eternity. Darwinism may have a few elements of truth about it; it may tell of evolution, natural selection and puppyrot, but does it bring us any nearer to Christ? The chicken-brained infidel may deny the existence of his Creator, and give us all kinds of materialistic proof, but the only man who denies inspiration from him is the pessimist and the hypocrite. And that herd of many-voiced critics, who pretend to know more about the Bible than the men who wrote it, may give us many shelves of books, but of what advantage are they to mankind?

I am reminded of a troop of monkeys, which gambled about the crater of a smouldering volcano. These apes may have gained much satisfaction in swinging out over the mouth of the volcano, as if it were not there, but I do not envy them. And when they were occasionally burnt or entirely consumed by the lava, whose blame was it but theirs?

And if the Higher Critics and these sniggering Lower Critics wish to, apeline, swing out over the gates of hell with their egotistical eyes shut, they are at perfect liberty to do so. But if they have their conceited tails scorched or fall in head over heels, who is to blame? Go ask the college professors.

But skepticism is merely one of the thousand forts which stand between us and the City of Light. To overcome them we must buckle on the whole armor of God and fight like

A Woman's Appeal

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment, which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 187, South Bend, Ind.



ing Co., Dallas, Texas, and get this machine. Thanks, Hubby, you dear old soul!"

North Texas Female College

KIDD-KEY CONSERVATORY

Sherman, Texas

Mrs. Lucy A. Kidd-Key, President, announces that the North Texas College and Kidd-Key Conservatory of Music and Art at Sherman, Texas, will open for matriculation September 7.

The faculties of both the collegiate and conservatory departments have been wonderfully augmented since last season. Prof. James O. Leath, late of the University of Chicago, will have the chair of Latin and Greek. Franklin Cannon, pianist, for four years a pupil of Theodore Leschetitsky in Vienna, is a new member of the conservatory board.

Louis Versel and Zara Holt Versel, exponents of the best methods of voice culture, will have charge of the voice and pipe organ departments. Miss Jennie Hill Barry, pupil of Mrs. Versel, recently scored a great success as a lieder singer on the programs of the Chautauqua at Boulder, Colo. A leading Colorado daily had this to say of her:

"Miss Jennie Hill Barry, graduate pupil of Mrs. Holt Versel, displayed in her singing a finish and artistic beauty rarely found in so young a pupil. Her voice has, besides purity and clarity of tone, that warmth of color that gives to a singer power over the hearts of her listeners.

"She might have been Mignon herself, a sad little figure, singing wistfully, 'Alas, would that I were returning to my dear native land!'

"The second group of song with their varying moods discovered new beauties in this charming young voice, and was greeted with an encore. The simple tenderness and musical worth of the lullaby by Louis Versel was especially pleasing to the audience."

Special training in opera, oratoria and lieder is offered at the Kidd-Key Conservatory under world famous artists. Hans Richard, eminent Swiss pianist, directs the piano department.

For full information about the collegiate and conservatory curriculum, college atmosphere and environment and the nature of the college home life address Mrs. L. A. Kidd-Key, President, Sherman, Texas.

Jack Johnson did when he bucked up against Jess Willard. Old Satan and his gang of blackfaced little devils are bucking in every second of the day, waiting for an opportunity to tempt the servant of God, and only faith and the grace of Jesus Christ can give them a successful resistance.

So let us imitate the Germans, whether we admire them or not, and be in dead earnest. The Teutons had no time for foolishness and neither have we. So onward—let us storm the forts!
Corsicana, Texas.

Mrs. Winslow's Soothing Syrup for Children Teething. Purely Vegetable—Not Narcotic.

"Now, Hubby, don't you think it is time that you were buying me a new sewing machine? My old machine is worn out, and it is so heavy to run, and makes so much noise that it gives me a headache. My neighbors have been using the ADVOCATE DROPHED, AUTOMATIC LIFT SEWING MACHINE, and they say it is firstclass. Why not send and get one right now? We get the Texas Advocate one year and Machine for \$25.00, freight prepaid. It is fully guaranteed. Let us send right away to the Blaylock Publishing Co., Dallas, Texas, and get this machine. Thanks, Hubby, you dear old soul!"

THE PASSING DAY

THE WARS.

The Teutonic pursuit of fleeing Russians since the capitulation of Warsaw has been the event of the war for the past ten days. The left wing of the Bavarian army, under Prince Leopold, has fought its way across the Bug River east of Sokolow is some fifty miles northwest of Brest-Litovsk. This move forms a slight wedge in the Russian line, which had been virtually straight since the Warsaw salient was abandoned. Field Marshal Von Mackenson also is reported pushing back the Russians along the Bug, where the Germans are advancing along the eastern bank of that river. The crisis in the Balkan States now forms the most critical condition. Brief dispatches from Athens indicate that the newly elected Chamber of Deputies believes the best interest of Greece lie on the side of the Allies, and it now looks as though it will only be a matter of days until she joins them actively. It is said Turkey feels so confident of her present position that the withdrawal of the Bulgarian delegates from Constantinople has caused her little concern.

Intermittent fighting has been reported by the French in the Sector of Quenneveres and the western part of the Argonne. Nothing of special importance has developed in the Dardanelles and Italy continues to best her adversaries in the few skirmishes reported the past week.

President Wilson is back "on the job" and is weighing on diplomatic scales the various places of the war. The reaffirmed declaration of Great Britain to put cotton on the contraband list, notwithstanding the protest of this country, affords no comfort in Washington. France, Russia, Italy and even Belgium have agreed to stand by Great Britain in her contention that to declare cotton contraband is authorized by international law. The reply of the United States to Germany's note on the sinking of the American bark W. P. Frye has been made public. The State Department accepts the proposal that damages be fixed by a mixed commission and that the disputed treaty provisions be submitted to arbitration at The Hague, but calls on Germany for a statement. Meanwhile, as to whether she intends to conduct her future naval operations in accordance with her interpretation of the Prussian-American treaty or that of the United States.

The situation on the Mexican border is far from satisfactory and is giving President Wilson much concern. Additional troops have been placed at Brownsville and Mexican marauders have killed several soldiers and American citizens. Their attacks have been met by the soldiers and State Rangers, but no effort has been made to chase them beyond the border. Carranza, it is said, will reject the peace conference proposal urged by Secretary Lansing and Latin-American diplomats and will ask them to use their influence to obtain recognition for his government from their respective Republics. In the meantime affairs in Mexico are growing no less tense and it is reasonable to assume that should the Pan-American plan fail to bring about peace, President Wilson will adopt some other means to do so.

The Rockefeller Institute, through the Academy of Science at Washington, announces the discovery of a serum whereby immunity from cancer it is hoped, may be obtained. The investigators treated successfully several mice. The investigation was conducted by Dr. Jas. B. Murphy and John J. Morton over a period of two years.

The famous Liberty Bell, now at the Panama Exposition, will be exhibited at Dallas en route home to Philadelphia. The bell that tolled America's freedom from the helms of Independence Hall in the Quaker city in 1776 is much sought after. Dallas and a goodly portion of Texas will have an opportunity to see and pay tribute to the Nation's Liberty Bell and great eclat will attend the arrival and stay in Dallas.

According to Dr. A. C. Ellis, Director of the Extension Department of the University of Texas, trachoma is very prevalent among the children of Texas. The prevalence of the disease has been disclosed by statistics compiled from data gathered at the various better baby contests which have been held during the last year under the auspices of the extension

department. Dr. Ellis says it is a highly infectious ailment of the eye, attacking the membrane covering of the eyeball and the lining of the inner side of the lid. The health service of the Government reports that sixty per cent of the cases of blindness in communities where trachoma is epidemic is due to this malady.

The Census Bureau report issued last week shows almost normal cotton exports and heavy increase of manufacture of cotton in the Southern States. Cotton growing States used 3,026,861 bales during the year, an increase of 69,335 bales over the previous year, while all other States used 2,571,937 bales, a decrease of 96,615 bales. Linters used largely in the manufacture of war munitions showed an increased consumption of 94,714 bales, the total being 403,389 bales.

Absolute connecence in the ability of Southern bankers to finance the 1915 cotton crop in the Federal Reserve Banks to rediscount cotton collateral, and in the ability of the producers of the South to hold their cotton through a period of gradual marketing that will secure for them a fair and uniform price, was developed at the conference of Southern bankers in Galveston last week. A permanent organization of the Cotton States Bankers Conference with which to sustain and spread the confidence developed was the outgrowth of the conference.

A lawless mob of Georgians entered the State prison farm at Milledgeville, overpowered the guards and took out Leo M. Frank and hanged him to a tree a short distance from the home of his alleged victim. Frank was convicted, after a sensational trial, and sentenced to death for the murder of little Mary Phagan, a 14-year-old factory girl. There was always a semblance of doubt as to his guilt and Governor Slaton, as one of his last official acts, commuted his sentence to life imprisonment. Frank had just been removed from the hospital ward, where he had spent several weeks after a fellow convict cut his throat while he lay asleep in the prison dormitory. Ex-Governor Slaton, of Georgia, now in San Francisco, brands the act of the mob as "a consummate outrage." The Georgia prison officials are exonerated from all blame in the matter.

A West India hurricane, fresh from the Jamaica Islands, struck the Texas coast with full force Monday night and Tuesday and moved inland, centralizing between Taylor and Palestine. In addition to great damage at Galveston, Houston is reported to have suffered a property loss that will run up into the millions. At Waco the wind gained a velocity of forty miles and much damage was done to property. Austin, Temple, Belton, Waxahachie, Hillsboro, Calvert, Longview, Port Lavaca, Port Aransas, Marlin, Dallas and many other points in the storm area suffered great property damage. The rain, which preceded, stayed with or followed the wind, was one of the most incessant Texas has known for months. It is impossible to obtain any definite information regarding the storm, as telegraph and telephone wires throughout the storm area are down and communication is cut off. It will probably be several days before the full import of the great storm is known. So far as is known there have been very few lives lost.

A MOTHER'S VIEWPOINT.

An Extract From a Mother's Letter to Her "Preacher Boy."

"... The meeting was in session a week after you left; there were five baptized the last night, several taken in the Church. I think—was a splendid preacher. There is one thing about the preachers I do not like; they have done away with the 'mourners' bench.' The Methodists and Baptists take them in the Church like the Campbellites. I don't know that all preachers do that way, but all that I have heard for a good many years do. The Bible says 'work out your own salvation with fear and trembling.' I don't see any sinners working out their salvation these days. They take them into the Church here whether they have been converted or not, and whether they are Christians or not. So I don't wonder at the Christians being so dead, and the Church also. I don't believe in this 'proposition' religion. It is no good. It seems like there are more worldly Christians today than godly Christians.

"I hope the people will pay you well for your labor and work. Try to make yourself useful in every way you can. I hope you will ever accomplish much good wherever your lot may be cast. You may ever have my prayers that you will ever be true and faithful in every sense of the word.

"With love,

"Your Dear Mother."

CLINTON DISTRICT, WEST OKLAHOMA CONFERENCE.

Since we are so far away from the main body of our conference, Brother Welch, the reporter from the conference at large, rarely ever gets any of the happenings of this part of the field.

Our presiding elder, Rev. W. J. Stewart, is kept busy all of his time traveling this jumbo district. He is just now finishing up his third round of Quarterly Conferences. He reports everything looking favorable for a good wind-up.

A very interesting Church Workers' Conference was held at Boise City on July 27 and 28. On account of sickness in the homes of those who were on the program and one "misconnection" only Stewart, Phillips and I were visiting "parsons." T. C. Steele had planned the program and he and his people showed their appreciation of the occasion by their attendance and entertainment. We all feel that it was a great occasion. Steele, with his young wife, are doing things out at Boise.

So great was our wheat harvest around Tyrone that M. F. Sullivan was drafted for a two weeks' siege to help out one of his stewards. He showed great pluck in the work, but after it was over Sister Sullivan had quite a job nursing him back to his normal strength. Tyrone and Goodwell both think they have the greatest preacher in this whole country. They have grounds for their faith, too. Sullivan is pure gold and deserves the success he is having on his charge.

