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## The Doctrine of Trusteeship As Applied to Missions

**A** COGENT, compelling argument for Christian missions is vital to the success of the whole missionary enterprise. Nothing worse could happen to this first and greatest enterprise of the Christian Church than an effort to sustain it by an inadequate or improper argument.

The alleged results of modern critical study have made it necessary that the Church review its argument for Christian missions. And the Church may depend upon modern science to be as critical of its argument for missions as it has been of its Bible and its theology.

The impelling motive for Christian missions announced by the great Apostle to the Gentiles appeals powerfully to modern men. When Paul said, "I am debtor," he announced the doctrine of trusteeship as applied to the gospel. The Christian Church certainly holds the gospel of Christ in trust. The benefits of that gospel do not center in nor terminate with the Christian Church.

Modern men more and more are accepting the doctrine of trusteeship as applicable to the whole of life. The State official accepts this doctrine. Since the memorable words of Mr. Cleveland, "Public office is a public trust," we shall not expect this doctrine ever again to be seriously challenged in this country.

The reputable physician well understands that the discoveries of medical science are not to be capitalized for individual aggrandizement. He leaves the halls of his college solemnly pledged to announce and to use any future discoveries in his science for the benefit of mankind.

The trusteeship of life, the whole of it, is winning the assent of the Christian world. And the Christian Church, therefore, has its strongest argument for Christian missions in the announcement of its first great missionary apostle nearly nineteen hundred years ago.

If we read history aright, it will be seen that no crime against mankind has been so sorely punished as the criminal failure to recognize the trusteeship of life. The fall of nations has been in those periods when individuals and organized communities forgot their trusteeship. The repudiation of the doctrine of trusteeship as to the material things of life, as to political government, or as to religious opportunities, has been the signal for the visitation of the divine displeasure upon both individuals and nations.

The Jew forgot his Christian trusteeship. He despised and belittled the spiritually needy world of his day. He lifted himself in haughty pride as the favored of God. He centered in himself the oracles and providences of God, and he is today a man without a country, and the repre-

sentative of a people without a scepter. The doom of the Christian Church, likewise, is certainly at hand if she forgets the obligation imposed upon her by the spiritual blessings of the Gospel of Christ. The heathen may be saved if she does not carry him the gospel, but she herself cannot be.

### "Without Christ"

**W**HEN Bishop Thoburn was asked to name the one thing in non-Christian lands which imposes the missionary obligation upon Christian men he said, in effect: "Tell your people the heathen are without Christ."

Was not this precisely the thing in the lives of non-Christian men of his day which impelled the great missionary evangelist to take them the gospel? He himself had Christ and they had him not. Paul reminds the Ephesian Church, which he himself had founded, that it was their Christless condition which inspired his ministry unto them. "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

The argument for Christian missions is a twofold argument; the trusteeship of the gospel and the need of non-Christian lands. The second argument, perhaps, is the one more often challenged today.

We are frequently told today that non-Christian people have their own religions. We are reminded that the comparative study of religions has revealed the essentially religious nature of man everywhere and has discovered merits in all religions. And these facts are leveled against the Church's argument for Christian missions.

The opponents of Christian missions, moreover, remind us that the conclusions from the comparative study of religions indicate that God has revealed himself to every child of the race according to his ability to receive him. And this fact is construed to relieve the Christian Church of her missionary obligation and the non-Christian world of any need for Christian missions.

The critic of missions seems to assume that only the belief that the non-Christian religions are wholly the fruit of evil and, therefore, wholly false, can justify Christian missions. If such a belief was ever the constraining motive of missions in any part of the Church, in any age of the world, it is well for us to remember that such was not the belief of the Church's first great missionary.

Paul saw in the many gods of Athens only a mute expression of the religious nature of man. The many altars which he saw reminded him of the fact that all men are indeed feeling after God if haply they might find him. Seeing the altar to "The Unknown God," Paul exclaimed,

"Whom ye ignorantly worship Him declare I unto you."

