

# TEXAS CHRISTIAN ADVOCATE

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879.

OFFICE OF PUBLICATION, 1804-06 JACKSON STREET

OFFICIAL ORGAN OF ALL THE TEXAS, OKLAHOMA AND NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH

Volume LXII

DALLAS, TEXAS, THURSDAY, AUGUST 26, 1915

Number 3

## Looking Toward The Annual Conferences

**T**ODAY three of our Annual Conferences are meeting in their initial session for the year 1914-1915. These conferences are the Denver, the Illinois and the Montana. Bishop Hendrix is in the chair at the Denver, Bishop Kilgo at the Illinois and Bishop Lambuth at the Montana.

When the Advocate appears a week hence both the Missouri and the Kentucky Conferences will be in the second day of their gathering, and the East Columbia Conference will be in its first session.

Little more than thirty days from the date which our issue bears today the first conference among the Advocate's constituency will be in session. This is the New Mexico Conference. And less than two months from this date two conferences in Texas will have gathered. These are the West Texas and the German Mission.

We have been a participant in each of the five conferences of our Methodism: the Church Conference, the Quarterly Conference, the District Conference, the Annual Conference and the General Conference. Each Conference is indispensable. The place of no one of these could be vacated without serious hurt to Methodism. For thrilling, vital and sustained interest, however, the Annual Conference has the primary place in our system.

The pastor's heart beats a little faster when he first realizes that his Annual Conference is upon him. The charge of weighty interests rests upon him. The happiness and comfort of the orphans are in his hands. The great interests of the Church in foreign lands have been entrusted to him. The efficiency of the home base depends upon how he has sustained the interests of those on the outside row of his conference and in the weaker places of his territory.

The very life of the colleges for twelve months has been in his hands. The secondary schools will increase or decline in efficiency according as he has succeeded or failed in his collections. The heroes of other days are dependent upon his success for their comfort and support. The struggling Churches in mission places will receive help for their modest new buildings or not receive it in the measure in which the pastor has succeeded or failed in the benevolent collections. These, to say nothing of the Bible cause, the Sunday School interests, the League interests, the general and conference organ claims, are upon the pastor's heart.

Nor is this all. The personal life and the official administration of the pastor come in for review at the Annual Conference. The twelve months' record in speech, in conduct, as it relates to himself, and a like record as it relates to the peace and growth of his congregation

is reviewed. He is subject to rebuke, to arraignment and to trial for both personal misconduct and official maladministration. And no other man in Church or State ever faced a tribunal so jealous of the integrity and efficiency of its members!

Nor is this yet all. The pastor must pass under review of the Bishop and his cabinet. Matters are heard there which never find voice on the conference floor. Tests are made there which are not made in open conference. Charges are lodged there which were never breathed to him. The man's very fidelity may be the ground of these whispers; the man's John-the-Baptist-like courage may have offended influential supporters of the Church. Or, it may be, that certain foibles in his life are justly complained of by lay brethren whose sole motive in going to the cabinet is to save their pastor from the humiliation of bringing these things under review before the open conference. Whatever the motive, however, a move may be the result. Despite the sympathy of the Bishop and the brotherliness of the cabinet the hardship of changing homes may be imposed upon him and his family.

Nor is this all. A year of splendid work may be marred by the laziness and indifference of stewards in his personal support. If the financial plan in his charge should happen to be the "budget" plan, the pastor's joy over large accessions and great congregations during the year may be completely spoiled by a shortage in the collections ordered by the Annual Conference. Possibly disaster has overtaken his section, and his official board has delayed taking collections which are impossible now.

Nor is this all. A certain contingent of our pastors are sure to move this fall. They have talked over matters by the fire-side and at the table during the year. Where others are in doubt these are certain of the coming change. There may be no need for their moving. They may be even in the best year of the four. Their influence in their communities may be the most commanding at any period during the four years. They could as easily spend another four years and with profit both to themselves and to their charges. But, move they must. Neither the cabinet, nor the Bishop, nor Providence itself can stay the move. It is fixed, arbitrarily though we confess it to be, but—the man or the men must move!

These considerations, and others which might be mentioned, make the approach of the Annual Conference a time of supreme interest to the pastor. Time yet remains for both pastor and people, as the case may be, either to fill out a year of diligent labors, or to supply in a measure what has been lacking in the earlier days of the year.

## The Fundamental Basis Of Church Support

**T**HE approach of the Annual Conference makes timely an examination of the grounds for the support of the Church. Giving grudgingly can be replaced by joyful giving only as we have some adequate appreciation of the true ground for the support of the Church.

Some of our people will give, if for no other reason, because they have vowed to give. Every member of our Church somewhere and some time has stood before its altars and solemnly promised to be obedient to its discipline, attend upon its ordinances and support its institutions. And because this sacred vow is upon them they will respond to the needs and claims of the Church.

There is nothing for which we should be more grateful than that we have vowed vows. Sometimes people say that they do not believe in making vows. On the contrary, there is nothing for which we should be more thankful. Our vows register the high-water mark of our best selves. They are the solemn expression of our best moments. And they remain as bulwarks against those leaner moments in our lives. They are voices which call us back to the heights. They are reinforcements for our weaker hours. They bring to us trooping memories of high aspirations when our spirits are low. They are fortifications when our fighting lines are thin.

Because they have vowed to support the institutions of their Church, thousands of our people will not fail their leaders in their calls as the annual gathering time approaches.

Others of our people will give because of Church pride. They have never sent their pastors to conference without their salaries and the conference collections, and this year shall be no exception.

Still others of our people will support the institutions of the Church for selfish reasons. They desire the return of their pastor, or they desire that their Church shall remain in a certain class of appointments, or they desire some other equally selfish thing.

No one of these motives, certainly neither of the last two, is the highest motive for the support of the Church. And the pastor can do his people no greater wrong than to appeal to any less than the very highest ground for supporting the Church which Christ purchased with his own precious blood. Nor can he ever bring his people into the joy of giving until he instructs them as to the proper basis for the support of the institutions of the Church.

The only basis of appeal for the support of the Church is our moral obligation to God. Sustained appeal can find no other basis. The appeal to pride, or

to selfishness, may succeed for a season, but the giving which will supply the increasing needs of the Kingdom must be bottomed on the sense of obligation to God.

And that the race has felt from the beginning a sense of moral obligation to God with reference to material things is one of the outstanding facts of history. The law of the tithe is written in the roots of every language. In the Hebrew, the Greek and the Latin we find it. In the Anglo-Saxon, old English, German and Gothic we find members of this same linguistic family, words which mean to levy a tenth.

Arthur B. Babbs, in his book "The Law of the Tithe," affirms that tithing was practiced in Egypt thirty-eight hundred years before Christ, and twenty-three hundred years before Moses. "Instances are mentioned in history," says he, "of some nations who did not offer sacrifices; but in the annals of all times none are found who did not pay tithes."

The Phoenicians and Carthaginians paid their annual tithes to Hercules; the Arabians paid tithes to their god, Sabis; the Greeks consecrated a tenth of the annual produce of their soil to their deities; the Romans tithed in honor of their gods.

Among the Jews instances of tithing occur in their earliest history. Abraham tithed to the priest of the most high God; Jacob promised a tenth to his God.

The law of the tithe is a law of the Mosaic system. A tenth part of the produce of the land and of the increase of the flocks was reckoned as belonging to God. And this earliest Mosaic law is found in Lev. 27:30-32.

The direction given the tithe by Moses was the promotion of religion. The service of the tabernacle of the congregation was to be promoted. Those who served the tabernacle were to be supported. See Num. 18:21-32.

Whatever one may think of the proportion prescribed in the tithe law, whether binding upon the Christian or no, certainly no one can doubt that the basis of such giving was correctly prescribed for all generations. The tithe was unto the Lord; the tithe belonged to the Lord, and was given only in response to a sense of obligation to God. Even Christ and his apostles taught no other ground of appeal.

Content yourself with the common course of things. You'll be no exception to the rule. Somebody will sing your virtues when you are dead.

The stability and character of our country and the advancement of our race depend very largely upon the mode in which the Day of Rest shall be used and observed.—John Bright.

# An Argument On The Resurrection Of Christ

By HON. J. W. MADDEN, Crockett, Texas

(An address delivered at Liberty Hill, Texas.)

Ladies and Gentlemen: It is needless to say that I appreciate very much the invitation you have extended me to discuss before you at this time the greatest of all questions.

The fact of the Resurrection of our Lord and Savior is the most wonderful miracle in all the annals of time. His death and the reason for it are the only facts that will bear to it any sort of comparison in the matter of importance to the Christian world, while they and the great additional fact of the Ascension constitute the basis for almost the entire scheme of the Christian religion.

It is not my purpose to try to preach a sermon. I doubt the propriety of a layman ever undertaking to do this. He may make talks, make speeches, and deliver addresses and lectures, but I am very much of the opinion that the right to preach a sermon is the exclusive prerogative of the ministry—God's anointed.

But I cannot say that I expect to do any or either of these. What I wish to try to do is to make an argument upon the question of the fact of the Resurrection. You know that we lawyers are strong believers in the matter of arguments, the reason for things. Our habits, training and education make us that way. I believe it is a fact that Christ "rose from the dead," but why do I believe it? To answer this question is the task before me, and I shall attempt to prove this great fact by the rules of logic as well as by the rules of faith. I was led to a special investigation of this question by our Sunday School "Easter Lesson" of April 4, last, and what I am going to say now is largely the result of that investigation.

Preliminary to a statement of my reasons for "the faith that is in me," I beg to state that I am glad there are so many young people present, and I hope that they may be encouraged by this argument to turn their thoughts to religious and sacred things at least occasionally. It is well that we do this, not only the young, but the old and the middle-aged as well. There is something in life worth living for except trying to make a living, or acquiring wealth, or gratifying ambition, or seeking the applause of men. We are taught and believe there is something higher, nobler and greater to strive for than any or all of these, for they relate solely to the things of this world, whereas we need to give heed to the things of the next world also—and how to reach it. The one has to do with our personal and temporal good, while the other goes higher and would engage us in the thought of things moral and spiritual and eternal. Among these higher thoughts and the subjects of a spiritual nature, there is none of greater importance, and none of deeper meaning, and none of more profound interest, than the subject I am to discuss before you today, viz: "The Resurrection of the Savior of the World." That He was born of the Virgin Mary, that He lived and dwelt among men for the space of about thirty-three years, that He was a great and a good man, that He preached and taught, that He was wise and lived a life above reproach, that He was crucified and buried, are no difficult things to believe. That is easy, and not even the infidel will deny any of them. That is no more than others have done, and hence there is nothing specially extraordinary in any of it. But when we say that He "rose from the dead," and thus give encouragement to the idea of immortality, it is then that we say something that is most extraordinary, and which opens up the floodgates of discussion and brings down upon our heads the anathemas of the irreligious and the skeptic. I declare to the young people of this age that this is the greatest subject that can engage their attention, and one that is fraught with more of good to them, when once they understand and believe it, and live up to it, than all other things in this most wonderful world of ours.

To those who have given this subject much consideration it naturally divides itself into three parts or sub-heads, to-wit: The Historic Fact of the Resurrection, the Present-Day Evidences of It, and Its Spiritual Meaning. I wish to treat of these separately, and, first,

### The Historic Fact of the Resurrection.

I do not wish to insult the intelligence of this audience by even intima-

ting that any of you do not believe in the "Resurrection of Christ," for the fact that Christ did "rise from the dead" is now almost universally admitted among the leading nations of the world as a fact that has passed beyond the pale of discussion. In fact, this must necessarily be so with all those who will give the subject earnest, fair, impartial, conscientious and prayerful study, if they have the intelligence to understand it; and it is well that we do this in order to give intelligent reasons for our belief and to be able to meet the arguments that are sometimes hurled against it. The truth is, that we are forced to accept the fact of the Resurrection just as we accept any other historical fact. This is one way of establishing the Resurrection fact, but not the strongest way. How do we know that Adam and Eve, and Noah, and Moses, and Elijah, and Saul, and Samuel, and David, and Solomon, ever lived? We know it because the history of the times in which these great and good men lived tells us that they lived. How do we know that Peter, and Paul, and John, and Luke, and Mark, and Matthew, and James, and Timothy, ever lived? We know it because both sacred and profane history tells us so. How do we know that Herodotus, and Josephus, and Demosthenes, and Cicero, and Shakespeare, and Hannibal, and Caesar, ever lived? We know it because we have read the history of the lives of these world-renowned characters. How do we know that Napoleon, and Wolsey, and Washington, and Jefferson, and Jackson, and Lee, and Grant, and Benjamin Franklin, and Lincoln, ever lived? I doubt if any of us here ever saw either of these immortal men, and yet we know that they once lived just as well as if we had known them all of our lives and had lived with them in the times in which they lived. In short, how are we to know that any alleged historical fact is true? We know it because we believe it and have faith in the "truth of history." Then, if we are so ready to accept the fact of the truth of these records of history as undisputed, for no one ever calls them in question, why is it that we should be so skeptical about the Resurrection of Christ? The writers of the history of his time tell us that it is true; that is, the most reliable of them, and why should we doubt it? These writers are among the very best men that ever lived. They were men of the highest and most exemplary character the world ever saw. They lived the noblest and most self-sacrificing lives of any men the world ever knew. And yet they, these great and good and unimpeachable men, tell us in words as strong as language can make it, that it is a fact that Christ truly "rose from the dead." They were with him while he lived on the earth. They know him well. They talked with him and ate with him. They saw him when he went through the mockery of a trial. They heard the unjust accusations that were made against him. They witnessed his crucifixion and heard the "agonies of Calvary." They saw him after he was dead and followed his body to the tomb. They knew that he was buried and that the guard "stood watch" over his grave. They also saw the "empty tomb" where they knew he had once lain. Nor is this all. He was "seen" by the disciples in his "risen body." The qualities of the body were altered, but not beyond recognition by those who had known him "in the flesh." There were the "wounds in the hands," the mark of the "spear-thrust" in the side, and hence they knew it to be the "crucified body" of the risen Christ. Furthermore, his "appearances" were many. Once to a single person, then to two persons, then to "the ten," next to "the eleven," then to "the seven," and next to "above five hundred," and then to others. And these facts are backed by the tremendous power of inspiration. Then why should any one be so doubtful (?) as to these facts, and still be ready and perfectly willing to fully and unreservedly accept the facts recorded of any other historic character? Why should this be thus? The only logical answer is to be found in the awful perversity of the human heart and the human mind and will and consciousness. It is because men do not want to believe it. We have just as much evidence of the Resurrection of Christ as we have of the great battle of Waterloo, and yet people will accept the narrative of the latter without question and scout with scorn and derision the fact of the former. O, I repeat, the perversity of the human heart! If I could

have my way I would not have things thus, but I would have men to be honest and candid with themselves and with the facts as we get them from history, whether they relate to the Resurrection of Christ or the life of Washington. Both are established by the same kind of evidence, historically and humanly speaking, and it is not believed that it can be truthfully said that the evidence of the latter is of any greater legal or probative force than is the evidence of the former. Then if we believe the one, we should also believe the other, and we will if we want to be just and fair. I now pass to the

### Present-Day Evidences of the Resurrection.

While it is true that the Resurrection happened in the long, long ago, still the evidence of it is not all historical nor Biblical, for if we will only look around us we will find many absolutely certain facts showing its truth now. For instance, we find it in the keeping of and respect for the Sabbath Day. The Hebrews kept and still keep the seventh day of the week as the Sabbath, while we keep the "first day" of the week. Why is this? Why was this change made? Nothing but the Resurrection of Jesus caused it, and had there been no Resurrection the sect of the Nazarenes would doubtless still be keeping the "seventh day" of the week instead of the first. In this we find strong evidence of the great fact of which we are now speaking, and this fact is present with us at this time. It is now the "Lord's Day."

Another proof is the custom of keeping Easter, though that is not as strong evidence as that of keeping the Sabbath. This is because this custom is of later date than that of Sabbath observance, but it does date back to about A. D. 120, and is commemorative of the Resurrection. And still another evidence that we have with us in this day is the existence of the Christian Church. What gave it its existence? From whence did it come? Why does it exist? Had there been no Resurrection there would have been no resolute and determined disciples, and hence no Church. It was not until the discouraged disciples "returned from the cross," where their great Leader had suffered death, that they became the founders of what we call the Christian Church today. And why was this? Only because, after the crucifixion, they were rendered bold and made anew and defiant because of the great fact of the Resurrection, and of the experience of "fellowship with the risen Christ" through the work of the Holy Ghost. And thus it is that the existence of the Church as we have it is undying proof that Jesus rose from the dead and "lives in the hearts of his people." And so we might go on and count the Sunday School, the Epworth League, the sending of missionaries to foreign lands, the prayer meetings, and all the other agencies of the Church, whereby we have indisputable evidence of the Resurrection put before us almost every day of our lives. For, if Jesus did not "rise from the dead," do we not know that we would have none of these things? In fact, if there was no Resurrection, why should we have them? What would they stand for? What would they represent? Of what use would they be? It is the fact of the Resurrection of Christ, and this fact only, that gives life and force to them, gives a reason for their existence, and explains the "why" of their establishment. No reasonable man can escape this conclusion.

But I forbear to further tell you what every rational mind ought to admit, and will take up the next and most important feature of this question, viz:

### The Spiritual Meaning of the Resurrection.

I admit the apparent difficulties in the way of a proper treatment of this aspect of this subject, but of the fact of it I have no doubt whatever. It is here that the subject gets more interesting, even if it is more difficult to explain to the ordinary mind, and especially to the unconverted. It is here that we "drink in" its deeper significance, for the Christian religion must stand or fall with the doctrine of the Resurrection of Jesus Christ from the dead. This fact has never been given a deeper emphasis, and never will be, than when the great Apostle Paul gave utterance to it nearly two thousand years ago in these words: "If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain, ye are yet in your sins. Then they also which are fallen

asleep in Christ are perished." We might stand here for a week and talk about the Resurrection and Immortality, but we could never put the case stronger than Paul has put it in the words I have quoted. The life and death and Resurrection of Christ raised "a new standard of character" and the world found itself before a "new seat of moral authority." In his presence men always felt that they ought to be different men, better men, and to those who responded to his moral strength he would impart his own Spirit. After nineteen centuries this moral life has the same significance, and to this unchanging moral principle we must attribute the supreme fact that he is not the dead, but the risen Christ. But the real Resurrection is to be found and positively proven when we reproduce it in our own lives, for

"Though Christ a thousand times  
In Bethlehem be born,  
If He's not born in thee,  
Thy soul is still forlorn.  
The cross of Golgotha  
Can never save thy soul;  
The cross in thine own heart  
Alone can make thee whole."

It is this experimental knowledge of the Resurrection that quickens and makes us better men and awakens within us all that is divine. We are made to feel and to know that we are immortal, for if Christ was "raised from the dead" so shall we be raised, and if he was not, then neither shall we be. That is the long and the short of the whole story. We must "rise again," or we must perish forever when we go down into our graves. This is the end of us, for time and eternity, if, indeed, we could say that there be any eternity if there be no Resurrection.

But in the fact of the Resurrection we are made to feel and to know that we, too, are immortal, and that we shall be "raised from the dead," in our quickened lives and through the "eye of faith" we see visions and dream dreams. We become impressed with the sublimest realities. We know that we are immortal and shall live in a world ahead. We shall have a different life in that future world. We cannot tell what that life is, nor how we shall be employed, because we have never been there. But we know we are going. What shall be the nature of that "new body" of which Paul so eloquently speaks we do not know. But so marvelous is the quickening of this great fact of the Resurrection that we can build a thousand heavens. We have only to read the poetry of heaven, the dreams and visions of the saints of all the ages, the exultant words of the dying heroes of the cross, in order to see, in the dim far-away, a few of the "mansions in the skies" that our faith discloses to us.

In the same manner we are given the abiding conviction that we are more than body, and that it is not essential to the true life. Although we live in the body, transform it, glorify it, use it as a splendid instrument with which to paint pictures, brush away human tears, and reproduce the melodies and harmonies of heaven, still we make it as divine as God makes the rose, or the star, or the bush afire with his glory and speaking his word. And, therefore, despite the new honor thus conferred upon the body and its closer relations to the highest operations of our lives in our present-day thinking, still we know that we have a life apart from the body, and, watching its decay and feeling its pains, we can still say with a new emphasis what a heathen writer said when he exclaimed, "I know that I shall not all die."

And then such lives need so little of this world. It is said that one great artist began his career with only the hairs of a cat's tail for a brush, that a famous mathematician drew his first geometrical figures with a bit of charcoal on a rude, white wall, and that a distinguished musician charmed his audience when he had but one unbroken string left on his violin; so it is that in prison houses, in sick rooms, in homes of abject poverty, has the vision of the better world come to men and revealed the true majesty of their souls; distances have been annihilated, and departed loved ones are found to be not so far away as we had supposed, but are only in the "next room" of the "many mansions of the Father's house!"

And thus it is that with this the greatest event in all history came the most inspiring hope that ever animated fallen humanity—the hope of immortality. True, this hope was enjoyed centuries before the death and Resurrection of Jesus of Nazareth, but it was like "hoping against hope." But when he came and died and was buried and "rose again," a life hereafter became a proven reality. He

not only taught the immortality of man, but demonstrated it. Our "belief" was converted into knowledge, and what we formerly believed became a fact indisputable. The Resurrection of the "Man of Galilee" has meant and will continue to mean the resurrection of men and women from lives of wickedness and sin, and this great fact is realized more and more as time passes on.

"Every year the truer life draws higher,  
Every year;  
And the morning star climbs higher,  
Every year.  
Earth's hold on us grows slighter,  
And the heavy burden lighter,  
And the dawn immortal brighter,  
Every year."

Now, the meaning of all this is that we do not have to go back nineteen centuries to find the best evidence of the Resurrection fact. The truth is that the "historical" evidence of the Resurrection is now considered about the weakest evidence we have of it. It is now regarded as a present fact, capable of present demonstration. The whole glad message of the New Testament on the Resurrection makes this clear. It ties the Resurrection to the present moment and urgently invites us to share the secret. In twenty-five passages of Paul's writings he makes direct mention of the Resurrection. He was the great Resurrection Apostle and teacher, and in only one case does he refer to the historic evidence. Six of these passages point to the future, holding up the Resurrection as the great earnest and hope of the resurrection of our bodies, and five of these six touch on the Resurrection with its relations to the present life. In the other nineteen references, the whole emphasis is a present-day emphasis, and is connected with the spiritual experience of every Christian. So, then, the all-important question is this: Are the New Testament teachings of the "Resurrection experience" of today found true? I have already answered this question in the affirmative and shown the facts to prove it.

The "Resurrection life," then, is the life that is in Christ, for it was he who said: "I am the Resurrection and the Life." In fact, the whole history of the world has justly been denominated "His Story"—the story of the Lord Jesus and the world's events in relation to him. It began with him in the Garden of Eden, in the person of God, Jehovah, or Christ, and he has been the essence of history ever since. We may not understand it, but he has been the "chief figure" in the history of all nations. And all the nations, so far, have failed and are still failing. Even nations are judged by him. The Jewish Nation was tried and failed, and now the Gentile nations are given their opportunity, and, so far, they, too, have failed. Nations have yet to learn that they are to be judged as well as individuals, and held accountable for their stewardship, but punished differently. Those that fail will be judged as failures and destroyed, and will be set aside to make way for the establishment of the "King's own kingdom." Nations are being judged in the European War today, and they will be dealt with accordingly. This is a wonderful world in which we live, and "His Story" is moving on in a mysterious way, but moving nevertheless. Let us not forget this as we reflect upon the great Resurrection fact and what it really means. I repeat, my friends, that this is a wonderful world in which we live and we ought to make the best of it that we possibly can. Our presence here is wrapt in more or less mystery, and in the "loom of life" we are weaving our destiny every day, the nature of which has been so beautifully and graphically described in the following entrancing words, the author of which I do not now recall:

"All day, all night, I can hear the jar  
Of the loom of life; and near and far  
It thrills with its deep and muffled sound.  
As the tireless wheels go always round.

"Busily, ceaselessly goes the loom  
In the light of day and the midnight's gloom,  
The wheels are turning early and late,  
And the woof is wound in the warp of fate.

"Click! clock! there's a thread of love  
Wove in.  
Click! clock! and another of wrong  
and sin,  
What a checkered thing will this life  
be  
When we see it unrolled in Eternity!

"Time, with a face like mystery,  
And hands as busy as hands can be,  
Sits at the loom with its warp outspread,

immortality of it. Our "bo-to knowledge, believed be. The Resur-Galilee" has e to mean the d women from I sin, and this sore and more

r life draws

climbs higher,

ws slighter,

lighter,

il brighter,

all this is that back nineteen st evidence of The truth is vidence of the nsidered about we have of it. a present fact, nstration. The the New Testa- tion makes tesurrection to d urgently in- cret. In twen- F's writings he of the Resur- reat Resurrec- r, and in only to the historic passages point up the Resur- nest and hope ur bodies, and on the Resur- in to the pre- ineteen refer- isis is a pres- is connected fence of every all-important he New Testa- "Resurrection ound true? I this question hown the facts

then, is the or it was he Resurrection the whole his- tory been de- the story of world's events gan with him in the person st, and he has or ever since, it, but he has in the history e nations, so e still failing, d by him. The ed and failed, ions are given so far, they, as have yet to be judged as held account- hip, but pun- that fall will nd destroyed, make way for e "King's own being judged day, and they rnkly. This which we live, ving on in a ring neverthe- this as we re- surrection fact ns. I repeat, a wonderful and we ought hat we possi- here is wrapt y, and in the weaving our ture of which and graphic- following en- or of which I

hear the jar I near and far and muffled

go always

the loom the midnight's

early and in the warp of

thread of love her of wrong will this life d in Eternity!

mystery, hands can be, its warp out-

To catch in its meshes each glancing thread.

"When shall this wonderful web be done?"

In a thousand years, perhaps—or one—

Or tomorrow. Who knoweth? Not you nor I,

But the wheels turn on and the shuttles fly.

"Ah, sad-eyed monster! The years are slow,

But each one is nearer the end, I know:

And some day the last thread shall be woven in—

God grant it be love instead of sin.

"Are we spinners of doom for this life-web, say?

Do we furnish the weaver a thread each day?

It were better then, O, my friend, to spin

A beautiful thread than a thread of sin."

And this is what I would have done if I could have my way.

CAN HE COME BACK?

A couple of years ago I wrote an article for the Advocate along the line of the following, but by some way it got mixed up with an article from some one from Southwest Texas. It was published under my name and caption, but it contained but the introductory paragraph of the article on the subject of the title, the remainder being devoted to an entirely different subject. If it had not been for the heading of the article it would have been a credit to me, but the title of the article and the introductory spoiled the body of the paper. So I thought I would try it again.

For the past ten years I have watched the extreme effort of the few and ever decreasing number of men who are attempting to resurrect Calvin and bring him back. I am convicted after ten years close observation that it cannot be done. The tenet of ultra Calvinism is so abortive that one must needs be schooled into it. The Calvinistic schools are dying hard, though rapidly. Two hundred years ago the world was mad on Calvinism. The schools are teaching it yet, and when they have ground it into the mind for the years of course-preachers (some of them) go out to correct the "ever-growing error" and to bring Calvin back. There is a leaning apart between the laity and the ministry of some of these Calvinistic denominations. The ministry are having this tenet schooled into them, and the laity are having a more unrestricted education and it seems to me that there must come a rupture somewhere, or the Churches must make a more unconditional surrender than they have done. The Presbyterian Church (U. S. A.) made a footnote surrender, in which it declared that the laity are not to be compelled to believe the Calvinistic tenet. I have talked largely with their ministry since that time and it is scarce to find one that will attempt to uphold the doctrine. About twenty-two months ago one of their preachers told me that there was not a whit of difference between their doctrine and the Methodist doctrine since that clause was killed by that "foot-note." He claimed that it virtually annulled the "Final Perseverance clause." A Presbyterian pastor (U. S. A.) said publicly in his prayer meeting in 1911 that he taught it when he began to preach (after coming out of school), but he said: "After these years I have modified my views and I believe it just like you do, Brother Gore." In a conversation between Brother Sam J. Rucker and a Baptist preacher that occurred in a Baptist Church in Brownwood on November 13, 1906, the Baptist preacher said that his whole education had carried him farther and farther into Calvinism; he was an ultra Calvinist. (And, by the way, Rucker was being some burden to him, as he was able to go to his library and take Calvin's Institutes and open at the page and read him his own dope). He was a young man then. In these nine years I will venture to say that he has modified his views, or is teaching in some school (I imagine it is hard to keep a teacher that will "stay put" when he is "put" on Calvin). A few weeks ago I was "rawhiding" a splendid Baptist preacher friend of mine on the question by making a remark that if a certain man who had been tried had been a Methodist he might have fallen from grace, but being a Baptist I suppose he only backslid. With impulse he said: "That is a distinction without a difference; when they are out they are out."

I believe that semi-Calvinism is a dead issue among the laity. It is a powerful compromise to hold their people back, but they have started

and they have gone all the way. Today there are fewer people that believe that tenet than there were that opposed it two centuries ago.