N. A. Phillips at Guymon and Texhoma is more popular than ever. He has recently put on some extra features at Texhoma. He has installed a library and reading room in his church under the management of competent persons. He has also fitted up playgrounds for his young folks under competent management. They are all working with renewed energy with all their work.

W. J. Hale has held two or three meetings on the Rice Mission during the last month. Hale is a capable man and has done a good work out here in the country for the last two years. I was with him at Sunnyside for a few days last week. We had a good prospect for a meeting when I was called home to conduct the funeral of one of my members. I have not heard of the results of the meeting.

One of the most enthusiastic pastors we have up here is Rev. J. D. Z. Munsey, the pioneer of this whole country. He is looking forward to a triumphal closing on the Grand Valley Circuit. He is greatly loved by his people.

Brother Bryan is acting as pastor of New Hope and Lakemp. He is in good favor with his people. He has held some meetings recently. Brother Sullivan helped in one.

The charges on the east side of the district are all active and are striving to bring up a clean sheet to the Annual Conference. We are longing for the revival fires to spread all over this great big "out-of-doors" up here.

H. B. WILSON,
District Reporter.

THE COUNTRY CHARGE.

By Rev. S. B. Sawyers.

If I am to believe what I have read in our Church papers the problem before the Church is not education, but the care of the Churches and an adequate support for the ministry in the country. Our gain in the itinerant and local army for the past four years has been very small. Not enough to keep step with the command of our Lord, or the marching hosts of Israel or the call of helplessness of lost men. Well, what is the remedy? Education? No; reorganization to meet changed conditions. The "old wagon rut" thirty years ago was the best part of the road, but today it is a pike where it is all "good road." Forty years ago the "range boss" gave a "cowboy" four horses to ride. As conditions changed they gave him twelve to ride. Horses were cheaper than men. Reorganize our districts to contain forty appointments. It is easier to serve a district thus formed now than ten years ago one with twenty charges. Bishop, if there is a presiding elder in this conference of trains, interurbans and autos who cannot do the work, you will find others at the Annual Conference waiting for the job. Reorganize the circuits until they shall consist of not less than eight preaching places and a salary sufficient to take the circuit preachers nose from the financial grindstone. Reorganize the laymen and put all financial matters in their hands, who, with their business brains, big hearts and full pocketbooks, will take care of the country charges. With grain threshed and garnered the country preacher will receive a liberal salary for his faithful work.

Leyhe Piano Bankrupt Stock Is Bought by Brook Mays & Co.

WAR-TIME CONDITIONS FORCE GREATEST SLAUGHTER EVER KNOWN IN PIANO TRADE IN TEXAS

Less Than Half Price Will Get 325 Pianos Over 25 Standard Makes to Choose From

CASH OR TERMS. FREE DELIVERY WITHIN 100 MILES OF DALLAS.

A WORD FROM BROOK MAYS

I have been in the piano business in Dallas for twenty-five years. But I have never bought, nor known any other dealer to buy, as fine an assortment of Pianos, Player-Pianos and Organs as I got in the Leyhe stock. And right here I want to say to my friends and the public that I am going to close out this stock immediately. I am going to do it by giving greater values than I have ever been able to offer in my whole experience in Dallas. And I have sold thousands of Pianos and given great values.

BROOK MAYS.

"Usually a store does well to carry three or four makes of Pianos," says Brook Mays. "It's different here, where you have twenty-five makes to choose from. There are such standard Pianos as the Hobart M. Cable, Ellington, Kimball, Smith & Barnes, Packard, Mathushek, Schaeffer, Estey, used Starr, Kingsbury, Kobbler & Campbell, Auto-Piano, used Chickering, Jesse French, Fischer, Whitney and others. Positively this is the greatest collection ever seen in one store. As a matter of fact, the trustees have shipped to Dallas and assembled this stock from the entire chain of Leyhe stores all over Texas. The Leyhe Piano business reached every corner of the State and it was designed to be the greatest in the South. But a man could no more see the breakers ahead than other men could foresee the war which cramped every business and made this sale possible.

Note These

Price Reductions

"Remember the cuts that have been made as a result of the manufacturers deciding to take their losses rather than try to manage the dispersal of many makes which are comprised in the great Leyhe stock. For illustration: Pianos regularly sold for \$150.00, \$275.00, \$300.00, \$400.00 are now going, and they are going fast, at \$95.00, \$125.00, \$165.00, \$210.00, and Player-Pianos which brought, when sold at a close and legitimate profit, \$500.00, \$550.00, \$600.00 and \$700.00 are being closed out at \$350.00, \$365.00, \$385.00, \$400.00, and a little more for the higher grades.

Stock Purchased at Wartime Prices

"I am going to use every means to drive this sale through and close the doors within a very short time. The business has been carefully invoiced by Hon. George F. Rockhold, appointed temporary receiver in bankruptcy by the United States Court. The records were prepared after a complete audit. Then the trustees, representing the greatest piano-makers in the country, decided it was better to lump the whole stock in one sale than to try to run a retail store with a dozen big firms interested. My bid, therefore, for everything in the enormous stock was made on a war-time basis. It was so low that it staggered the trustees. But in these times it was the best they could do, and they accepted it. I know too much about the piano business to have bought 325 pianos, mostly new, in times like these, unless I knew I could make a price that will move them and move them quick.

Your Railroad

Fare Refunded

"I am going to allow all purchasers within a radius of 100 miles their railroad fare to Dallas and return. And I am going to box and deliver all purchases, free of charge, and freight prepaid to points within 100 miles of Dallas. And this applies to purchases made on easy terms as well as purchases made for cash. "Music is the civilization of the home. It soothes as nothing else can. It humanizes us. And this sale offers an opportunity that justifies a sacrifice to put a Piano or a Player-Piano in the home.

"I like the idea some shrewd buyers have of bringing along their music buyers. In that case the values will loom larger and the trade will be the quicker made, for it is simply a matter of going through the warehouses, selecting your particular make from examples of twenty-five of the best in America, finding the style and finish you want and going away with a Piano for half price or less.

Every Instrument Fully Guaranteed

"During my twenty-five years' experience I have stuck to the policy of selling Pianos at prices and on terms the average person can afford. I don't sell the \$5,000 cut, because Pianos are like automobiles: You get the most value, real satisfaction and service out of the medium-priced article.

"I absolutely never heard of such prices as I am able to make in this sale of the Leyhe bankrupt stock. Conditions made the opportunity and I seized it.

"This sale will be conducted at the old location of the Leyhe Piano Company, 1201 Elm Street. Every Piano will be thoroughly gone over before it is delivered. It will be tuned, furnished with a handsome stool and scarf and either delivered at your home in Dallas or shipped to your freight station.

If You Can Not Visit Us, Write Us.

Brook Mays & Co.

The Reliable Piano House,

DALLAS, TEXAS

The ultimate end of hearing is that we be "Doers of the Word." How much we talk about this, and yet how little we know of its secret! The awful credential stares us in the face: "By their fruits ye shall know them."

The heart that neither says nor does anything is on safer ground than he who professes much and does nothing. Be all that you say! The world has a legitimate right to expect that much.

Stars may be seen from the bottom of a well, when they cannot be discerned from the top of a mountain. So are many things learned in adversity which the prosperous man dreams not of.—Spurgeon.

The death of "the old man" in the heart of a young man is the beginning of a life that can never become old.

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The need for advertising is being rapidly recognized by the Church and philanthropic institutions. This volume deals with the subject in a broad way and considers the relation of religious, educational and charitable organizations through the printing press to the public. It will be found invaluable by the preacher, college president, Sunday School worker and all others engaged in the task of human uplift.
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DEDICATING A NEW CHURCH AT THE LEPER SETTLEMENT OF MOLOKAI.

From a personal letter, recently received, we have taken a few brief facts concerning this interesting service among the Hawaiian lepers:
"Coming into the settlement from the Pali Road at the foot of the trail, one is impressed with the fact that Kalaupapa is one of the most beautiful, if not the most picturesque, towns in all the Islands. Surely the improvements rank it the first of all places where an equal number of Hawaiians live.
"Our party had obtained permits from the Board of Health to enter, for they are very particular now-a-days not to let people in there without good reasons. The lepers were gathering already, when we finally arrived at the new church, having left our horses at the Doctor's house. There were altogether a crowd sufficient to more than fill the edifice, which until that time had not been entered by any of them. It had rained almost all the way down the trail, and the ministerial part of the party had changed some of their rig in the little vestry, but I had on a riding costume, well bedraggled, and was glad to struggle up under the organ. This organ I had sent up a year before and it had not been opened. It is a very good Estey and I used it for the first time, playing little voluntaries while the people flocked in.
"Instead of enlarging on the gruesome aspects of that congregation I find it more in my mood to enlarge on the similarities of that company to any congregation. In the first place, they were very well dressed and many of them had no facial blemishes. Of course those in the most advanced stages are in the hospitals where they are taken care of. I found it better for me, and kindlier to them, to look away from them to a large extent. It was borne in on me that we were all of the frail human stock that needed uplift and outlook into a heavenly kingdom where there are no distortions of flesh or of fleshliness, so we proceeded to address our common Father in a service which had been prepared and printed in Walluku. A dedication, or other service, would hardly get on without a 'Lulu,' which being interpreted, is a collection, save that no one collects it. Each person so disposed comes from his or her seat with the offering and deposits it with some unction on the floor of the platform. I was touched to see the amount collected. It was for the Hawaiian Board, and amounted to over \$42, and they were for handing the silver right over to me, as I was the Treasurer, but it was finally suggested that a check be sent over instead, which perhaps saved me the embarrassment of refusing to take the money in its present unsanitary form. However, I was called on for an address, which was a mixture of Hawaiian and English, and I could honestly say that no congregation of any of the Churches had been more faithful in their gifts than this one of Siloama. Protestants the world over hardly realize the efficient work that has been done in the leper settlements by our native pastors. Mr. Erdman gave an address in Hawaiian and Mr. Dodge talked through an interpreter. It was a reverent, worshipful congregation."
"THE ECONOMIC PHASE OF THE LIQUOR QUESTION."
I have read with special interest the article in your paper of July 1 by Rev. Chas. L. Brooks, of Muskogee, Oklahoma, on the "Economic Phase of the Liquor Question." Never before have I read an article on the subject that gave such a convincing fund of information of so many facts and figures to carry conviction regarding the evil, the cost, the sorrow and the poverty that the liquor traffic is responsible for. It occurs to me that the article should be repeated in the Advocate and editorial attention called to it in order that not a reader might overlook it. It should also be printed in booklet form and widely circulated, for wherever read it would make converts and therefore do good in beating down an evil that has a grip on the people and on politics that can only be compared to the slimy, powerful, tentacle grip of a devil fish. Liquor is sending more people to their graves every year and doing more to impoverish the world and put it in mourning than is the monstrous, cruel war in Europe. It seems strange that it is harder to rouse people up to the evils of the liquor traffic than it is to arrest their attention to the lesser evil of the horrors of war. Rev. Mr. Brooks, however, gives the kind of information that cannot fail to have a rousing influence and to carry conviction wherever his powerful appeal is read. It attracted my attention here in the saloon-cursed city of New York, as it must have done everywhere else where the Advocate circulates, especially in Texas, Oklahoma and New Mexico, where the bulk of its circulation lies. How fortunate those States are to have so widely circulated a paper as the Advocate to battle for their true interests and the universal interests of mankind, and how surprising it is that not one newspaper in a hundred has the courage and willingness to do it, while many even array themselves on the other side and thus help instead of battling against that which they know to be pernicious, hurtful and criminal. The battle against liquor is a fierce one, but it is gaining rapidly, and, being right, it will march on to a glorious victory.
E. H. QUICK.
Brooklyn, N. Y.

HOT SPRINGS METHODISM'S GREAT VICTORY.