Heathen divinities, indeed, do attest the deep underlying religious nature of man. They are not the product of mere priestcraft and dupery, but are the uplifted hands of humanity feeling after God. And that even Confucius and Mohammed and Socrates and the rest said many helpful and beautiful things, we ought freely, aye, joyously admit.

Broken lights are all of these and imperfect witnesses to God's providential care of the race. And the successful missionary, if he will follow in the footsteps of the master missionary, must often say, "As certain of your own poets have said,"

But, if these facts are an argument against Christian missions in the twentieth century, why were they not an argument against Christian missions in the first century? If these facts should turn back the Christian missionary in the twentieth century, why did they not turn back Paul in the first century? Have Christian missions through the centuries been needless, not to say wrong?

Would Europe and America have been better if no missionary had labored among their people? Is the Christian civilization of Europe and America, with all its shortcomings, no better than that of non-Christian lands? Would it have been better to leave our forbears eating herbs and worshiping idols?

What critic will say so? What is it that has humanized and liberalized and equalized our civilization? Is it not Christ? What influence has differentiated our civilization from the impoverished, enslaved and degraded civilization of non-Christian lands? Is it not Christianity? And is not the fact that any nation is a Christless nation still a convincing, cogent appeal for Christian missions?

### "Will A Man Rob God?"

**T**HE Church is the supreme witness of God in the World. It is the one dependable agency for the promotion of religion in the earth.

The Christian Church as such witness and such agent is not a mendicant in the earth. It is not an object of charity. Its support is not to be had by appeal to selfish or earthly motives.

The withholding of the tithe, in the days of the old prophet, from this one accredited agency for the promotion of religion was pronounced robbery. "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings."

The temple service in the days of Malachi became a weariness to the people. The priests offered blemished sacrifices upon the altars. The people withheld their tithes. The whole temple service became contemptible. Those who served in the temple were reduced to want. The

prophet of God cried, "Robbery!" "Ye have robbed me." God thundered through his prophet, "Bring ye all the tithes into the storehouse that there may be meat in mine house," etc.

Do we not rightly say that he who withholds taxes from the State is a robber? The theory of the State's right to an increment of the earnings of its citizens is that the State is a silent partner in every man's business. The State guarantees to every citizen the right to life, liberty and the pursuit of happiness. The guarantee of such rights requires vast sums for the support of courts and other officers of the law. In return for such invaluable service every citizen owes the State a certain increment of his earnings. The State may collect such increment by force if the citizen voluntarily refuses to deliver it up. And he who defrauds the State either by hiding his property or making false renditions of the same is a robber.

So the Almighty God is a partner in the enterprises of every man's life. He is the author of life. It is he that hath made us and not we ourselves. He is the preserver of life. In him we live and move and have our being. He is the redeemer of life. He hath redeemed us by the gift of his Son. He has bought us with a price, and not with corruptible things as silver and gold, but with the precious blood of Christ.

God has ordained his Church as the purveyor of his blessings to the race. His people have in their possession truth and blessing to which every child of the race is entitled. Vast armies of men and institutions at home and abroad must be supported in the consummation of the divine enterprise. Colleges are to be maintained. Orphanages are to be supported. The Bible is to be translated, and this last enterprise of God in the earth is to be supported by an increment of men's earnings which God calls his own. To withhold it is to rob God!

If keeping holy the seventh day were only a human institution it would be the best method that could have been thought of for polishing and civilizing mankind.—Addison.

No public institution can be made an instrument of Sunday amusement without increasing the danger that all other public institutions shall be perverted to the same end.—William Arthur.

My own reverence for the Sabbath would seem to many extreme. I believe England and Scotland will perish if they lose it.—F. D. Maurice.

The Sabbath should be regarded as the most benevolent institution, adapted alike to the physical, mental and moral wants of man.—Professor Mussey.