In a free publication sent out by the Testimony Publishing Company, Rev. Dr. George W. Lasher, D.D., LL.D. (and all the other D.'s), has an article in Vol. X on "Regeneration—Conversion—Reformation," in which he says: "The declaration of John (3:3) puts to confusion the very common claim that God is the Father of universal humanity and makes it absurd to talk about 'the Fatherhood of God,' 'the Heavenly Father,' 'the Divine Father' and other like expressions that are surfeited in these modern days." Mr. Torry could say in one of his London sermons: "This universal fad of the universal Fatherhood of God is a universal lie." Mr. Smith could say in a sermon at Tahoka (1907): "I teach my child to pray, I come that night being a Methodist, but I do not teach him to say 'Our Father which art in heaven,' for I would be teaching him a lie. God cannot be his Father until he grows up, commits sin and is regenerated." In conversation next day he admitted that they dying in the state of his child were saved, but added: "I cannot, and no one else can, tell how they are saved." Then he was asked: "If they are saved are they not the children of God, for he could not save a child of the devil?" He said he supposed so; but then being asked: "If they are his children, how do they get out?" He replied: "I do not know, without they grow out." Then he was told that Methodism knew and taught how they were saved and how they got out. "They are saved by the blood of Christ." "As in Adam all die, even so in Christ shall all be made alive again." (Shall not be future tense). "The Lord laid upon him the iniquity of us all." "By the righteousness of one the free gift came upon all men unto justification of life." I cannot see how Mr. Torry and Mr. Lasher can escape the old "two seed" doctrine. I suppose it is all a joke about "My son give me thine heart," and "This my sheep that was lost is found," and "My son that was dead is alive and was lost is found." Hear Mr. Lasher again: "Yet the relation of Fatherhood and Sonship forbids the thought that the Father can thrust his Son into burning and leave him there forever." The theory that God thrusts men into burning is as foreign to Scripture as anything in human thought. He will not that any should perish, but that all should turn and live. "Turn ye, turn ye, for why will ye die. . . . for I have no pleasure in the death of him that dieth. . . . saith the Lord." The man that goes to hell goes of his own accord. God did not send him there, but he has kept him out for years together, so that he would have no excuse. "The wicked shall be turned into hell." The hand of mercy is held over the very gates of hell to give us time to repent, and when mercy is offered and patience ceases to be a virtue, He will take away his hand of mercy, then "the wicked shall be turned into hell."

Mr. Lasher is sound on the theory of regeneration as far as that act is concerned. But his premise is wrong. God is the father of the whole race. If one goes to hell it is a son of God that has apostatized and gone there. In the new birth by faith a child is reborn into the kingdom of God, for we believe in regeneration with the emphasis on the re, for before there can be a regeneration there must have been a degeneration. As by faith a son is born to God by disbelief (inidelity), a child has been born unto Satan. Across this invisible line that marks the boundary between the territory of our father and His adversary, the act or lack of faith ushers from one to the other. By the act or lack of faith we are transferred across this line and this John calls a birth. His original citizen transferred by doubt into the territory of His adversary, yet it is his rightful son. "For this my son that was dead is alive and was lost and is found." "I will arise and go to my father." The father recognized the right to call him father. "I will arise." "Why will ye die?" It is the will that makes sovereigns and enables us to choose whom we will have to be our God. "There is more joy in heaven over one sinner that repenteth than over the ninety and nine that needeth no repentance." Then there must be some who do not need to repent. That son in the hog pen in the alien land was just as much a son of his father as the one that stayed at home and did his father's will, but he had gone astray, and he must will to arise, or he can never inherit his father's estate. He had a right to go if he wanted to go, and if his father had compelled him to stay he would have destroyed the sonship, but permitting him to go he had a father to come back to, but he did not have to come. Father met son at the fron-

tier and when they met there was a regeneration. Re signifies again, he had been there before, and now he is back again. He is not as strong as he would have been if he had never gone astray, but he is back in his father's home. There is not a man in hell nor never will be who is not an apostate. Whatever sin did in Adam, grace did undo in Christ. Where sin abounded grace did much more abound. "As by the offense of one judgment came upon all men to condemnation, even so, by the righteousness of one the free gift came upon all men unto justification of life." We lost our probation in Adam; we gained it back in Christ.

The atonement of Christ is more than commensurate to all the sins of men. Mr. Lasher hints that it is not. The agony of Christ is the suffering of the Creator, Divine, Majestic and Infinite, for the puny workmanship of his hand. He that made these worlds and all things thereon and therein must be greater than them all. The majesty of the sacrifice so far outstrips the object that it would seem extravagant if there had been any other way out of sin, but as there was not it required even this great love wherewith he loved us and gave Himself a ransom for us. The atonement is commensurate to all the demands made upon us if we will abide by that atonement.

When a small boy I heard that good man Uncle Caleb Smith preach on the "Atonement," and under the inspiration of the hour he pictured the conquerer in his final triumph and he closed with this sentence: "And stooping down He shook the gates of hell, and cried: 'Even these are mine I bought them with my blood!'"

No, Calvin is dead. His adherents may galvanize him to a slight degree, but this galvanism grows weaker each day, and he is too dead to ever come back. He began to lie when Wesley began to preach, and he has been dead for many years. J. O. GORE. Sipe Springs, Texas.

IN THE DAYS OF JOHN WESLEY. II. G. II.

The great founder of Methodism was full of ecclesiastical prejudices, but the resistless compulsion of facts was to him the highest form of logic.

The first time a layman arose to exhort in those tumultuous days, Charles Wesley tried to stop him and finally withdrew from the crowd in indignant protest.

The first three local preachers of Methodism were Thomas Maxfield, Thomas Richards, Thomas Westall, and a line of worthies in the same ranks followed that have helped to make Methodism illustrious.

Wesley was convinced by hearing these men preach sermons that had written upon them the signature of God's approval.

Great crowds of convicted sinners gathered about John Nelson and he, too, soon amazed Wesley by his preaching.

Wesley, in his itinerating, skipped by the country places where there were few people and called together thousands in the industrial sections.

And these industrial sections were not always cities, but were mines and factories.

Why should the Bishop and presiding elder send a strong, vigorous young man to a poor country circuit where he exhausts his time and energies on a fruitless field?

Why should a strong preacher go away from the opening empire of Texas to the barren old red hills of North Alabama and piddle along on a poor mountain circuit or mission?

Why should a man come back from the populous fields of Japan and be content on a poor circuit in South Georgia? Facts, but not names.

If we had more large and populous circuits we would have a greater number of men for the mission fields.

The local and itinerant preachers in Wesley's day sought the crowds and there did their best and most permanent work.

The coming of the automobile ought to concentrate near-by country appointments, increase size of congregations and give preachers a chance to do double work.

Let me close this article with another description of John Wesley before a crowd of 20,000 rough laborers: "He stood up, a little trim, symmetrical figure; his smooth black hair exactly parted; his complexion clear and pure as that of a girl; his hazel eyes flashing like points of steel. And beneath his words the crowd was melted and subdued until it resembled a routed army shaken with fear and broken with emotion; men and women often falling to the ground in a passion of distress. His voice had no trumpet tones, but it was clear as a silver flute and ran across the wondering crowd to its farthest verge."

HEAVEN'S LOANS TO EARTH. BY E. M. SWEET, SR.

What have we in this world below  
Not borrowed from the world above?  
What is there here that men should know  
To give their being upward move?  
The semblance seen is just the glove  
Drawn from the fitting hand above.

Happo, who know these symbols teach  
Realities beyond this vale,  
Whose figures shadowed here can reach  
Our low state groping in its wail,  
Languing for that which satisfies  
And brings our ills right remedies.

Right aspiration, thought, desire,  
Inspiring men to noble rank,  
Each has its source in region higher,  
Even in God's unchartered Bank,  
And from its capital is drawn  
Till mundane paths with wealth are strewn.

The better things we have in earth  
Are not commodities on sale;  
No market quotes them; they have birth  
In realm where no earthly thoughts prevail,  
Where there is set no other goal  
Than transformation of the soul.

'Tis long comparisons are made  
With things in heaven, the model there  
The effort here; the Spirit's aid  
May make mankind's ideal share  
With that Ideal over there  
Undreamed till purchased for our sphere.

Purchased for boon on men bestowed,  
A brotherhood with Christ the Lord;  
And brotherhood on men's rough road  
Makes title angel scribes record  
Transcript of His to whom we look  
Rewritten in the Lamb's life book.

Yes, brotherhood and allied worth  
With ramified and kindred claims  
Sum up all good for men of earth  
And center all supernal aims  
On borrowed mortal standards here  
Drawn from immortal standards there.

Blest patterns from the world of light  
Lent us as images of good,  
That our dull sense be set aright  
To comprehend that loving flood  
Whose tide the universe o'erflows  
Outstretching far as evil goes.

Thus angel voices whispering go  
Through firmament of earthly skies;  
We catch their praises and we know  
Their symbol, not their mystery;  
Our halcyon's only sigh  
In feeble efforts to reply.

San Angelo, Texas.

THE TRUTH ABOUT SOUTHERN METHODIST UNIVERSITY.

There have been so many rumors and counter-rumors concerning Southern Methodist University that I have thought it well, after having been at my desk here for six weeks, to give in a sane, common sense and fair play way my personal impressions of the exact facts.

Southern Methodist University will open September 22, 1915, in three departments—the College of Liberal Arts, the School of Theology and the Department of Fine Arts. As a part of the College of Liberal Arts there will be the Department of Education with courses especially adapted to the equipment of teachers. This department has been organized by the president in consultation with Professor Keen, formerly of the University of Texas, and one of the most competent men in the State for doing such work.

Beyond the work leading to the degree of Master of Arts there will be no attempt for several years to do advanced university work. The degree of Master of Arts has frequently been given by colleges, and the University is not departing from regular college standards in offering the master's degree, though it is probable that this degree would not be offered were it not as a beginning for the building of a university career.

The laboratories will be well equipped for undergraduate work; Effort is now being made to get together the proper paraphernalia and apparatus, and the men in charge of the scientific department, who are honest, conservative and scientific men, say that this is a fair claim. Since much of the best scientific apparatus comes from the continent of Europe, many have asked how can scientific laboratories be equipped during the European war? The answer is that for a number of years the now temporarily suspended Medical Department has been gathering together its laboratories, including a number of pieces of high-priced apparatus and a considerable supply of glassware. Its chemical laboratory has been pronounced by competent investigators one of the best in the State. There are a number of pieces of valuable physical and biological apparatus, including an excellent polariscope and over forty microscopes, and a good biological apparatus. Professor Shuler has shipped almost four tons of geological material, to which is to be added the collection of Professor Cummings (worth about \$10,000) and that of the Anthropological Society of Dallas, which includes a mastodon, pronounced by several conspicuous American scientists the best known specimen. Supplementary orders have been and are being placed, and in view of these facts we think our claim that the scientific laboratories will be well equipped for undergraduate work is a reasonable one.

A number of valuable gifts have been made to the libraries of both the theological and academic departments, including the valuable histor-

ical collection of the Methodist Publishing House, the Encyclopedia Britannica (latest India paper edition), the Sacred Books of the East and the new Schaff-Herzog Encyclopedia of Religious Knowledge, and other standard reference works. The Dallas Public Library, which is an exceptionally fine city library containing 45,000 volumes, considerably over half being non-fiction, will be accessible to the students. Any one registering as a resident within a radius of ten miles of the courthouse of Dallas, which all of our students will do, will have full library privileges. The liberal rules of the library will enable the faculty and student body to have a fairly ample use of the books for all purposes requisite to class and reference work. In addition to this, \$6200 has been set apart for the first installment of the working library, and the students' fees will be added from term to term. These sources together do not give a great library, but since the instructors themselves will be allowed to choose just those books which will fit the courses they propose to offer, it should give us, from the first, a very good working library for undergraduate study.

Dallas Hall is now complete and the orders for its furniture were placed a month ago. We have every assurance that there will be no delay in the delivery. Most of the furniture for the dormitories is in Dallas and will be put in when the painting and plumbing are completed. The large dormitory, to be used this year for young women, is now receiving its finishing touches. Of the three smaller dormitories for young men, two are to be completed and the furniture placed by the end of this week. The third is nearing completion.

The faculty has been carefully chosen by Doctor Hyer. His experience as a college president, his four years of careful planning to this end since the organization of Southern Methodist University, his attention to scholarship and personality and teaching ability in the selection of his faculty, have enabled him to get together a body of men remarkably fitted for the work which they are to undertake; men, some of them certainly able to add sooner or later to the scientific and scholarly output in their departments.

The University will be co-educational and will be open to freshmen, sophomores, juniors and seniors and to graduate students who are candidates for the A. M. or the B. D. degree. The public is invited to visit our buildings (many are coming every day) and to weigh carefully our claims and our ability to do the work we propose to do. FRANK SEAY. August 16, 1915.

THIS BUSY WORLD.

Henderson and I had just entered a car and found seats for ourselves when I became suddenly aware that he had discovered an acquaintance beside him—a woman. I could not fail to hear the conversation.

"Why, how do you do, John—this is a surprise! Isn't it? Why, Amy, it must be months since we met."

"Yes, almost a year, I should say. Do you know I've been busy, and how time does fly when one is busy! But do you know it was just a month or so ago that I was thinking of you, and wondered when we would meet again."

"Amy! There must be something in this transmission of thought business after all! It wasn't so long ago that I was thinking almost the same thing about you. We did use to have good times together, didn't we?"

"Yes, indeed, John we certainly did, John— (as though with sudden thought)—"you must come and see me some time soon!"

"Indeed I will, Amy! I am going abroad for the firm tomorrow, and expect to be absent a month, then it will be the lodge for a couple of weeks shooting—then West again. Business, of course—March before I get back I suppose."

"Oh, the West, isn't it glorious! I spent a month out there, not long ago. We had a great campaign. Thousands of new recruits! I tell you national suffrage is not far off. I'm going South tonight. I speak in Atlanta Wednesday. Ah, here's the Grand Central—I'm due in Boston tonight. Good-bye, John. I hope I'll see you again."

"And I hope I'll see you, Amy!"

And she was gone.

"Old flame?" I asked, casually.

"My wife," he replied.

—William Sanford.

The real men constitute the body of the nation, . . . that voiceless mass of men who merely go about their daily tasks, try to be honorable, try to serve the people they love, try to be worthy of the great communities to which they belong. These are the breath of the nation's nostrils; they are the sinews of its might.—Woodrow Wilson.

# SOUTHWESTERN UNIVERSITY

## The Story of the Visit of An Old Student

The other day an old student of Southwestern, who is now a prominent man in public life, stood on the old "Annex hill" looking out over the buildings and grounds that now comprise the great plant of the college. Turning to a man, whose name will be forever associated with the history of the institution, he said, with every evidence of deep feeling in his voice, "Do you know I feel as if I must take off my hat every time I pass through Georgetown and look out at the University buildings. All that I am almost I feel that I owe to Southwestern University." There was a moment of silence, for the statement coming from such a man made a profound impression. Then the discussion turned to the things that go to help a college mould the life of its students.

### I.

"One of these is Age," said the Visitor. Age gives a man maturity of powers, dignity of poise and serenity of spirit; it gives sweet tone to the violin, and to the college Age lends dignity, sweetness, maturity and poise. Traditions, inspiring and helpful, and some of them romantic and fascinating; student lore, the product of years; and a splendid substantial dignity are things that Age brings. Yes, and the love and loyal affection of thousands who have passed through the corridors, the class rooms and the literary society halls.

### II.

And Age brings other things, too, that are priceless. One of these things is a Library. One can take a few hundred dollars and buy many books, but a library, in the true sense of the word, is the result of years of careful selection. The books in the Library at Southwestern are said to have cost the College near forty-five thousand dollars, and this does not include the value of the hundreds of government publications—for the Southwestern Library is one of the government depositories in Texas. Some of the books are exceedingly rare, dating back to the earliest days of the printing press. The Library rooms are a veritable treasurehouse, where the lover of books may spend hours of delightful wanderings—guided, if he wishes, by the most modern of index cataloging systems. But the books are not all old. During the past five years approximately seven thousand dollars has been expended for books and periodicals. The Library is abreast of the times. Twenty-two thousand volumes do not make a great library as libraries go these days. But that many volumes as the result of forty years and more of careful search and selection make a college library that can be equalled by few colleges in the South.

### III.

And speaking of new books in the Library led to a discussion of the present Laboratories. Much money during the past three years has been spent on these. The Physical Laboratory is now equipped with almost entirely new apparatus throughout, and is a first-class Laboratory for all college purposes. The same is true of the Biological Laboratory and of the Chemical Laboratories. In fact, the Science Department is one of which any college might well be proud. University work is not attempted, but thorough, careful and dependable college work of a kind recognized by every large institution in the country is done each year.

### IV.

Libraries and Laboratories led to talk of buildings and grounds. "The people of Texas do not know how splendid and well-equipped are the Buildings, or how beautiful the Grounds of Southwestern," said the Visitor. And he turned to look at the rugged, square, old Fitting School Building, the old original building of Southwestern University, now covered with ivy and surrounded by a grassy Campus, where the birds sing in the trees, and fit in and out of the spray of the Campus Fountain; then the Main Building, with its beautiful architectural lines and splendid grounds; and Mood Hall, the big, modern new Dormitory for college men; and the Woman's-Building-on-the-Hill, said to be one of the most beautiful, as well as one of the most comfortable and healthful, homes for college girls in the South, where there has never

been a death, and only one case of serious illness in the history of the School. "These Buildings," he said, "compose a college plant almost unequaled by any Southern Methodist college." Yes, and there is the Modern Laundry and the Dairy and the Power Plant, and other things which the Visitor saw.

### V.

"But we did not have all these splendid things when I was here," said the Visitor, "and, while Georgetown was the same clean, wholesome and healthful little college town, with the same beautiful San Gabriel River flowing by, and its same splendid citizenship, it didn't have its miles and miles of cement sidewalks then, and its shady streets were just beginning to promise the long, green drives that they now afford. And we used to come in on the I. & G. N.—one train a day—and now you tell me that with the new service you have about sixteen trains in and out daily—all the desirable things that a city has, without its temptations and extravagances. And then the student body was small while now you tell me that you had last year the second largest student body of college grade ever enrolled by a Southern Methodist college. No, we didn't have these things, but we did have a Faculty. Dr. Cody, Dr. Allen, and the others, they made Southwestern University what it was. What about the Faculty now?"

### VI.

There was a tone in the Visitor's voice when he spoke of Dr. Cody and the others that made it unnecessary for him to tell of the lasting devotion which he felt for them. Promptly and with due pride the Visitor was told that the spirit of Dr. Cody and the others was still a vital force in Southwestern. The passing of the years, and the increase in student body have made changes in the Faculty as necessary as in plant, and the new men are worthy successors of the old. They are men who have devoted their lives to Christian education, and who have received the best of training for their work. Among them are men who have the degree of Doctor of Philosophy from such institutions as Cornell, Johns Hopkins, University of Chicago, University of Havana, Cuba, and the University of Virginia; others have graduate degrees from leading institutions. They know each other and how to work together. They help to create the atmosphere of the school and make it a great center of Christian culture. Nine of them, including the Director of Music, are sons of Methodist ministers. They are a trustworthy body of men, capable, and devoted to their work.

### VII.

And then the Visitor was told of "the other side of College Life" at Southwestern. How the payment of a small Athletic Fee by all students makes physical training for every student possible, and further gives a ticket admitting to all athletic events on the local field. How a similar Lyceum Fee finances a lyceum course which brings each year to the College some of the most eminent artists and lecturers in America, and, in addition to that, helps to take care of public debates, oratorical contests and the like. He was told of the life in the literary societies and fraternities and religious organizations, the work of the Y. M. C. A. and Y. W. C. A., and of the Students' Association and various Councils; and of the Fine Arts Department, now under the direction of a man who is one of the most prominent figures in National music circles. And there was mentioned, too, the well-organized Business Office, serving all departments, where a letter addressed simply to the OFFICE OF SOUTHWESTERN UNIVERSITY, Georgetown, Texas, would bring immediate response in the form of catalog, bulletins and helpful advice to the prospective student.

### VIII.

Turning down the driveway the Visitor prepared to leave. One of his last remarks was that it was the same Southwestern, yet a new and growing Southwestern. "If the people of Texas only knew of the things I have seen today!" was one of his last remarks. And as the little group separated, one of its party resolved to tell of this visit as a simple story in the next advertisement of the University.

## Notes From The Field

### RICHMOND.

The storm hit us hard. We consider that at least fifty per cent of the crop is gone. We lost nine people from our town, six of whom were from our Church. They were at Surfside for the summer. Our parsonage was damaged some.—A. A. Thorp, Pastor.

### WOODFORD, OKLA.

I have just closed a great meeting. Had thirty conversions and sixteen accessions. In my revival work this summer I have had some sixty conversions and thirty-five accessions. The Lord is blessing the Woodford charge very much this year. We are going to conference with a full report this fall by the help of God.—Chas. Mann.

### ALVIN.

The horrors of 1909 have again been repeated. Our good people had this year by a great sacrifice paid all past indebtedness and for the first time in years our Church was free from debt. Now our church and parsonage are in ruins. But our Father who preserved our lives during the awful hurricane will give us guidance and courage. We face the future with courage and optimism and from the wreck we will emerge with a stronger faith in God. Ere-thren, pray for us in this great misfortune.—Claude S. Harkey, P. C.

### PITTSBURG CIRCUIT.

With the consent of the preacher in charge, Rev. D. A. Williams, I will write up our great meeting at Reeves Chapel, which commenced Sunday night, August 8, and closed Monday night, August 16, with something like forty conversions and thirty accessions to our Church. Brother Vance, of Pittsburg Station, did all the preaching with the exception of about three sermons. Brother Vance is a great preacher and a man of God. We all learned to love Brother Vance. Any preacher will do well to secure his services. He is a soul-winner and

will long be remembered by the people of Reeves Chapel Community. On the last day of the meeting Brother Hotchkiss preached us a great sermon, and in connection with this our third Quarterly Conference was held. Thus closed one of the greatest meetings in the history of Reeves Chapel Community.—J. F. Bevel, Local Deacon.

### ELM MOTT—WEST CHARGE.

I recently assisted the popular and successful pastor, W. E. Kinslow, in a revival meeting at Elm Mott. Brother Kinslow is finishing up his fourth year on this charge. He has done four years' splendid work. We had a very fine revival. Quite a number gave their hearts to God and their lives to the Church. Rev. J. A. Whitehurst, "the beloved" of the Waco District, preached a great sermon during the meeting. He is a revivalist, preacher and presiding elder. Brother Chapple preached a fine sermon at the close of the meeting. The town of Elm Mott and community is composed of a very fine class of people. They gave a nice contribution to the Orphans' Home.—J. N. McCain, Waco, Texas.

### LAKEVIEW.

On the second Sunday in July Rev. J. T. Hicks, presiding elder of Clarendon District, preached a fine sermon for us at Lakeview and dedicated our new church. He preached another fine sermon at night out at Webster, the beginning of our meeting, which was continued by the pastor and local help for about ten days. Good revival in the Church. About 20 professions and reclamations. Fourth Sunday in July we began at Deer Lake and continued about eight days. Rev. H. B. Watts, of Amarillo, did the preaching. The singing was led by Rev. E. Eiland, local preacher. Good revival; twenty professions and a number of accessions to our Church. On the second Sunday in August we began at Brice. Preaching was done by the pastor, except two sermons, one by the presiding elder and the other by Rev.

E. Eiland. Rev. Eiland did the leading in the singing. We continued eight days and had a hard fight. Very good meeting; about ten professions and reclamations. We are working for the Advocate.—J. H. Watts.

### HIGH-LAND COMMUNITY, OKLA.

Last Monday was a day long to be remembered on account of the blessed association the Christian people of High-Land community had together on that occasion, when the main work of the new church was launched. The good women brought the dinner baskets and did a good job of it, too, I tell you. And, oh, how their hearts leaped with joy to see the church walls as they towered themselves toward the heavens, and to see those great big-hearted men as they labored in the erection of the Church edifice in which they are now planning to be a great blessing in the training of their children, in Christian stewardship, in order that they too may, when they have reached their zenith, be a blessing to the world and honor God. The building has been delayed on account of rain, but we are planning to have our first service in the High-Land M. E. Church, South, at 11 a. m. September 5, 1915.—F. M. Miller, Tuttle, Okla.

### PRAIRIE HILL.

Our meeting which had been in progress for ten days closed last Tuesday night. It was not only a revival in name, but was a revival indeed and in truth. The Church has been greatly revived and placed on a higher plane of Christian living. Brother F. P. Culver, of Austin Avenue, Waco, assisted our pastor, Brother Turner, the first week of the meeting and preached in a very forceful way; in fact, he is as deep a preacher as I ever had the pleasure of listening to. We were very sorry that he had to leave us in the midst of the meeting and go to his appointment at Waco. Our pastor, Brother Turner, took up the work when Brother Culver left us and put his whole heart into the work and God wonderfully blessed us. On Sunday night seventeen came forward for membership. We were to close the meeting that night, but didn't think best to do so. The services the next two days proved a blessing

to all present. Six more came forward for membership, making a total of twenty-three, and in that number were several heads of families that were wonderfully blessed and have come into our Sunday School and gone to work. We are expecting greater blessings yet and know the Lord will not disappoint us if we will only do our part.—Byron Harwell, Superintendent.

### SAND HILL.

Our meeting closed Sunday night, August 15. Brother Johnston did the most of the preaching. Brother Johnston is full of God's spirit and has the Holy Ghost to accompany the words of his message to the hearts of his hearers with that power which produces results, there being twenty-two conversions and reclamations. We will not forget to mention our dear pastor who sang the beautiful solos. His wife is a good worker in the Church and a great help to him. Brother Elmer Carter, of Chillicothe, was with us during the meeting and is a fine personal worker and a good singer. Twelve additions to the Church and four infants baptized, our Church revived and in good shape for another year.—L. A. McGaughey, Decatur, Texas.

### EMMETT.

Our revival meeting at Emmett began on the third Sunday night of July and closed out the fourth Sunday night in July. We had a great meeting in many respects. The power of the Holy Ghost was manifest in every service. There were thirty-five conversions and reclamations. Eleven joined the Methodist Church. There were ten that gave themselves in consecration to the Lord for special work. Two men, one thirty-eight years old, the other twenty, asked the Quarterly Conference for recommendation for license to preach, and the recommendation was granted. Rev. Matlock, of Frost, Texas, pastor of the Methodist Church at that place, did the preaching. Matlock is a power. He has power with God and with man. He preaches the pure Gospel. He fights sin and the devil on every inch of the ground and keeps on fighting until he routs him from the camp of Israel. Strife and malice of all kinds seem to have been

driven out of our community. Rev. W. E. Hawkins, Jr., is pastor of the Emmett Circuit. He has done a fine work last year and this. Brother Hawkins is one of the most consecrated young men that it has ever been my privilege to be associated with, well equipped in every way for the great work to which he has been called. He is one of our coming young men and he is coming in a run; and his wife, what can I say of her? Well, she is just his equal along all lines. Well mated are they. The entire work is in good condition.—C. A. Stone.

### HICO.

We have just closed another very fine meeting in Hico. One hundred and eight conversions, eighty-five names for Church membership, sixty-five of whom come to our Church. We had with us Er. A. C. Holder, of Shreveport, La., and his singer, Mr. L. N. Price. They are a great team. Er Holder's preaching is of the old-time Methodist sort that produces conviction and secures results. His work among Church folks is the best I have ever seen. We are passing now the 100 mark in Church membership for this year, making a total of 378 for the four years. We hope to make it at least 400 by the time the roll is called at Corsicana. We hope to leave everything in good shape for the next man.—R. W. Nation, P. C.

### NOLANVILLE.

We closed our camp meeting at Nashville August 8. There were twenty tents on the ground. For ten days we had six services a day. Sunrise prayer meeting 9:30, 11, 3:29, the grove meetings and the night service. Toward the last we had four simultaneous grove meetings: The ladies, the men's, the young ladies and the little boys. Great crowds were in attendance, and it was a meeting of mighty power. The old-time shouts were often heard in the camps of Israel. There were twenty conversions and reclamations, some of whom were hard cases. One man yielded to the call to preach, which he had been fighting for years. There were thirteen additions to the Church, all but two by profession of faith. Brother Walker, of Killeen,

assisted the pastor. He is as good a revivalist as I have ever had. He is a fine personal worker. He is a man of charming personality and depends wholly upon God for results. Brother Rucker, our ubiquitous presiding elder, dropped in on us and preached a great sermon. His messages get better all the time. I have never known people to do more faithful work in a meeting. God be praised for this great work of grace.—L. B. Sawyers, P. C.

**PALMER.**

On Monday night, August 17, we closed a nine days' meeting at this place. The Presbyterians and our Church united in this special campaign, and secured the Rev. J. W. Fort, of First Church, Corsicana, to do the preaching. To say he did it well is too tame an expression to use. I certainly regard him as the safest and best all-round Gospel preacher and revivalist I have ever heard. His methods are simple, clear and decisive without the shadow of compromise with sin. He backs up his statements with the word of God, and by strong logical reasoning leaves sinners without excuse. They tremble and move. About forty professions and reclamations and a great spiritual uplift in the Church. Twenty-seven joined the Methodist Church and quite a number the Presbyterian Church. Some will likely go to the other Churches. To God be all the glory.—M. M. Morphis.

**DALLAS EPWORTH LEAGUE.**

The Dallas District Epworth League Union held its regular monthly business meeting at Ervay Street M. E. Church on the evening of Friday, August 20. The features were short talks from members of the party that went to Epworth-by-the-Sea this year. Miss Ella Nash talked on "Extracts From Sermons;" Miss Thalia Clark on "Spiritual Impressions;" Miss Mary E. Capers on "League Institute," and Miss Anna Smith on "Epworth Breezes." Mr. Lamar set all the Leaguers' hearts to cheer with his made-in-America song for the Leaguers, "When the Tide Rolls In," composed by himself and set to music by himself and wife. The next business meeting, September 17, will be held at Munger Place Church, which has just organized a live, active League. The annual election of officers will be held.