The eyes of the Southern Methodist Church have been turned toward Hot Springs during the past few years and the whole Church has been greatly interested in the success of Methodism in this city. Hot Springs being truly a cosmopolitan city people not only from our fair Southern clime, but from almost all parts of the world come here for rest, recreation and treatment. Most of these people worship with the congregation of Central Avenue because of its central location. These facts explain why so much interest has been manifested in the building of a great representative Methodist Church in the city. The first great church built after much prayer and great sacrifice was totally destroyed by fire. The hearts of all the Methodist people of Hot Springs were broken. Undaunted, however, these good people came together and began to plan for even a larger church and a more costly one than the one destroyed by fire. The plans were secured and the work soon began. Dr. Theodore Copeland, of St. Louis, came upon the scene and found the people disheartened on account of the straitened conditions that existed throughout the entire country. The war was on, a great reduction of visitors was felt, business was on a drag and general depression and stagnation felt everywhere. These conditions almost froze the hearts of those deeply concerned about this new building enterprise. Fortunate for the people the right man was sent to the right place. Dr. Copeland's enthusiasm, his soul-stirring sermons, his remarkable tact in getting hold of men, his approachableness, his warmth of friendship, as warm and tender as a child's, and his kindly interest in the entire Methodist contingency in the city set his people on fire for the completion of the new church.
Everybody began to talk and work for the new enterprise. The work had already begun but was barely above ground. Within a short while carpenters, stone-layers and plumbers looked like a beehive around the building site. The work is now practically complete and the first regular service was held in the great auditorium last Sunday. The church has twenty-four Sunday School rooms conveniently arranged and so constructed that the whole Sunday School space can be thrown into a spacious auditorium. The main auditorium on the second floor with its adjoining Sunday School rooms in the rear and above has a seating capacity of about 1600. The acoustics of the auditorium are almost absolutely perfect. When speaking in a low tone of voice from the pulpit you can be distinctly heard in the rear of the house. This one fact is an achievement of which the whole Church should be proud. The structure is built of white rock and the trimmings are beautiful. This is one of the greatest and most beautiful churches in all Southern Methodism. It is perhaps the greatest church on account of its location in the heart of the greatest resorts on the American continent. The whole Church should be proud of this achievement by Dr. Copeland and his good people.
The cost of the building will reach between \$85,000 and \$95,000.
R. M. HOLLAND.
Hot Springs, Arkansas.

FACTS ABOUT EGGS.

Ostriches lay the largest eggs of all birds now living, according to scientists, who are supposed to know, but the ostrich's egg would have appeared small besides the extinct Madagascar bird, the epyornis, which measured more than thirty inches in its smallest circumference. The smallest bird's egg are those of the tiny species of humming birds, which are smaller than the eggs of certain kinds of tropical beetles but the cuckoo lays the relatively smallest egg. That is to say, while the jack-daw and the cuckoo are about equal in size the former's egg is about five or six times larger than the latter's. The fact that the cuckoo deposits its eggs in the nests of birds which are usually much smaller than itself doubtless accounts for this. The relatively largest egg is laid by the kiwi, a strange, wingless New Zealand bird. The egg is no less than five inches long, although the extreme length of the bird itself is only twenty-seven inches.
Reptiles' eggs are not very attractive objects. In the case of crocodiles and many kinds of tortoises, they are pale colored or white, and resemble those of birds in shape. But the egg of the gopher tortoise is remarkable for its complete roundness. It might well be mistaken for a golf ball. Many snakes' eggs are soft-skinned, brown as to color and look for all the world like a number of new potatoes. The eggs of fishes are usually small, soft and inconspicuous.—The Continent.

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 signing 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.**
GARTSIDE'S IRON RUST SOAP CO., 4054 Lancaster Ave., Philadelphia, Pa., Gartside's Iron Rust Soap (Trade Mark, Print and Copyright registered in the U. S. Patent Office) removes iron rust, ink and all washable stains from clothing, marble, etc. Good seller, big margins, agents wanted. The original 25c a tube. Beware of infringements and the penalty for making, selling and using an infringed article.
- MISCELLANEOUS.**
BROTHER accidentally discovered root cures tobacco habit and indigestion. Gladly send particulars. T. B. STOKES, Mohawk, Florida.
WANTED—Men to learn the barber trade. TEXAS BARBER COLLEGE, world's greatest. Free catalogue by J. Burton, 1809 Main Street, Dallas, Texas.
CALDWELL'S SANITARIUM, McKinney, Texas, for treatment of internal and external cancers. Come or write for book of information.
- ATTORNEYS**
A. E. FIRMIN
ATTORNEY-AT-LAW
Notary Public
807 S. W. Life Building, Dallas, Texas.
- BOARD.**
I would like to board a few quiet boys during the next school term at Southwestern University. Large, well-ventilated rooms, electric lights, good home cooking, three blocks south of the University. Price \$17 per month. MRS. DANIEL MORGAN, Georgetown, Texas.
- CHOIR DIRECTOR AND SOLOIST.**
CHOIR director, soloist and personal worker. Have open dates beginning fourth Sunday in August. Address J. VIRGIL CLOWER, Ladonia, Texas.
- HELP WANTED**
MEN AND WOMEN WANTED EVERYWHERE. Government jobs. \$70 month. Short hours. Vacations. Rapid advancement. Steady Work. Write immediately for list of positions now obtainable. Franklin Institute, Dept. A, 174 Rochester, N. Y.

TO THE PREACHERS OF THE TEXAS CONFERENCE.
Dear Brethren:
At the last session of your conference, one of your most efficient and loyal members was placed in the field as Conference Sunday School Field Secretary. This was not of his seeking. The salary of this good brother was expected to come largely from Children's Day offerings.
By all accounts Brother Harbin has done a great work in the field for your Sunday School cause. But his salary has not been met. Indeed, the returns from Children's Day have been very disappointing, in spite of the fact that appeal has been made by me and by all the presiding elders, I believe, for the observance of the day in all the charges of the conference and for especial effort on behalf of a good collection on that day.
It may be that some of the brethren who observed the day have not sent in their collections. If that is true, I hope all amounts will be sent at once to G. W. Glass, of Marlin, Texas.
Children's Day may be observed still by those who so far have neglected to do so. Where it is impracticable to carry out the programs of Children's Day at least a collection can be taken in the Sunday Schools for your Conference Sunday School work. I hope this will be done by every pastor. This matter is of vital importance. We cannot afford to leave Brother Harbin's salary unpaid when by such small effort on the part of each pastor and Sunday School Superintendent the item can be taken care of. I shall be greatly surprised and disappointed if any pastor neglects this.
Fraternally yours, J. H. MCCOY.

OPEN LETTER FROM BRO. ADAMS.
To My Friends and Brethren Readers of Texas Christian Advocate:
I take this method of answering letters of inquiry regarding my condition. Brethren, I am glad to inform you that I am on the mend. I have gained ten pounds in weight in the past six weeks. I am full of mischief, like a mule colt. I eat heartily, sleep soundly and think often of you all and the great work you are doing. I enjoy your nice letters, but cannot answer them all. Please take this for an answer and write again when you feel like it. Your letters help me.
SAM H. ADAMS.
Westbrook, Texas.

MARRIAGES.
FINE-COUNTS—August 11, 1914, in the County Clerk's office, Fort Worth, Texas, Mr. Carl Fine and Miss May Counts, of Dublin, Texas, Rev. Thos. Reece officiating.

District Conferences.
Choctaw (Full Blood Indian), Aug. 26-29 at Livingston.
Tyler, at Linsdale, Aug. 30

Marshall District—Fourth Round.
Rosewood Cir., at Rosewood, Sept. 11.
Kilgore Cir., at Kilgore, Sept. 15.
Henderson Sta., Sept. 17.
Church Hill Cir., at Fountain Head, Sept. 18.
Hallville Cir., at Winterfield, Sept. 25.
Longview Sta., Sept. 26.
Kellville Cir., at Shiloh, Oct. 2.
Jefferson Sta., Oct. 3.
Beckville Cir., at Pisgah, Oct. 9.
Harleton Cir., at Smyrna, Oct. 13.
Bethany Cir., at Bethany, Oct. 16.
Laneville Cir., at Redland, Oct. 23.
Harrison Cir., Oct. 30.
Marshall, Summit Street, Oct. 31.
Marshall, First Church, Nov. 3.
Gilmer Cir., Nov. 6.
Gilmer Sta., Nov. 7.

SERMON ON DANCING WILL BE PUBLISHED.
In response to many requests, and with the conviction that we need something of the kind to circulate among our people, I have decided to publish in pamphlet form my sermon on "Dancing" preached in First Church, Corsicana, sometime ago and published in the Texas Christian Advocate.
In response to many requests, and to be a chapter made up of brief statements from nearly all of our Bishops and many of the leading men of our Church and other Churches on the subject of "The Modern Dance." These statements are from men now living and will give, I think, the attitude of the Church toward this great evil.
I wish to express to my brethren and sisters in and out of Texas my appreciation of their kind words expressed in personal letters to me, thanking me for the sermon, and to my brethren who have said such kind things about the sermon in the Texas Advocate. They will all accept this as a personal reply.
The pamphlet will sell for ten cents or \$1 per dozen.
W. H. MATTHEWS.

Woman's Department
SOCIAL SERVICE SUPERINTENDENTS.
Will the Social Service Superintendents of the different conferences in Texas please send me a card with their addresses? Have a communication for them.
MRS. BEN HARDY.
Seymour, Texas.

TO THE PREACHERS.
Brethren, the fourth round is crowded, but the time is short and it is the best I can do. See that your officials learn the date of their meeting at once and urge them all to be on hand. Have your Trustees and Woman's Societies to make their reports according to the Discipline. Let me exhort you to immediate and unceasing effort on your collections. I am sure we are all ashamed to see our district the very last in the column in amount paid the Treasurer on these claims. We are host of the Annual Conference this year. We must put our district in the lead. Remit to Brother Glass as fast as collected. Do it now. Please report to me as you do this.

To the Stewards.
Brethren, we can have no fifth Quarterly Conferences this year. No time left. See your lists now and get every dollar assessed. Your pastor needs it, every cent. God has graciously blessed our district with good crops. Let us show our appreciation of his blessings by promptly meeting every claim against us. This should be our very minimum and our great joy.
J. B. TURRENTINE, 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.

Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted.

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

GINES—Mrs. Olive Grace Gines (nee Kellogg) was born January 13, 1896, and died June 1, 1915. She was the baby girl of Mr. and Mrs. H. P. Kellogg, the former preceding her to the home beyond several years. It was only about one year ago that the bright-faced little Grace came to the parsonage with the young man she had accepted as her life companion and took the vow that made her the wife of the man she loved. Grace was converted when a mere child, joined the Methodist Episcopal Church, South, and at the very time was the instrument in God's hands in leading her father to a decision to take the Church vows. She ever after lived a consistent Christian life, scattering joy and sunshine wherever she went. Everybody loved Grace. She never included a life without leaving an imprint of benevolence and serenity there. She gave evidence to the fact that her Savior was by her side to lead her through the shadows. To the young husband and mother, sisters and brothers who have been bereft of the young life I can only say, "Look up, you will all be explained some day." Her pastor, ALLEN TOOK.

BUTLER—Mrs. A. J. Butler (nee Burson) was born in Furman, Alabama, in 1871. She was married in 1899. Ten children, five of whom are living, were born. Early in life she was converted and joined the Baptist Church. Later she joined the Church of her husband—the Methodist. We have never found a more loyal or devoted Christian as a wife and as a mother her real religion was her ruling passion. Her children were all led to her Christ. She was buried from the church at Mexia, Texas, July 29, 1915. Hugh banks of flowers, many tear-stained eyes and the great throng at her funeral services gave faint expression to the love with which she was held. FRANK E. SINGLETON.