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### Cause Of Uncertainty And Unrest, A Word To The Wise

By REV. W. L. ANDERSON, Sayre, Oklahoma

A quarter of a century ago the writer became actively attached to and acquainted with Church work. At that time, so far as reflected from the religious press, and, as appeared to me a novice, from immediate surroundings, glad confidence in the Bible and Church operations was the almost general state of feeling. No one failed to reverence religious work and workers, be he saint or sinner. "Higher Criticism" was occasionally mentioned in class work at college and at Sunday School even, but so well did all seem established in the present truth that few voiced a fear that ill could come of these casual remarks, and so they were not greatly approved or condemned. Preachers and people alike were agreed on this, that "Thus saith the Lord," as found in the English Bible, was the end of controversy. Whatever the denominational debate or point of ecclesiastical contention if a definite and well-accepted Scriptural interpretation be adduced the decision was satisfactory to both learned and unlearned. The Word weighed well in the consciences of the populace and a life ordered along the lines of Bible teaching was considered; in fact, a "Christian life." Spiritual fervor and real mental satisfaction characterized those who composed the membership of the Churches.

Even so short a time ago as mentioned, due deference was paid to parents and Christian teachers, as of authority, on questions of morals, Bible truth and practical religion. Reverence was a social and domestic virtue as well and was reflected in the orderly and different attitude of youth, so that a breach was noticeable and just cause for censure. All that is now altered, not to say reversed, and there is a commensurate cause. The greater number of the elders were then supposed to be wiser than the youth. Experience, if nothing more, was held in due regard. About this time advanced methods in the acquisition of knowledge placed the child and the youth in advance of those who failed to avail themselves of the advantages of such methods. Fond parents patiently and dumbly allowed this situation to remain unchallenged, lest the progress of the objects of their fond pride be impeded. Distant interest and wide-eyed wonder saw tender feet ruthlessly tread where angels dare not. Grades outweighed experience in matters vital to religion and society. Old positions were relegated to "old fogies" and down went ancient landmarks and domestic idols. Teachers feared to be considered out of date, for bread and butter reasons, as well as because of pride in the progress of the age. Leading denominational universities in America adopted the theological position of European, without the age long discipline, both of thought and conduct, inherent in the old world. Young theologues, the products of these institutions, during the period under review, have been exalted to the places of largest influence in order to popularize these denominational schools. Old religious customs were abandoned and everything new-fangled was introduced in the work of the Churches. The Word became a part of the library "pretext" book, instead of the textbook. So the English Bible, hoary with terecentary venerableness and weighted with the glory of multiplied millions of blood-bought souls must be now stripped of authority and relegated to a back seat while unnumbered myriads in all lands, even in this land of the highest civilization of history which is the product of this same book, must now be left without chart or compass, or even helm to guide. Authority is no longer attributable to the written Word. So quickly and completely has this transformation taken possession of the religious mind that a leading religious journal in the South conceded as much in a cover page editorial of recent date, apparently acquiescing in this position of the public mind to the extent of pointing us to Christ as the last alternative of authority, as if Christ can be of any avail to the world without his Word, his Revelation! No Gospel, no Christ, is a revelation!

Within a century and a half the Methodist interpretation of this same Bible had reformed theology in all Churches, toned Calvinism down to a revision of the Westminster Confession, called world-wide attention to the abuses of Romanism, and opened the pulpits of Christendom to the world issue of "Whosoever will;" all this by preaching "the Word in demonstration of the Spirit and of pow-

er." The popular fad of the age, the octopus of novelty, has so befogged the whole atmosphere with doubt and uncertainty that the note of authority has largely vanished from the pulpit of our beloved Methodism. Easy methods of becoming a Christian are assiduously propagated, ceremonial and liturgical customs are being employed, sweetened wind systems of theology are making progress under the very eyes of Methodist "temples of righteousness" and the ministry is intimidated by a time-serving membership so that it fails to raise a voice in protest against known abuses of truth and lax habits of Church life. Christian amity be disturbed (sic) or lest "our Church lose in popularity!" "Like people, like priest" has taken possession and the wanted man is he who can unify the community by milk-and-water-methods, while the Church goes to "vanity fair" and the devil gets the preacher! "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand): Then let them which be in Judea flee into the mountains." The tidal wave has passed. In storm will soon abate. Rivers straighten by cutting across bends. The Methodist Church and ministry see too much to follow much further in this "softness and needless self in-