G. B. WEBSTER.

**WADE, OKLA.**

We are still in the ring and fighting for Methodism. There is great need of our grand old Methodist doctrines being preached and explained from a Scriptural standpoint—deep water folks, Campbellites, etc., are strong in this part. They are taking our course away from us till Methodists are dogged away. We have had H. M. Pirtle, of Trenton, Texas, here for a week—July 24-30—straightening out and preaching the old-time Bible-Methodist doctrine, and it is bliss to see how he does it. His preaching is simply irresistible and as he says, "unget-aroundable and unget-overable." People all respect our doctrine more here than they ever have before. It has helped us so much, and will be long remembered. This scribe has loaded up some shot and shell. Also am strengthened in our Scriptural teaching. The High Church of England forgot its doctrine, died and suffered great loss. Let us not forget ours.—W. C. Ticknor, L. P.

**HARMONY CIRCUIT.**

Having completed our rounds of meetings, will send in a few lines. We began our first July 3, and closed the last one August 15. Four meetings were held. Rev. W. H. Harris, of Dawson, helped me in two, doing most of the preaching. Brother Harris is a good preacher, good revivalist and a good man. Alliance Hall and Harmony were the places he was with us. At Pursley Rev. John A. Walkup was with us. He is a student from Meridian College and is excellent help both as preacher and especially as personal worker. I am sure that all a benediction to that school. All the meetings were good. There were anywhere from forty to fifty professions, and to count reclamations, for the purpose to make the number as large as possible, we might stretch up toward a hundred. I am sure that all of our people feel that we are on a higher plane than for many years. While our spiritual uplift has been the result of our revivals, yet we have a steady growth over most of the work for the past year. We have our church finished at Alliance Hall. The energetic people of that community worked very hard to have same ready for our last regular appointment. The pastor turned the meeting over to his helper and re-

sponded to their call. I am sure that service will long be remembered. The Lord was with us. Three professions, five to unite with the Church and a shout and a hug in the camp were the scenes of the hour. The Church was organized there but two years ago. We have one other building to see after, and then the property will be in a good state of repair—a good parsonage and three good church buildings. We are at work now to bring up a full report on conference collections. It would be hard for us to believe any pastor serves a finer class of people than we.—Z. L. Howell, P. C.

**HAMLIN.**

It has been several years since I had anything to say in the Advocate. This silence has not been due to any lack of appreciation of the Advocate on my part, for I believe we have the best Church paper in the South. We have just closed a great meeting in Hamlin and I wanted to tell the good news to the brethren. We built a large tabernacle and paid for it, and on July 7 we began the campaign. Rev. Baumgartle, of the Ham Ramsey Party, led our forces. Baumgartle preached a plain gospel from the Bible that cut to the heart of sin in our town. Rev. A. T. Whitteker led the singing, and he did it well. He also did fine work among the children. As a result of the meeting there were over two hundred souls saved. This was by all odds the greatest meeting that was ever held in Hamlin. Since conference I have received over one hundred members and hope to receive many more this year. We are planning to be able to land everything in full for conference.—J. H. Hamblen.

**ATTENDANCE CONTEST.**

Early in the summer Columbus, Weimar, Flatonia and La Grange entered upon an attendance contest to last ten Sundays during the hottest part of the summer when the attendance is usually low. Much interest and enthusiasm were manifested in the contest in each of the towns. When the final count was taken it was found that Flatonia had carried off the pennant, having had the largest average attendance six Sundays out of the ten. LaGrange won three Sundays and Columbus one. On the Sunday following the final day of the contest delegates from Flatonia and LaGrange met the Weimar Sunday School in the Methodist Church, where the contest pennant was presented to Flatonia's Superintendent, A. J. Brown, by Prof. Kirk, of LaGrange Sunday School. The Weimar people rendered an entertaining musical program and served refreshments before the delegates returned home.

MRS. HENRY HURR, Secretary Flatonia S. S.

**DELHI CHARGE, OKLAHOMA.**

We held a good meeting at Delhi in July. Rev. D. V. York, Conference Evangelist, did the preaching, and it was good all the way through the meeting. The Church was wonderfully revived, two conversions and some reclaimed. It was right in the busy time of harvest, which made it hard to get a good attendance. But the seed sown by Brother York will bear fruit. We commenced a meeting at Centerpoint Church on the first Sunday in August. Brother C. W. Craig, of Taloga, Oklahoma, came to us on Monday, August 2, and stayed until the 18th. The meeting resulted in twenty-two conversions, eleven additions to the Church, with others to follow, and baptized one baby. Brother Craig is a strong preacher and makes friends wherever he goes. There was one woman who has a great influence that had been a seeker for ten years that was converted. She came through shouting. It was old-time religion. I hope to make good collections and get the Advocate in every home before conference.—Wm. Harp, P. C.

**THRALL.**

Thrall is the southernmost charge in the Central Texas Conference. It is a new town on the I. & G. N. Railroad and is the newest oil field in Texas. There are four appointments, three of which are small towns. Our people are faithful to a degree, and yet they are not very well up along the various lines of Church work. However, at Thrall we have almost completed a new church, the only one in town. Some of the things to contend with down this way are the rent question, unionism in Sunday Schools, Universalism and the foreigner, Germans and Mexicans chiefly. The latest move is to establish a Sunday School for the Mexicans at Thrall. The revival season was not so sweeping down here, though we had excellent preaching by Rev. J. D. Kussell, of Dallas. The visible results were membership increased, the

# SOUTHWESTERN UNIVERSITY'S

## Building and Endowment Campaign

### The Function of The Small College

"Too much cannot be said for the small college. I have seen the educational problem from several angles, beginning in the three months' country school, then in the classical academy in the town, then in the State university, the Presbyterian seminary of the strictest type, and in the great university numbering its students in the thousands, winding up with the Presidency of a Methodist college. After all these experiences I am ready to say, with all possible emphasis, that the best place in the world to do college work is the small well-equipped, well-manned college. In the larger schools the individuality of the student is lost in the crowd, and the personal touch of the professor is entirely inadequate. Our Methodist people, who are going to send their children to college this fall, will make a grave mistake not to study with the utmost care the claims of our own schools. It is a pity that our people of large means do not see the great opportunity offered for the richest investment of their means in these smaller institutions. It is a great pity also that many of our parents are not wise enough to appreciate the value of real education in a small group, and in a spiritual atmosphere. After all, the atmosphere of an institution is perhaps the most powerful element in it as an educating agency."—Dr. Jno. A. Rice, in St. Louis Christian Advocate.

**AT SOUTHWESTERN UNIVERSITY.**

The above clipping of an article from the virile pen of Rev. John A. Rice, D. D., of Saint John's Methodist Church, St. Louis, Mo., a late Texas pastor and who, during his residence in the State, was an Instructor in the Summer School of Theology of Southwestern University, shows the attitude of the men who have thought all around the question of the relative merits of the small college and the great university.

It is in the comparatively small college like Southwestern with an enrollment of not more than 1000, where the most effective work is done by both student and teacher. The teacher knows each boy and girl at sight and can call them by their given names in a way that shows the keen personal interest the teacher has in each pupil. There is that close contact between teacher and pupil that at the appearance of every little trouble the student instinctively goes to his teacher and opens his heart and together they work out the solution.

Such co-operation is not found in the large university where there are classes frequently numbering 600 or 800 and the teacher would not know the student if he met him on the street. At Southwestern every teacher knows every student and their teamwork makes each load easier to pull. Consequently the student at Southwestern gets more for his money than he can get elsewhere.

**IT IS WORTHY OF LARGE GIFTS.**

Is not such a college with the glorious history of forty-two years of successful work behind it worthy of large gifts for endowment and buildings at the hands of those Christian men and women of Texas whom the Lord has blessed with an abundance of this world's goods? There is no investment that can be made that will yield as large and permanent dividends as the placing of money in this true and tried institution for the development of Christian character along with the splendid academic training that the student receives at Southwestern.

Where would the glorious Texas Methodism of today be without the 900 preachers who received their training at old Southwestern? Suppose there had been no Southwestern at which to train Brooks, Kirby, Taylor, Milam, Andrews, Streetman, Gibbs and Green for finance and law; Gibbs, Foster and Graves for medicine. These great leaders in Texas laid the foundation of their successful careers many years ago in the Halls of old Southwestern. A man prominent in Texas Government, once Lieutenant Governor, said that whatever success he had made in life was due the influence and atmosphere of Southwestern University.

**GIFTS MADE NOW, DOUBLE IN VALUE, AT ONCE, FOR THEY HELP AT A TIME WHEN THE NEED IS MOST IMPERATIVE.**

doctrines of the Bible established and very probably a new recruit for the ministry. It was a great work after all. We want to dedicate the church at Thrall at the fourth Quarterly Conference. We have had no ladies' societies, but a move is made to organize a Missionary Society, then we will have a means of power at work in the Church. The oil boom demoralized things very much, but a good part of its force is already spent and we have hopes for great things at Thrall. The work is hard, but great.—Horace Potet, Pastor.

**MT. BELVIEU AND CROSBY.**

We began our meeting at Mt. Belvieu on July 17. I did the preaching until Monday. Brother Solomon and Brother Perritte came. Brother Solomon preached Monday night a very fine sermon on the leadership of the Spirit and then held our third Quarterly Conference. I will say to him, I think it was a wise thing to form the work as it now stands. It is a large field, but should be worked. Now as to Brother Perritte. He is a very fine preacher; puts just enough wit and humor in to grip those that are present and get the other fellow to come the next services. It was the best meeting ever held in that community, so say the folks. To God we give all the glory. Brother Perritte endeared himself to the people of the neighborhood, and the night the meeting closed, after having received fourteen into the Church, they made him a freewill offering of \$37.50. Then on the following Sunday night three others joined, making seventeen, and others will join as a result of the meeting. That makes thirty in all during the year, and the Church moved up on a high plane and the Sunday School has been benefited and is taking on new life. So, all in all, I think we will

come out o. k. at conference. I am putting the Advocate before the people and hope to send in some new subscribers before long.—L. Christian.

**FAIRFIELD.**

We began another meeting on the Fairfield charge on the second Sunday and closed on Monday after the third. This meeting was at Dew. Our beloved presiding elder came to us on Wednesday and did the preaching for the balance of the time. And let me say here that he can do something else besides hold Quarterly Conferences. He can hold a revival, too. This was a good meeting. This used to be a camp ground, but for several years they have not camped. This year one man moved on the ground and camped and this stirred up the old camping spirit and several more camped. The man who moved on the ground first was gloriously converted. There were seventeen conversions and twelve applications for membership in the Church. Five of these have been received. It was a great meeting, and I think we will have more campers next year. We are engaged in another meeting this week. Will report results later.—Robt. O. Wier.

**ALAMO HEIGHTS.**

Last Sunday night we closed a successful revival meeting in Alamo Heights Methodist Church. This simple statement gives no adequate idea of the struggle or of the value of the victory both for the present and the future. In this unrivaled suburb of San Antonio ours is the only Protestant Church organization within two miles. Our fine Sunday School is composed of children from homes of every faith. It was quite necessary, if a strong foundation for the future

Church be assured, that our doctrines and ideals be presented and emphasized. These were faithfully, freshly and tactfully presented. God honored his messenger and the message. Rev. J. H. Groselocle did the preaching. He is our presiding elder. He preached at every service for fifteen days. It was a pleasure to hear him preach. He was vigorous and unwearied in his work. Ten have united with the Church and the membership was blessed. Brother Edward McKenzie was present the last eight days and aided greatly by his masterful singing. He is a magnetic choir leader and has a voice of marvelous sweetness and power.—S. W. Kemmerer.

**WHITE ROCK.**

I am glad to report a steady growth in every department of Church activity and efficiency on White Rock charge. I organized soon after coming on the work an Epworth League of both the senior and junior departments with thirty-two members, which has grown to eighty. Three Sunday Schools, numbering about 100 in regular attendance, a mid-week prayer meeting at White Rock, which has averaged in attendance about sixty-six since its organization. The children's service, Mothers' Day, Old Folks' Day, Memorial and Decoration services were all decidedly successful. I think this a creditable showing for an entirely country charge. The revival meeting just closed at White Rock was a great meeting from every viewpoint. The pastor did the preaching the first six days of the meeting and Rev. R. J. Tooley, of Weatherford, the last six days of the meeting. Brother Tooley stands alone in a class to himself as an evangelist. His peculiarities, special gifts and tact consecrated to God are being used very effectively in the

(Continued on page 9)

### WOULD YOU BELIEVE IT?

E. H. RAWLINGS.

In 1890, twenty-five years ago, the per capita foreign mission assessment upon the Church was twenty-nine cents. From 1890 to 1911 the aggregate assessment increased from \$350,000 to \$100,000 only. But since the membership of the Church was increasing so much more rapidly all the time, of course the per capita assessment was decreasing, till in 1911 the per capita assessment was less than twenty cents. Now, in the twenty-four years intervening from 1890 to 1911 the assessment for every other claim of the Church had been increased, going forward for superannuates an aggregate of 100 per cent, for Conference Missions, 200 per cent, and for Church Extension, 248 per cent. But since, as we have seen above, the assessment for foreign missions in the same twenty-four years had increased in the aggregate so little—just fifteen per cent—the per capita had decreased thirty per cent.

To be sure the income of the Mission Board has greatly increased, and from two causes: (1) The Woman's Missionary Society has developed its work very largely in twenty-five years and makes a good offering; and (2) a few Churches disregarding the assessment, maybe 700 in all, are paying liberal specials. But the Woman's Missionary Society reaches only a very small section of the Church's membership, and while 700 Churches are paying specials, about 15,000 that do not pay specials are still working at the assessment, and only at the assessment.

This then is what the present situation in the Church with reference to the missionary assessment means: Over against the greatest missionary opportunity the world ever saw, nine-tenths of our Churches that pay, and only try to pay, the assessment as the ultimate goal of their missionary endeavor—at the end of the greatest missionary generation the world ever saw—in 1911 nine-tenths of our loved Southern Methodism were not only doing less per member, but doing twenty-five per cent less for the world's evangelization than at its beginning.

That is why in 1911 the Foreign Mission assessment was increased to twenty-five cents a member and why, since that twenty-five cents a member is four cents less than it was twenty-five years ago, little or no complaint has been made through the Church against the little raise of five cents a member; and why, mainly, at the present moment it begins to look as if the membership of the Church, awakening to the real situation, will meet without grudging this small advance, and we are hoping that the largest percentage on the assessment, even in this war year, will be paid that was ever paid in our history.

BOARD OF MISSIONS.  
Nashville, Tenn., Aug. 18.

### SUNDAY SCHOOL INSTITUTES FOR CHICKASHA DISTRICT.

Rev. Emmett Hightower, Divisional Field Secretary for the Southwest Division of the General Sunday School Board of the Methodist Episcopal Church, South, will have charge of the institutes and will direct the work of these meetings at the time and places as herein announced:

At Carnegie, September 8, at 8 p. m.; and September 9 from 9 a. m. until 4 p. m. Basket dinner will be served in the Carnegie City Park at 12 o'clock September 12. Everybody is to bring a dinner basket well filled with something to eat. Mt. View, Boise and Colony, Carnegie charges, and Fort Cobb town will attend the institute to be held at Carnegie.

At Cyril, September 11, at 9 a. m., until 4 p. m. Cement charge will come to Cyril for institute work. Dinner on the ground at Cyril.

At Chickasha, September 9, at 8 p. m., and September 10, from 9 a. m. until 4 p. m. Chickasha, Verden, Pocsasset, Ninnekah, Chickasha Mission charge and Tuttle charge will all come to Chickasha for this institute.

At Anadarko, September 12, at 8 p. m.

At Lindsay, September 13, at 8 p. m.; September 14, from 9 a. m. until 4 p. m. Lindsay, Erin Springs, Maysville charges and Alex town will

all go to Lindsay for institute work. Dinner will be served in the basement of the church at Lindsay, September 14, at 12 o'clock. All of our people on these charges are expected to come to this meeting and bring a basket of dinner.

At Marlow, September 15, from 9 a. m. to 4 p. m. Marlow, Rush Springs, Duncan, Woodlawn and Bailey charges will take part in this institute. Basket dinner at Marlow, September 15, at 12 o'clock. Everybody come and bring a well-filled dinner basket.

At Oak Grove, September 16, from 9 a. m. to 9 p. m. Oak Grove, Comanche charges will participate in the work of this institute. Basket dinner at Oak Grove, September 16, at 12 o'clock. All of our people are urged to attend this meeting.

Every pastor, local preacher and officer in the Sunday Schools in the district are urged to attend at least one of these institutes. We now have a chance of hearing one of our Sunday School experts. Brother Hightower will be on hand and direct the work of these institutes.

We need the information, inspiration and help Brother Hightower will bring to all who will hear him. Hear him! Hear him! Hear him! Hear Hightower at Carnegie, Chickasha, Cyril, Anadarko, Lindsay, Marlow and Oak Grove!

MOSS WEAVER, P. E.

### OKLAHOMA METHODISM. Number Five.

The first of the new movements in the educational field was Epworth University, a union affair owned jointly by the Methodist Episcopal Church and ourselves, and located at Oklahoma City. This was a wonderful scheme from a real estate standpoint, and a few men made money out of it. It proved disastrous to our Church from the beginning and it is a chapter of our educational history that we have no reason to be proud of. The older members of the conference opposed it steadily as long as opposition would do any good, and their wisdom has been vindicated by the outcome. Union colleges, like union Churches, are a delusion and a snare.

I said before that Willie Halsell College was never a great success, so when Epworth University was in its most hopeful condition it was deemed wise to sell out Willie Halsell and it was done, the price being twenty-five thousand dollars. For this small sum we sold the hundred and sixty acres of land and the buildings thereon. The party who bought has sold, so I was informed the last time I was in Vinita, a hundred thousand dollars worth of acreage, and has the forty acres joining the city of Vinita left, and this forty has nearly all of the improvements on it. Ten thousand of the twenty-five thousand dollars was given to Epworth University. So Willie Halsell passed out of our possession forever, and as Epworth University soon closed and is now in the courts, I will say no more of it.

Hargrove College had the usual vicissitudes of a school of its kind trying to do college work without equipment or endowment, but in the main it did well until it was burned down. Then came the question of rebuilding. They only had a small insurance, about seven thousand, I believe, possibly a little more. They had a beautiful site on "Hargrove Heights," the best residence part of the city of Ardmore, on which they should have rebuilt, if they rebuilt at all, but now another real estate scheme arose and they went a mile and a half or more out in the country where they were given a twenty-two acre campus, upon which they built three valuable brick buildings, two of them dormitories, one for girls and the other for boys. They did this with their insurance money, money given in Ardmore, and borrowed money, expecting to sell the old campus that I and three other men had given them for a large sum, and collect enough more from Ardmore to pay them out. In fact, they were so sure of this that they announced themselves as "practically out of debt." Yet this same school has passed from us, sold for debt and is but a memory, nothing left of the \$5000 given by the Board of Missions or the money paid by private subscription. I, myself, in addition to the work I did for it, put in money enough to buy me a good home. In my next and last on the school question I will write of the fate of Spaulding College and have just a few words to say about the Oklahoma Wesleyan.

A. C. PICKENS.

Tecumseh, Okla.

A minister is a minister until he dies, and his share of support should be paid in full, even though he be retired.

### THE HOME OF THE FRIENDLESS.

By E. D. Russell.

The above words were written in large letters just over the door through which we passed at the close of a religious service which we had conducted in a Southern jail. These pitiful words arrested our attention; they had been written there by a prisoner.

Reader, can you imagine the strong spirit of despondency that must have predominated in that boy's heart when those words were written there? Perhaps in days past and gone he had moved in the most refined circles of society, he had associated with the best and purest of both sexes, but the enemy, the devil, that old deceiver of our forefathers, came to him, deceived him, robbed him of his manhood and led him into crime, and thus as he sat there in that desolate abode of disgrace and reflects the past and tries to look out down the future all is dark. Not a ray of light to penetrate that darkness and it seems as if that sweet angel we call Hope had spread her wings and taken her eternal departure from him. Then the black clouds of despair settle down upon him and the enemy will keep all hope shut out of his heart by making him to believe that he has fallen to such a low, degraded plane that no one has any interest in him, that even God no longer loves him.

Reader, could you think of a period in any one's life when the Savior was more needed to comfort and cheer the heart than at this most dark and eventful hour in life? In Prov. 18:24 we read: "There is a friend that sticketh closer than a brother," and when all earthly friends have fled and hope has vanished, even in that deplorable condition, God still loves us with a never-dying love and with mercy that endureth forever and ever.

He has bade all men come to him and be saved—'Come unto me all ye that labor and are heavy laden and I will give you rest.' Matt. 10:28. He has said that he would not cast out any that would come unto him.

Christian reader, can't you assist us in sending the sunshine of God's love and of new hope and promise into these desolate places, the "home of the friendless?" You may feel that you are doing all you can, but stop and think a moment. Suppose it were your father, your son or your brother, or worse still, your mother or sister, what would you do? You would still love them and you would exert every energy and resource possible to get them back into the right paths again. You would naturally expect others to fall in line and help you. Very well, then, do unto others as you would that they should do unto you. Help somebody today. Be a good Samaritan and God will abundantly reward you in this life and then in the life to come.

You can brighten the life and encourage some poor lost, friendless man or boy to seek the Savior by subscribing to this paper and having it sent to the jail. Try this. Simply send in a subscription and tell the publishers to send the paper to a certain jail. The boys will appreciate it and God will bless you. You can also help by sending us all the good moral and religious books you can spare. We are placing small libraries in the jails and want enough books to place one hundred before Thanksgiving. Please do not send any of the "Pastor" Russell or Christian Science literature. Send Bible and books prepaid to E. D. Russell, Superintendent of Prison Mission Society, Abilene, Texas.

### EDUCATIONAL

#### Business Success

For 28 years we have specialized on preparing young men and women for business success. Thousands will testify to the efficiency of our training. Let us qualify you for real success—we can do it to your complete satisfaction. In Dallas you will find your best opportunities. Write for catalogue.

METROPOLITAN BUSINESS COLLEGE,  
Dallas, Texas.

### Study Dentistry

Ask for catalogue and full particulars

Write today to

#### STATE DENTAL COLLEGE

DALLAS • • • TEXAS

# Southwestern University

GEORGETOWN, TEXAS

Located in a beautiful old college town, famous for its healthful climate, good citizenship and clean moral atmosphere. Southwestern University is the ideal place for the college life of any young man or woman.

Southwestern is the oldest, strongest, best equipped and endowed co-educational college in Texas Methodism. Faculty composed of specialists of American and European training. Departments of Education, Music, etc., in addition to regular academic department. For catalog, illustrated booklet and all information, address,

REGISTRAR SOUTHWESTERN UNIVERSITY,  
Georgetown, Texas.

### Texas Woman's College and Conservatory

FORT WORTH, TEXAS. H. A. BOAZ, M. A., D. D., President.

#### EDUCATE TEXAS GIRLS IN TEXAS

THE ONLY METHODIST WOMAN'S COLLEGE IN TEXAS MEETING "CLASS A" REQUIREMENTS.

Offers standard courses leading to B. A. and B. Mus. degrees.

#### FOUR SCHOOLS

College of Liberal Arts,  
Domestic Science and Arts,  
Academy Preparatory to College,  
Conservatory of Music, Art and Expression.

SIX STEAM HEATED BRICK OR STONE BUILDINGS on a beautiful twenty-five acre campus. Modern conveniences. Pure artesian water. Location accessible, retired and healthful. No better place for a young woman desiring first-class advantages in college or conservatory work.

For catalogue address, TEXAS WOMAN'S COLLEGE.

### Weatherford College Training School

WEATHERFORD, TEXAS.

J. E. BINKLEY, A. B., President.

A preparatory school for boys. Not a college. Owned and fostered by Central Texas Conference. Recognized and aided by General Board of Education. Wholesome surroundings, moral and physical. No dens of vice. Directed athletics. Sane discipline. Vigorous teaching. College entrance requirements met. It makes much difference where you send your boy. Investigate.

### Meridian College & Normal School

MERIDIAN, TEXAS.



THE SCHOOL THAT GROWS EVEN DURING HARD TIMES. Young and strong, twenty per cent increase this year. Sixteen college and university-trained Christian teachers; two hundred high-minded Christian young gentlemen and young ladies. Courses offered: Junior College, Academy, Normal School, Fine Arts, Industrial and Commercial. Buildings modern, expense for \$250,000; Athletics stressed. Affiliated and correlated. For catalog, address, G. F. WINFIELD, Ph. B., President.

### Henderson-Brown College

ARKADELPHIA, ARKANSAS.

A very excellent school for boys and girls. Splendid government and discipline. Beautiful Christian spirit. Home-like atmosphere.

Nine courses. Bachelor of Arts, Bachelor of Science, Piano, Voice, Violin, Art, Expression, Domestic Science, Commercial Department. Moderate charges. Splendid faculty. Beautiful campus. Imposing building. Good equipment. Pure water. Almost perfect sanitation. No death has ever occurred among the boarding students in the college. Address J. M. WORKMAN, A. B., LL.D., President.

### Coronal Institute SAN MARCOS, TEXAS

METHODIST CO-EDUCATIONAL COLLEGE.

Four years' Academic and two years' College Courses. Separate Boarding Departments for young ladies and young gentlemen. Home influences, careful discipline, reasonable rates. Excellent advantages in Piano, Voice, Violin, Art and Expression. For catalogue address, REV. STERLING FISHER, President.

### SAN ANTONIO FEMALE COLLEGE WEST END, SAN ANTONIO, TEX.

1. It does two years' college work recognized by the Universities.
2. Its Schools of Art, Expression, Piano, Violin and Vocal are under thorough teaching.
3. It has a happy body of students without theater-going or dancing.
4. Its pupils hear the great artists that come to San Antonio in concert.
5. Only \$230 a school year for board, room rent and tuition; to daughters of itinerant preachers, \$130.

School year begins Sept. 8, 1915. For catalogue write,

REV. J. E. HARRISON, D. D., Pres. Station A, San Antonio, Texas.

### MARSHALL TRAINING SCHOOL

Sta. A, San Antonio, Tex.

WE INSIST upon good scholarship.  
WE LOOK after the health of the boys.  
WE SEE that they have wholesome sport.  
WE STRESS the formation of right habits.  
WE HAVE strong university-trained teachers.

OUR NEXT session opens September 9.

LET US HAVE THAT BOY.

E. C. SOULE, Principal.

### Alexander Collegiate Institute, Jacksonville, Texas

Graduates enter Junior class of any University. Fine Arts and Literary Departments. University-trained teachers. Close personal supervision over students. Coeducational. Catalogue free. W. K. STROTHER, President.

### Sam Houston Normal Institute

A State Normal College. Graduates of new four-year course receive Junior standing at best universities. Completion of Sophomore or Junior year at Normal leads to first grade Teacher's Certificate; Senior year to diploma and life certificate. Faculty, men and women of positive religious life and influence. Healthful location. For catalogue, giving full information, address

H. F. ESTILL, Huntsville, Texas.

### Kitt's Business Colleges

You want to make big money, and we can prepare you for doing it and put you in a paying position. Three months with us would mean more than a lifetime at other schools. It will pay you to come to us if you are 1,000 miles away, because we will do something for you. Clip this ad, bring it with you, and we will give you 15 per cent discount on any course you wish to take and 20 per cent on double course; if done in thirty days. Catalogue free. Address B. H. HILLS, Pres., Waco, Texas; Little Rock, Ark.; Memphis, Tenn.

JUDGE A NATION BY ITS DRINKS. GREAT FOR CHURCH EXTENSION.

Some one has said that you can judge a nation by the character of the books it reads. As literature influences the intellectual development of the nation so food and drink influence its physical development and thereby promote or retard its civilization.

Every nation, civilized or uncivilized, has its popular beverage which leaves an unmistakable impress upon the character of its people. In this connection the following statistics for the year 1909 have a most interesting and significant bearing. In that year the total population of the world was approximately sixteen hundred millions. The combined population of Great Britain, Germany, and the United States, the three nations that lead the world in literature, theology, science, invention, commerce and industry, in fact, in almost every phase of mental, moral and physical development, was approximately one hundred and ninety-five millions, or slightly less than one-eighth of the total population of the world.

These statistics clearly indicate the wholesomeness of the caffeine beverages upon which temperate people have relied for centuries for refreshment of mind and body. As compared with other beverages, they possess the special advantage of refreshing the tired nerves and muscles without stimulation and without intoxication.

Coffee, tea and Coca-Cola are identical in effect, though different in flavor. By virtue of their caffeine they relieve fatigue, refreshing both mind and body. Coca-Cola differs from the other two in that it contains less caffeine, is carbonated, is flavored with a combination of fruit extracts and is free from tannic acid. In the latter respect it is superior to tea and coffee, especially when they are overboiled, for the tannic acid which is thus dissolved is apt to disturb the process of digestion.

Desiring that the public shall fully understand the composition and character of its product, The Coca-Cola Company has issued a booklet containing the scientific opinions of the world's leading authorities, explaining the wholesomeness and refreshing qualities of this popular temperance drink. A copy may be had by addressing the Coca-Cola Co., Atlanta, Ga.