HARDY—Rev. Charles Robert Hardy was born near Leesburg, Ohio, August 28, 1866, and passed to his heavenly home July 14, 1915. He was the second of a family of six children. Two brothers, a sister, his mother, wife and only son survive him. His grand mother, who has been the inspiration and measure of his life, especially since his father went on, who is now past eighty years of age, traveled two days to be present at his funeral. Brother Hardy was converted and joined the Church when sixteen years old. It was his ambition to thoroughly fit himself for the itinerant ministry, but the way never opened up and he contented himself by being a faithful local preacher, filling appointments as opportunity afforded. He was ordained deacon in 1912, and has been a great help to the church as a local preacher. June 21, 1894, Rev. Charles R. Hardy married Miss Alice E. Litterer, of Leesburg, Ohio, who has been a faithful and devoted wife and indeed a benediction to him. Their only son, Hirsch, is a devoted son, a member of the Church and one of the brightest and most noble young men of our community. Rev. Charles Hardy for the past seven years has been living in Altus. He has been one of our best and noblest citizens and most loyal and faithful members of the Church. He was indeed a strong Christian character. Quiet and unassuming, always standing for the right, this he drew to himself a great circle of friends. He spoke well of every one, loved the Christian family and sought the spread of righteousness by all means possible. During his sickness he gave us many tokens of his unswerving faith in God and of his readiness and willingness to go, and when the end came peacefully fell to rest on the bosom of his Heavenly Father. "The loved ones remaining I would say, 'Be faithful and carry out His commands, and His promises. Look beyond the grave and the great reunion will come, and may God bless us and lead us in the way everlasting.'" W. U. WITT.

HALE—J. M. Hale was born in Panola County, Mississippi, October 21, 1848, and died in Poteau, Oklahoma, August 1, 1915, at 6 o'clock a. m. He was married to Mrs. M. L. Allen November 9, 1879. To this union were born ten children, six of whom are still living. He united with the M. E. Church, South, in 1885, and lived a consistent Christian until death. Yes, Toke Hale is dead. One of God's true noblemen has ceased to walk among men. He was one of the best men I ever associated with in my life. He was true to God and the Church, always ready to respond to any call for help in up-building the kingdom of God in the world. For more than twenty-five years his Church membership has been held with Folsom's Chapel at Poteau, in LeFlore County, Oklahoma. The writer has been intimately associated with him all these years, and can truly give my testimony to his being a good, noble man. He was buried in Poteau Cemetery and the funeral was conducted by the writer. May God's blessings rest upon all bereaved ones, in his prayer. J. A. SMITH.

BAILEY—William Henry Bailey, son of Minerva and Hodge Bailey, was born in Gordon County, Georgia, March 22, 1853, and died July 28, 1915, at Rush Springs, Okla., aged sixty-two years, four months and six days. On November 24, 1872, he was united in marriage to Lue Cobb, and to this union were born three children, one of whom died in infancy. In the year 1881 his first wife died, and he was again united in marriage to Lue Bass March 19, 1885, and to this union were born seven children, three of whom are still living. He was buried at his bedside when he died. He united with the Church at Rush Springs in May, 1913, during a meeting held by Abe Mulkey. The funeral services were held in the Methodist Church by the writer, using as a text: "Let me die the death of the righteous and let me be like him" (Numb. 23:10), after which the body was turned over to the W. O. W., and with a great concourse of people, relatives and friends it was interred in the Rush Springs Cemetery with honors to await the resurrection morn. Dear relatives and friends, mourn not dear Brother Bailey, for we believe he has gone home to die no more. R. H. DENNY, Ex-Pastor. Mt. View, Okla.

WELCH—Mary Blanche Welch, daughter of Mr. and Mrs. J. A. Welch, of Hooker, Okla., was born January 5, 1891. She professed faith in Christ and joined the Methodist Episcopal Church, South, at Fairview under the ministry of Rev. C. R. Thomas when she was eighteen years old. In 1912 her membership was transferred to the Church in Hooker, where she has lived an exemplary life. There has been no member more faithful to the League, the Sunday School and the Church than Miss Blanche Welch, a pianist, there was never one more devoted to her study than she. She was always at her post, often having to walk a mile and a half through the heat of summer and through the cold of winter. Miss Blanche has been a great sufferer for several months, but she has borne it all patiently, always meeting her friends with a smile when they have visited her. On the morning of August 4, 1915, when she realized that the time of her departure was near, she called father and mother, brothers and sisters, and relatives and friends around her and talked calmly of the future and exhorted them all to meet her in heaven. At 5 o'clock the same evening she passed sweetly up through the shining portals of the skies into the land of light and love. The funeral was conducted from the Church she loved on the afternoon of August 5 by the writer. Six young ladies from the choir acted as pallbearers. We laid her to rest in the Hooker Cemetery in the resurrection morn, praying the blessings of God upon the sorrowing ones left behind. H. B. WILSON, Pastor.

McFERRIN—Miss Minnie Olin McFerrin was born in Jack County, Texas, July 20, 1883, and was the daughter of W. T. and Malloy McFerrin. There survive besides the parents, Mr. Walter Rheder, Misses Lavina and Queen McFerrin and Luther McFerrin. Miss Minnie was a school teacher and taught school for several years in various counties. As a teacher she was a success, giving satisfaction wherever she was employed. She joined the Church very early in life and was a worker in all of the departments of the Church. She was religious and has gone home to heaven. She leaves behind her a religious family that some day will all have a reunion in the skies. The cause of her death was drowning while bathing in Salt Creek. A party were in bathing and Miss Minnie got in water over her head and was drowned before help could be procured. Our town was shocked over the awful accident, and so we all are especially sympathizing with the family in their deep trouble. May God be to them all he has promised in these days of darkness and their faith in Christ light up the way ahead. J. HALL BOWMAN, P. C. Graham, Texas.

BREWER—Cortez C. Brewer was born May 16, 1870. He married Miss Leila A. Wilson at Center, Texas, November 19, 1898, and died at San Angelo, Texas, June 15, 1915, aged forty-five years and one month. He was a quiet, unassuming gentleman, courteous, genial and kind. He didn't wear his heart upon his sleeve, but beneath the smooth, quiet exterior these beat as warm and generous a soul as ever lived. It was this writer's privilege to join him in a necklock in bathing or his choir, which union was sanctified and blessed even to the end. One child, a fine boy six years old now, came to grip those hearts closer together and he remains with his mother to share her sorrow in the husband and father's going away. But they sorrow not as those who have nothing, for they have an ostentation or loud profession, Cort Brewer knew in whom he believed and when the end drew near he was ready to go. He underwent the ordeal of a serious operation, and as earth slipped away he trusted himself to Jesus and stepped into the valley of shadow without fear. One brother, together with his wife and boy, represent all his close relatives left to mourn his loss, but friends to the number of his acquaintances join with them in their bereavement. Over the river he rests and waits. May God's grace sustain and lead his loved ones until they meet again. His friend and one time pastor, J. B. TURRENTINE.

REAVES—Thos. H. Reaves was born in Henderson, North Carolina, September 29, 1828, and died at his home, near Briggs, Texas, June 11, 1915. He was married to Miss Mary Kendrick, November 9, 1865. To this union were born nine children, one of whom preceded him to the realm of eternal day. Five boys and three girls and his wife are left and are lonely because of his going away. Brother Reaves professed religion and joined the Methodist Episcopal Church, South, in 1886 or 1887, and lived a consistent life to the end. I was his pastor and I know that he loved God and the Church. Every time I visited him he would inquire how I was getting along with the Church work. He was one of the early settlers of Burnet and Williamson Counties, as his land laid in both counties. Brother Reaves was sick but a few days and passed away without a struggle. Mr. Wesley observed years ago that our people die well. May the mantle of the Father fall upon his sons and daughters. May the Heavenly Father comfort the loved ones. To our loved one and friend we say good-bye with sad hearts, but we hope to meet him in the morning of the resurrection with glad hearts. R. L. McINTYRE.

PARISH—Mrs. Onie Massey Parish was born in Young County, Texas, April 20, 1895. She was the daughter of Brother and Sister C. G. Massey and was the wife of Albert Parish. Onie had been a sufferer all of her life, having had the meningitis when she was four years of age, and from which she never recovered. The injury from which she died was received two weeks before her death. All that could be done to save her was done, but to no effect. She was a member in good standing in the Methodist Church at this place, which she joined when a girl. She loved the Church, and especially the Sunday School, which she attended when she was physically able to do so. I am so glad that there is a place where there will be no more suffering in the flesh. Dear Sister Massey and her family have the sympathy of all who know them in their troubles, and the God of the sorrowful will be with her as he has been all these years. J. HALL BOWMAN, P. C. Graham, Texas.

ROBISON—Jephtha Robison was born in Alabama, July 18, 1850. He was one of a family of eight children. Two brothers and one sister survive. In Robinson County, May 9, 1869, he was married to Miss Dora Baker. From this union came five children. Four survive—J. E. Robison, of Oklahoma, and Mesdames Birdwell and Shannon, of Graham, Texas. Brother Robison came here from Somerville County about twenty-five years ago and has since been a resident of Young County, engaging in farming and stock raising up to a few years ago. About five years ago he became afflicted and has since most of the time been confined to his bed. He goes now from all suffering in the flesh to a place prepared where there is no suffering or death. May the good Father be with his aged wife in these lonely days of her old age. J. HALL BOWMAN, P. C. Graham, Texas.

ONES—Effie Jones, the daughter of Major W. W. Viser and Amanda Johnson Viser, was born January 28, 1864, in Madison County, Texas. Her mother died when she was six years of age and her father in 1901. She joined the Methodist Church in childhood. Her girlhood days were spent in Madisonville, where, as a modest, rosy-faced girl, she won many friends. She is survived by two brothers, Arthur and Percy; a sister, Mrs. E. M. Thomason, and a stepmother, Mrs. W. W. Viser. She was happily married to John D. Jones, November 1, 1884. They moved to Mooreville, thence to Corsicana and to Waco in 1911. She was the mother of ten children, eight of whom survive, J. V. Sherman, A. H., of Portland, Oregon; John H., Mrs. R. W. Stone, of Dallas; Mrs. R. Roy, of Vanhook; Joe M., Leda, and Thelma, of Waco. The children well said: "We have lost a good mother." She had just marked 2 Tim. 4: 8:18 in her Bible. She was sick but a few days when the end came unexpectedly to the family, but then it became clear she had it for sometime that it was near at hand. She passed to her heavenly reward May 1 and her body was laid to rest in Oakwood Cemetery in the presence of many friends and loved ones and beneath a profusion of the loveliest flowers. Her faithful pastor, Rev. John K. Morris, spoke appropriate words which gave comfort in the Lord. Her beautiful face will never be seen in this world, but it will be a beacon guiding loved ones to the heavenly home. May the sustaining grace of the Lord Jesus Christ sanctify this affliction to the good of the loved ones and keep you, my brother, in your hours of earthly sorrow. W. T. JONES. Blanket, Texas, July 28.

WHAT FAITH IS. Mental conclusions and spiritual experiences are two quite different things. Reasons may gather piles of knowledge concerning the historic Jesus, but reason alone will give me nothing about the risen Christ. I want to know Jesus of history, but I want to have communion with the Christ of faith. Such knowledge of the Lord comes to us through the act and attitude of faith. Faith is more than a mental decision: it is a surrender of the will. It is more than a verdict: it is execution of the verdict. It is of momentous importance to remember that the very core of faith is motion—a movement of the will toward the holy Lord. The act of faith is the yielding of the personal life to the God who is revealed to us in Jesus Christ our Lord. And the life of faith is the constant repetition of that act of surrender until the repeated acts become an attitude and every choice and will in life is stamped with the pleasure and fear of God.—Dr. John H. Jowett.

Two Sinners

There was a man, it was said one time Who went away in his youthful prime. Can the brain keep cool and the heart keep quiet When the blood is a river that's running riot? And boys will be boys, the old folks say. And the man is the better, whose had his day. The sinner reformed and the preacher told Of the prodigal son who came to the fold. And Christian people threw open the door With a warmer welcome than ever before. Wealth and honor were his to command, And a spotless woman gave him her hand. And the world strewed their pathway with blossoms abloom Crying, "God bless lady, and God bless groom!" There was a maiden who went astray In the golden dawn of her life's young day. She had more passion and heart than head, And she followed blindly where fond love led. And Love unchecked is a dangerous guide To wander at will by a fair girl's side. The woman repented and turned from sin, But no door opened to let her in. The preacher prayed that she might be forgiven, But told her to look for mercy in heaven. For this is the law of the earth we know— That the woman is stoned, while the man may go. A brave man wedded her, after all, But the world said, frowning, "We shall not call."

The truly great and good, in affliction, bear a countenance more princely than they are wont; for it is the temper of the highest hearts, like the palm tree, to strive most upwards when it is most burdened.—Sir P. Sidney.

NEW MEXICO

Albuquerque District—Fourth Round. San Jon Cir., Center, Aug. 21, 22. San Marcial, Aug. 28, 29. Melrose Cir., Melrose, Sept. 4, 5. Vaughn Cir., Vaughn, Sept. 11, 12. Clayton Cir., Perica, Sept. 18, 19. Tucuman Cir., Sept. 26, 27. Albuquerque, Oct. 2, 3. GEO. H. GIVAN, P. E. El Paso District—Fourth Round. La Mesa, Aug. 21, 22. Las Cruces, Aug. 23. Alto Vista, Aug. 25. Carrizozo, Aug. 26-29. Alamogordo, Sept. 4, 5. Brea Vista, Sept. 9-12. Fort Stockton, Sept. 12, 13. Fort Davis, Sept. 15-19. Marfa, Sept. 22. Van Horn, Sept. 25, 26. Toyah, Sept. 26, 27. Trinity, Sept. 28, 29. Hachita, Sept. 29, Oct. 2. Denning, Oct. 3, 4. HUBERT M. SMITH, P. E. Pecos Valley District—Fourth Round. Elda, Aug. 21, 22. Texico Cir., Aug. 27, 28. Texico, Aug. 29, 30. Clovis Cir., Sept. 4, 5. Clovis, Sept. 5, 6. Hagerman, Sept. 11, 12. Malaga and Lake A., Sept. 12, 13. Dayton and Lakewood, Sept. 18, 19. Carlsbad, Sept. 19, 20. Rocky Arroyo and Queen, Sept. 21. Lovington, Sept. 22. Emics, Sept. 23. Avesta, Sept. 24, 26. Hope, Sept. 26, 27. Pecos, Sept. 28. Roswell, Sept. 30. S. E. ALLISON, P. E. Roswell, N. M.

EAST OKLAHOMA

Holdenville District—Fourth Round. Ashby charge, Pickett, Aug. 21, 22. Ada, First Church, Aug. 22, 23. Eusin Sta., Aug. 28, 29. Tucumseh Sta., Sept. 4, 5. Trinity, at Trinity, Sept. 5. Wewoka Sta., Sept. 12. Asher, at Oak Grove, Sept. 18, 19. Kenasa Sta., Sept. 25, 26. Mand Sta., Sept. 26, 27. Shawnee Cir., at Bethel, Oct. 2, 3. Weleetka Sta., Oct. 9, 10. Weleetka Sta., Oct. 10, 11. Union Chapel charge, U. C., Oct. 16, 17. Sasakwa, at McMahon, Oct. 23, 24. Seminole Sta., Oct. 24, 25. McCloud and Earlsboro, at E., Oct. 30, 31. Wanette, at Wanette, Nov. 6, 7. Shawnee, First Church, Nov. 7, 8. Holdenville Sta., Nov. 13, 14. N. L. LINBERAUGH, P. E. Hugo District—Fourth Round. Vallant Sta., Sept. 4, 5. Garvin Cir., Sept. 5, 6. Idabel, Sept. 8. Kemp Cir., Sept. 11, 12. Antlers Sta. and Antlers Cir., Sept. 15. Cloudy Sta., Sept. 18, 19. Talhama Sta., Sept. 22. Fort Tipton, Sept. 23, 26. Broken Bow and Golden Mills, Sept. 26, 27. Boswell and Hugo Cir., Sept. 29. Bokchito, Sept. 30. Ida Mill, Oct. 1, 3. Grant Cir., Oct. 9, 10. Tuskahoma Cir., Oct. 16, 17. Hugo Sta., Oct. 29. R. T. BLACKBURN, P. E. Madill District—Fourth Round. Woodville, Aug. 21, 22. Koff, Aug. 22, 23. Allen, Aug. 28, 29. Wappanucka, Aug. 29, 30. Menville, Sept. 4, 5. Aylesworth, Sept. 5, 6. Colbert, Sept. 11, 12. M'Barren, Sept. 18, 19. Tishomingo, Sept. 19, 20. Steadman, Sept. 25, 27. Stonewall, Sept. 26, 27. Vinton, Oct. 2, 3. Postotoc, Oct. 9, 10. T. P. TURNER, P. E. Tulsa District—Fourth Round. Tigert Memorial, Aug. 22. Depew and Davenport, at Depew, Aug. 26, 29. Stroud, Aug. 29, 30. Okmulgee, Sept. 4, 5. Beggs, Sept. 5, 6. Bristow, Sept. 11, 12. Sapulpa, Sept. 12, 13. Broken Arrow, Sept. 18, 19. Cometa, Sept. 19, 20. Porter, Sept. 21. Boston Ave., Sept. 25, 26. Haskell, Sept. 26, 27. Okemah, Oct. 2, 3. Paden Cir., at Mt. Hope, Oct. 3, 4. Healden Cir., at Victory, Oct. 9, 10. Okfuskee Cir., at Fortess, Oct. 10, 11. Mounds, Oct. 16, 17. Bald Hill Cir., at Bald Hill, Oct. 17, 18. Henryetta, Oct. 24, 25. Pawhuska, Oct. 31. J. H. BALL, P. E. Vinita District—Fourth Round. Pryor Sta., Aug. 21, 22. Wagoner Sta., Aug. 22, 23. Blue Jacket Cir., Aug. 25. Locust Grove, Aug. 28, 29. Claremore, Sept. 4, 5. Afton Sta., Sept. 5, 6. Bernice and Pensacola, Sept. 11, 12. Centralia Cir., Sept. 18, 19. Miami, Sept. 26, 27. Wagoner Cir., Oct. 2. Chapel Cir., Oct. 3. Chelsea, Oct. 6. Kansas Cir., Oct. 9, 10. Cherokee Cir., Oct. 16, 17. Spavinaw Cir., Oct. 17, 18. Jay Cir., Oct. 23, 24. Vinita Sta., Oct. 31. JAMES W. ROGERS, P. E.

WEST OKLAHOMA

Ardmore District—Third Round. Prevenue, Aug. 21, 22. Overbrook, Aug. 22, 23. Byars and Stratford, Aug. 28, 29. JNO. D. SALTER, P. E. Chickasha District—Third Round. Duncan, Aug. 21, 22. Chickasha, Aug. 22, 23. Terral, Aug. 28, 29. Ryan, Aug. 29, 30. MOSS WEAVER, P. E. Chickasha District—Fourth Round. Rush Springs, Sept. 4, 5. Chickasha Miss., at Wesley Ch., Sept. 5, 6. Cement, at Cement, Sept. 11, 12. Binger, at Valley View, Sept. 18, 19. Mt. View, Sept. 19, 20. Anardarko, 2 p. m., Sept. 20. Bailey, at Bear Creek, Sept. 25, 26. Marlow, Sept. 26, 27. Corum, at Valley View, Oct. 2, 3. Comanche, Oct. 3, 4. Woodlawn, at Woodlawn, Oct. 9, 10. Waurika, Oct. 10, 11. Boise and Colony, at Boise, Oct. 16, 17. Carnegie, 2:45 p. m., Oct. 17. Ft. Cobb, at Ft. Cobb, Oct. 17, 18. Tuttle, at Tuttle, 2:30 p. m., Oct. 20. Mayville, Oct. 23, 24. Erin Springs, at Erin Springs, 3 p. m., Oct. 24. Lindsay, Oct. 24, 25. Terral, at Terral, Oct. 30, 31. Ryan, Oct. 31, Nov. 1. Duncan, 10 a. m., Nov. 1. Epworth, Chickasha, 8 p. m., Nov. 1. MOSS WEAVER, P. E. Clinton District—Fourth Round. Custer City, at Custer City, Aug. 21, 22. Clinton (Night), Aug. 22. Foss, at Foss, Aug. 25. Erick, at Erick, Aug. 28, 29. Sayre (Night), Aug. 29. Cheyenne, at Cheyenne, Sept. 4, 5. Hammon, at Hammon (Night), Sept. 5, 6. Butler, at Butler, Sept. 8. Leedy, at Leedy, Sept. 9. Hooker, Sept. 18, 19. Guyton and Texhoma, at Texhoma, Sept. 25, 26. Grand Valley, at Grand Valley, Sept. 30. Woodward and Tangier, at Woodward, Oct. 3, 4. Mutual and Taloga, at Taloga (Night), Oct. 3, 4. Bethel, at Bethel, Oct. 9, 10. Elk City, Oct. 11. Berlin, at Sweetwater, Oct. 16, 17. Arnett, at Lone Tree, Oct. 18. La Kemp, at La Kemp (Night), Oct. 20. Boise, at Bertrand, Oct. 23, 24. Rice, at Pakers (Night), Oct. 25. Tyrone and Goodwell, at Tyrone, Oct. 27. W. J. STEWART, P. E. Lawton District—Fourth Round. Buck Creek (Cloud Chief), 11 a. m., Saturday, Aug. 21. Buck Creek (Cloud Chief Q. C.), 2 p. m., Aug. 21. Buck Creek, 11 a. m., Sunday, Aug. 22. The Star (Gotebo Q. C.), 3 p. m., Sunday, Aug. 22. The Star, 8 p. m., Sunday, Aug. 22. Snyder (Q. C.), 3 p. m., Friday, Aug. 27. Asher, at Park Grove, 2 p. m., Saturday, Aug. 28. Mt. Park, 11 a. m., Sunday, Aug. 29. Snyder, 8 p. m., Sunday, Aug. 29. Davidson, 8 p. m., Thursday, Sept. 4. Jack Creek, 11 a. m., Saturday, Sept. 4. Jack Creek (Q. C.), 2 p. m., Saturday, Sept. 4. Jack Creek, 11 a. m., Sunday, Sept. 5. Wadala, at Wadala, 8 p. m., Sunday, Sept. 5. Hastings (Q. C.), 3 p. m., Saturday, Sept. 11. Hastings, 11 a. m., Sunday, Sept. 12. Temple (Q. C.), 3 p. m., Sunday, Sept. 12. Temple, 8 p. m., Sunday, Sept. 12. Sandford (Davidson), 11 a. m., Saturday, Sept. 18. Sandford (Q. C.), 3 p. m., Saturday, Sept. 18. Sandford, 11 a. m., Sunday, Sept. 19. W. H. ROPER, P. E. Mangum District—Third Round. Altus Sta., Aug. 15, 16. Headrick and Midway, at M., Aug. 21, 22. Pleasant Hill and Bethel, Aug. 28, 29. Eldorado Sta., Aug. 29, 30. Brinkman and Inter Church, Sept. 1. C. F. MITCHELL, P. E. Mangum District—Fourth Round. Lone Well Cir., at Olive Branch, Sept. 4, 5. Elmer Cir., at Elmer, Sept. 11, 12. Okstee Sta., Sept. 12, 13. Carter Cir., at Ural, Sept. 18, 19. Sentinel Cir., at Pleasant Grove, Sept. 25, 26. Granite and Willow, at Granite, Oct. 2, 3. Madill Sta., Oct. 3, 4. Delhi Cir., at Centerpoint, Oct. 6. Dryden and Red Hill, at Ashby, Oct. 9, 10. Prairie Hill and Victory, at P. H., Oct. 16, 17. Inke Sta., Oct. 17, 18. Holts Sta., Oct. 19. Pleasant Hill and Bethel, Oct. 20. Vinson Cir., at Salton, Oct. 23, 24. Brinkman and Deer Creek, at B., Oct. 26. Blair and Hester, at Blair, Oct. 27. Headrick and Midway, at Headrick, Oct. 28. Florado Sta., Oct. 29. Mangum Cir., at North Mangum, Oct. 30, 31. Mangum Sta., Nov. 1. C. F. MITCHELL, P. E. McAlester District—Fourth Round. Philip's Memorial, 11 a. m., Aug. 29. Haleyville Cir., at Alderson, 8 p. m., Aug. 29. Atoka Sta., Sept. 4, 5. Coalgate, Q. C. 4 p. m. and preaching 8 p. m., Sept. 5. Barnett Memorial and Crowder, at Crowder, Sept. 11, 12. McCurtain and Quinton, at McCurtain, Sept. 12, 13. Canadian Cir., at Kinta, Sept. 13-16. Wilburton and Red Oak, at Wilburton, Sept. 18, 19. Winter Cir., at Wister, Sept. 19, 20. Arch Cir., at Arch, Sept. 25. Hartsborne, Sept. 26. Howe Cir., at Conser, Oct. 2, 3. Heavener, 8 p. m., Oct. 3. Caney Cir., at Tuska, Oct. 9, 10. Atoka Cir., at Nelson's Chap., Oct. 11. Leona Cir., Oct. 16. Eufaula, Oct. 17. Calvin and Lamar, at Calvin, Oct. 23, 24. DID IT SAVE A LIFE? "While playing around the house," writes Wm. Buchli, of Nashville, the doctors lanced it three times. One said my leg was so drawn up that it never would be straight. For four months I could not get about only on crutches. A friend brought me some Gray's Ointment, which I began to use at once, and in four weeks I was sound and well, out playing ball." Gray's Ointment can always be depended upon to prevent serious blood poison, and to relieve malignant skin diseases such as Ulcers, Boils, Carbuncles, Old Sores, Festered Wounds, Poison Oak, etc. For a Free Sample, write Dr. W. F. Gray & Co., 850 Gray Bldg., Nashville, Tenn. 25c a box at drug stores.