The Grecian ladies counted their age from their marriage, not from their birth.—Homer.

Quite the greatest thing that has come to the General Board of Church Extension, with its office in this city, has just been announced by Bishop Kilgo in the Raleigh Christian Advocate.

It is a gift of Mr. J. B. Duke, formerly of North Carolina, but now resident in New Jersey, of thirty-five thousand dollars annually divided as follows: Fifteen thousand for Church Extension, ten thousand for Domestic Missions and ten thousand for Superannuated preachers, and which is to be five per cent on \$700,000. If we take the \$10,000 to be given to superannuated preachers and which is to be administered by the trustees of Trinity College for and to the superannuates of North Carolina, the remaining \$25,000 annually for Church Extension and Domestic Missions is equal to five per cent on \$500,000. If we deduct the \$10,000 to be applied to Domestic Missionary work it still leaves a gift of \$300,000 to Church Extension, which is the largest sum ever given so far as I know to that cause by one person in the whole history of Methodism.

It will be noted that while the \$15,000 for Church Extension and \$10,000 for Domestic Missions annually are to be used in North Carolina, they are to be administered through the General Board of Church Extension. Bishop Kilgo says: "In the direction of these gifts he turns over the \$15,000 for Church Extension and the \$10,000 for Domestic Missions to the General Board of Church Extension to be administered through it. Another \$10,000 for worn out preachers to the trustees of Trinity College, to be administered by them. In selecting this plan I was deeply impressed with the care with which his genius for business went over every possible detail in the various relations and complications and with what delicacy he discussed them. \* \* \* He was much interested in the work of the Board of Church Extension and especially the management of it under Dr. McMurry, and expressed an earnest desire to meet the Secretary of the Board of this Board's work and methods he made close inquiry and manifested distinct approval of its policies."

Here is not only a great gift, but a distinct recognition of the business sagacity and integrity of the Secretary of the General Board of Church Extension, Dr. McMurry. J. B. Duke is known throughout the world as the head of one of the greatest business concerns in existence. He built it up from a small beginning. He knows what business is and what big business is. He has the insight and foresight as to business and men and when he prefers to turn over the management of the proceeds of \$500,000, though to be applied locally, to Dr. McMurry it is a distinct recognition of his business capacity.

The Southern Methodist Church is to be congratulated on the remarkable progress its Board of Church Extension is making and that it has as its executive a man who is capable of and doing great things and whose work is being more and more expanded and recognized. There is now being erected an imposing building, modern and complete in its appointments, on Fourth Avenue, the main artery of the city leading south from the river and the business section, for the use of the Board. This building when completed will cost probably \$500,000 and does not cost the Board or its fund one cent. The Secretary is raising this building fund personally from his friends and friends of the work as a building fund. Recently Dr. McMurry sold in Missouri a farm for a friend for \$50,000, one-half of which is given toward the new building fund. The people in our Church are waking up to the fact that the Board of Church Extension is not only doing a wonderful work for the extension of the Kingdom of God, but it is under the personal direction of one of the greatest masters of business in America, who undertakes great things and does great things. U. G. FOOTE. The Temple, Louisville, Kentucky.

CHILDREN'S DAY COLLECTIONS.

Table listing collections by districts: TEXAS CONFERENCE, Beaumont District, Brenham District, Houston District, Jacksonville District, Marshall District, Marlin District, Navasota District, Pittsburg District, Timpson District, Tyler District. Includes names of churches and amounts.

Advertisement for The Texas Company. Includes an illustration of a flying boat and text: 'New York was treated to an interesting sight the other day when Sperry, in his stabilized flying boat, swooped across the bay and circled around a big harbor dredge. To our people in the windows of our New York office, this performance had an interest aside from the spectacular. Sperry was using Texaco Motor Oil; the dredge was using Texaco Crater Compound—and to complete the circle, the very building in which our offices are situated gave another instance of Texaco service.'

Advertisement for Fine Watches. Text: 'FINE WATCHES. The kind that keep time—accurate time—all the time. For nearly half a century we have made a specialty of High Glass Time Pieces. We have learned much about watches. Our experience and guarantee is back of every sale. Write for our large, free Catalog of Watches, Diamonds, Jewelry, Silverware. ESTAB. 1856. C. P. Barnes & Co. Watchmakers and Silversmiths, 504, 506 W. Market Street, LOUISVILLE, KY.'

Advertisement for Epworth Pianos and Organs. Text: 'EPWORTH PIANOS AND ORGANS for home and church use of. Best for free catalog. Write which—piano or organ. Williams Piano & Organ Co., Dept. 8 Chicago.'

Advertisement for Bowlden Bells. Text: 'BOWLDEN BELLS FOR CHURCH AND SCHOOL. Sweet Tone Far Sounding Durable. Catalogue Free. AMERICAN BELL & FOUNDRY CO., NORTHVILLE, MICH.'

Advertisement for Church Bells School. Text: 'CHURCH BELLS SCHOOL. Ask for Catalogue and Special Donation Plan No. 21. Established 1854. THE C. S. BELL CO., Hillsboro, Ohio.'

DR. BRADFIELD'S "CONDITIONS" OF CHURCH MEMBERSHIP.

By Rev. I. B. Manly. "The Kingdom of God and the Church" was the subject of an interesting and very helpful editorial in the Texas Christian Advocate of August 5. Everybody would do well to read it, and it would be a great service to the Church if Sunday School teachers would read such articles to their pupils.

One of the specially impressive parts of Dr. Bradfield's editorial is where he gives his idea of the "conditions" of Church membership, in which he says: "The conditions of entrance into any Church should be identical with those announced by Jesus for entrance into the Kingdom. The standard of holy living in any

DECISION.

My practice has always been, and I heartily recommend it, no matter how long or how carefully I ever have been chewing the cud of reflection, never to adopt a final determination without shutting myself up in a room for an hour or two, and then with all the night and intellectual force which I was capable of exerting, digging down into the very depths and remotest crannies of the problem, until the process had evolved clear and distinct in my mind's eye a conclusion as sharp and clearly cut as the facets of a diamond. Nor, when once this conclusion was arrived at, have I ever allowed myself to reconsider the matter, unless some new element affecting the question hitherto unnoticed

and unknown, should be disclosed, for if one is weak enough to get into the habit of going back on one's decision, the chances are that your faculties, being no longer so alert as when you originally took the matter into consideration, some one factor in the case acquires, according to the transitory mood or temper of your mind at that particular moment, a predominance and an importance which does not belong to it and in this way you are led into a change of opinion which in all probability turns out to be a wrong one.—Lord Bufferin.

It is a good thing to be able to contribute to the world a painting like Raphael's Transfiguration, or a poem like Tennyson's "In Memoriam," but a diviner contribution to the world than all these is a beautiful stainless character.—Thomas Hughes.

Advertisement for Estey Organs and Methodist Benevolent Association. Text: 'Estey Organs. More than two millions of dollars' worth of them are in constant use in the churches of this country. Send for references of satisfied purchasers. ESTEY ORGAN COMPANY Brattleboro Vermont. Almost 400,000 Estey Reed Organs have been sold since 1846. Estey is the standard musical instrument for small churches, chapels, schools and missions. Send for catalogue. Methodist Benevolent Association. A Mutual Benefit Brotherhood for Stricken Methodists. Issues Whole Life, 20 Premium Life, Term to 60, and Disability Certificates. Benefits payable at death, old age, or disability. Over \$152,000.00 paid to widows, orphans, and disabled. Over \$40,000.00 received from members, blank, etc. J. H. Shumaker, Secretary, 810 Broadway, Nashville, Tenn.'



BLAYLOCK PUB. CO. Publishers

W. D. BRADFIELD, D. D. Editor

Office of Publication—1804-1806 Jackson Street

Entered at the Postoffice at Dallas, Texas, as Second-class Mail Matter.

Published Every Thursday at Dallas, Texas

SUBSCRIPTION—IN ADVANCE.

ONE YEAR	\$2.00
SIX MONTHS	1.00
THREE MONTHS	.50
TO PREACHERS (Half Price)	1.00

REMARKABLE ACHIEVEMENTS OF THE EDUCATIONAL COMMISSION

The Educational Commission, which meets in Dallas Aug. 26, is little more than a year old. It was elected by the General Conference in May, 1914. It is composed of the following members:

- Bishop W. A. Candler, of Atlanta, chairman
- Bishop J. C. Kilgo, of Durham, North Carolina
- Bishop J. H. McCoy, of Birmingham, Alabama
- Bishop W. B. Murray, of Memphis, Tennessee
- The Rev. Plato Durham, dean of the theological department of Emory College, Atlanta
- Dr. T. J. Prettyman, chaplain of the United States Senate, Washington, D. C.
- W. G. M. Thomas, lawyer, of Chattanooga, Tennessee
- G. T. Fitzhugh, lawyer, of Memphis, Tennessee
- J. T. Scott, M. D., Shreveport, Louisiana
- Dr. A. J. Lamar, D. D., of Nashville, Tennessee
- T. T. Fishburn, layman, of Roanoke, Virginia
- J. T. Fitzgerald, layman, of Virginia
- W. D. Thompson, lawyer, of Atlanta
- Asa G. Candler, capitalist, of Atlanta
- W. D. Bradfield, of Dallas
- Judge J. E. Cockrell, of Dallas

The first year's achievements of the Commission are little less than remarkable. They clearly show that God is still with his Church. Stripped of her great central university the General Conference and the entire Church a year ago were in more or less confusion. The Commission was appointed to plan for the repair of what to many seemed an irreparable loss. Within the year the Commission has put upon a solid basis a great school in Atlanta with resources considerably in excess of two million dollars. The Emory University now has resources in excess of three million dollars. The Southern Methodist University, with resources in excess of two millions, is being taken over by the Commission as a great Conventional institution. The two institutions represent resources of more than five millions. For these achievements we render devout thanks to the great Head of the Church.

Texas Methodism welcomes the Commission within its gates and wishes for it nother successful session in its labors.

DEVOUT THANKS.

We are devoutly grateful that the city of Galveston passed through the recent severe storm with so little loss of life. Galveston furnished less than a dozen victims of the two hundred and fifty who lost their lives in the great coast storm. The great seawall performed nobly its mission. It stood as the embodiment of a city's hope and courage. It stood as the monument of as great heroism as we ever saw. A people of less courage would have abandoned the whole island on the morning of September 9, 1900. A scene of indescribable ruin confronted Galveston on the morning after the fateful storm of 1900. Six thousand of her citizens had lost their lives and their bodies were in the streets and jammed in the ruins of their homes. Who but Galveston would have thought of rebuilding?

Our First Church suffered no loss of life, but considerable damage to her building.

Our chapel at Thirty-Third Street is in ruins. But our people will repair and rebuild.

THE MENACE OF THE SO-CALLED FOUNDATIONS.

In the Independent Frank P. Walsh, Chairman of the United States Commission on Industrial Relations, discusses "Perilous Philanthropy."

Mr. Walsh discusses with great lucidity the Rockefeller Foundation. He regards the Rockefeller Foundation as the best of these foundations and discusses it as a type of them all.

Mr. Walsh challenges the wisdom of allowing one man to accumulate the enormous wealth which Mr. Rockefeller has acquired. He declares that such wealth gives its owner immense and arbitrary power over men and institutions. He declares that it has been gained by exploiting under-paid men and women. And he affirms that the one hundred million foundation of Mr. Rockefeller will subsidize learning and science itself.

That these contentions are sound thoughtful men cannot doubt. Men who are the beneficiaries of these foundations cannot impartially discuss the great problems of industry and even education itself. Such men would be more than human if they did not manifest a measure of subservience to the will of the great founder. The case is stated by Mr. Walsh in these words:

Let us take the Rockefeller Foundation, the most active of all, to illustrate the potential danger of such institutions to democracy in America. Mr. Rockefeller is taking money obtained from the toil of thousands of poorly nourished, socially submerged men, women and children, and spending these sums, through a board of personal employees, in such fashion that his estate is in a fair way not only to exercise a dominating influence in industry, but, before many years, to exact a tribute of loyalty and subservience to him and his interests from the whole profession of scientists, social workers and economists.

There are literally thousands of men in these professions receiving subsidies, either directly or indirectly, from the Rockefeller estate, who cannot take any steps toward effective economic, social and industrial reform without running directly counter to the interests of their benefactor. No sensible man can believe for a moment that research workers, publicists and teachers can be subsidized with money obtained from the exploitation of the workers without being profoundly influenced in their points of view and, in the energy and enthusiasm with which they might otherwise attack economic abuses. And there can be no question that the income of the Rockefeller Foundation comes, in large part, from the exploitation of wage earners.

What will happen to Democracy in America when the Rockefeller and the Carnegie Foundations have subsidized our institutions of learning? From these institutions, their professors and their students, our books are written. From these institutions come our political leaders. And from these institutions the dead hands of Messrs. Rockefeller and Carnegie will be reached out to throttle the unborn generations of our children.

Within five years after the founding of Mr. Carnegie's Foundation for the encouragement of the profession of teaching ten denominational colleges violated their educational and moral obligations and liberated themselves from their denominations in order to become beneficiaries of the Foundation. Is it best for our country that the Christian Church should be ejected from the field of higher education? Is it not time for the Government to break up these perilous philanthropies?

LENGTHENING PASTORATES IN THE M. E. CHURCH.

The Methodist Episcopal Church removed the time limit in 1900. Recently the Northwestern Christian Advocate conducted a somewhat extended study of the effect of this removal. The item studied was the average length of pastorates under the new regime as compared with that under the old. Fifteen years have elapsed since the change—a period sufficiently long, it must be admitted, for a measure, at least, of accurate test. The test, however, was made for the ten-year period, 1904-1914.

Reports from thirteen Annual Conferences surrounding Chicago were had on the following points: (1) The

number of first year men in 1904 and in 1914; (2) number of fifth year men in 1904 and 1914; (3) number of men above the fifth year in 1904 and 1914. The average length of pastoral terms is accurately given by this process.

Under the old regime the average pastorate extended through 1.92 years; under the new regime the average length is 2.18 years. The Northwestern is pleased with the result and says:

There is practically no discussion involving a return to the old regime. Minor objections have gradually disappeared and Methodism seems to have become reconciled to a term of pastorate, limited only to the limitations of the individual pastor, which, after all, is the only natural and logical bound.

There may be differences of opinion among Southern Methodists as to the removal of the time limit in our Church. There ought to be no difference of opinion among us as to the need of lengthened pastorates for large numbers of men among us. The number of men among us who move at the end of each year is distressingly large. How can a pastor work to intelligent ends and accomplish these ends in one year? How can our pastoral charges have matured plans for work and work these plans with annually changing pastors? Every experienced pastor knows that it is not possible to do his best work when his mind is turned toward the question of moving. Is it not open to doubt whether the average four-year man does his best work in the fourth year? How can he when his thoughts are turned more or less toward the question of moving at the end of the year? And is not the case even worse with the man who moves from year to year? We must have lengthened pastorates in our Church for large numbers of men whether the time limit is removed or not.

The Bishop and his Cabinet can help toward this end. The preacher who has been denied the privilege of college training can supply many of his intellectual defects by taking the Extension Courses of our theological schools. The charges themselves can help by cultivating a larger spirit of forbearance. Lengthened pastorates for hundreds of men are a necessity if we shall accomplish our work as a Church.

"WHAT STUDENTS FROM THE CHARGE ARE ATTENDING OUR CHURCH SCHOOLS?"

This question was placed in the Discipline that our pastors might be stirred to diligence in directing our young people to our own schools. There are other reasons, to be sure, why it was placed in our Book of Discipline, but this is the primary reason.

There are hundreds of our young Methodists who are now engaged in selecting their schools. The parents of these young people are exercised with the question of where they shall send to school. The opportunity is at hand for a word from the pastor. His young people trust him, their parents love him, and the wise pastor will not miss the opportunity.

Colleges are bidding for our students and attendance upon some of these means loss of many of our young people to the Church. Our own colleges stand for the inspiration of Christian character as well as for the storing of the intellect. Secular education is a failure. The intellectual training of a savage leaves him a savage still. Gilded savagery is the product of many European schools. Education must do more than train the intellect to think; it must train the emotions to feel and the will to will. A momentous hour has arrived in the life of a young man or young woman when choosing a college. How many students from your charge are attending our Church schools? Do you know? And what are you doing to determine their choice of our own schools?

THE DALLAS NEWS AS THE DEFENDER OF LAW.

In its issue of August 21 the Dallas News contains an admirable editorial on "Unrestricted Use of the Law's Technicalities." The editorial is a courteous but strong arraignment of the contention of a correspondent that lawyers are justified in making an unrestricted use of technicalities in behalf of their clients. Even if the use of such technicalities defeats the plain purpose of the law, the claim is that such use is justified.

Against such a monstrous contention the editor of the News says:

The lay view is, and must continue to be with a steadiness that will bring the legal fraternity around to its standpoint, that a lawyer owes to his client only the attainment of justice. To assert that he is under obligation to "take advantage of the law as it is written," including even those technicalities whose employment defeats the ends of justice is to say that he is licensed to cheat justice and society. One has only to state the case to expose its defenselessness on any ground of morality or civic duty. If a lawyer not only may without impunity thus cheat justice, but is under the obligation to do so, then it becomes very difficult for the simple lay mind to avoid the conclusion that the practice of law is not compatible with good citizenship. To be sure, we have lawyers who, though they practice this precept, are nevertheless admirable citizens in every other relation of life. But they must be exceptionally admirable, indeed, if their virtues are to outweigh the evil they do in taxing their ingenuity that murderers may go free.

The reputable newspaper undoubtedly owes a duty to the public. The newspaper ought to be more than a commercialized corporation. Its mission is larger than mere news-gathering. Its editors should be more than mere experts in news-values. The newspaper is more than a reflector. The newspaper should be a moulder of public opinion. It should be a leader in society. It should be known at all times as the guardian of the right and the faithful exposé of the wrong.

The modern newspaper cannot abdicate its position as a censor of public policy without serious hurt to society. Nor can it keep blameless its own conscience if it remains silent in the presence of threatenings evils. Its large opportunity is an exact measure of its solemn responsibility. The Dallas News, therefore, in assuming the true editorial function of a newspaper, in the case in hand, deserves the commendation of all right-thinking citizens.

The delinquencies of the News on other occasions in no way alters our appreciation of its correct position in the case now in discussion. We have wondered how this great paper should have lost its voice on other questions equally vital. The moral forces of Dallas had to fight the battle against race-track gambling without the assistance of the Dallas News. The moral forces of Dallas have recently gone down to defeat in their insistence upon the enforcement of a plain law without one word of aid from the Dallas News. The News has sat quietly by and witnessed a Dallas County District Court put a law of the State to open shame without a word of protest. It has seen a District Judge do violence to the State Constitution and a State law, ignoring the construction of the same by the higher courts, and to this hour has offered no word of protest.

We suggest to the News as a timely theme for editorial discussion "The Courts and Respect for Law," for once the people are convinced that the courts themselves have no respect for law the end of the Nation is in sight.

DR. PACKARD'S TIMELY PROTEST.

Dr. Packard sends us an article for the Advocate and a personal letter, in both of which he shows the necessity of increased care upon the part of our publishers and even our Bishops in recommending books.

The first book mentioned by Dr. Packard is "Criticisms of Life," by Bridges. This book was highly recommended to our publishers, but

that it is vicious and should have no place on the book shelves of our House Dr. Packard clearly shows. The following passages from the book are enough to condemn it:

"For popular Christianity (as distinguished from philosophic and ethical Christianity) has never been anything but what Matthew Arnold bluntly but accurately called it—a materialistic fairy-tale. \* \* \* Its fantastic doctrine of the resurrection of the body, its Sultan-like God seated on a throne, enjoying throughout eternity the flatteries of his prostrate worshippers—what is all this but a stark materialism, on a mental level of savages and children? \* \* \* But the Church has never told the truth to the people, and it refuses today to tell them the truth, although the results of its persistence in hypnotizing and deceiving them are visible on every hand." "The New Testament miracles are devoid of evidence. Jesus never claimed to perform miracle." "The Churches then, for ages, have imposed on the nations one huge materialistic myth."

"Just as the physical world is no longer geocentric, so the spiritual world can no longer be Christo-centric. Deep and grateful as our reverence for the Founder of Christianity may be, we can no longer assent to the claim that he is unique, unapproachable and all-sufficient for the spiritual, ethical and intellectual needs of human society."

The second book mentioned by Dr. Packard is Menzie's "History of Religion," which was recommended by our publisher and Bishop Mouzon. This book was in the Post Graduate Course for 1914.

The following quotations are cited by Dr. Packard:

"In religion there has been a development from the beginning even till now, and the growth of religion has gone on according to the ordinary laws of human progress. \* \* \* As there is no break in the development from the hooked stick to the steam plow, should it not be the same in religion? \* \* \* If we can regard religions as stages in the evolution of religion, then we have no motive either to depreciate or unduly to extol any of them."

"The traditional ideas about the nature of the Jewish religion require to be corrected and its sacred books as they now stand do not accurately represent its history."

"Yahweh was perhaps the god of the most powerful tribes; he was probably a nature-god, and connected with storms and thunder and had his seat on Mount Sinai."

In a recent editorial we had occasion to quote a statement from Prof. Cairns to the effect that whole centuries may be hypnotized by scientific ideas. The doctrine of evolution, he pointed out, is undoubtedly true in certain realms, and because true in these realms scientists have sought to apply it to all realms. And precisely this seems to be the underlying fallacy in these books to which Dr. Packard refers.

Scientists cannot be blamed for their desire to study "origins," but they would be greatly helped if they would occasionally study "effects."

Christianity is its own credential. The cause for so mighty a phenomenon must be adequate. And this cause cannot be found in the gropings of half-awake, savage tribes. Christianity, it must always be remembered, is a revelation, not a discovery. It came from above, not from within. It is a gift from heaven, not a product of the earth. Human progress cannot account for it. There was nothing in his times to produce Jesus.

For our part, we owe more to Watson than to Pope, more to Ralston than to Fairbairn, more to our great Methodist fathers than to modern scientists. And it is our deliberate conviction that it will bode better for the future of Methodism if our preachers first be grounded in the principles of our great Wesleyan Arminianism. Only the mature dare read such books as Dr. Packard discusses.

IS THE HOUSTON POST A CONVERT?

Anent our editorial on "The Kingdom of God and the Church" the Houston Post says:

"Image-Breaking" the Order.

The Texas Christian Advocate complains that "image-breaking seems to be the order of our day."

In this image-breaking it says that "erebels are reckoned as so much worthless traditions, the Bible is treated as fallible literature, and the Church is said to obscure Christ."

There is a reason. The civilization that works for justice and equality in earth will

have no of our y shows. the book stinguished (arity) has new Arnold materialis-doctrine of Sultan-like throughout strate work material- and chil- never told fuses today the results d deceiving "The New f evidence, icle." "The mposed on t myth." no longer id caa no nd grateful r of Chris- r ascent to pproachable ethical and ty." ioned by history of mended. p Mouzon. Graduate are cited development w, and the cording to res. \* \* \* development steam plow, cion? \* \* \* ages in the e no motive a extol any the nature to be cor- y now stand history. of the most y a nature- and thun- Sinai." had occa- from Prof. whole cen- of evolu- undoubtedly d because tists have aims. And e the un- books to blamed for igins." but ed if they "effects." redential. phenome- And this the grop- ge tribes. ys be re- not a dis- above, not om heaven, h. Human r it. There to produce more to re to Ral- ore to our than to it is our it will of Metho- first be is of our ism. Only h books as = OST A "The King- " the Hous- Order. ate complains be the order s that "exceeds orthless tradi- fable litera- vilization that in earth will

not be held back by lifeless creeds. The great pulsing heart of humanity must not be slowed down in its beatings.

Said Dr. W. S. Lockhart, of this city, in his sermon at South End Christian Church Sunday morning: "Relentless, resolute moral warfare is the program of Jesus' war upon all forms of evil, oppression, greed, lust, hate, avarice, poverty, superstition and ignorance. These powerful enemies of human life must be eradicated in order that life may be lived in its fullest sense. Against these every enlisted Christian must unshate his glittering blade and fight to the finish."

That is the doctrine. The Church must show itself willing and powerful enough to cope against these evils, else the "image-breaking" will continue.

The hampering creeds came along after the crucifixion and the planting of the seed of the Church among the lowly and the oppressed. The Church will have to rejuvenate itself along true lines of Christianity's purpose, even if "creeds with fragrant memories of the past" have to be smashed.

Exactly this was our position in the editorial. We said:

The persistent effort of every Christian communion should be to make itself the practical expression of the ideals and principles of the kingdom, and only as it does this can it have any permanent place in the world. The conditions of entrance into any Church should be identical with those announced by Jesus for entrance into the kingdom. The standard of holy living in any Church ought to be identical with that for continued membership in the kingdom of heaven. Only as this is true can any Church abide. And unless this is true no Church ought to abide.

The Kingdom of God is secure. Its divine ideals shall smite the great image of the world's base ideals. Its principles of love to God and love to man will storm and win supremacy over the affections of men. Christ, the King, will continue his triumphant march through the centuries. His reign shall deepen as with his wounded hands he lifts the gates of empires from their hinges and with his love he reverses the current of history. Of the increase of his reign there shall be no end.

The Kingdom of God is secure, but will the Church abide? Will this or that particular religious organization abide? Professor Bruce indicates what our answer must be: "The Church is only a means to an end. It is good only so far as it is Christian. There is no merit or profit in mere ecclesiasticism. Whatever reveals the true Christ is of value and will live. Whatever hides Christ, be it pope, priest or presbyter, sacraments, or ecclesiastical misrule, is pernicious and must pass away."

Will the Church abide? Answer: If it remains a body for the Spirit of Christ, an atmosphere for the light of Christ, a transmitter for the power of Christ, a sensitive plate for the image of Christ—if it does this, it will abide and the gates of hell shall never prevail against it.

We hope that the Post's manifested desire to criticize in no way reflects upon its sound conversion to the view we presented in our editorial. Verily, it would be a great day for Texas if the Houston Post is candid in what it says. Such a conversion would do much to atone for its championship in the past of the worst foe that ever faced Christianity, humanity or the Church.

THE UNITED STATES AND GER-MANY.

Last week the Arabic, an English liner, was sunk and two American lives lost. The sinking, presumably, was at the hands of a German submarine. Such an act President Wilson, in his last note, had told Germany would be considered by the Government as "deliberately unfriendly."

Our Government promptly began investigation of the incident, and evidence has pointed to the deadly German submarine. To make matters worse the German Government remained silent for several days. This Government made no inquiries of the German Government. In the absence of word from Germany, President Wilson had already defined the act. On Tuesday, however, the German Government broke its silence and asked that the United States take no action until Germany is heard from. The communication expressed regret also in the event American lives had been lost.

Let us still hope that a way out may be found without rupture between these great governments. And we believe such a way will be found.

DEATH OF WILLIAM ARCHIBALD EDWARDS.

William Archibald Edwards, son of Rev. and Mrs. W. A. Edwards, died at his home in Dallas last Sunday.

He was a traveling salesman and thirty-nine years of age. He is survived by his aged father and mother, by his wife, one brother, T. A. Edwards, of Dallas, and five sisters, Mrs. J. A. Skillern, Mrs. G. H. Cochran, Mrs. T. B. Lester, all of Dallas; Mrs. L. B. Jones, Sherman, and Mrs. J. L. Wilson, Celina. Funeral services were conducted at the Oak Cliff Methodist Church Tuesday morning at 10 o'clock.

The Advocate extends sympathy to the stricken family.

DEATH OF BROTHER BOND.

One more of the old veterans has joined the host triumphant. His son, Rev. J. M. Bond, Jr., of Weatherford, Texas, writes us that his father died in great peace at his home in Weatherford, Texas, August 18, 1915. Rev. James M. Bond was born in Hickory County, Mo., July 16, 1842. He was converted at the old Wesley camp ground in Benton County in 1854, and joined our Church at Drake's camp ground that same year. He was licensed to preach in 1869 under the ministry of J. R. Burk.

Brother Bond joined the old East Texas Conference, at Tyler, in 1872, the sainted Bishop Keener presiding. In 1883 he transferred to the then Northwest Texas Conference. His record on many charges shows a multitude of converts as the fruit of his ministry. When his good old soul swept through the gates, what a throng among the blood-washed awaited his coming!

Bro. Bond joined the Confederate Army in May, 1861, and served the first four years. He belonged to the First and Fourth Missouri Infantry, Cockrell's Brigade, under General Johnston. He was wounded both at Vicksburg seige and Altoona Mountain. He was one soldier who remained religious during all that great conflict.

Bro. Bond fought like a hero for his Church and his Southland. The revile has sounded and he has joined the bivouac of the dead. There'll be no call to arms in that land where he has pitched his tent. May sustaining grace abide with all those who loved him so tenderly.

PERSONALS

Dr. Hoyt M. Dobbs called to see us since our last issue. Dr. Dobbs is a quiet man, but one of the most effective in our entire Methodism.

Rev. C. A. Long, of McKinney, made us one of his cheering visits this week. His work is in good shape and he will make a good report at conference.

Rev. J. N. McCain, the Assistant Manager of our Orphanage, passed through Dallas this week and called to see us. He had been on a successful trip to McKinney.

Rev. M. L. Hamilton, of Centenary, Paris, visited Dallas this week and made a hasty call on the Advocate. We were sorry he could not talk longer with us for he is good company.

Brother and Sister J. H. Stewart are rejoicing over the advent of a new son into their home. Brother Stewart is presiding elder of the Brownwood District. The Advocate extends congratulations.