ound. ER, P. E. Round. Sept. 5, 6, 1, 19. 26. 3. 10. 16, 17. 18. 20. m., Oct. 24. ER, P. E. ound. 21, 22. 5. Sept. 5, 6. homa, Sept. ient. 30. ward, Oct. Night), Oct. 20. 1. Oct. 27. RT, P. E. ound. n., Saturday, 3, 2 p. m., Aug. 22. m., Sunday, 22. Aug. 27. 27, Aug. 28. 29. 2. Sept. 4. day, Sept. 4. n., Sept. 5. y, Sept. 11. 12. Sept. 12. 12. Saturday, y, Sept. 18. 19. ER, P. E. ound. Aug. 21, 22. 20. I. P. E. Round. Sept. 4, 5. 2. Sept. 25, 26. Oct. 2, 3. Oct. 9, 10. Oct. 16, 17. 3. Oct. 26. 27. Oct. 30, 31. I. L. P. E. Round. e. 29. m., Aug. 29. ing 8 p. m., at Crowder. ertain, Sept. -16. rnton, Sept. 20. 11. 23, 24. E? e house.' shville. eel. The ea. One up that it For four it only on me some an to use was sound "Gray's ended up d poison. n diseasee nes, Old son Oak. te Dr. W. g., Nash- ug. stores.


Stuart Cir., at Stuart, Oct. 24, 25. Muddy Cir., at Muddy, Oct. 29. Pittsburg Cir., at Pittsburg, Oct. 30, 31. Kiowa, 8 p. m., Oct. 31. Braden and Bokosho, at Braden, Nov. 5, 6. Spiro, 11 a. m., Nov. 7. Potrau, 8 p. m., Nov. 7. J. M. PETERSON, P. E. Muskogee District—Fourth Round. Salsava, August 29. Stilwell Cir., at Marietta, Sept. 1. Westville and Stilwell, at Stilwell, Sept. 5. Muldrow, Sept. 8. Atkins Cir., at Hanson, Sept. 12. Vian and Bragg, at Vian, Sept. 12. Webers Falls and Gore, at Webers, Sept. 15. Westville Cir., at Alberty, Sept. 19. Washburn Cir., at Proctor, Sept. 20. Park Hill Cir., at Park Hill, Sept. 22. Table Gosh, Sept. 26. Fort Gilson, Sept. 27. Wainwright Cir., at Wainwright, Sept. 29. Keota Cir., at Keota, Oct. 3. Tamaha Cir., at Garland, Oct. 6. Kanama Cir., at Martin, Oct. 10. Whitefield Cir., at Whitefield, Oct. 10. Stigler, Oct. 11. Warner and Porum, at Warner, Oct. 12. Checotah, Oct. 13. Oktaha Cir., at Oktaha, Oct. 17. Muskogee Cir., at Harris-Jobe, Oct. 20. Muskogee, First Church, Oct. 22. Boynton and Morris, at Morris, Oct. 24. Muskogee, St. Paul, Oct. 26. Annual Conference, at St. Paul, Muskogee, Nov. 18. CHAS. L. BROOKS, P. E. Oklahoma City District—Fourth Round. Wayne, Aug. 29. Purcell, August 29. Weatherford, Sept. 5. Ft. Reno, Sept. 5. Minco, Sept. 12. Epworth, Sept. 12. Sunny Lane, Sept. 18, 19. Arcadia, Sept. 19. Franklin, Sept. 25, 26. Norman, Sept. 26. Paoli Cir., Oct. 2, 3. Paul's Valley, Oct. 3. Piedmont, Oct. 9, 10. Stillwater, Oct. 10. C. Avenue, Oct. 13. Noble, Oct. 16, 17. St. James and Wheatland, Oct. 17. St. John's, Oct. 18. Lexington, Oct. 23, 24. Blanchard and Washington, Oct. 24. St. Luke's, Oct. 25. Guthrie, Oct. 31. Perry, Oct. 31. W. M. WILSON, P. E. WEST TEXAS Austin District—Fourth Round. Columbus, Aug. 21, 22. Flatonia, Aug. 22, 23. Garwood Cir., at Rock Island, Aug. 28, 29. Eagle Lake, Aug. 29, 30. Weimar Cir., at Weimar, Sept. 4, 5. West Point Cir., at Muldoon, Sept. 11, 12. Walnut Cir., at Walnut, Sept. 18, 19. Manor, Sept. 19, 20. McDade Cir., at McDade, Sept. 25, 26. Elgin, Sept. 26, 27. Fred Allen Memorial, Sept. 29. Webberville Cir., at Haynie's Chapel, Oct. 2, 3. First Church, Oct. 4. University Church, Oct. 5. Hyde Park, Oct. 6. Bastrop, Oct. 9, 10. La Grange and Winchester, at L., Oct. 10, 11. Smithville, Oct. 11. Liberty Hill and Leander, at Liberty Hill, Oct. 13. Ward Memorial, Oct. 15. V. A. GODBEY, P. E. Beeville District—Fourth Round. Aug. 20. Harlingen, preaching and Quarterly Conference. Aug. 21, 22. Pharr, preaching and Quarterly Conference. Aug. 22. Edinburg, 4 p. m., Quarterly Conference; 8 p. m., preaching. Aug. 23. Sanitary, preaching. Aug. 24. McAllen, preaching and Quarterly Conference. Aug. 25. Mission, preaching and Quarterly Conference. Aug. 26. Mercedes, preaching. Aug. 27. LaFaria, preaching and Quarterly Conference. Aug. 28, 29. Raymondville, preaching. Aug. 29. Reveria, 8 p. m., preaching and Quarterly Conference. Sept. 4. Aransas Pass, preaching and Quarterly Conference. Sept. 5. Gregory-Rockport, preaching and Quarterly Conference. Sept. 8. Sinton, Quarterly Conference. Sept. 9. Calallen, Quarterly Conference. Sept. 10. Odem, Quarterly Conference. Sept. 11, 12. Mathis, preaching and Quarterly Conference. Sept. 12. Falfurrias, 8 p. m., preaching and Quarterly Conference. Sept. 13. Skidmore, Quarterly Conference. Sept. 18, 19. Alice Sta. and Alice Cir., preaching and Quarterly Conference. Sept. 20. Robstown, Quarterly Conference. Sept. 21. Kingsville, Quarterly Conference. Sept. 22. Bishop, Quarterly Conference. Sept. 23. Corpus Christi, Quarterly Conference. Sept. 25. Beeville Cir., at Mineral, 11 a. m., preaching, Quarterly Conference at 4 p. m. Sept. 26. Pettus, preaching. Sept. 26. Green, 11 a. m., preaching. Sept. 26. Kennedy, preaching and Quarterly Conference. Oct. 2, 3. Floresville, preaching and Quarterly Conference. Oct. 2. Karnes City, 8 p. m., preaching and Quarterly Conference. Oct. 6. Berclair, preaching and Quarterly Conference. Oct. 9, 10. Oakville, preaching and Quarterly Conference. Oct. 13. Beeville. T. F. SESSIONS, P. E. Cuero District—Fourth Round. Goliad and Fannin, at Goliad, Aug. 21, 22. Victoria, Aug. 23. Seadrift, at Austwell, Aug. 25. Edna, Aug. 28, 29. Provident City, at Cordale, Aug. 30, 31. Ganado and Louise, at Ganado, Sept. 1. Hallettsville, Sept. 4, 5. Nursery, at Thomaston, Sept. 8. Midfield, at Blessing, Sept. 9. Palacios, Sept. 11, 12. El Campo, Sept. 15. Smiley, at Rocky, Sept. 18, 19. Yoakum, Sept. 22. Nixon, Sept. 25, 26. Pandora, at Pandora, Sept. 27, 28. Runge, Oct. 2, 3. Stockdale, at Stockdale, Oct. 6. Laverna, at Parita, Oct. 9, 10. Port Lavaca, at Port Lavaca, Oct. 13. Cuero, Oct. 16, 17. A. W. WILSON, P. E. Lampasas District—Fourth Round. Star, at Star, Aug. 21, 22. Center City, at Center City, Aug. 22, 23.