Hon J. W. Madden, of Crockett, is one of our most valued contributors. When he speaks or writes it pays our readers to listen. For instance, his fine speech on the Resurrection, which appears on page two, this issue; you will surely enjoy it.

Rev. M. K. Little, of Coleman, was a pleasant caller at the Advocate office this week. He reports business good in his section and the Church in good condition. He is busy with a new Church enterprise.

In a private note from Rev. L. A. Webb, presiding elder of Weatherford District, we learn that he spent his vacation on the "rolling deep." He passed through the recent storm on

his yacht and rescued twenty-one people from watery graves. We rejoice to learn that all are well on board the boat and that they are having an enjoyable time.

The editor desires to express his grateful thanks to Judge A. W. Walker for the delightful outing recently given him. The Judge told us to leave our purse at home. A more companionable man than A. W. Walker we have never met.

In a memoir written for the Advocate a short time ago J. F. Webb, in naming some of the old preachers, forgot to say that John L. Harper, of Boerne, and J. T. Gillett, of El Paso, were members of the old Rio Grande Mission Conference. H. G. H.

Rev. C. A. Clark, our pastor at Kingston, Okla., on his way to hold a revival at Maypearl, called at our office. He reports the work of revivals as unusually successful in Oklahoma. In his own meetings he reports 140 conversions. Good!

Bro. C. R. Stevenson, one of our laymen at Junction, called to see us this week. He was returning from a trip to Terre Haute, where he had gone for his county to sell some road bonds. He is County Attorney of Kimble County. We were glad to see him.

Dr. H. A. Boaz, President of the Texas Woman's College, who conducted the T. W. C. tour to the Panama-Exposition, returned Saturday. The party, under the care of Dr. Boaz, numbered twenty-seven and an enjoyable time was had. Dr. Boaz will conduct another T. W. C. tour next year.

We acknowledge the receipt of an invitation to the marriage of Mr. Jephth Wesley Dibrell and Miss Georgia Aileen Wise. They announce themselves at home in Austin, Texas. These are among the choicest of young people and the Advocate wishes for them a happy union.

The Advocate has received an invitation from Mr. and Mrs. John F. Garner to the marriage of their daughter, Johnnie Mary, to Mr. Roy Cecil Binnion, on Wednesday, August 18, 1915, at their home, 321 East Hearon Street, Paris, Texas. May life's richest blessings be bestowed upon the happy couple.

The stork visited the Methodist parsonage in Bellville Friday, August 20, and left a nine pound "junior preacher." Rev. and Mrs. G. Z. Sadler wish to thank the good ladies of Kinney and Bellville for the many beautiful and useful articles which came in the "baby shower." May God bless each and every one.

Rev. E. Homer Miller and Miss Edna Cornwell were married at the home of the bride in Aransas Pass, Texas, August 16. Rev. Miller is the pastor of our Church at Midland, Texas. Miss Cornwell is a former student of Scarritt and is especially gifted to be a preacher's wife. Their many friends join in hearty congratulations.

DALLAS LEAGUE UNION BAN-QUET SEPTEMBER 22.

The Dallas District Epworth League Union will entertain with a banquet at the Scottish Rite Cathedral on the night of September 22, opening day of S. M. U., in honor of the student body and faculty of that institution. The committees in charge are as follows: Mr. Gus W. Thomason, General Chairman; Mr. J. A. Rogers, Finance Committee; Miss Josephine Wolf, Program Committee; Miss Mary E. Capers, Ticket Committee; Mrs. Frank Chappell, Invitation Committee; Miss Ruby Clark, Decoration Committee; Mr. A. A. Vick, Printing and Badges, and Mr. Geo. B. Webster, Publicity Committee. The committees will meet each Wednesday noon and Saturday at 1 p. m., until September 22, to formulate plans for the banquet. One thousand plates will be set, five hundred and seventy-five being taken by the students and faculty of the S. M. U.

The banquet will be one of the greatest functions the combined Leagues of Dallas have ever undertaken, and the committees are endeavoring to make it even to surpass the banquet given in May, 1913.

G. B. WEBSTER

If patriotism requires a man to risk his life for his country when his country is engaged in war, it would seem to be patriotic for a citizen to avoid risks that might involve his country in war.—William Jennings Bryan.

NOTES FROM THE FIELD.

(Continued from Page 5.)

awakening of inactive Church members and in the conviction and conversion of sinners; his sermons were forceful and uncompromising. The results were thirty-seven conversions and reclamations and twenty-seven additions to the Church. Forty-six have been added during the year. Our presiding elder has made himself a great factor in the advancement of the kingdom. He believes things can be done and with courage gets behind them. His visits are stimulating and his sermons are inspiring. We think Bishop McCoy a good judge of presiding elder material.—A. F. Watkins, P. C.

AFFAIRS IN WEST OKLAHOMA.

By E. R. Welch.

The revival season is on in full blast all over the conference and the brethren have been too busy to report. However, this scribe has picked up a few items here and there.

Rev. T. J. Durham, recently closed a fine meeting at Overbrook, in which he was ably assisted by Rev. E. H. Driskill, of Stratford. Another meeting is now in progress at Pleasant Hill, and indications point to a great revival. The pastor is doing the preaching. A new church building is contemplated at this point; in the near future. At Brock Church, on this charge, Rev. L. H. Fullingin, of Ardmore, is now conducting what promises to be a successful meeting.

At Lone Grove, Rev. J. S. Sessums, the pastor, has had a powerful meeting, more than seventy-five conversions and reclamations. Rev. J. D. Edwards, "Brother Edwards," did the preaching, and of course did it well. The singing was conducted by Chas. Poulter, of Ardmore.

Rev. Chas. Mann is just closing at Hennepin the best meeting they have had in years. At one service there were forty conversions. Brother Mann did most of the preaching. Rev. J. D. Salter, the presiding elder, found time to give him a few sermons, as did also Rev. T. S. Johnson, of Sulphur.

Rev. E. H. Driskill is now assisting Rev. J. M. Kemp at Loco. Prospects are encouraging.

Rev. C. L. Cole, of Blanchard charge, is conducting a meeting at Florence Chapel, on Paoli Circuit, for the pastor who is away from home on account of bad health.

Rev. T. Edgar Neal, of Purcell Station is helping Rev. J. N. Tinkle, at Fort Cobb. Those who know this capable young pastor will expect the usual success in this effort.

Rev. F. C. Harrell has a strong hold on the good people of Sunny Lane and Newalla, and is making good.

Rev. R. P. Witt has moved his family to Chickasha in order to have the benefit of the schools for his children. Rev. E. Hightower is to spend the first eight days of September in a Sunday School campaign in the Oklahoma City District. Brother Wilson, the alert presiding elder, has planned an itinerary that will keep the secretary busy, and enable him to touch most of the charges of the district.

Rev. W. D. Parrish recently closed a very successful meeting at St. James, Oklahoma City. He has more than doubled the membership of this Church in the six months he has been in charge there.

Rev. W. J. Richards, our pastor at Grandfield, led the singing in the meeting recently held at Purcell. Brother Richards is now conducting the choir for the writer at Winnewood. Richards is first-class help.

Rev. S. Y. Algood is all good, and is making good at Perry. This is one of those contested points, and the situation is consequently delicate and a picked man had to be found for the place. No mistake was made in Algood. Scholarly, studious, sociable, and assisted by a capable young wife there is no reason why his pastorate should not succeed. He is now assisting some of the brethren in meetings.

Rev. C. K. Proctor, our pastor at Guthrie, who has been undergoing a siege of typhoid fever is now up and at his work. His mother from Durham, North Carolina, has been with him during his illness.

Rev. E. B. Bowen is away at Roswell, New Mexico, in search of health, and writes that he is finding it.

Rev. R. A. Crosby has been sick for some time, but is up and at work again. The work at Marietta moves along at a good rate, and all is hopeful. On July 25 a most interesting Children's Day service was held. Rev. Charlie Armstrong recently assisted Rev. Carter at Decatur, Texas, and on the 6th inst. began with Rev. J. W. Trevette at Tipton.

trustee for West Oklahoma of S. M. U., has recently been appointed postmaster at Pauls Valley.

The sympathy of all the brethren goes out to Rev. E. L. Hendry, of Granite, on account of the recent death of his good mother. May God's grace be sufficient.

Rev. H. B. Wilson, "spoke a parable" in last week's issue when he commented on the isolation of the old Guymon District from the rest of the conference. Robinson Crusoe could feel but little more lonely than do our heroic brethren who serve these charges up there in the Panhandle. The writer knows by experience, as he has served the district and also Guymon station. Railroad facilities are exceedingly inconvenient, and unless these can be improved it seems that the only logical thing to do is to place these three counties in the Northwest Texas Conference. It is largely made up of Texans and is identified more with Texas than Oklahoma. It is fine territory with great promise, and would be worth a great deal to Texas Methodism and would enable the formation of a new district, say the Dalhart, from which it could be easily served. Let the Texas brethren take this suggestion for what it is worth from one who knows the ground. However, certain proposed railroad construction from LaKemp westward to Guymon and eastward to Gage would put a different phase on the situation in the event it should remain as it is.

NOTES AND PERSONALS, EAST OKLAHOMA CONFERENCE.

Luther Roberts, Correspondent.

Rev. A. T. Winn, of the Sasakwa Mission has just closed a very successful meeting at Fairview Church in the bounds of that charge. In this meeting Bro. Winn did the preaching himself, and the entire community was brought under the influence of the meeting. About fifty conversions are reported, and twenty-six additions to the Church. Among these additions were a number of strong men, heads of families, and prominent in the community. This meeting puts the Fairview Church among the best rural Churches in the conference. Bro. Winn is in his first year in the conference and is doing a very fine work.

Revs. R. C. Alexander, G. E. Holley and G. W. Martin, all of the East Oklahoma Conference, are doing special work in the University of Chicago during the summer months.

Rev. J. A. Parks is doing a splendid work at First Church, McAlester, and is in high favor with his people. He is one of the best organizers and most successful pastors in Oklahoma. In addition to this he is a student and a strong preacher.

Rev. R. E. Stevenson, of Wilburton and Red Oak Charge, is bringing Methodism to the front in that difficult field. He is in the mining district where he has to compete with Roman Catholicism on the one hand and atheistic socialism on the other; but he is in good spirits and speaks encouragingly of his work. He is a young man of good ability and of great promise. He speaks in high terms of his presiding elder, Rev. J. M. Peterson, both as preacher and presiding elder.

Rev. G. W. Martin has recently received into the membership of his Church at Muldrow, a large number of members, the result of a union meeting in his town.

At Wewoka Station Rev. A. P. Johnson is gradually making his way into the hearts of his people and of the town at large. He announces a protracted meeting for next month, in which he will have the able assistance of Rev. E. R. Welch, of the West Oklahoma Conference.

Rev. S. H. Babcock, who is in his second year at First Church, Shawnee, has his work well in hand and is spoken of by his people as a scholarly and able preacher. He reads the best literature, and any congregation would find it a delight to sit under his ministry.

The date of our conference session has been moved forward by Bishop Murrah from November 18 to November 19. The session will be held this year in St. Paul's Church, Muskogee. Rev. J. E. Carpenter, the pastor, says he has had the interior of St. Paul's over-worked, painted, etc., and that now it is the prettiest auditorium in the State. He has been receiving some good members of late, and in many ways St. Paul's is making progress. Our preachers and people generally are very much pleased to have Bishop Murrah with us again this year. His administration so far has given universal satisfaction, and Oklahoma people have learned to love him and believe in him.

At Konowa Station Rev. W. L. Broome is doing the best work in the history of that Church. He is capable of doing large service, and in a very

(Continued on page 12)

# The Sunday School

DIVISION OF THE SOUTHWEST

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

## FINANCING THE SUNDAY SCHOOL WORK.

By Walter E. Harbin.

(Continued from last week.)

The Sunday School must be a school. It should be an institution of the highest educational value, carried on with the utmost energy, determination and seriousness by the Church. To achieve this result there must be at the disposal of those whom the Church chooses to promote this work money commensurate with the greatness of the need and the dignity and importance of the enterprise.

Heretofore almost the only method employed to finance the Sunday School work has been Children's Day. At least that has been the main dependence. There is much to be said in favor of Children's Day. The children ought to be brought to the front at least once a year. They are entitled to their day. The very name itself has a sweet and almost sacred significance. And it may be argued that no better time can be thought of to enlist the generosity of the congregation in the support of the religious education and training in the Word of the childhood of the Church.

But it may also be observed that Children's Day has not been the success that we might have hoped. In many conferences that contribute thousands of dollars to other enterprises of the Church, Children's Day collections yield a few meager hundreds. Those conferences that secure large contributions must spend large sums of money, use much postage, printed matter, and time, and employ tremendous efforts; even then the results are not always certain. The fact that General Conference after General Conference has changed the time of Children's Day, until from the first Sunday in June, it has been moved back to April, exhibits a constant unrest throughout the Church. In my own conference I have heard many expressions regarding the unsuitableness of the present time for holding Children's Day exercises.

There is a serious difficulty in depending on Children's Day in the fact that its success, its observance at all, depends on local conditions. A rainstorm, the sickness of a woman, the coming of company, unexpected, into one home, may postpone and wreck the day. It may get lost in a mass of other things. Last year a number of Churches lost it in the crush between Easter and Mothers' Day.

Then, Children's Day, as a dependence for financing the Sunday School works puts us in the position of asking our children to pay the Church for their own religious tuition. We care for no other worthy cause this way. Our superannuates do not appeal for their own support. The inmates of our Orphans' Homes do not go out and give entertainments to finance the institutions the Church provides for them.

Perhaps the greatest difficulty about Children's Day is that it leaves the contribution of the giver largely to caprice. A man admires the children, or one child, and gives to express that feeling. It has failed to train up a class of steady givers whose regular and increasing donations not only assure the Sunday School work of steady support, but represent an understanding interest in the work to be accomplished.

Last of all, the present plan leaves the income of our central organization constantly uncertain. As the Sunday School activities of a conference increase the income of the General Board is apt to decrease. If a conference Field Secretary raises much money for the support of conference work, schools that contribute largely at his call are apt to let small matters keep them from observing Children's Day.

It appears, therefore, that we must discover a method of financing the Sunday School work more in keeping with the dignity and importance of the work—a method that will not only produce a large and steady income, but will educate the giver to the point of continuous investment in a work in which he is trained to believe.

An assessment might produce the large and steady income; but it would fail to some extent, as a means of education. The difficulty confronting our Church in all its fields of benevolence is that our assessment plan leaves our people so

largely without a knowledge of the causes to which they give.

The cause of higher religious education has gained greatly by the employment of commissioners to canvass the Church, proclaim a financial crusade, and support it with information and with arguments. Southwestern and Southern Methodist Universities have been made household words.

It seems that some such effort might be the part of wisdom in the work of elementary religious education. In each conference a commissioner or field secretary who, as the joint representative of the conference and the General Boards (Sunday School) canvassing the conference, visiting strong Churches, publishing the Sunday School work, securing subscriptions, and creating an increasing class of regular givers, might soon develop a Sunday School consciousness throughout the Church. In the course of his labors he could visit smaller charges during the week, holding one or two day institutes, and endeavoring to bring the schools up to a higher standard of efficiency. His collections might be divided between the General and Conference Boards in an equitable fashion.

In short, it might be well to combine with a sort of Conference Sunday School Field Secretary the work of commissioner of religious education. If, in addition to this, conferences desired to levy assessments upon themselves for the Sunday School work, there would be nothing in the way of their doing so.

Out of some such effort better methods would naturally evolve as intelligence and prayerful effort was directed at the problem. The ideal to be aimed at would always be the creation of a clientele, informed as to the lofty dignity and importance of the effort, believing in it, and supporting it with regular and liberal contributions.

## WORK OF A SUPERINTENDENT.

(Substance of an address recently delivered by Mr. John R. Pepper at Lake Junaluska.)

A few years ago a young man went from a small town to Memphis, Tenn., and started a store, which he named "Mr. Bowers' Little Temple of Economy." That one little store has grown into forty-three stores. What did it was a definite aim and definite plans. It has been the aim of Mr. Bowers, not to try to do everything himself, but to develop managers. Each one of his stores is in charge of a man that he himself has trained. Every Monday night these managers meet with Mr. Bowers for consultation. Three things are expected of officers of such corporations:

1. They must give their personal influence to the business. What is good for a business enterprise is probably good also for an enterprise of the Church. Men who accept responsibilities from the Church should give to their tasks their personal attention and influence.

2. Set forth policies and plans. Many Sunday Schools are sadly lacking in definite policies. They also lack efficient workers. The second duty of a manager, or superintendent, is to put others to work. People become interested when you give them something to do. I once saved a dissolute father by getting his boy, a good musician, to play in the Sunday School orchestra. The boy seemed to occupy the one tender place that was left in his father's heart. Study the interests of people—the things they are interested in—and approach them along those lines.

3. A leader must be an example. This is sometimes a troublesome thing to do, but it settles a lot of other things. Be an optimist. Some one has said of this kind of superintendent, "His good cheer will be like the sun; his sympathies like the rain; and his brotherly kindness like the stimulating breeze."

Be on the Sunday School job seven days in the week. When the time comes, make the session go.

(1) Make it interesting. In thirty-five years I have never opened and closed the Sunday School the same way twice.

(2) We must make the school instructive. We must also make it devotional. Combine these two things. When you pray, pray about living realities.

(3) Schools should be missionary in spirit. Every school ought to have some object outside of itself.

(4) A school ought to be enter-

prising. New plans, new schemes, new goals, should be often presented to every school. Anything that is sound is better than torpor.

(5) Make the school evangelistic. Have the pastor preach a short sermon during the session sometimes. Never lose an opportunity to win souls to Christ.

## OUR NEW PLANS.

Never in the history of Sunday School of the M. E. Church, South, were such great, aggressive and comprehensive plans made as were wrought out by our General Sunday School Board at Lake Junaluska recently. Our entire home field is now covered in its six divisions by as many competent Divisional Secretaries, whose hearts are in the great cause, and who are to lead and direct and train the forces for victory in the kingdom of God. In addition to these many of the Annual Conferences have field secretaries to push the work in their respective fields.

With all this wise planning and with these consecrated leaders we ought to do great things for our Lord. And we believe we will; for we are getting a new vision of our possibilities along the line of religious education.

## A FAULTY PRACTICE.

In our public services in the Church and in the Sunday School many have fallen into a very faulty practice with reference to concert reading, reciting the Creed, and in the use of the Lord's Prayer. We have often seen pastors and superintendents to move along "with measured tread" when they were using their own prayer; but when they would come to the Lord's Prayer they would strike it in a run and go through with it at a rapid gait. So with the Apostles' Creed. Such a practice ought to be abandoned at once. Let there be solemnity, dignity, reverence in this part of the service as well as in all others. Why, we give the young people the idea that these things are not very important anyway, and the sooner we get through the better. Don't do it, brethren! Don't!

## POLICY FOR DIVISIONAL FIELD SECRETARIES.

At the meeting of the Executive Committee of the General Sunday School Board certain recommendations were made with reference to the policy to be followed by the Divisional Secretaries. As the policy so outlined involves the correlation with so many other factors, and actors, to reach the highest results, we think it well to give this brief, but meaningful, policy in this column, so that all may adjust themselves accordingly, and plan to work in harmony with the plans of the General Board, and its duly authorized representatives. Here is the policy:

1. A meeting of each Annual Conference Sunday School Board and Divisional Field Secretary.

2. District organization.

(a) An Executive Committee with the presiding elder Chairman ex-officio.

(b) A District Secretary.

(c) Department Superintendents: Elementary, Home Department, Teacher Training and Wesley Bible Classes.

3. The following meetings:

(a) Annual District Institute.

(b) Special meetings at strategic points.

(c) Special institutes conducted by flying squadrons.

(d) Institutes, Round Tables and like meetings during session of Annual Conferences.

(e) Institutes in our educational institutions.

4. The organization of Sunday Schools according to the Standard of Efficiency established by the General Sunday School Board.

## A GOOD RECORD.

The West Oklahoma Conference leads the Sunday School van on birthday offerings, as per Dr. McMurry's report in the Church Extension Handbook of 1915. The amount contributed by this conference was \$542.99 for the year ending March 31, 1915. If each of the forty-five home conferences had contributed a like amount the total would be \$24,479.55. Quite a nice little sum for the extension of the kingdom. I rather think such a performance would cause even Dr. McMurry to smile. And why not place some emphasis on this great institution of the Church? It would help to educate our young people up in the Church Extension movement, and would greatly enlarge our offerings to this worthy cause. This conference has led for a number of years.

## CHILDREN'S DAY.

To Pastors in the West Oklahoma Conference:

If your Sunday School has observed Children's Day, will you please see to it that report of same be made to the Teller, Rev. W. L. Anderson, Sayre, Okla., without delay? We shall issue a bulletin in a short time, not later than September 1, showing the schools by districts, that have observed the day, and the amounts contributed, and name of pastor. If by any means any school has not yet held the service, do not think for one moment of letting it pass. It is not too late. Take the program and adapt it to your local conditions and needs. Have a great day, take a liberal offering and be happy! We expect to see the best reports this year on the observance of Children's Day that have been made. Why not make it unanimous? W. J. MOORE, Chairman.

## Epworth League Department

EULA F. TURNER, Editor  
917 N. Marcella Ave., Station A.  
Dallas, Texas.

Central Texas Conference, September 3-5.

Your department editor is away from home at this writing and is unable to give full reports of the Encampment. These will follow as soon as possible.

## 1915 ENCAMPMENT. AUGUST 3-16.

The Encampment for 1915 is now a matter of history. The eleventh milestone of our Encampment movement has been passed and we stop to take account of ourselves. We find ourselves stronger in many ways, with a deeper understanding and greater vision of the mission of our Encampment. We find ourselves possessed of deep and tender memories of the old home, but looking forward to the new with heads up, hearts happy and face forward. We have on all sides testimonies of what the past Encampments have meant to our people and we catch a prophetic vision of a more glorious future in a more advantageous location. Let no one sound a single note of discouragement, but press forward "strong heat" to the goal set before us—Greater Epworth—1916.

## BEAUMONT DISTRICT.

The Annual Conference of the Beaumont District was held at Roberts Avenue Church, Beaumont, June 1-3, and attended by Leaguers from thirteen out of the sixteen Leagues of the district. From the first evening's service, when we met at the church for a short devotional meeting and to listen to the hearty welcome given delegates and visitors by Mr. Aubrey Brown and responded to by Mr. Adrian Read, of Silsbee—from this service until the close of the conference a great interest was manifested. The reception for delegates was given at Mrs. Granger's, a home which has given to us five faithful and efficient Leaguers.

Although local chapters failed to report as promptly as they should to district officers, every League made a report at conference. Two Junior Leagues sent delegates and they had a most excellent report. They were Kirbyville and Silsbee.

Every department of the work was presented in well-prepared programs, telling of what has been done and suggesting new work.

The sunrise prayer meeting on Thursday morning was well attended and it proved a helpful service as did also the sermons by Rev. White, of Kirbyville and Rev. Watts, of Orange.

Two new Leagues were reported organized since the first of the year, one at Sour Lake and one at Amelia. Both had delegates at conference and a fine report. The invitation by Sour Lake for the conference to meet with them next June was heartily accepted. The following officers were elected: President, Mr. W. C. Cansler, Kirbyville, re-elected second term; Vice-President, Miss Bertha Murphy, Dayton; Secretary, Miss Eula Robertson, Beaumont, re-elected fifth term; Treasurer, Mr. Willie Gibson, Nederland, re-elected second term; Era Agent, Miss Mary Gates, Orange, re-elected. First Superintendent, Miss Grace Folks, Beaumont, re-elected third term; Second Superintendent, Miss Pearl Thompson, Dayton; Third Superintendent, Miss Amy Griffin, Sour Lake; Fourth Superintendent, Mr. Adrian Read, Silsbee; Junior Superintendent, Miss Daisy Wells, Beaumont, re-elected second term.

Will all local chapters please make note of the district officers' names and see that your report for the quarter June, July and August reaches them by September 5? This is very important.

June 27 the District Secretary and Superintendent of the First Department, with several other Leaguers from First Church, Beaumont, went to Kountze and organized a League with ten members. Mrs. Wintz, President; Mr. Vernon Guisendorff,

amounts contributed, and name of pastor. If by any means any school has not yet held the service, do not think for one moment of letting it pass. It is not too late. Take the program and adapt it to your local conditions and needs. Have a great day, take a liberal offering and be happy! We expect to see the best reports this year on the observance of Children's Day that have been made. Why not make it unanimous? W. J. MOORE, Chairman.

Vice-President; Miss Jimmie Simms, Secretary-Treasurer; Miss Epsie Gibson, Corresponding Secretary; Mr. Kelly Tipton, Era Agent.

July 25 some of the same Leaguers who went to Kountze, with others from First Church and Roberts Avenue, Beaumont, went to China in response to an invitation and organized a League with fifteen members. President, Mr. Stanley Coffee; Vice-President, Mr. Guy Setliff; Secretary, Miss Ruth Clarke; Treasurer, Mr. Carl Turner; Era Agent, Miss Auby Turner.

A strong League Union was organized January 19 of the four Epworth Leagues of Beaumont. The meetings are held once a month and with a different League each month. This union has been a wonderful help to every League belonging to it.

From this you will see Beaumont District is active. If there is a pastoral charge in the district without a League and we can help you and interest you in organizing, please write the District Secretary.

EULA M. ROBERTSON.

## AUSTIN UNIVERSITY CHURCH.

Mention has been made before in these columns of the splendid work being done by the League of University Church and I take the liberty of quoting from a personal letter from one of the instructors in our State University who is deeply interested in Epworth League work there:

"Urge all who know of Leaguers who are coming to the University to write me about them. We lose many good workers perhaps just in this way. The student here sees so many others that he thinks he doesn't count, while in reality he is even more important here than in his home town and his exertions are necessary if we are to succeed. Will you not ask in the League columns of the Advocate for this information to be sent me."

MISS MARY E. DECHERD.  
Austin, Texas.

## GAINESVILLE, DENTON STREET.

We organized with a membership of twenty and have grown to seventy. We are alive and at work. God is with us.

It was our pleasure to have with us a few Sundays ago Mr. Thurman Stewart, President of the North Texas Conference Epworth League. In his remarks to the League Mr. Stewart emphasized the following points as the main work of the conference:

1. To have at the least one hundred Leagues represented at the conference next year.

2. To have many more of the districts organized.

3. To do more missionary work outside of our own Chapter.

Now, Gainesville is at work on all three of these points for and expecting not less than five hundred delegates at the grand old North Texas Conference next year. Leaguers, please do not disappoint us.

BERA COSTEN, Sec.

## PARIS, LAMAR AVENUE.

One hundred and twenty-five Epworth Leaguers and friends of Paris, Texas, assembled at the Lamar Avenue Methodist Church, July 25, to hear a most interesting debate on the subject, "Resolved That the Epworth League Has a Greater Field for Service than Does the Sunday School." Miss Alline Boyers and Mr. Scott Hammond argued the affirmative; Mrs. John Dodd and Mr. Bob Young took the opposing side of the question.

After much discussion among the judges, who were Mr. W. A. Hutchison, Mrs. E. H. McGlasson, of the Lamar Avenue Church, and Mr. H. L. Baker, a worker in the Christian Endeavor of the Central Presbyterian Church, they decided in favor of the affirmative.

(MISS) MARVIN COLEMAN,  
Corresponding Secretary.

Tobacco Habit Banished  
In 48 to 72 hours. No craving for tobacco in any form after first dose. Harmless, no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmaceutical Co., Dept. 89, St. Louis, Mo., for FREE Booklet, "TOBACCO REDEEMER" and positive proof.

# 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.

## THE DEATH WARRANT OF OPIUM

Eleven of China's eighteen provinces have been freed from opium. The agreement is that when any province shall have entirely uprooted its poppy plants, England will cease to import Indian opium and will remove any stock that she may have at that time in the district. English commissioners have made the examination, district by district. They have climbed the highest hills, searched the country through powerful glasses, visited out-of-the-way places and found not a stalk.

## COMPARATIVE REPORT OF TREASURER FOR SECOND QUARTER.

Conference—	1913	1914	1915
Central Texas:			
Home	\$1,018.08	\$1,017.50	
Foreign	2,988.85	1,993.46	
Totals	\$4,006.93	\$3,010.96	\$3,829.16
North Texas:			
Home	\$1,231.40	\$1,580.69	
Foreign	1,241.58	1,789.62	
Totals	\$2,472.98	\$3,370.31	\$3,352.96
N. W. Texas:			
Home	\$ 658.19	\$ 431.14	
Foreign	402.94	520.63	
Totals	\$1,061.13	\$ 951.77	\$1,412.89
Texas:			
Home	\$1,420.70		
Foreign	1,158.64	*\$ 80.00	
Totals	\$2,579.34	*\$ 80.00	\$3,075.75
West Texas:			
Home	\$1,076.34	\$1,283.87	
Foreign	992.08	991.79	
Totals	\$2,068.42	\$2,275.57	\$2,364.82

Is your conference advancing financially? This report is encouraging and should be a great stimulus to a more determined effort. The campaign for new members should draw us into closer fellowship with our Savior. We are not doing this work to carry out a plan of our own. The cause is his, and as we work for it we are working with him for a lost world. A campaign like this should be a revival throughout our entire Church, because the effort to enlist women in the missionary service should be also an earnest effort to win them to consecration to the Master. This is the real need. When this is done there will be no indifference to his cause, no lack of zeal in his service. O that there may be in every heart an appreciation of the real meaning of our campaign and a deep consecration of heart and life to him whom we are serving.

## JUNIOR MISSIONARY SOCIETY.

On the first Sunday in August, at the First Methodist Church, Dallas, Mrs. John S. Turner, President of the Woman's Missionary Society, organized the children of the Junior Department of the Sunday School into a Junior Missionary Society. Officers were elected and much interest shown by the children. Mrs. Shepard, Second Vice-President of the Woman's Missionary Society, will direct the organization. They will meet once a month during the Sunday School hour. About sixty children of this department have been enrolled.

MARGARET HAY, Pub. Supt.

## COCHRAN'S CHAPEL.

The Woman's Missionary Society of Cochran's Chapel opened the campaign at the evening hour of service on the fourth Sunday in July. Our pastor, Rev. A. B. Chapman, always interested in the Woman's Work, very gladly gave this hour to the cause. After singing, "What a Friend," and a prayer led by the pastor, the President of the society, Mrs. A. B. Chapman, told the purpose of our program and then presented the different speakers. The President had planned the program so that each officer presented her own work.

First the Children's Department, under the leadership of Mrs. Will Taylor, sang a song. The Second Vice-President, Mrs. F. F. Taylor, who has charge of the Young People, had a responsive reading of a Psalm. About fifteen young people took part in this. Mrs. Ernest Brown gave a short history of the Woman's Work.

The vast work was presented by Mrs. F. F. Taylor. Mrs. Lambright told about the work of Kingdom House, mentioning our very own deaconess, Miss E. Cox, who has charge of the girls' work there.

"The Co-operative Homes and the Good They Are Doing" was Miss Frances Cox's subject.

Mrs. Ivey read a paper on "How Short is Time."

Mrs. Joe Cox sang "Face to Face." Mrs. Howard Cox told of the importance of having a Mission Study class and presented a few facts we had learned.

"Social Service" was Mrs. Lively's topic.

Mrs. Coppedge made a talk on "Christian Stewardship." Our work

in the foreign fields was given as follows: Korea, Mrs. Joe Cox; Japan, Mrs. W. S. Taylor; China, Mrs. Chapman.

The officers of the society then sang a missionary song, after which Mrs. Chapman introduced our District Secretary, Mrs. O. F. Sensabaugh. We felt quite honored to have her present at our meeting and were indeed glad when she expressed a desire to talk to us about the work. She told us that we were her banner society, not because we have the most members, but because we have every department at work. Having just returned from Denton, where she attended the School of Missions, she was very enthusiastic about the work and told us many interesting things. Her talk inspired us to do more and better work for the Master.

After singing "To the Work," Mrs. Sensabaugh dismissed us with prayer, MRS. HOWARD COX, Supt. Study and Publicity.

## VALLEY MILLS.

The Valley Mills Auxiliary of the W. M. S. held an all-day meeting July 8. The welcome address was given by Mrs. Buchanan, and Mrs. R. F. Brown, of Waco, responded. Her opening remark was, "How delighted we are to come so near such a pleasant Pool (Mrs. John Pool, your Social Service President), this very hot weather."

The social feature of the day was a fried chicken dinner, served at the noon hour at the tabernacle. We had visitors from Waco, McGregor, Crawford, China Springs, Meridian, Clifton, Rising Star and Cisco. The reports from all these places were fine.

We were so glad to have with us Miss Ethel Jackson from the Co-operative Home at Waco. Her address on "The Working Girl" was grand.

Mrs. Jessie Brown, District Secretary, held the Round Table talks in the afternoon, and proved very beneficial to all. It is needless to say we enjoyed Mrs. R. F. Brown's talks, and especially her charts and bulletins.

We are doing some campaign work and are planning a Campaign Day second Monday in September.

MRS. W. L. TIBBS, Pub. Supt.

## WEST OKLAHOMA CONFERENCE.

Mrs. C. L. Canter, Olustee, Superintendent Study and Publicity.

### Chickasha District.

Mrs. Moss Weaver, District Secretary, has recently visited Pleasant View and Lindsay Auxiliaries with good results. Regardless of the temperature of the season the members of the Pleasant View Auxiliary have been very busy. The meeting with the Lindsay Auxiliary was a very helpful and spiritual one, all were led to feel a greater desire to do more in the missionary cause.

### Lawton District.

Reports from Mrs. S. A. Hefflin show that she has been about her Father's business in planning and working for the advancement of his cause in her district. Mrs. Hefflin recently sent in more than a dozen subscriptions to the Missionary Voice, which she secured in her visits over the district.

Mrs. R. S. Satterfield, who so capably filled the office of Publicity Superintendent of this conference for several years, is the mother of a little daughter, who dared to "come to rule in the parsonage" on Friday, the 12th.

We are nearing the close of the summer season. Many of the auxiliaries have been active in their work during the summer, which is to be appreciated by all. Each auxiliary officer and member throughout the conference is urged to begin with renewed effort to push forward the work in her locality. That which we should do today cannot well be done tomorrow, as tomorrow will come with its renewed obligations. Let us round out this third quarter with full and prompt reports to each conference officer, always pressing forward toward the mark of the prize of our high calling in Christ Jesus.

## RESOLUTIONS—BRO. ALBERT S. HIGH.

We, the members of the Methodist Church and Sunday School of Wallace, Texas, offer the following resolutions on the death of Brother Albert S. High, which occurred on August 4, 1915:

Whereas, In his untimely and tragic death, the Church and Sunday School has lost a valuable officer, a faithful worker, an efficient teacher and steward, the choir its leader and the community a valuable citizen; therefore be it

Resolved, 1. That we mourn deeply our loss.

2. That we express to the family of the deceased our heartfelt sympathy and condolence in this their hour of grief.

3. That a copy of these resolutions be mailed to the wife, a copy to the parents of the deceased, a copy to the Wills Point Chronicle, a copy to the Texas Christian Advocate for publication, and a copy be spread on the minutes of the Sunday School records.

H. E. MOORE, ARLENE FORD, CORNELIA BAILEY, W. M. BAILEY, PAULINE WALLACE, Committee.

## SOME REASONS WHY.

The above caption is to call attention to the fact that nearly 500 of the preachers of the conferences in Texas have not yet given their people a chance to make a freewill offering to the Orphans' Home at Waco, Texas, and also to offer some reasons for this that this large number of men may not be unduly censured.

In order to do this let us look at the subject first from the negative standpoint:

Is this fact due to another fact that this number of our preachers do not believe in such institutions? Certainly not, for such is in direct keeping with the Lord's command.

Is it due to the fact that these men do not believe in the plan adopted? It certainly can't be this, for the conferences of Texas are behind the plan.

Is it because they do not love the orphan children and have failed to remember the words of our Lord in Matthew 25?

Is it because the conference collections will be harder to raise? Certainly this can't be true, that any one of our preachers would play upon the sympathies of our people through the orphan children and at their expense secure these assessments.

Is it because of the present management? Surely not, because the Home was never in better condition from any standpoint.

If these do not cover the case with these 500 preachers, then there must be some reason, so let's go a little further and see if we cannot vindicate their action.

It must be due to the fact that they

# Clearance Sale of Rebuilt Organs

We have in our factory a large number of second hand and rebuilt Church and Parlor Organs which have been taken in exchange on pianos, and which are taking up valuable space which we need for our fall stock of pianos and organs. And so we are going to close them out at once at



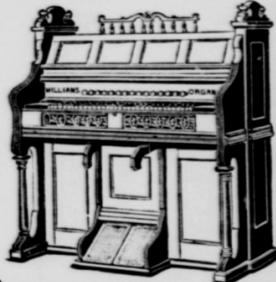
## Bargain Prices!

Included in this lot are Estey, Mason & Hamlin, Kimball, Clough and Warren, Newman Bros., Wilcox and White, Chicago Cottage, and also organs of other makes—all in first-class condition.

We also have a few used or second-hand Epworth church organs. Some are nearly new—all are in good playing order. Will sell at reduced prices.

This is a real opportunity to get a good organ for your home or church at a remarkably low price. Address

WILLIAMS PIANO & ORGAN CO. 14 W. Washington St. Dept. 437. Chicago



ame of y school do not sitting it take the ur local a great and be the best servance re being inimous? irman.

nt

le Simms, s Episie tary; Mr.

Leaguers h others erts Avena in reid organ- members. ee; Vice- Secretary, arer, Mr. mt, Miss

was or- four Ep- ont. The month and ch month. lferal help ; to it. Beaumont is a pas- without a ou and in- ease write

RTSON.

CHURCH. before in ndid work of Univer- liberty of letter from our State- interested here:

Leaguers iversity to lose many ist in this sees so e he doesn't is even in his rtions are iceed. Will use columns information

ECHERD.

I STREET. membership to seventy. k. God is

have with Jr. Thurman North Tex- League. In e Mr. Stew- wing points conference: st one hun- at the con-

ore of the ionary work ster.

work on all and expect- undred dele- North Texas Leaguers, us.

TEN, Sec.

VENUE.

nty-five Ep- nds of Paris, Lamar Av- July 25, to g debate on that the Ep- ater Field for nday School." I Mr. Scott affirmative; r. Bob Young the question. n among the V. A. Hutchi- sson, of the and Mr. H. the Christian l Presbyterian favor of the

COLEMAN, ing Secretary.

nished iving for tobacco Harmless, no factory results Write Newell Louis, Mo., for REDEEMER"

**Gail Berden EAGLE BRAND CONDENSED MILK**  
THE ORIGINAL

Save your baby from disease and sickness that come from wrong feeding. Give him that pure, safe food that will make him well and happy—Gail Berden Eagle Brand Condensed Milk. In every can of "Eagle Brand" there is health and strength for your baby. Made from pure, rich, cows' milk. All you do is add freshly boiled water and give it to your baby.

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

# "RENFREW" CREAM SEPARATORS

The latest improved Separator, A Separator that has won its way to the front rank in a few years' time.

Let Us Send You a FULL DESCRIPTIVE CATALOGUE

**B. F. AVERY & SONS PLOW CO.**  
DALLAS, TEXAS. Also SAN ANTONIO and HOUSTON

# THE PASSING DAY

## THE WARS.

The positive declaration of Great Britain to regard cotton as contraband of war and the sinking of the White Star line steamship Arabic by a German submarine with the loss of two Americans, are the matters now of the greatest moment with the United States. President Wilson and Secretary Lansing will not act hastily, but will be in full possession of all facts before deciding upon the course of action of this Government. Count von Bernstorff, the German Ambassador at Washington, has communicated to the State Department instructions from his Government expressing regret and sympathy and asking that the United States delay taking a definite stand in regard to the affair until Germany could be heard from. The receipt of the communication was followed by a relaxation of the tension which has been growing daily since the loss of the Arabic.

The Mexican situation is yet chaotic. General Carranza has not yet definitely decided to accept the Pan-American appeal for a peace conference in Mexico and Obregon's emphatic declaration he would stand by his chief seems to make more difficult the attainment of the ends sought by this Government. In the meantime great bodies of Uncle Sam's troops are being moved to the Texas-Mexico border.

The Austro-German forces have followed close in the wake of its victors of last week and have pushed the Russians to a stand. While the Teutonic land forces gained a great victory over the Russians the time for elation came to the Russians a few days later when they drove the German naval fleet from Russian waters. In the Riga battle the Germans lost one superdreadnought, the Moltke, three cruisers and seven torpedo boats. The Germans tried to make a descent near on the east shore of the Gulf of Riga and were repulsed, the Germans being practically exterminated.

Italy has taken on Turkey. The edict has gone forth and formal declaration of war by Italy against the Ottoman Government has been made.

The Balkan situation is yet one of undecided. The Balkan States are still debating which side they will take in the conflict. It is believed, however, that Roumania will be found on the side of the allies.

Japan has decided to give greater assistance to Russia and will employ all available private and governmental resources for increasing the output of munitions of war for Russia and the allies.

Reports concerning operations on the Gallipoli Peninsula indicates that the allies' triumph is near at hand and the penetration of the Dardanelles is now almost accepted as an assurance.

There are hints of peace overtures being made by first one and then another of the warring nations. A peace conference is one of the hints in which the spoils of war will be discussed. Spoils of war? What one of the warring nations would be content with its "piece of pie?"

The Federal Reserve Bank at Dallas has purchased its homesite for a cash consideration of \$112,500. The Dallas bank is the first of the Federal reserve system to purchase property in which to conduct business.

Nine to a dozen people were drowned, more than forty are missing and 2000 are homeless in Valley Park and other portions of St. Louis County, Mo., as the result of a flood of the Meramec River. Damage is estimated at \$1,000,000.

The Woodmen of the World, uniform rank to the number of nearly two thousand are encamped at Camp Fraser, Dallas, this week. General W. A. Fraser, Sovereign Commander, is attending the camp. Regular United States army regulations prevail in the camp.

Congressman Eugene Black, accompanied by a party of Jefferson citizens, made a trip down Big Cypress the last week for the purpose of inspecting the stream with a view of urging restoration of navigation. Mr. Black expressed himself as well pleased with the outlook and promised to support such a project.

On the first of September a complete report, known as the Preliminary Survey of the Colorado River from Austin to the Gulf, will be placed in the hands of the Federal engineer, Lieutenant Colonel C. S. Riche. This report will be presented by the Com-

mittee on Statistics, of which J. P. Buchanan, Congressman from the Tenth District, is Chairman. Great impetus is given the movement from the fact it has received the endorsement of practically all of the Congressmen from Texas as well as Federal engineers.

A mountain lion made a visit to the cow camp of a farmer near Eufaula, Okla., recently and carried away a three-months-old calf. The farmer says he was awakened by the calf bellowing and before he could dress and get out the lion had made way with it. Parts of the calf's carcass were found 300 yards away.

The steamship Satilla of the New York-Houston line, arrived Sunday at the municipal wharf in Houston, the first of the boats of the service which has just been inaugurated. While numerous boats have been in and out of the ship channel since its completion, the arrival of the Satilla is regarded as marking the formal beginning of service of the ship channel.

Commissioner Earle B. Mayfield, of the Texas Railroad Commission, in a letter to Sanger Bros., of Dallas, suggests that a conference between the Commission and the shippers be held to take some action relative to the recent decision made by the Interstate Commerce Commission in the Shreveport rate case. No date for the conference was suggested in the letter.

A peculiar blight has appeared in patches in cotton since the rains of last week and has alarmed the growers and buyers to such an extent it is feared serious damage will result. The blight exists mainly in the prairie sections and does not afflict East Texas nor the portions west of Fort Worth. The blight is through the center of Texas and covers an area possibly 100 miles wide.

Robert L. Nixon, in charge of the Cotton Marketing Bureau, Department of Agriculture at Washington, in a letter to Edwin Hobby, Chairman of the Fifth District Bankers Association, believes adequate warehouses are necessary to store cotton. The price of cotton is usually depressed during October, November and December and Mr. Nixon believes the warehouses will regulate the price of cotton.

Mrs. Julia Delo, of Quebec, Canada, has identified at Fort Worth, "Little Roy, the Mystery Boy," as her son who she says was kidnapped from the family home in Quebec in 1911. The boy was four years old when taken from his home. He is now eight. He tells stories of visits to many cities and of being thrown in many different surroundings during the four years since he was taken from his home.

### NOTES FROM THE FIELD.

(Continued from page 9)

few years will take his place among the leading preachers in the conference. He is ably assisted by his wife who is intelligently alive and active in the cause.

### EL PASO—TRINITY.

Believing that your readers will be interested to know something of what Methodism is doing in El Paso, a city generally regarded as a "border town," inclined away from rather than toward the noblest and best things in our civilization, we desire, by direction of our Official Board, to submit for publication some facts and figures regarding the quadrennium now drawing to a close in Trinity M. E. Church, South, El Paso, Texas, under the leadership of Rev. C. Wesley Webdell:

Members received:  
 First year ..... 304  
 Second year ..... 184  
 Third year ..... 214  
 Fourth year (to date) ..... 313

Total ..... 1,015  
 Amount raised from all sources:  
 First year ..... \$11,128.09  
 Second year ..... 13,421.00  
 Third year ..... 10,459.99  
 Estimated for fourth year. . . 11,500.00

We believe these figures will be an inspiration to others, and at the same time reveal a creditable showing for Trinity M. E. Church, South, El Paso, Texas, and for its pastor, new closing his fourth year. All this has been accomplished by the pastor and a faithful and efficient membership, without the assistance of any paid help. An unusually large proportion of the increase in membership has been on profession of faith at the regular Sunday services, only two weeks of special services being held during the quadrennium, and it is a fact that the large ingathering

*Foremost among the institutions of Dallas*

# University Training School

*New Educational Supremacy*

the selection of equipment for the music department of this splendid school, it is but natural that the FIELD-LIPPMAN GRAND should be chosen. Ask to hear the FIELD-LIPPMAN GRAND demonstrated at our piano parlors 1021 Elm St. FIELD-LIPPMAN PIANO STORES.

is due almost entirely to the daily personal work of our pastor and to his strong evangelistic preaching. He emphasizes the great doctrines of the Church, on the one hand laying bare the blackness and heinousness of sin, and on the other lifting up Christ, mighty to save. The revival spirit is in evidence at almost every service, and it is an unusual thing when there are no professions of faith or additions at the regular services. He is a pastor, a Gospel preacher, a man among men and a leader who brings things to pass. He has done a monumental work at Trinity. His influence is so felt in our city and in the Church that this is one time when we are almost ready to vote for the removal of the time limit.

We feel that we have one of the best Missionary Societies in the whole Connection and the Sunday School and Epworth League are both in prosperous condition and the spiritual condition of the Church is the best in its history. Harmony prevails throughout, and on every hand there is evidence of a fine spirit of co-operation. In the past four years the old Church debt, which hung about us like a pall and hindered expansion, has been lifted, a new steam heating plant installed at a cost of \$1500 and the church edifice thoroughly renovated, repaired and painted at a cost of \$3400. Our entire plant is now entirely free from debt for the first time since its erection in 1905-6.

There is a great work ahead of El Paso Methodism if we are to keep up with the rapid growth of our city. We realize that El Paso is a strategic point and that we need wise leadership in order to measure up to our opportunities and responsibilities. We regret more than we can tell to lose our faithful and efficient pastor and his estimable wife, but hope that a field even more fruitful than this may be found for him and that, in the providence of God, and under the wise leadership of our chief pastor, Bishop Lambuth, a man will be found to take up the work where Brother Webdell leaves off and lead us on to even greater victories.

W. B. GILLESPIE,  
 A. R. GRAMBLING,  
 GEO. B. OLIVER,  
 Committee.

### CONFERENCE ENTERTAINMENT—H. G. H. CORRECTED.

In the Advocate of August 19 "H. G. H." under the heading, "Just a Few Things," referring to conference entertainment, says: "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."

In this statement "H. G. H." is very much mistaken. The pastor in charge was not in the conference room when the question was called. The writer, who is the presiding elder referred to, suggested to Col. C. C. Walsh that he invite the conference to San Angelo. Col. Walsh immediately arose and made the nominating speech and the presiding elder

made a speech seconding the nomination. By the time this gets into print the pastor in charge, the presiding elder, and Col. Walsh will be at work with the rest of the Church at San Angelo making big plans for the entertainment of the conference. The writer sincerely hopes that our preachers will not be so "busy" at conference time that they will lose sight of a great opportunity to make a lasting spiritual impression upon our town and the homes where they are entertained. The time may be coming when we will all be quartered in some big hotel in some big city, and when we shall meet and transact our business and go home, but the writer hopes that the day is far off when this shall be true of the West Texas Conference. An old-fashioned Methodist welcome awaits the West Texas Conference in San Angelo in October.

F. B. BUCHANAN.

### CITIZENSHIP OF GEORGIA.

H. G. H.

Some small editors or squire writers are just now indulging themselves as to the quality of Georgia citizenship. While the grand old "Empire State" of the South speaks for herself as to citizenship, some of your readers would like to point to her as Daniel Webster did to Massachusetts, and say: "There she stands!"

Georgia has courts, from the lowest to the highest, and it is her will that the findings of these courts, based on equity and justice, shall stand.

Georgia has laws, originally English in their structure, but now modified and well adapted to human rights and the best form and spirit of true democracy.

Georgia has a history for patriotism and loyalty that knows no break from the days of James Oglethorpe in 1733 to the firing of the last gun in the Spanish-American war.

The cotton gin was invented on the Savannah River by a Yankee from Connecticut, who found a genial home and robust health among those fine people.

Georgia stood square in the face of George IV and said, "Thus far and no further!"

Georgia sent to Washington's Army as brave a band of soldiers as ever drew a sword or fired a gun.

Georgia gave Marquis de Lafayette the grandest welcome in 1824 of any State in the American Union.

Georgia poured her legions into the armies of Bobbie Lee, Stonewall Jackson, Albert Sidney Johnston and dashing Joe Wheeler.

Georgia bore the brunt of destruction and agony in the last days of the Confederacy when Sherman burned his way through her fertile fields and splendid homes.

When the war ended Georgia's last dollar was gone, but the bravery of her sons and the devotion of her women lingered imperishably.

Georgia's factories, cotton fields and commercial energy so enriched her citizenship that no State in the Union has borne off her banner as the "Empire State."

Georgia may have ignorance and

immorality, but she established the first great and permanent colleges and universities in the South for higher education.

Georgia furnished nearly one-third of the brave men who, under Houston, Austin and Burnet, gained Texas' independence.

Georgia has furnished six or seven of the Governors and great statesmen of the grand old State of Texas.

Georgia has furnished many of the most distinguished statesmen whose names grace the pages of Southern history.

Georgia has furnished to State and national statesmanship such men as A. H. Stephens, Robert Toombs, Howell Cobb, Herschel V. Johnson, John McPherson Berrien, Henry W. Grady, Benjamin Hill, Gov. Joe Brown, Gov. Colquitt, Wm. H. Crawford, U. S. Senator Iverson, Judge Lamar, Judge Longstreet, Charles I. Jenkins.

Georgia has furnished to the Christian ministry Bishop Elliott, Bishop James Osgood Andrew, Bishop Geo. F. Pierce, Bishop Warren Candler, Bishop Joseph S. Key, Dr. Lovick Pierce, Bishop Haygood, Sam Anthony, John W. Glenn, Caleb W. Key, with a long list of illustrious and benevolent laymen.

Georgia furnishes today probably the most compact, intelligent and aggressive body of religious men and women to be found in the South.

Her men are true, her women are virtuous and beautiful, her people are educated, her schools are flourishing, her cities are clean and growing, and her standard of political and moral excellence is equal to that of any other Commonwealth, North or South.

### MEXICAN CAMPMEETINGS.

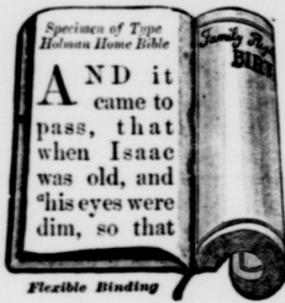
By Rev. D. W. Carter.

The season best suited for Mexican campmeetings in Southwest and Middle Texas is the brief period between the "laying-by" of the cotton and the beginning of the picking season. This usually embraces parts of the months of July and August. At this time work in the fields is least exacting and the laborers have a little leisure.

For this season we planned three meetings, one for each of the counties of Travis, Williamson and Bastrop, comprising the Austin Circuit. Only one real old-fashioned campmeeting, however, was held; the others were protracted meetings without the camping feature.

Our Travis County meeting was held on Onion Creek, some eight miles southeast of Austin. Our new tent was used for the first time. We pitched it on the bank of the creek under the shade of the great pecan trees. A better place would be hard to find. Water was abundant, the shade dense and cool, bathing and fishing in the creek good, the brethren had plenty of melons, an ice box was supplied, and so we were not wholly destitute of creature comforts. We rented small tents and cots and for about ten days we "lived close to nature's heart" and tried to live close to our Lord's heart and promote his kingdom. Just a year previous we were in a campmeeting on this same spot when the news of the great war broke upon

SPECIAL BARGAINS IN BIBLES FOR THE HOME



The Ideal Pictorial Home Bible—Large, clear type, self-pronouncing edition, containing References, Family Records, Maps in Colors, and a Beautiful Presentation Page in Red and Gold.

PUBLISHING HOUSE M. E. CHURCH, SOUTH Smith & Lamar, Agts. Nashville, Tenn. Dallas, Texas Richmond, Va.

MISSIONARY MATTERS IN THE CENTRAL TEXAS CONFERENCE.

It has been necessary for your Board to borrow \$500 additional to loans already secured. The third quarter's drafts were paid punctually and the men in the field taken care of.

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 25 cents.

AGENTS WANTED. GARTSIDE'S IRON RUST SOAP CO., 4054 Lancaster Ave., Philadelphia, Pa. HELP WANTED. MEN AND WOMEN WANTED EVERYWHERE. Government jobs, \$70 month.

and the news of the death of President Wilson's wife saddened us. The Mexicans joined earnestly in prayer for the stricken head of the Nation.

Besides this writer there were present, a part or all the time, Revs. Basilio Soto, Santos Romo, Julian Castro and his wife who was our organist, and Profs. H. L. Gray and J. C. Granbery, of Southwestern University.

Rev. Julian Castro was until recently pastor of our largest Church in the City of Mexico. Since leaving there on account of the revolution he has been incessant in labors among his countrymen in Texas.

Those who subscribed at Sanger to the Gainesville District Loan Fund for young preachers will please remit to me by September 15. Be prompt, brethren, for the time is short.

ORPHAN HOME FUND. Hewitt \$446.00, Anson 50.00, Sommerville 39.00, Hamblin 60.00, Mart 65.00, Rogers 29.00, Hutto Charge 72.00, Pearsall 90.00, Waxahachie 234.00, Cooledge 66.00, Brenham 82.00, Coperas Cove 22.00, Ferris 40.00, Turnersville Charge 105.00, Athens 10.00, Taylor 41.00, Big Hill 87.00, Jacksonville 72.00, Grandview 86.00, Arlington 85.00.

This list does not include the amount previously reported, or the money raised in Waco.

CENTRAL TEXAS CONFERENCE BROTHERHOOD CALL.

Dear Brothers: One of our old veterans, Rev. J. M. Bond, of Weatherford, has answered to the roll call in heaven. He was a faithful man, a true blue member of the Brotherhood from the beginning.

GAINESVILLE DISTRICT.

Those who subscribed at Sanger to the Gainesville District Loan Fund for young preachers will please remit to me by September 15. Be prompt, brethren, for the time is short.

MARRIED.

KEELEY-NEADES.—At Fort Worth, Texas, August 18, 1915, Mr. R. M. Keeley and Mrs. Anna Neades, Rev. Thos. Reece officiating.

CENTER STATION SUPPLIED.

Arrangements have been made to supply Center Station until Annual Conference. L. B. ELROD, P. E. Timpson, Texas, August 18, 1915.

OUR CONFERENCES.

Table listing conferences: Bishop McCoy, West Texas, San Angelo, Oct. 20; Northwest Texas, Clarendon, Nov. 3; Texas, Longview, Nov. 10; Central Texas, Corsicana, Nov. 24; North Texas, Bonham, Dec. 1.

Table listing districts and their financial reports: Greenwood District, Previously reported \$301.61, Total \$695.93; Cisco District, Previously reported \$424.53, Total \$510.30; Cleburne District, Previously reported \$390.00, Total \$539.10; Corsicana District, Previously reported \$149.00, Total \$1033.82; Dublin District, Previously reported \$808.50, Total \$960.60; Fort Worth District, Previously reported \$1063.36, Total \$1634.12; Gatesville District, Previously reported \$277.61, Total \$696.83; Georgetown District, Previously reported \$85.06, Total \$567.10; Hillsboro District, Previously reported \$75.00, Total \$220.45; Waco District, Previously reported \$392.49, Total \$647.99; Waxahachie District, Previously reported \$288.32, Total \$350.32.

District Conferences.

Choctaw (Full Blood Indian), at Livingland, Aug. 26-29; Tyler, at Lindale, Aug. 30.

Table listing district conferences: Sherman District—Fourth Round, Travis Street, Sept. 11, 12; Key Memorial, Sept. 12, 13; Whitesboro-Robertson Memorial, Sept. 18, 19; Trinity, Sept. 19, 20; Waples Memorial, Sept. 25, 26; Pilot Point, Oct. 2, 3; Whitewright, Oct. 9, 10; Denton Mission, Oct. 11, 12; Bells Cir., at Ebenezer Memorial, Oct. 16, 17; Collinsville and Toca, at Ethel, Oct. 23, 24; Pilot Grove, at Pilot Grove, Oct. 30, 31; Pottsville and Preston, at Preston, Nov. 6, 7; Saffler and Goodsonville, at Saffler, Nov. 7, 8; Sherman Cir., at Friendship, Nov. 13, 14; Van Alstyne Sta., Nov. 14, 15; Howe Cir., at Howe, Nov. 20, 21.

Table listing district conferences: Big Spring District—Fourth Round, Andrews, at Andrews, Sept. 5, 6; Seminole, at Seminole, Sept. 11, 12; Stanton, at Stanton, Sept. 18, 19; Brownfield, at Plains, Sept. 26, 27; Wilson, at Lynn, Sept. 30; Lamesa, at Lamesa, Oct. 2, 3; Lamesa Sta., Oct. 3, 4; Gill, at Gill, Oct. 6, 7; Coahoma, at Coahoma, Oct. 9, 10; Taboka and Slaton, at T., Oct. 17, 18; O'Donnell, at Draw, Oct. 20; Post, Oct. 23, 24; Big Spring Sta., 11 a. m., Oct. 28; Big Spring Sta., p. m., Oct. 29.