Mullin, at Mullin, Aug. 28, 29. Geddwaike Sta., Aug. 29, 30. Johnson City, at Johnson City, Sept. 4, 5. Llano Sta., Sept. 11, 12. Cherokee, at Cherokee, Sept. 12, 13. Llano Cir., at Fairland, Sept. 18, 19. Marble Falls Sta., Sept. 19, 20. San Saba Cir., at Bend, Sept. 25, 26. Lometa, at Lometa, Sept. 26, 27. Fredonia, at Bethel, Oct. 2, 3. Mason, at Mason, Oct. 3, 4. Richland Springs, at Richland Springs, Oct. 9, 10. San Saba Sta., Oct. 10, 11. Kempner, at Stanley Chapel, Oct. 16, 17. Lampasas Sta., Oct. 17, 18. I. W. COWAN, P. E. San Angelo District—Third Round. Junction, Aug. 21, 22. Rochelle, Aug. 28, 29. Ozona, Sept. 1. F. B. BUCHANAN, P. E. San Antonio District—Fourth Round. Aug. 22. McKinley Ave., preaching a. m. Aug. 22. Travis Park, preaching p. m. Aug. 29. Laurel Heights, preaching a. m. Aug. 29. Alamo Church, preaching p. m. Aug. 31. Alamo Church, Q. C. Sept. 1. Government Hill, Q. C. Sept. 5. Boerne, preaching and Q. C. Sept. 8. South Heights, Q. C. Sept. 12, 13. Poter. Sept. 12, 13. Jourdanon. Sept. 15. Laurel Heights, Q. C. Sept. 18, 19. Center Point. Sept. 19, 20. Kerrville. Sept. 22. Prospect Hill, Q. C. Sept. 26. San Antonio Cir., at Salado. Sept. 26. Palm Heights, preaching. Sept. 27. McKinley Ave., Q. C. Sept. 29. Alamo Heights, Q. C. Oct. 2. J. Bandera. Oct. 3. Medina, at Medina. Oct. 9, 10. Pleasanton. Oct. 12. Travis Park, Q. C. Oct. 13. West End, Q. C. Oct. 14. Englewood. J. H. GROSECLOSE, P. E. San Marcos District—Fourth Round. Preaching— August 22. Manchaca. Quarterly Conferences— Harwood, Aug. 28, 29. Waelier, Sept. 4, 5. Leesville, at Wrightsboro, Sept. 11, 12. Gonzales, Sept. 13. Luling, Sept. 14. Lockhart, Sept. 20. Lytton Springs, Sept. 18, 19. Dripping Springs, Sept. 25, 26. San Marcos, Sept. 28. Manchaca, Sept. 29. Kyle, Sept. 30. Blanco, Oct. 2, 3. Martindale, Oct. 5. Staples, at Harris Ch., Oct. 6. Belmond, Oct. 9, 10. Seguin, Oct. 16, 17. THOMAS GREGORY, P. E. Uvalde District—Fourth Round. Batesville, Aug. 21, 22. Laredo, Aug. 28, 29. Sabinal, Sept. 4, 5. Teluacana, Sept. 11, 12. Hondo, Sept. 12, 13. Cotulla, Sept. 18, 19. Gardendale, Sept. 19, 20. Moore, Sept. 21. Devine, Sept. 22. Rock Springs, Sept. 26, 27. Dilley, Oct. 2, 3. Eagle Pass, Oct. 8. Del Rio, Oct. 9, 10. Utopia, Oct. 10, 11. Carrizo Springs, Oct. 16, 17. Crystal City, Oct. 17, 18. S. B. JOHNSTON, P. E. CENTRAL TEXAS Brownwood District—Fourth Round. Blanket, Sept. 5. Q. C., Oct. 5. Winchell, at Cleveland, Sept. 11, 12. Bangs, at Bangs, Sept. 19. Q. C., Oct. 7. Santa Anna, Sept. 26, 27. Rockwood, at Gouldbusk, Oct. 2, 3. Winkate, at Pumphrey, Oct. 9, 10. Winters, Oct. 19, 11. Novice, at Glen Cove, Oct. 16, 17. Talpa, at Talpa, Oct. 17, 18. Bronte, at Bronte, Oct. 23, 24. Robert Lee, at Robert Lee, Oct. 24, 25. Norton, at Norton, Oct. 30, 31. Balminger, Oct. 31. Nov. 7. Coleman Sta., at Bethel, Nov. 6. Coleman Sta., Nov. 7, 8. Indian Creek, at Indian Creek, Nov. 13, 14. Brownwood Sta., Nov. 20, 21. I. H. STEWART, P. E. Cleburne District—Third Round. Main Street, Cleburne, Aug. 22, 29. W. W. MOSS, P. E. Cleburne District—Fourth Round. Alvarado, preaching, Sept. 5. Quarterly Conference Nov. 9, 7 p. m. Brazos Ave., preaching, Sept. 12. Quarterly Conference Nov. 18, 7 p. m. Walnut Springs, Sept. 18, 19, Saturday night and Sunday 11 a. m. Morgan, at M., Sept. 19, 20, Sunday night and Monday. Barnesville, at B., Sept. 25, 26. Glen Rose Miss., at Buck Creek, Saturday, Oct. 2. Glen Rose Sta., Oct. 3, 4, Sunday and Monday. Godley and Cresson, at Bruce, Oct. 9, 10. Granbury Sta., Oct. 15, 17, Friday night and Sunday. Granbury Cir., at the Parsonage, Saturday, Oct. 16, 3 p. m. Lillian, at Cahill, Oct. 23, 24, Saturday and Sunday 11 a. m. Venus, Oct. 24, 25, Sunday night and Monday 7 p. m. Joshua and Egan, at J., Saturday, Oct. 30. Burleson, at E., Oct. 31, Nov. 1, Sunday and Monday. Grandview Cir., at R. V., Saturday, Nov. 6. Grandview Sta., Nov. 7, 8, Sunday and Monday night. Main St., Cleburne, Quarterly Conference, Nov. 16. Anglin St., Cleburne, Quarterly Conference, Nov. 17, preaching Nov. 21. W. W. MOSS, P. E. Cisco District—Third Round. Cisco, Aug. 21, 22. E. P. WILLIAMS, P. E. Cisco District—Fourth Round. (In part.) Gordon, at Blue Flat, Sept. 4, 5. Thurber, at Mingus, Sept. 5, 6. Breckenridge, at B., Sept. 11, 12. Eolian, at E., Sept. 12, 13. Scranton, at S., Sept. 18, 19. Staff, at S., Sept. 25, 26. Ranger, at R., Sept. 26, 27. E. P. WILLIAMS, P. E. Corsicana District—Third Round. Chatfield, at Rhone, Aug. 21, 22. Corsicana, First Church, Aug. 29, 30. W. H. MATTHEWS, P. E.

Corsicana District—Fourth Round. Dawson, Sept. 4, 5. Rice, Sept. 11, 12. Corsicana, 11th Ave., Sept. 12, 13. Thornton, at Steel's Creek, Sept. 18, 19. Big Hill, at Big Hill, Sept. 19, 20. Harmony, at Pursley, Sept. 25, 26. Purdon, at Purdon, Sept. 26, 27. Kerens, at Bayzett, Oct. 2, 3. Kirvin, at Cotton Gin, Oct. 9, 10. Berry, at Emhouse, Oct. 16, 17. Chatfield, at Chatfield, Oct. 23. Wortham, at Wortham, Oct. 24, 25. Horn Hill, at Forest Glade, Oct. 30, 31. Mexia, Oct. 31, Nov. 1. Groesbeck, Nov. 2. Corsicana Cir., at Eureka, Nov. 6, 7. Emmett, at McCord, Nov. 13, 14. Frost, Nov. 14, 15. Blooming Grove, Nov. 16. Corsicana, First Church, Nov. 21, 22. The pastors and lay leaders of the district are hereby called to meet in First Church, Corsicana, Tuesday, September 14, at 9:30 a. m., for an all-day conference. Many important matters will be considered and every pastor and lay leader is urged to be present. W. H. MATTHEWS, P. E. Dublin District—Third Round. Hico, Aug. 21, 22. Carlton, at Olin, Aug. 28, 29. S. J. VAUGHAN, P. E. Fort Worth District—Fourth Round. Hemphill Heights, 11 a. m., Sept. 19. Weatherford Street, 8 p. m., Sept. 19. First Church, 11 a. m., Sept. 26. Sagamore and Sycamore, at Sagamore, 7:30 Sept. 26. Boulevard, 11 a. m., Oct. 3. Rverside, 7:30 p. m., Oct. 3. Diamond Hill Cir., at Diamond Hill, 10 a. m., Oct. 10, and 7:30 p. m., Oct. 11. McKinley Ave., 7:30, Oct. 13. Highland Park, 8 p. m., Oct. 19. Kennedale Cir., at Kennedale, Oct. 16, 17. Missouri Ave., 7:30 p. m., Oct. 17. Handley and Brooklyn Heights, at Handley, Oct. 23, 24. Arlington, 7:30 p. m., Oct. 24. Smithfield Cir., at Oak Grove, Oct. 30, 31. Grapevine Cir., at Grapevine, 7:30 p. m., Oct. 31 and 11 a. m., Nov. 1. Central, 11 a. m., Nov. 7. Glenwood, 7:30 p. m., Nov. 7. Mulkey Memorial, 11 a. m., Nov. 14. Polytechnic, 11 a. m., Nov. 14. JOHN R. NELSON, P. E. Hillsboro District—Third Round. Kirk, at Prairie Hill, Aug. 21, 22. Munger, at Dover, Aug. 22, 23. Lovelace, Aug. 28, 29. JNO. M. BARCUS, P. E. Hillsboro District—Fourth Round. Itasca, preaching, Sept. 5. Whitney, preaching, Sept. 12. Hubbard, preaching, Sept. 19. Hillsboro, First Church, Sept. 26. Hilltop, Q. C., Sept. 30. Irene, at Irene, Oct. 1. Coledge, Oct. 2, 3. Penelope, Oct. 4. Hubbard, Q. C., night, Oct. 4. Huron, at Woodbury, Oct. 9, 10. Line St., preaching, night, Oct. 10. Brandon, at Brandon, Oct. 16, 17. Kirk, at Kirk, Oct. 23, 24. Line St., Q. C., Oct. 27. Peoria, Oct. 30. Covington, Oct. 31. Munger, Nov. 6, 7, 8, 9, 10, 11, 12. Malone, Nov. 7, 8. Abbott, Nov. 13, 14. Itasca, Nov. 14, 15. Lovelace, Nov. 20, 21. First Church, Nov. 21, 22. JOHN M. BARCUS, P. E. Waxahachie District—Fourth Round. Bristol Cir., at Carroll, Sept. 4, 5. Ferris Sta., at Ferris, Sept. 5, 6. Red Oak Cir., at Boyce, Sept. 11, 12. Palmer, at Palmer, Sept. 18, 19. Forrester, at Forrester, Sept. 25, 26. Milford, at Union Chapel, Sept. 29, 11 a. m. Bardwell, at Bardwell, Oct. 2, 3. Bethel, at Bethel, Oct. 9, 10. Italy, at Italy, Oct. 10, evening and 11. Britton, at Britton, Oct. 16, 17. Middlebin, at M., Oct. 16, 17, evening. Mansfield, at Mansfield, Oct. 23, 24. Maypearl, at Buena Vista, Oct. 30, 31. Ovilla, at Sardis, Nov. 6, 7. Emis, at Emis, Nov. 14, 15. Waxahachie, at WAXAHACHIE, Nov. 14, 15. WAXAHACHIE, at WAXAHACHIE BISHOP, P. E. TEXAS Beaumont District—Fourth Round. First Church, 11 a. m., Aug. 29. Port Arthur, 8 p. m., Aug. 29. Batson and Saratoga, 11 a. m., Sept. 5. Saline and Buna, 8 p. m., Sept. 5. Jasper Cir., Sept. 11, 12. Burkeville, Sept. 18, 19. Jasper Sta., 8 p. m., Sept. 19. Roberts Avenue, 11 a. m., Sept. 26. North End, 8 p. m., Sept. 26. Newton, at Newton, Oct. 3. Orange, 8 p. m., Oct. 3. Call and Kirbyville, 11 a. m., Oct. 9. Kirbyville, 11 a. m., Oct. 10. Kountze, 8 p. m., Oct. 10. Mt. Bellview, Oct. 16, 17. Dayton, 8 p. m., Oct. 17. Liberty, 8 p. m., Oct. 19. Sour Lake, 8 p. m., Oct. 20. China, 8 p. m., Oct. 21. Nederland, Oct. 24. Arahuac, Oct. 31. Port Bolivar, 8 p. m., Nov. 1. Woodville, Nov. 6, 7. E. W. SOLOMON, P. E. Brenham District—Third Round. Giddings, at Burton, Oct. 21, 22. Bellville, at Atkinson Drive, Aug. 28, 29. Sealy, at San Felipe, Aug. 29, 30. Richmond, Sept. 5, 11 a. m. C. W. THOMAS, P. E. Houston District—Third Round. Grace Church, Aug. 17. Galveston, First Church, Aug. 18. Velasco, Aug. 22. Iowa Colony, Aug. 23. Columbia, Aug. 25. J. KILGORE, P. E. Jacksonville District—Fourth Round. Jacksonville Sta., Aug. 22. Jacksonville Cir., at Diville, Aug. 29. Malakoff, at Malakoff, Sept. 4, 5. Athens Sta., Sept. 5, 6. Neches Cir., at Neches, Sept. 11, 12. Palestine, Grace, Sept. 12, 13. Kelys Cir., at Durant, Sept. 18, 19. Alto Cir., at Lynch's Chapel, Sept. 25, 26. Alto Sta., Sept. 26, 27. Transcender, at Aley, Oct. 2, 3. Eustace Cir., at Elm Grove, Oct. 3, 4. Brushy Creek and Frankston, at F., Oct. 5. Cushing Cir., at Cushing, Oct. 9, 10. Douglas Cir., at Nat., Oct. 10, p. m. Montalba, at Price's Ch., Oct. 16, 17. Larue Cir., at Larue, Oct. 17, 18. Elkhart Cir., at Elkhart, Oct. 19. Gallatin Cir., at Summerfield, Oct. 23, 24.