Table listing district conferences: Decatur District—Fourth Round, Preaching at: Alford, Sept. 5; Argyle Cir., at Prairie Mound, Sept. 12; Justin, Sept. 13, 8 p. m.; Chico Cir., at Sand Flat, Sept. 19, 11 a. m.; Chico, 8:30 p. m., 22; Quarterly Conferences: Krum and Shidell, at Shidell, Oct. 2, 3; Greenwood Mis., at Rush Creek, Oct. 9, 10; Paradise Cir., at Garvin, Oct. 16, 17; Boyd Cir., at Boyd, Oct. 18; Justin and Ponder, at Ponder, Oct. 23, 24; Argyle Cir., at Prairie Mound, Oct. 25; Perrin Cir., at Perrin, Oct. 30, 31; Jackshoro Sta., Oct. 31, Nov. 1; Bridgeport Mis., at Mt. Zion, Nov. 6, 7; Bridgeport Sta., Nov. 7, 8; Bryson and Jermyn, at Bryson, Nov. 13, 14; Vineyard Mis., at Berwick, Nov. 14, 15; Decatur Cir., at Oliver Creek, Nov. 20, 21; Decatur Sta., Nov. 21, 22; Chico Cir., at Chico, Nov. 23; Alvord Sta., at Alvord, Nov. 24; Roanoke and Elizabeth, at R., Nov. 27, 28.

Table listing district conferences: Will the pastors finish up collecting for general benevolence by October 15, and the stewards be ready to settle in full on the salaries at the Quarterly Conferences which have been deferred as long as possible. You have made the third round very delightful. Let's try to make the last round the best in all respects of the quadrennium. S. C. RIDDLE, P. E.

It is a big mistake to count the machinery of Church life more important than the life itself. O. T. HOTCHKISS, P. E.

Table listing district conferences: Weatherford District, Previously reported \$264.00, Total \$399.00; Grand total \$8164.16; M. S. HOTCHKISS, Secretary Board of Missions.

Table listing district conferences: Clarendon District—Fourth Round, McLean, Aug. 28, 29; Memphis, Sept. 5, 6; Hedley, Sept. 11, 12; Shamrock Mis., Sept. 18, 19; Shamrock Sta., Sept. 19, 20; Goodnight, Sept. 25, 26; Clude, Sept. 26, 27; Newlin, Oct. 2, 3; Lakeview, Oct. 3, 4; Onal, at Aberdeen, Oct. 9, 10; Wellington Mis., Oct. 16, 17; Wellington Sta., Oct. 17, 18; Wheeler, Oct. 19, 20; Gageby Cir., Oct. 21, at 11 a. m.; Canadian, Oct. 23, 24; Miami, Oct. 24, 25; Clarendon Sta., Oct. 31, Nov. 1; Clarendon Sta., Oct. 31, Nov. 1.

Table listing district conferences: Pittsburg District—Fourth Round, Boston Cir., at Chalybeate Springs, Sept. 4, 5; New Boston, at DeKalb, at New Boston, Sept. 5, 6; Dalby Springs, at Dalby Springs, Sept. 11, 12; Winfield, at New Hope, Sept. 18, 19; Mt. Pleasant (preaching), Sept. 19, night; Green Cir., at Almaraz, Sept. 25, 26; Atlanta Sta., Sept. 26, 27; Cornet, at Nolan's Chapel, Oct. 2, 3; Linden, at Linden, Oct. 3, 4; Nash, at Nash, Oct. 9, 10; Redwater, at Redwater, Oct. 10, 11; Winsboro, at Musgrove, Oct. 16, 17; Dargemfield, at Dargemfield, Oct. 17, 18; Cason, at Friendship, Oct. 23, 24; Hughes Springs, at Hughes Springs, Oct. 23, 24; Mt. Pleasant (conference), Oct. 27, night; Pittsburg Cir., Elmore, Thursday, Oct. 28; Douglasville, at Union Chapel, Oct. 30, 31; Naples and Omaha, at Omaha, Oct. 31, Nov. 1; First Church, Texarkana, Nov. 1, night; Hardy Memorial, Nov. 2, night; Pittsburg Sta. (conference), Nov. 5, night; Pittsburg Cir. (preaching), Nov. 7, 11 a. m.; Pittsburg Sta. (preaching), Nov. 8, night.

Table listing district conferences: To the preachers I appeal first. Leave nothing that has promise in it, undone in trying to get up your assessment on the benevolent claims. If the usual plans and methods fail, try the unusual. Every dollar can be raised if we are fortunate in our plans and persistent in our efforts. The need for full collections is so urgent that we can afford to work to our limit. I appeal next to the people. Let every one have part in paying the collections and the pastor's salary. Let those who have always been faithful and who have been ready to respond to every call, do as they have been accustomed to do, and let those who have not been in the habit of helping, claim their part in the service, and let our new members who have this year received such great blessings, make a real thank offering to God and his cause. I appeal to the stewards to use all diligence in collecting your pastor's salary. No one has left this hard year more than he is. There has been a great need on the part of some of our preachers, and they have been forced to make accounts to keep their families from suffering and I feel sure that you will come to their relief now. Do liberally yourselves and then appeal to every member and friend of the Church to help. Don't wait for the quarterly meeting to start about this important work. Just as soon as cotton begins to move get about it and keep at it until every claim is met. This will be my last round with you good people. Our district has made a good record in these four years, but it could not have been done without your love for the Church and God's cause. I appreciate all the good you have done and pray God to bless you always. I hope to meet you on this round and beg you not to disappoint me. Reports from trustees, exhorters and Woman's Missions Societies will be called for and expected. O. T. HOTCHKISS, P. E.

Table listing district conferences: Decatur District—Fourth Round, Preaching at: Alford, Sept. 5; Argyle Cir., at Prairie Mound, Sept. 12; Justin, Sept. 13, 8 p. m.; Chico Cir., at Sand Flat, Sept. 19, 11 a. m.; Chico, 8:30 p. m., 22; Quarterly Conferences: Krum and Shidell, at Shidell, Oct. 2, 3; Greenwood Mis., at Rush Creek, Oct. 9, 10; Paradise Cir., at Garvin, Oct. 16, 17; Boyd Cir., at Boyd, Oct. 18; Justin and Ponder, at Ponder, Oct. 23, 24; Argyle Cir., at Prairie Mound, Oct. 25; Perrin Cir., at Perrin, Oct. 30, 31; Jackshoro Sta., Oct. 31, Nov. 1; Bridgeport Mis., at Mt. Zion, Nov. 6, 7; Bridgeport Sta., Nov. 7, 8; Bryson and Jermyn, at Bryson, Nov. 13, 14; Vineyard Mis., at Berwick, Nov. 14, 15; Decatur Cir., at Oliver Creek, Nov. 20, 21; Decatur Sta., Nov. 21, 22; Chico Cir., at Chico, Nov. 23; Alvord Sta., at Alvord, Nov. 24; Roanoke and Elizabeth, at R., Nov. 27, 28.

Table listing district conferences: Will the pastors finish up collecting for general benevolence by October 15, and the stewards be ready to settle in full on the salaries at the Quarterly Conferences which have been deferred as long as possible. You have made the third round very delightful. Let's try to make the last round the best in all respects of the quadrennium. S. C. RIDDLE, P. E.

Table listing district conferences: It is a big mistake to count the machinery of Church life more important than the life itself. O. T. HOTCHKISS, P. E.

It is a big mistake to count the machinery of Church life more important than the life itself. O. T. HOTCHKISS, P. E.

Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 175 or 180 words. The privilege 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.

ARMSTRONG—Mattie Armstrong, daughter of Mr. William and Mrs. P. A. Ward, was born in Bowie County, Texas, August 8, 1861. Professed faith in Christ at the age of 17 years. Was married to M. D. Armstrong, who afterwards became a minister in the M. E. Church, and she faithfully bore the trials of a preacher's life. She was the mother of eight children—five girls and three boys. Four little girls had preceded her to heaven. Three boys, one girl and her husband are left behind. She fell on sleep July 22, 1915. Was in her bright mind until the end came at 11 a. m., Oklahoma. There is no death; our loved ones fall to rise upon some fairer shore. In heaven, bright jewel-crowned, they all will shine forevermore. Farewell, Sister Mattie. Her brother-in-law, J. T. ARMSTRONG.

BROWN—Mrs. Mattie H. Brown, wife of R. W. Brown, of Lytle, Texas, passed to the home beyond June 3, 1915. Mattie H. Bass was born at Grand Junction, Harlan County, Kentucky, April 9, 1852. By her first marriage she became Mrs. Craddock, and some time after her husband's death she married R. W. Brown, an old Confederate soldier, who still lives to mourn the loss of his beloved companion. In 1903 she wrote on the flyleaf of her New Testament that she had read that Holy Book through twenty-two times. The number of her friends was large. Indeed, she was a general favorite. During her long illness friends were constantly visiting her and bringing tokens of affectionate remembrance. To her greatly bereaved husband, our old comrade, we tender our sincere sympathy and point him to the only all-sufficient Comforter, Jesus Christ.

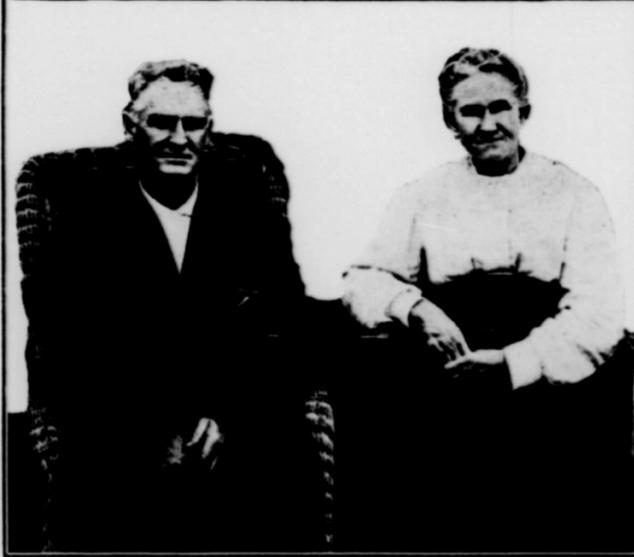
JOHN FREEMAN NEAL.

WISELY—Amada Wisely (nee Townsend) was born December 25, 1856, in Lamar County, Texas; was married to J. O. Wisely February 17, 1878. Became the mother of six children, two of whom preceded her to the better land. Sister Wisely died March 30, 1914. She was a widow at the time of her death, her husband having died in July, 1892. She was converted in early childhood and joined the M. E. Church, South, and was for many years a member of Hopewell Church, in Lamar County. I was her pastor in 1892, then again in 1895-6, also at the time of her death. Sister Wisely was a good woman, a good mother. My knowledge and the consistent Christian life which she lived are evidences of her noble Christian character. She lived to see her children all grown. She was a patient sufferer, and expressed herself always as submissive to God's will and ready and willing to go when he should call her home. May the Heavenly Father bless the children of this good woman and help them to emulate the lives of their father and mother.

I. M. WOODWARD.

PARKHILL—James H. Parkhill departed this life May 5, 1915. Brother Parkhill was born in 1868 in Lamar County, Texas. Moved to Cooke County, where he married Miss Irene Freeman, the daughter of J. C. Freeman. Then, six years ago, he came to New Mexico and settled fourteen miles west of Clayton, where he lived until his death. Brother Parkhill was a man of God, loved the Church and the Church lost so much when he died. But death is gain to the Christian, and while we have lost so much he has gained heaven. He suffered so much, still he would exclaim, "I have passed through the blood of Jesus." He was sick some ten or twelve months. Was operated on for appendicitis, returned home, took worse, again returned to the hospital, then died again from home, but now has gone to his long sought home. The writer was permitted to spend three hours with him, and to say before starting off to the hospital. He stated that he had wound up his business and was ready, if it was God's will, to take him; so God did take him home and we expect to meet him some day. Brother Parkhill leaves a wife and four children to mourn their loss—two young Christian girls, two boys, younger—all on their way to meet father and husband. May God bless the bereaved ones and keep them in the paths of righteousness that they may be an unbroken family at the right hand of God above, where all will be peace and love forever. His pastor, W. L. SELF.

ROBESON—Rachel Vianna Robeson (nee Glance), daughter of Jacob and Hannah Glance, was born in Buncombe County, North Carolina, February 22, 1842; died at Canyon City, Texas, March 9, 1915, aged 73 years and 46 days. She was converted and joined the M. E. Church, South, at the tender age of 14 years. She was married to Rev. T. F. Robeson August 8, 1861. To her were born eight children, three sons and five daughters, all of whom are living and are members of her Church, battling for God and humanity. Her home was ever the welcome retreat of the careworn and cross-burdened itinerant, of whom her husband was one. In character she was firm, positive and grounded in the doctrines of Christianity. She loved the real, the true, the noble and abiding. The one word, "industry," describes her domestic life. No one perhaps obeyed the command, "Six days shalt thou labor," more than she. She loved the Sabbath not only because it is a day of rest from toil and labor in secular pursuits, but because of the opportunity it brings of worship and holding communion with our kind and high fellowship with our Father. We do not claim for her any great ancestry, but a human pedigree is a poor substitute for sanctified womanhood. The mother-touch reached the hearts of all her children. Her love for the mothers who have this touch. Without it how much darker and colder would be this world into which so much of trouble and pain has somehow found entrance. Children who have felt true mother-love find it easier to believe in the love of God. For many months before she departed she was an invalid, confined to her bed most of the time and her sufferings were great, but she bore them with heroic patience, seeing him who is invisible. During all this time kind hands and loving hearts never ceased to minister to her every want, for more than fifty-eight years she followed the footsteps of her Redeemer here, now she celebrates his praise above. At midnight the beatman came and found her ready and waiting. She crossed over the bar and I am sure she met her Pilot face to face. Her husband, T. F. ROBESON.



REV. W. L. HARRIS AND WIFE.

W. L. Harris was born in the mountains of North Georgia, near Ringgold, October 13, 1845. His father, Rev. J. J. Harris, was for many years a preacher of the Gospel, and at his death a member of the Northwest Texas Conference. His mother, Esar Turner Harris, was a godly woman of the old school, who esteemed it her duty and privilege to train her children to love, fear and serve God. "Levi," as he was familiarly called, inherited a healthy body, a strong constitution and a disposition to serve God, from his parents. While yet a boy in his sixteenth year he joined the Confederate Army and continued to do valiant service as courier, scout, guide and active soldier in the ranks until he received an honorable discharge at the close of the war. He was a member of the Twenty-Sixth Tennessee Regiment and took part with conspicuous bravery in all the campaigns in Tennessee and Georgia. During the progress of the war, while at home on furlough, he was united in marriage to Miss Easter Penelope Taylor January 28, 1864, but was forced to leave his bride immediately and rejoin his command. At the close of the war he moved with his family to McLennan County, Texas, and located on a farm twelve miles northwest of Waco. He was converted when ten years of age at Master's campground, near Ringgold, Georgia. After coming to Texas he united with the Church at Union Hill, Bosqueville Circuit, and immediately became active in the Master's cause. He soon became noted as an all-around, useful worker in the Church. He was gifted with a splendid voice and for years was noted for his proficiency in song. This gift, like every other with which he was endowed, was fully utilized in the Lord's cause, and contributed largely to his success in the ministry. He was admitted on trial into the Northwest Texas Conference at Weatherford in November, 1874, and appointed junior preacher under Rev. W. T. Melugin on the Bosqueville charge. In 1876 he was sent to Clifton Circuit and remained there four years. Iredell and Meridian, 1881-82; Jonesboro Circuit, 1883; Meridian Circuit, 1884; Killeen Circuit, 1885; Robert's Mission, 1886-87; Palo Pinto and Mineral Wells, 1888-89; Baird Circuit, 1891-92-93; Big Spring, 1894. At the conference, 1895, he asked for the superannuate relation on account of failing health, and moved his family to the Panhandle and located at Cataline. He was without pastoral charge for three years, but in 1899 he organized work in Wheeler and Roberts Counties, and was placed in charge as supply until conference, when he was placed on the effective list and had charge of Cataline Mission, 1900-01-02-03; McLain Mission, 1904-05-06; Panhandle City, 1907 and until June, 1908, when his failing health forced him to surrender the work and again take the superannuate relation, which he sustained until he laid his armor down and entered into rest. He died June 12, 1915, and was buried at Rose Hill Cemetery, Corpus Christi, Texas, the Rev. T. F. Robeson, in conducting the services. There were no startling headlines, nor flare of trumpets, in connection with his ministry, but few, if any, servants of the Church did more for the cause of the Master and the salvation of souls than did Brother Harris during the years of his active ministry. Brother John M. Baracus, in furnishing me some needed data, expressed this sentiment, "If to be good is great, it to be a soul-winner is to be a good preacher, then Levi Harris was both good and great." His educational advantages were very limited, and with the standard of requirements existing today he could never have gained admission to the conference. But his mind was active and vigorous and he made good use of every opportunity to acquire useful knowledge and mental equipment for his ministry. He read those books, and only those, that were calculated to aid him. He never meddled with speculative philosophy, nor bothered his head with the many conceits of "advanced thought," so-called, of the present day. The Bible was his mentor, and he accepted it as God's inspired word from Genesis to Revelation. He was grounded in the truths of God's word and in perfect harmony with the teachings thereof and with the standards of doctrine of his Church. He devoted all of his time and energies in calling sinners to repentance and building up the people of God in the faith once delivered to the saints. Judged by the standard of success he was a great preacher. Thoroughly posted in the doctrines of Methodism and perfectly familiar with the Word of God, his sermons were exegetical, doctrinal and hortatory, with the purpose always foremost to bring sinners to Christ. His methods were direct. He enforced every point with Scripture texts, always pertinent and applicable, and reinforced the truth with oftentimes homely but always appropriate illustrations. Hundreds, yea thousands, were brought to Christ by his sermons, songs and personal efforts. He had a glorious experience. Really and truly converted when a child, he never doubted the fact of his regeneration. He did not stand still in his experience. Born of the Spirit, a new creature in Christ Jesus, he hungered and thirsted after righteousness, and longed for all the fullness of God. The

and materialistic ideas and vain speculations drifting into the theological teaching of the present day found no lodgment in his mind, nor affected in the least his views of the atonement. Under a sermon preached by Rev. W. T. Melugin he became a seeker for the experience of "perfect love," which he had promised on his admission to conference to "glean after," and while assisting Brother Melugin in a camp meeting at Evergreen Camp Ground, after a night of agonizing prayer for the blessing, God gloriously sanctified him wholly. He was not an extremist, never obtruded his views concerning this doctrine upon others, but on proper occasions preached and explained the doctrine and modestly testified to the experience. The best of all, his life and his testimony harmonized. Wherever he went he carried sunshine. With a sunny smile as cordial greeting, words of cheer and comfort, a prayer of faith and assurance, he brought blessings into many a lonely "dugout" far out on the plains, to many a farm home, town residence and burdened heart in the numerous fields he served. He was alike welcome in the homes of the wealthy and the cultured and the cottages and "dugouts" of the poor. By God's grace he adapted himself to every surrounding, and had a multitude of friends—hundreds of whom he had led to Christ—in all walks of life. In the region blessed by his ministry his name is as "ointment poured forth" and his memory is cherished; and when it pleased God to sever the "silver cord" that bound him to life, doubtless he was greeted by multitude of glorified saints whom he had led to the fountain of cleansing in this life. He endured hardships and sufferings as a good soldier. Suffering the pangs of rheumatism—sometimes on crutches and sometimes almost past going at all—the never gave up. He opened up all that vast territory embracing the northern end of the Panhandle—living with his family in a "dugout," traversing the trackless plains alone, in a cart drawn by two ponies, crossing and recrossing the treacherous South Canadian and other streams, oftentimes great pebbles carrying him apart, where his coming was welcomed by young cowboys and by lonely women and timid children, and he received as a messenger of good tidings of life and light and hope. The cowboys of the plains, shrewd and quick to detect and condemn the counterfeit, recognized in him the pure gold and listened to his sermons with interest and respect, and many of them gave their hearts to God under his ministry. Seeking to benefit his health by change of climate he moved to Calallen, near Corpus Christi, Texas, in May, 1911. Here his health improved, and with interest and zeal unabated, he assisted in several revivals in that region with much of his old-time enthusiasm and power. But the end was approaching, and in 1914 the dread disease, cancer, developed. As soon as his physician named the trouble Brother Harris began at once to seek relief. He consulted the best authorities at San Antonio, and went to a famous sanatorium at Rochester, Minnesota. His case was pronounced beyond their skill and he was advised against an operation. He then tried the X-ray and radium treatment, but all in vain. With indomitable spirit, however, he never permitted himself to become a mere skeleton. He bore his suffering with patience and fortitude and his faith in God held firm. Ministered to by his faithful wife and his children, he passed peacefully to rest triumphing in Jesus in his 70th year. He was the father of nine children, eight of whom survive him. Two of his sons—William H., the eldest, and George F., the youngest—are in the itinerant ministry in the Central and West Texas Conferences. He left his children the heritage of a good name and the example of a life blessedly spent in the glorious work of winning sinners from darkness to light in the service of God. May they emulate his example and follow in his footsteps and may his mantle rest upon his preacher-boys. Sister Harris, the companion of his journeys, the sharer of his toils, ever faithful ever true, always helping, never hindering him in his labors, the Master, lingers on the shores of time. The grace of God through Jesus Christ the Savior, is her stay and support, and she looks forward to the end of her journey with Christian resignation, knowing that it will bring a glad reunion. Levi and the writer were Confederate soldiers together in the same army, and as soldiers of Christ labored shoulder to shoulder in the army of the Lord, and shouted the victory together on many a hard fought battlefield. He has fought the good fight, he has finished his course, and has gone up to receive his crown. He has outstripped me in the race, but I know where to find him, and soon will pass over to rest with him "under the shade of the trees" beyond the river. B. F. GASSAWAY.

NELSON—D. H., Jr., the little son of Brother and Sister H. Nelson, was born October 28, 1913, and died July 6, 1915. His sojourn on earth was brief, but friends and relatives who associated with him here have been made better because of this short acquaintance and all of us look forward to the time when we shall again enjoy the sunshine and fragrance of his sweet life in the Father's home on high. His going away dealt a severe blow to father, mother, brothers and sister, but the Father above chastens whom he loves and always gives grace and strength sufficient for every trial. For them it is consoling to realize that, though their hearts can never again help to chase away the sorrow, they, with many others living here, have the blessedness of knowing that a little angel loves them. I. O. DENT, P. C. Linden, Texas, Aug. 19.

SPARKS—Emma Sparks (nee Kelly) was born in Giles County, Tennessee, January 22, 1830. She was married to D. B. Sparks August 31, 1871. To this union were born nine children, to-wit, three girls and six boys, of which seven survive—two girls and five boys. They came to Ellis County twenty-five years ago and have lived in the big community of the entire time. Sister Sparks professed faith in Jesus Christ at an early age and united with the Methodist Church at old Liberty Church, Giles County, Tennessee. She passed to her reward Sunday, August 15, 1915. She has fought a good fight, she has finished her course, "blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." May her mantle fall upon her children so that they will be prepared to make a triumphant entrance into that land where cometh no sorrow, no night, is the prayer of their pastor, R. O. SORBY.

LEATHERWOOD—J. W., little son of Joe and Mae Leatherwood, was born May 20, 1913, in Itasca, Texas, and went home with the bright angels July 11, 1915, leaving his parental home childless. Being bright and cheerful, making glad the hearts of father and mother with his innocent childish prattle and cherry smiles, his stay in their home was just long enough to entwine himself about their hearts to intensify their drawing heavenward. The stroke fell hard, but without a murmur they trustfully submitted to their bereavement, meekly bowing beneath the rod and kissing the tender hand that gently smote them, saying, "Our sweet little boy is not dead, and we expect to regain him on the golden shore where separations and heartaches shall be no more, where happy legends will greet us of whom our Savior said, 'Suffer the little children to come unto me, for of such is the kingdom of heaven,' where we shall fully realize that earth has no sorrows that heaven cannot heal." J. E. VINSON. Paris, Texas.

MORRIS—On May 25, at 6:25 o'clock p. m., Oscar D. Morris passed into the great beyond at the home of his uncle, D. O. Morris, near Penelope, Texas. He was a son of Brother and Sister J. T. Morris, of Godley, Texas. Oscar died of a relapse from small-pox taking effect on his heart. He was a member of the Methodist Church and a splendid young man and of sterling Christian character, having been reared in a home of Christian atmosphere. He had high ideals and honored God with his life. He met death bravely and retained consciousness until five minutes of his death. His father, mother, four brothers and two sisters were all present together with other relatives and friends. He called them all one by one and bade them good-bye, telling them heaven was the best place, asking them to meet him up there, assuring them of his readiness to meet God. He said, "I have loved life, but am not afraid to die." So we look not toward the city of the dead, but toward the city of God. There is a missing link in the family circle here, but God will give grace and power in the trying hour. A. E. WATFORD.

WHITELY—Mrs. Rachel Whitely (nee Redston) was born in Kingston, Arkansas, October 3, 1842; died at her home in Hamlin, Texas, July 8, 1915; was laid to rest in Sparta Cemetery, in Bell County, Texas, near her old home. On December 3, 1859, she was married to John R. Whitely. To this union were born twelve children, ten of whom are still living. She was converted in early life and joined the Church and lived a faithful member to the day of her death. She was an old-fashioned mother who believed in rearing her children for God and the Church and was her father, but to see all of her children being clean Christian lives. As a home-builder she stood by her husband for many long years. Even while he was away in the Civil War she held on to God and prayed for his return. When he came she gladly took her place by his side to start life anew, several years ago he went home to the glory world, but now they are united again to live with God forever. Her home was the preacher's home. Many a tired itinerant has found shelter under her roof. We can see her no more in this life, but we will meet her at the gate in the morning. J. H. HAMBLEEN, P. C.

PIPKIN—Dr. James Andrew Pipkin, son of Daniel G. and Julia Marks Pipkin, was born in Ouachita County, Arkansas, May 2, 1847. Was converted at the age of 14. Served ten years in the Civil War. Was married to Miss Elizabeth Johnson June 2, 1867. Graduated from Tulane University, and began the practice of medicine in 1869. For several years he made his home at Glenville, Arkansas, when he moved to Prescott, Arkansas. In 1886 he came to Texas, settling near Abilene, where he organized a Sunday School at his home. Also cottage prayer meetings in homes of neighbors, which he kept up as long as he lived in the community. Excessive drought in that country caused him to return to Arkansas, but in the meantime his wife's only sister, Mrs. C. W. Leake, moved to Abilene. For their mutual pleasure he returned to Abilene, where, after a few years, his wife died, leaving him with seven children. He remained in Abilene for a time, and then, with his children, moved to Waco, where he practiced medicine for ten years. In 1894 he was married to Mrs. M. A. Holt, of Granger, Texas, who, with five of his children, survive him. He held various offices in the Methodist Church and was an efficient worker wherever he lived. His work with the Men's Bible Class at Abilene, Louisiana, was among the chief joys of his life, and where he claimed some of his warmest friendships. As a physician he was skilled and conscientious, a friend loyal and true, the soul of hospitality, an ideal host, tender and affectionate in his family, the most self-sacrificing and indulgent father. More than a year ago it became necessary to amputate his right foot. He never fully recovered from the shock. In February the other foot had to be removed for same cause. Everything love and skill could suggest was done. It was soon apparent he could not survive the terrible ordeal, and on March 20, 1915, he peacefully fell asleep. The world is better that he lived and poorer now that he is gone. In beautiful Oakwood Cemetery, Waco, Texas, March 21, we laid him to rest. We will find him again "some sweet day." His friend, HELEN B. STANFORD. Waco, Texas.

Just as well have a train whose engineer is dead at the throttle as to have a service conducted by an incompetent leader. The person who cannot find time for preparation to lead is not the one into whose hands so grave an interest should be committed. To lead is to make any topic a real intellectual feast. This is no child's play. To use verbatim the utterances of any paper means suicide. To repeat the thoughts of others, word for word, is a parrot's diversion. We must recognize the cravings of the mind. Success is reached when each goes away saying: "I did not see it just that way before."

Better Than Spanking

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 187, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child; the chances are it can't help it. This treatment also cures adults and aged people troubled with urine discharges by day or night.



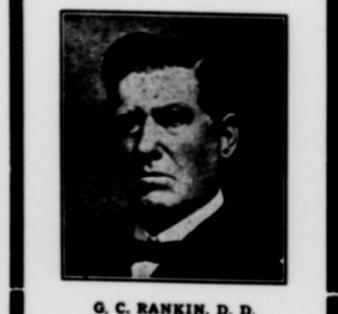
The Last Word

Is usually accepted as the finality in a subject under discussion—if true in converse it is true in all things. The ADVOCATE MACHINE is the last word in sewing machines. There is nothing newer or better. The price, \$25.50, your station, should not be accepted as the value of the Machine—it is only the price. The value can be compared only to those that usually sell at \$75.00. Our contract with the manufacturers enables us to give you this price. The Advocate Machine is a MODEL DROP-HEAD AUTOMATIC LIFT, like the cut herewith. It is sold under a guarantee—not only the factory's, but ours. You cannot lose. The price, \$25.50, includes one year's subscription to the Texas Christian Advocate and delivers the Machine at your station.

Address BLAYLOCK PUB. CO., Dallas, Texas.

Fathers & Mothers THE STORY OF MY LIFE

By DR. G. C. RANKIN for that boy or girl of yours.



This is just the book for them, because it is a story of hardships overcome and success won. An inspiration to the boy or girl that reads it. \$1.00 postpaid. Mail orders to G. C. RANKIN, JR., 1302 Jackson St., Dallas, Texas.

Augu... N... Fe... C... A... cultu... who... at h... Lucy... the... Th... almc... shou... their... Secu... stud... lege... tion... awa... life... time... ble... give... tion... T... year... will... Reg... nati... We... tem... for... tinu... add... She... plic... qua... T... coll... sple... and... the... ped... of t... hav... sior... pro... uat... sipp... Sci... pro... ics... ver... Sco... Fre... Par... de... E... ma... kno... late... tor... fou... Le... pup... the... na... of... HAS... ME... If... whos... those... week... "mirr... let h... about... No... tiona... the e... nary... meeti... or tv... know... ber v... histo... servi... large... the I... chara... curse... poor... the I... halcy... few... come... about... ers, moni...

# North Texas Female College

## KIDD-KEY CONSERVATORY

Sherman, Texas

A girl at college accomplishes twice as much in her studies and cultural development as the girl who attempts to study and work at home in the opinion of Mrs. Lucy A. Kidd-Key, President of the North Texas College, at Sherman, Texas.

Those who are hesitating now, almost at the time of the opening of all educational institutions, should make every effort to send their daughters away from home. Secure from the distractions of home life, in the atmosphere of study and work of the best colleges, a girl will find her ambition to develop herself strongly awakened and stimulated. In the life of the college she will find her time economized in every possible way, so that she is free to give her whole thought and attention to personal culture.

The first term of the college year at the North Texas College will begin Tuesday, September 7. Registration and entrance examinations will be conducted on Wednesday and Thursday, September 9 and 10. Reservations for rooms are being made continually, and may be secured by addressing Mrs. L. A. Kidd-Key, Sherman, Texas. The first applicants receive the most select quarters.

The literary department of the college is presided over by a splendid corps of university men and women who are trained in the most modern methods of pedagogy. James O. Leath, late of the University of Chicago, will have the chair of Latin next session. Mrs. Maggie W. Barry, professor of English, is a graduate of the University of Mississippi. B. P. Weeks, professor of Science, and Miss Mary Speer, professor of History and Economics, hold degrees from the University of Texas. Miss Viola Scamp, professor of Spanish and French, holds certificates from Paris University and the College de France, of Paris, France.

Engagements for work in piano may be made under two well-known young pianists who have lately been added to the conservatory faculty. Franklin Cannon, four years a pupil of Theodore Leschetitsky, and Wilson Fraser, pupil of Leopold Godowsky of the Royal Conservatory of Vienna, are open for work with pupils of piano.

For full information, address, MRS. LUCY A. KIDD-KEY, Sherman, Texas.

### HAS THE MIDWEEK PRAYER MEETING OUTLIVED ITS DAY OF USEFULNESS?

If there is a reader of these words whose experience extends back to those good old days when the mid-week prayer meeting was not the "mired wheel" of Church activities let him speak out and tell us all about it.

Now I am not asking for exceptional cases, and care nothing about the experiences of some extraordinary fellow who has been a prayer meeting expert. I have known one or two such prodigies. I want to know if there is a living Church member who remembers the period in the history of the Church when these services were well attended and of large influence in the religious life of the people. If such an interesting character still lives in this "sin-cursed" world let him rise up and tell poor mortals now living the secret of the prayer meeting success of those halcyon days in the kingdom. Did a few faithful brethren and sisters come each Wednesday night the year around, pray their stereotyped prayers, make their cut and dried testimonies, sing three or four of the

same old familiar hymns and go home? Did they do this program week after week, month after month and year after year with no skip and no lagging of interest? If so, what did they accomplish and what percent of the Church membership did they represent? One in fifty? Or did they have resourceful pastors in the good old times who changed the program from time to time and thus kept up interest and attendance? If so, did they have class meetings, Bible studies, social hours, literary evenings, experience meetings, hymn studies, stereopticon lectures, oyster suppers, luncheons and prayer meetings and thus succeed?

Did the people of that period live the simple or the strenuous life? Were they country, town or city folks?

Now I am serious in my inquiries, for I was so unfortunate as to arrive on the scene after the passing of those golden days.

I have used all the modern methods for lifting my prayer meeting out of the ruts and into a place of power in the life of my people, and failure has largely attended my efforts, judging by comparison with other institutions of the Church. And my observation of the other fellow's lack of success along this line has removed every feeling of loneliness.

The Sunday School, as an institution, has emerged from its experimental years a mighty world-wide success. It has proved its right to a large place in the life of the Church. On the other hand, the midweek prayer meeting, as an institution, has emerged from its long experimental stage a world-wide failure. In its present form it has outlived its day of usefulness and it should be abolished. Its hoary age gives it no right to life unless its continuance is vital to the life and power of the Church. Let it go, and let us arrange our program so as to get the same good through some other service or institution of the Church.

Do we not have the larger and better opportunity for the same work in Sunday Schools, Epworth Leagues and Missionary Societies with their various departments of worship and training? In these modern organizations the children and young people may be taught to pray and led into a vital religious life. But whoever heard of the youth of the Church being taught to pray in the old time prayer meeting? This peculiar service has always been marked by the absence of children. Only another illustration of our effort to evangelize the man by beginning at the wrong end of his life.

Will some one please suggest some other change in our schedule of services whereby the wheel may be lifted out of the rut or discarded?

C. W. HARDON, Miles, Texas.

It is well to keep an eye on that preacher who begins to decry an orthodox faith. Our observation is that when men become heretical in doctrine their morals soon run down at the heel.

Clinton District—Fourth Round. (Revised) Erick, at Erick, Aug. 28, 29. Sayre (Night), Aug. 29. Butler, at Butler, Aug. 31. Leedy, at Leedy, Sept. 2. Cheyenne, at Cheyenne, Sept. 4, 5. Hammond, at Hammond (Night), Sept. 5, 6. Hooker, Sept. 18, 19. Guymon and Texhoma, at Texhoma, Sept. 25, 26. Grand Valley, at Grand Valley, Sept. 30. Woodward and Tangier, at Woodward, Oct. 2, 3. 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. LaKemp, at LaKemp (Night), Oct. 20. Boise, at Bertrand, Oct. 23, 24. Rice, at Bakers (Night), Oct. 25. Tyrone and Goodwell, at Tyrone, Oct. 27. W. J. STEWART, P. E.

San Angelo District—Fourth Round. Midland Sta., Sept. 4, 5. Sterling, at Garden City, Sept. 5, 8 p. m. Sonora, Sept. 11. Eldorado, at Eldorado, Sept. 12. Midland Cir., at Big Lake, Sept. 18, 19, a. m. Sherwood, at Merton, Sept. 19, 8 p. m. Ozona, Sept. 25, 26. Rochelle, Sept. 29, 3 p. m. Brady, Sept. 29, 8 p. m. Dalhart, at Dalhart, Oct. 2, 3, a. m. Water Valley, Oct. 3, p. m. Miles, Oct. 6. Junction, at Junction, Oct. 9, 10 a. m. Egan, at Menard, Oct. 10, p. m. San Angelo, First Church, Oct. 12. San Angelo, Christian, Oct. 13. Paint Rock, Oct. 16, 17, a. m. Eola Cir., at Eola, Oct. 17, p. m. Brethren will please be ready with full financial reports. Let every charge have a report of trustees of church property. Hard and persistent work on the part of stewards and pastors will bring up the salaries and collections in full. We have had a great revival year. Now let us all strive for full reports on other lines. F. B. BUCHANAN, P. E.

Navasota District—Fourth Round. Shiro, at Mary's Chapel, Sept. 4, 5. Oakhurst, at Johnson's Chapel, Sept. 11, 12. Huntsville Sta., Sept. 12. Walker County Mission, at Dodge, Sunday night, Sept. 12. Blount, at Enterprise, Sept. 18, 19. Maconville Sta., Oct. 1. Midway, at Midway, Oct. 2, 3. Anderson, at Anderson, Oct. 6. Navasota Sta., Oct. 6. Trinity Sta., Oct. 8. Grapeand and Lovelady, at L., Oct. 9, 10. Montgomery, at Spring Branch, Oct. 16. Willis, Oct. 17. Conroe Sta., Oct. 17, 18. Bryan Sta., Oct. 20. Brazos County Mission, at Benchley, Oct. 23, 24. Millican, at Millican, Oct. 24. Groveton Sta., Oct. 28. Onalaska, at Onalaska, Oct. 30, 31. Cleveland and Cold Springs, Oct. 31. Porter Springs, at Oakland, Nov. 6, 7. Crockett Sta., Nov. 7. E. L. SHETTLER, P. E.

Dublin District—Fourth Round. Dublin, Aug. 31, at 8 p. m. Aledo, at Aledo, Sept. 4, 5. Harbin and Greens Creek, at H., Sept. 5, 6. Bunyan, at Lingleville, 11 a. m., Sept. 8. Comanche Mis., at Hassel, Sept. 11, 12. Comanche Sta., Sept. 12, 13. De Leon Cir., at New Hope, Sept. 18, 19. De Leon Sta., Sept. 19, 20; Quarterly Conference, 8 p. m., 17. Comanche Cir., at Sidney, Sept. 25, 26. Gustine, Oct. 2, 3. Stephenville, 8 p. m., Oct. 6. Proctor, at Graham Ch., Oct. 9, 10. Buckabay, at Oak Dale, Oct. 16, 17. Duffau, at D., Oct. 23, 24. Bluffdale, at B., 2 p. m., Oct. 30. Telar and Lipan, at L., Oct. 31, Nov. 1. Hico, Nov. 6, 7. Fredell, at L., Nov. 7, 8. Canton, at C., Nov. 13, 14. I greatly desire a full attendance of all officials. We have much important business on the fourth round. 2. Let the pastors see to it that all reports required by the Discipline are ready, especially the committees on lay activities. 3. Let the pastors see to it that every dollar of the benevolent claims is raised. We pledged Bishop McCoy our five cents per member for S. M. U. Please don't forget this small amount. 4. Dear brethren of the Board of Stewards: Your pastor has worked faithfully during the year. He and his family are dependent on your efforts for a living. Debt is an incubus about the neck of any preacher; it is less so to any Church who can and will not pay the pastor. Please meet me at the Quarterly Conference with the best possible report. I believe with the present financial outlook we can meet every claim in the Dublin District, but it will take earnest and persistent work. Let all Methodists proclaim that we will close the year with all claims met. S. J. VAUGHAN, P. E.

Weatherford District—Fourth Round. Graford, at Oran, Sept. 16, 11 a. m. Loving, at Farmer, Sept. 18, 19. Olney Sta., Sept. 19, 8 p. m. Olney Cir., at South Bend, Sept. 21, 11 a. m. Newcastle, Sept. 22, 11 a. m. Eliasville, at English Bend, Sept. 25, 26. Graham Mis., at Salem, Sept. 28, 11 a. m. Graham Sta., Sept. 28, 8 p. m. Whitt, at Bethesda, Oct. 1, 11 a. m. Santo, at Santo, Oct. 2, 11 a. m.; Oct. 3, 11 a. m. Aledo, at Aledo, Oct. 5, 11 a. m.; Springtown, at Springtown, Oct. 9, 11 a. m.; Oct. 10, 11 a. m. Azle, at Azle, Oct. 12, 11 a. m. Millsap, at Millsap, Oct. 14, 11 a. m. Weatherford Cir. at Bethel, Oct. 15, 11 a. m. Mineral Wells, Oct. 17, 11 a. m. Weatherford, Courts Memorial, Oct. 24, 11 a. m. Weatherford, First Church, Oct. 24, 8 p. m. L. A. WEBB, P. E.

Waco District—Fourth Round. West and Elm Mott, at West, Sept. 19, 20. Bosqueville, at B., Sept. 25, 26. Herring Ave., at Herring Ave., Sept. 26, 27. Clay Street, Sept. 29. China Springs, at Coon Creek, Oct. 2, 3. Hewitt and Spring Valley, at S. V., Oct. 9, 10. Austin Avenue, Oct. 13. Bruceville and Eddy, at Eddy, Oct. 17, 18. Murray Street, at Herring Ave., Oct. 20. Mart, Oct. 24, 25. Lorena, at Lorena, Oct. 30, 31. Mount Calm, at Mount Calm, Nov. 6, 7. Fifth Street, Nov. 14, 15. Elm Street, Nov. 14, 15. Aquilla Cir., at Aquilla, Nov. 20, 21. J. A. WHITEHURST, P. E.

Plainview District—Fourth Round (Revised) 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. Bartonsie, Oct. 2, 3. Hale Center, Oct. 3, 4. Carr's Chapel, Oct. 9, 10. Plainview Mis., 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. Silvertown, Oct. 24, 25. Plainview Sta., 8 p. m., Oct. 26. Dimmitt, Oct. 30, 31. O. P. KIKER, P. E.

# LIFT THE BASE LINE

W. W. PINSON

That is, raise the assessment and go a step beyond. The assessment is the minimum. It is the least we can get on with. To fall below it is to dig under the foundations. The assessment is not what is really needed. It is the measure of what we can, with fairness, expect of the poorest Churches. To fall below it is to fail of this lowest standard. It is the only basis of appeal to the entire Church. The Board of Missions asks of our two million members an average of less than a penny a week, less even than three cents a month for Home and Foreign Missions. Could less be asked with self-respect? Wouldn't it wound our pride and be altogether undignified to ask less? There is not much margin downward, there is a lot of room upward. Which way are you headed, you and your Church, and what are you going to do about it? You can just do nothing. (That is unthinkable, and since I am in a thinking mood, I dismiss it.)

You will do one of three things: 1. You will fall short of the assessment. By so much you will tell the Church and the Mission Board to lower the flag and sound a retreat. If all the others did that way we should have to retire from many a hard-won field, and sadly close the door to eager souls begging for the bread of life.

2. Or you will pay out. You will stop at the base line. You will reach the complacent minimum, the satisfying goal of the average Church. Yet, if every Church did that it would break the record. It would lift the Board of Missions above embarrassment and usher in a new era. Does it not seem a pity we should have to plead for a thing so simple, so obvious and so potential?

3. Or you will pay out and over. You will go the second mile. You will take your eye off the assessment and fix it on the cause. You will say, "Here is a big thing to be done for God," and you will do it in a big way. You will not give just to pay out, but to help a loving Christ win a suffering world. You will find with joy that you have swept past the rear rank. To mix the metaphors, you will not only reach the base line, but you will give it a tug and lift it a little, and you will do it, not because you have to, but because you want to. Then you will lift your head and your preacher will lift his head and report "a surplus for missions," and the rest will lift their heads and say, "We can do it, too," and so it will be a lift all round.

Which do you prefer? Under which "or" will you enlist? It is a question you can help answer. You are helping, you have helped already.

But it is not a question of assessments, of Boards and reports. If it were it would be far less serious. It is a small thing to be judged of men. But shall we disappoint our Lord? In this dark hour when His world trembles on the verge of its supreme crisis, shall we fail Him? Shall we eat and drink our fill and spend and spend, then toss Him a few left-over pennies? Or shall we face duty like Christian men and women and measure our giving by His love and longing? This is a question of eternal significance. What proportions it will assume in the white light, after it has been fatally and finally answered!

If missions never had a right to first place before, that right cannot be disputed now. Half a world at war! Only one missionary nation free from war's blight and blood! The whole responsibility for an unclouded testimony and unhindered service shifted to American Churches. The whole non-Christian world opening its doors wide, and we, forced to cut our appropriations and mark time, while the great hour sweeps by! Shall this continue, or shall we awake from Savannah to San Francisco and from Baltimore to Galveston? For once let the whole line advance. At least let us pay out. It is not much to ask, but it means much. Will you help, and do it now? Help your pastor and help your brethren do the square thing and make 1915 a red letter year for missions.

Conference is approaching. Do not let it find you without a full report for missions. These are extraordinary times and they call for extraordinary effort. An easy-going, spineless Christianity will not stand the test of this hour.

BOARD OF MISSIONS, NASHVILLE, TENNESEE.

### Georgetown District—Fourth Round.

Belton, Sept. 4, 5. Temple, Seventh Street, Sept. 5, 6. Midway, at Three Forks, Sept. 12, 13. Thrall, at Thrall, Sept. 18, 19. Hutto, at Hutto, Sept. 19, 20. Orange, Sept. 26, 27. Bartlett, Sept. 26, 27. Oenaville, at Oenaville, Oct. 2, 3. Salado, at Salado, Oct. 9, 10. Troy and Pendleton, at Pendleton, Oct. 16, 17. Temple, First Church, Oct. 17, 18. Florence, at Florence, Oct. 23, 24. Jarrell, at Jarrell, Oct. 24, 25. Holland, at Holland, Oct. 30, 31. Weir, at Weir, Oct. 31, Nov. 1. Taylor, Nov. 7, 8. Rogers, Nov. 14, 15. Georgetown, Nov. 21, 22. The Committee for License and Recommendations will meet at the Methodist Church in Georgetown at 10 o'clock a. m., Tuesday, October 20. Let applicants take notice. Let the trustees have their reports ready and let the pastors have the list of officials for the ensuing year ready, so that nominations can be made without delay to the Quarterly Conference. Much business is to be transacted at this conference and it is necessary to be ready so that we may have no undue delays. I trust we will co-operate in a mighty effort to have a full report in all things. T. S. ARMSTRONG, P. E.

### Hamlin District—Fourth Round.

Hamlin, Aug. 24. Vera, at Vera, Sept. 11, 12. Sylvester, at Sylvester, Sept. 18, 19. Tuxedo, Friday, Oct. 1, at Ledger's Chapel. Spur, Oct. 3, 4. Clairemont Mis., at Clairemont, Friday, Oct. 8. Jayton, at Jayton, Oct. 10, 11. McCaulley, at McCaulley, Oct. 16, 17. Knox City, at Knox City, Oct. 24, 25. Rochester, at Rochester, Oct. 25. Aspermont Mis., at Mt. Olive, Oct. 29, 30. Let the preachers see that the trustees have their reports ready and let preachers and stewards do their level best to pay everything in full. B. W. DODSON, P. E.

### Gatesville District—Fourth Round.

Moody Sta., Aug. 28, 29. Clifton Sta., Sept. 5, 6. McGregor Sta., Sept. 11, 12. Cryell, at Mosheim, Sept. 18, 19. Valley Mills Sta., Sept. 19, 20. Turnersville, at Turnersville, Sept. 25, 26. Jonesboro, at Jonesboro, Sept. 26, 27. Gatesville Cir., at Fort Gates, Oct. 2, 3. Crawford, at Crawford, Oct. 3, 4. Meridian Sta., Oct. 8, 10. Meridian Cir., at Lumpkin, Oct. 9, 10. Hamilton Cir., at Ireland, Oct. 16, 17. Oglesby, at Oglesby, Oct. 17, 18. Evans, at Bee House, Oct. 23, 24. Gatesville Sta., Oct. 24, 25. Copperas Cove, at Copperas Cove, Oct. 30, 31. Nolanville, at Nolanville, Oct. 31, Nov. 1. Fair, at Lanham, Nov. 6, 7. Hamilton Sta., Nov. 7, 8. Killen Cir., at Buenavista, Nov. 13, 14. Killen Sta., Nov. 14, 15. S. J. RUCKER, P. E.

### Sulphur Springs District—Fourth Round.

Cooper Sta., Sept. 25, 26. Sulphur Springs Mis., at Mahoney, Oct. 2, 3. Cumby, at Cumby, Oct. 9, 10. Pickton, at Pleasant Hill, Oct. 16, 17. Como, at Como, Oct. 23, 24. Sulphur Springs Sta., Oct. 24, 25. Shilho and Weaver, at Weaver, Oct. 30, 31. Mt. Vernon Sta., Oct. 31, Nov. 1. Klondike, at Good's Ch., Nov. 6, 7. Pecan Gap and Ben Franklin, at B. F., Nov. 13, 14. Lake Creek, at Enloe, Nov. 14, 15. Red Springs, at Shook's Ch., Nov. 17. Yowell, at Pecan, Nov. 20, 21. Sulphur Bluff, Nov. 24. Wimsboro Sta., Nov. 27, 28. Brashers, Nov. 28, 29. R. C. HICKS, P. E.

### Ardmore District—Fourth Round.

Ardmore, Broadway, Sept. 4, 5. Ardmore, Carter Avenue, 5, 6. Sulphur, First Church, Sept. 11, 12. Sulphur, Vinita Avenue, Sept. 14, 13. Wynnewood, Sept. 18, 19. Winkery, Sept. 25, 26. Davis, Sept. 29, 27. Cornish, Sept. 29. Thackerville, Oct. 2, 3. Marietta, Oct. 3, 4. Ardmore Mission, Oct. 9, 10. Beryon, Oct. 10, 11. Stratford and Byars, Oct. 13. Joier, Oct. 16, 17. Leon, Oct. 17, 18. Woodford, Oct. 23, 24. Lone Grove, Oct. 24, 25. Overbrook, Oct. 30, 31. Providence, Oct. 31. JNO. D. SALTER, P. E.

# GALLSTONES

May Be Cured at Home Now Without Operating.

Wonderful success in treating Gallstones. Liver and Stomach troubles is reported from the use of GALL-TONE. The treatment embodied and perfected in GALL-TONE is used and recommended by the World's highest Medical Authorities. It would be a bad mistake, often a sad mistake, not to give this simple remedy a trial before submitting to the expenses and dangers of an operation. The American Journal of Clinical Medicine says: "THOUSANDS SUFFER FROM GALLSTONES AND DON'T KNOW IT. Many doctors put medicine into stomachs supposed to be the source of indigestion or dyspepsia. In a very large proportion of cases unsuspected Gallstones will be found to be the cause of the indigestion." If you have a Bad Stomach, Gaseous Pains, Colic Spells, Belching, Bloating, Indigestion, Biliousness, Constipation, Sick Headaches, Torpid Liver, Bad Color, Distress, burning, biting, boring eruption or pains in the Stomach, Right Side, Back or Under the Shoulders, Appendicitis or Gallstones, write today to the Gallstone Remedy Co., Dept. 917, 219 S. Dearborn St., Chicago, Ill., and ask for a FREE copy of their GALL-TONE BOOK.

# CORONAL INSTITUTE

## ACADEMY, JUNIOR COLLEGE & CONSERVATORY of FINE ARTS

San Marcos, Texas Rev. Sterling Fisher, President

CORONAL INSTITUTE is a regularly chartered institution under the laws of the State of Texas. It is the property of the Methodist Episcopal Church, South, and under the control of the West Texas Conference. It was founded in 1868, being the pioneer in the cause of Christian education in Southwest Texas. Beginning with the session opening September 7, 1915, we shall offer two years of College work, in addition to the four years' Academic course. We desire to stand for honest pretensions and honest work. In our Literary Department we make a specialty of preparing students for the universities, while those who finish our course of study are well prepared for practical life, even though their school days end with us.

We are affiliated with Southwestern University and with the University of Texas, and our graduates enter those institutions without examination. Our course is officially recognized as covering the Sophomore year in the Southwestern University.



ADMINISTRATION BUILDING

CORONAL INSTITUTE is ideally located. On a beautifully sloping eminence, with perfect drainage, commanding a view of the picturesque town and of the wide-reaching valley of the San Marcos River, no place in the State is more beautiful and healthful. The town nestles among the foot-hills that mark the beginning of the West Texas plateau. The San Marcos River, far famed for its beauty, bursts full-grown from the hills near by, furnishing an abundant supply of pure water. Believing that the permanent prosperity of the people depended more on churches and schools than saloons, the citizens banished the saloons from the town a quarter of a century ago, and as a consequence the community is singularly free from evil influence. The town has more than doubled in population in the past six years, and the class of people who have come in are such as are attracted by educational advantages and a moral and Christian atmosphere.



REV. STERLING FISHER, President

### Conservatory of Fine Arts

On account of the great advance in musical education during the past ten years, a course of training which answered the needs of pupils at that time is inadequate to meet present demands. It is impossible to set down a list of studies, technique work and pieces, to be strictly adhered to, for the reason that the needs of the individual pupil must be considered and the course varied accordingly.

Our teachers use method in their teaching, but not the methods of one man or woman to the exclusion of all others. They adopt the best from all methods, adding such knowledge to their own ideas, studying the needs of each individual student and developing that student as their judgment may dictate.

The course of study is not intended to cover a definite number of years, but pupils, by diligent study, are given opportunity for rapid advancement from one grade of work to another. In the earlier stages of the course, it is possible for bright and industrious students to cover two grades in one year.

Miss Cornelia Brownlee and Miss Marie Harrison have charge of the Piano Course. Miss Brownlee has studied under Mrs. N. A. Hesselbrunch, Alfred Robyn and Alfred Ernst of St. Louis, William Sherwood of Chicago and Eshel Josselyn of New York. She has taught successfully in Texas Presbyterian College at Mtford and Kenilworth Hall, Austin. She is highly commended by the heads of these institutions. Miss Harrison is a graduate of the Department of Music of Coronal Institute and a pupil of the late Prof. Ludwig of Austin. She has achieved phenomenal success as a teacher.



MRS. STERLING FISHER, Teacher of Voice

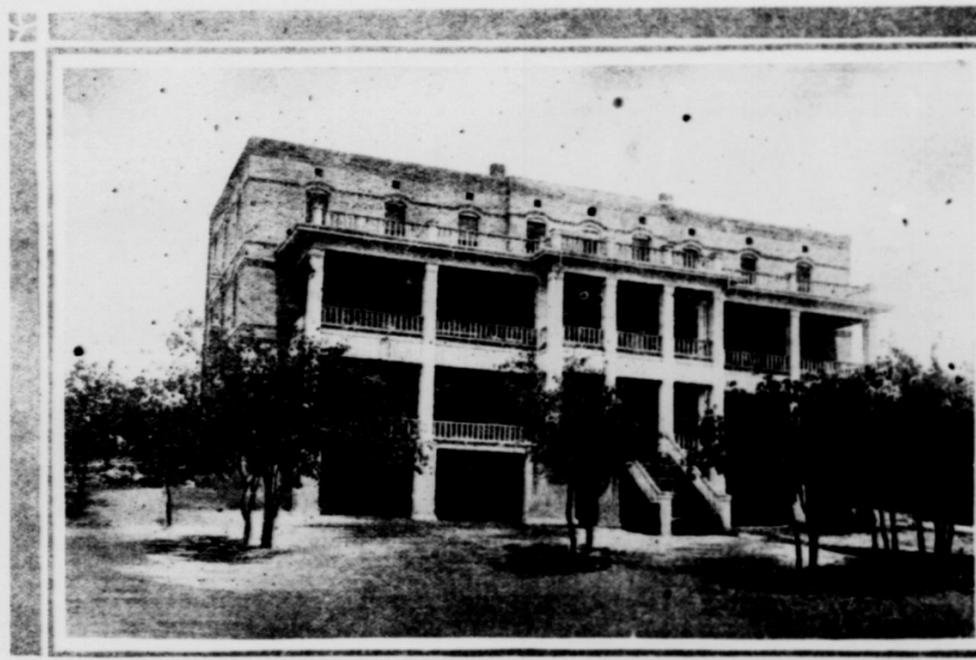
### The Faculty of 1915-1916

Is one of the strongest in the State and is composed of the following well known and experienced teachers: Literary and Scientific, Rev. Sterling Fisher, Daniel Smith (S. H. Normal); Miss Julia Hendrix, College; Miss Folline B. Jander (S. W. U.); Roy D. Jackson, School of Music; Miss Cornelia Brownlee and Miss Marie Harrison, Voice; Mrs. Sterling Fisher, Stringed Instruments; Miss Laura Fowler, School of Arts; Miss Mary C. Morrison, School of Expression and Physical Culture; Miss Maida Davis, Athletic Directors, Roy D. Jackson and C. A. Campbell.

### CO-EDUCATION

CORONAL INSTITUTE has always been open to both young men and young ladies and under judicious management, we believe that the plan has many advantages. The young lady who has had opportunity for daily observation of the young men in the classroom will probably entertain more sensible views concerning them than those who have been educated in a school for young ladies exclusively; while the young man who has come into competition with young ladies in his studies will be more refined in his nature, and is not likely to believe in the intellectual inferiority of women.

FORTY-EIGHTH SESSION  
OPENS SEPT. 7, 1915



FISHER HALL—THE BOYS' BUILDING

### RELIGIOUS CULTURE

True manhood and womanhood is Christian manhood and womanhood. In all our intercourse with students we seek to impress them with the supreme importance of definitely committing themselves to Christian faith and ideals. Though the institution is under the control of the Methodist Episcopal Church, South, it is in no true sense sectarian. The students attend the church preferred by their parents. The teachers are required to be members of some Protestant Church. Regular attendance is required at church and Sunday School. A Young Women's Christian Association and a Young Men's Christian Association are maintained in the school, and have been productive of much good.

FORTY-EIGHTH SESSION  
OPENS SEPT. 7, 1915

**IN JUNIOR COLLEGES** the Freshman and Sophomore Years are Upper Classes, and therefore taught by only Professors of the Departments. These classes are never crowded, so close personal supervision is given to the individual student. This is a fact that a student should take into consideration. It's an advantage not enjoyed in the large Colleges.

WRITE FOR CATALOGUE and FULL INFORMATION Address REV. STERLING FISHER, President, San Marcos, Texas