Rusk Sta., Oct. 24, 25. Bullard and Mt. Selman, at Bullard, Oct. 31. Troop Sta., Nov. 6, 7. Overton and Arp, at Arp, Nov. 7, 8. I. F. BETTS, P. E. Marshall District—Third Round. Marshall, First Church, Aug. 22. Marshall, Summit Street, Aug. 22. Harrison Cir., at —, Aug. 28, 29. Gilmer Cir., at —, Sept. 4, 5. Gilmer Station, Sept. 5, 6. F. M. BOYLES, P. E. Navasota District—Third Round. Willis, at Willis, Aug. 21, 22. Cleveland and Cold Springs, Aug. 28, 29. E. L. SHETTLES, P. E. Pittsburg District—Third Round. Cornet, at Lively's Chapel, Aug. 21, 22. Douglasville, at Cedar Grove, Aug. 28, 29. Naples and Omaha, at Naples, Aug. 29, 30. Pittsburg Sta. (conference), Aug. 30, night. O. T. HOTCHKISS, P. E. Pittsburg District—Fourth Round. (In part.) Boston Cir., at Chalybeate, Sept. 4, 5. New Boston and De Kalb, at De Kalb, Sept. 5, 6. Dalby Springs, at Dalby Springs, Sept. 11, 12. Winfield, at New Hope, Sept. 18, 19. Mt. Pleasant (preaching), Sept. 19, night. Queen City, at Alamance, Sept. 25, 26. Atlanta, Sept. 26, 27. I. HOTCHKISS, P. E. Tyler District—Third Round. Wills Point Sta., Aug. 15. Tyler Cir., at —, Aug. 17. Cedar St., Aug. 18. J. T. SMITH, P. E. Tyler District—Fourth Round. Emory Cir., at Wootley, Aug. 21, 22. Emory and Point, at Emory, Aug. 22. Edom and Chandler, at Edom, Aug. 28, 29. Big Sandy, Big Sandy, Sept. 4, 5. Alba, at Alba, Sept. 9. Minco's, at Sandflat, Sept. 11, 12. Edgewood, at Small, Sept. 18, 19. Grand Saline, Sept. 25, 26. Whitehouse, at Lane's Chap., Oct. 2, 3. Mineroa Sta., Oct. 4. Lmoide Sta., Oct. 6. Marchison, Oct. 9, 10. Colfax, at Colfax, Oct. 16, 17. Canton, at Wallace, Oct. 22. Wills Point Cir., at —, Oct. 23, 24. Wills Point Sta., Oct. 24. Quinlan, at Quinlan, Oct. 28. Lindale Cir., at —, Oct. 30, 31. Cedar Street, Oct. 31. Tyler Cir., at —, Nov. 6, 7. Marvin, Nov. 8. J. T. SMITH, P. E. NORTH TEXAS Bonham District—Third Round. Windom, at G., Aug. 21, 22. Ravenna, at Mt. P., Aug. 28, 29. C. C. YOUNG, P. E. Bowie District—Third Round. Megargal, Bitter Mound, Aug. 21, 22. Sunset Cir., Fruitland, Aug. 21, 22. Henrietta Sta., Aug. 23, 24. Craton Mis., Cundiff, Aug. 28, 29. Dundee Mis., Eagle Bend, Sept. 4, 5. T. H. MORRIS, P. E. Decatur District—Third Round. Bryson and Jeremy, at B., Aug. 21, 22. Jackson Sta., Aug. 22, 23. Perrin Cir., at Groveland, Aug. 28, 29. Vineyard Miss., at V., Aug. 29, 30. S. C. RIDDLE, P. E. Gainesville District—Third Round. Rosston Mis., at Forestburg, Aug. 21, 22. Valley View Sta., Aug. 29, 30. J. F. PIERCE, P. E. Greenville District—Fourth Round. Camped Cir., at Smith's Chapel, Sept. 4, 5. Cado Mills and Floyd, at Floyd, Sept. 11, 12. Lane Oak Cir., at Lane Oak, Sept. 18, 19. Quinlan Cir., at Quinlan, Sept. 25, 26. Commerce Sta., Oct. 3. Kavanaugh Sta., Oct. 10. Greenville Cir., at Salem, Oct. 16, 17. Lee Street Sta., Oct. 17. Jones-Heidel and Wesley Chapel, at Jones-Heidel, Oct. 23, 24. Fairlie Mis., at Olive Branch, Oct. 30, 31. Aert and Lane, at Lane, Nov. 6, 7. Wylie City Sta., Nov. 14. Celeste Cir., at Celeste, Nov. 20. Celeste Sta., Nov. 20, 21. Wesley Sta., Nov. 28. Each pastor, if he deem it best, is authorized to make for me a complete round of preaching appointments on his charge. C. M. HARLESS, P. E. McKinney District—Third Round. Anna and Melissa, at Melissa, Aug. 21, 22. Blue Ridge Cir., at Henke's Chapel, Aug. 28, 29. C. W. DENNIS, P. E. Paris District—Third Round. Paris Cir., at Reno, Aug. 21, 22. Lamar Avenue, Aug. 22. Centenary, Aug. 29. W. F. BRYAN, P. E. Sherman District—Third Round. Pilot Point Grove, at Blackmon's Chap., Aug. 21, 22. Whiteview, Aug. 28, 29. Denison Mis., Aug. 29, 30. R. G. MOOD, P. E. Sulphur Springs District—Third Round. Lake Creek, at Brushy Mound, Aug. 28, 29. Klondike, at Habers' Ch., Sept. 4, 5. Yowell, at Moss Ch., Sept. 5, 6. Brashear, Sept. 11, 12. Sulphur Bluff, Sept. 18, 19. R. C. HICKS, P. E. Terrell District—Third Round. Lancaster Sta., Aug. 15, 16. Chisholm Cir., at Allen's Chapel, Aug. 21, 22. Kaufman Sta., Aug. 28, 29. Terrell Sta., Aug. 29. E. L. EGGER, P. E. NORTHWEST TEXAS Abilene District—Third Round. Ovalo, at Bradshaw, Aug. 21, 22. St. Luke's, at Pleasant Hill, August 28, 29. Cross Plains, at Dressy, Sept. 4, 5. First Church Abilene, Sept. 14. St. Paul's, Abilene, Sept. 16. Anson, Sept. 18. C. N. N. FERGUSON, P. E. Amarillo District—Fourth Round. Hereford, Aug. 21, 22. Bovina, Aug. 28, 29. Texline, Sept. 4, 5. Dalhart, Sept. 5, 6. Wildorado, Sept. 11, 12.

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I AM FREE--YOU CAN BE FREE

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

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

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Channing, Sept. 18, 19.
Stratford, Sept. 25, 26.
Dumas, Sept. 26, 27.
Ochiltree, Oct. 2, 3.
Hanford, Oct. 3, 4.
Higgins, Oct. 9, 10.
Glazier, Oct. 10, 11.
Amarillo, Polk St., Oct. 16, 17.
Amarillo, Buchanan St., Oct. 17, 18.
Canyon, Oct. 23, 24.
Amarillo Mis., Oct. 30, 31.
ERNEST E. ROBINSON, P. E.

Big Spring District—Third Round.
Post, Aug. 21.
Taboka and Slaton, at Slaton, Aug. 22, 23.
W. H. TERRY, P. E.

Clarendon District—Third Round.
Clarendon Mis., Aug. 21, 22.
J. T. HICKS, P. E.

Hamlin District—Third Round.
Knox City, at O'Brien, Aug. 21, 22.
Rochester, Aug. 22, 23.
B. W. DODSON, P. E.

Plainview District—Third Round.
Dimmitt, at Big Square, Aug. 21, 22.
Hale Center, at Center Plains, Aug. 28, 29.
O. P. KIKER, P. E.

Platview District—Fourth Round.
Kress, Sept. 19, 20.
Lockney, 3 and 8 p. m., Sept. 22.
Floydada Sta., 8 p. m., Sept. 23.
Roaring Springs, Sept. 24-26.
Matador, Sept. 26, 27.
Bartonsite, Oct. 2, 3.
Hale Center, Oct. 3, 4.
Platview Mis., Oct. 9, 10.
Carr's Chapel, Oct. 16, 17.
Estacado, 8 p. m., Oct. 17.
Lorenzo, Q. C., 10 a. m., Oct. 18.
Crosbyton, 8 p. m., Oct. 18.
Crosbyton, Q. C., 10 a. m., Oct. 19.
Lubbock, Q. C., 8 p. m., Oct. 20.
Turkey, Oct. 23, 24.
Silverton, Oct. 24, 25.
Plainview Sta., 8 p. m., Oct. 26.
Dimmitt, Oct. 30, 31.
O. P. KIKER, P. E.

Sweetwater District—Third Round.
Lorraine, Aug. 21, 22.
Colorado Sta., Aug. 22, 23.
Roby, at Royston, Aug. 28, 29.
J. T. GRISWOLD, P. E.

Vernon District—Third Round.
Vernon Sta., Aug. 22, at 11 a. m.
Quannah Sta., Aug. 22, at 8:30 p. m.
Paducah, Aug. 29.
Lazare, Aug. 31, at 11 a. m.
Quannah Mis., Sept. 1, at 11 a. m.
I. G. PUTMAN, P. E.

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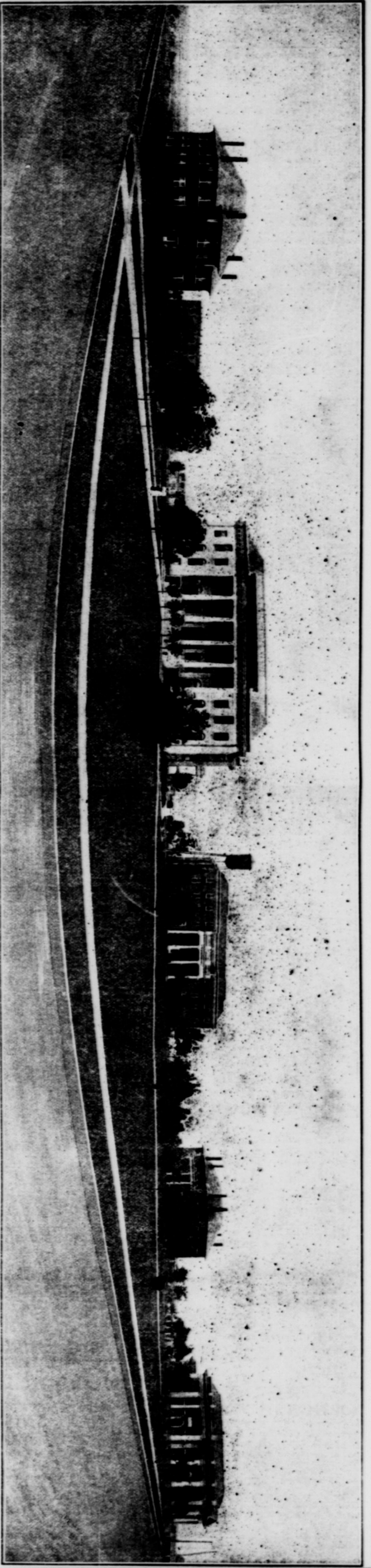
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