dulgence." A spirit of reform is in the air. We shall soon tire of mixing soothing syrup or dishing out scientific legerdemain on silver platters to sleepy congregations, as our leading parishioners are tired of hearing it. Our new universities will resurrect the old Book and the old masters or employ new masters instead of such as relish modern atheism in the name of apologetics. "Professional evangelism" will soon sicken the multitudes and Socialism and the others lately imposed on the populace will soon prove themselves fallacious and a perishing world will again soon turn, weary and famishing, what remains to turn, to "the fountain opened in the house of David" and "the blood of sprinkling that speaketh better things"—to the Gospel that is "the power of God unto salvation." The Methodist ministry had its "baptism of fire" in pioneer and constructive days in America. Now that the whole material aspect is revolutionized and we have become and are more to become an urban people, with multiplied and enlarged responsibilities, we shall not fail to see the wording of our Commission which calls a dying world to its senses and its duty. We shall have to suffer much for our folly, but we will learn thereby. Let us pray that "flight be not in the winter!" That we defer not till a European cataclysm overtake even this land, and the whole world. That the revival fires may be rekindled in our hearts ere paganism overrun America and heathenism swamp out present civilization and God shall have to raise up another line of prophets to preach the Word.

### The New Covenant

By HON. LINDSAY D. HAWKINS, Austin, Texas

The New Covenant is a Matter of Prophecy. Article III.

Secondly, the New Covenant is a matter of prophecy. We have suggested how that in specific terms the fact, and in general terms the effect of Christ's coming was, from the beginning, made known to men. "Like the red thread through the cordage of the British navy" there runs all through the Hebrew Bible the prophecy of the coming Christ. Even the enemies of Christ realized that a Christ was foretold. The woman at the well voiced the pulsating anticipation of all Israel when she told him for whom they waited, "I know that Messiah cometh (he that is called Christ); when he is come he will declare unto us all things."

But to persuade the Jews that Jesus was the Christ and that all the effect of His coming was being accomplished in their very presence, without being of such nature as to coerce their approval, was a far different and more difficult task than to teach them to expect him. They knew that the letter of their law required them to expect him; but they did not know that the spirit of their law permitted them to reject him. What light did prophecy throw on these problems?

1. Prophecy not only foretold a Christ, but it foretold the Christ, identifying Jesus. Here are some of the instances in which prophecy singled him out with such particularity as to preclude the possibility of any other than Jesus meeting the description:

Isaiah 7:14. Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel.

Micah 5:2. But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

Hosea 11:1. (I) called my son out of Egypt.

Malachai 3:1. Behold I will send my messenger, and he shall prepare the way before me.

Psalms 78:2. I will open my mouth in a parable.

Zechariah 9:9. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy king cometh unto thee; he is just and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Isaiah 53:3. He is despised and rejected of men; a man of sorrows, and acquainted with grief.

Isaiah 53:12. He was numbered with the transgressors.

Zechariah 11:12, 13. And I said unto them, if ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, cast it into the potter; a goodly price that I was priced at of them. And I took the thirty pieces of

silver, and cast them to the potter in the house of the Lord.

Zechariah 13:7. Smiteth the shepherd, and the sheep shall be scattered. Psalms 22:16. They pierced my hands and my feet.

Zechariah 12:10. They shall look upon me whom they have pierced.

Psalms 69:21. In my thirst they gave me vinegar to drink.

Psalms 22:18. They part my garments among them and upon my vesture do they cast lots.

Psalms 22:1. My God, my God, why hast thou forsaken me?

Psalms 31:5. Into thy hands I commend my spirit.

Psalms 34:20. He keepeth all his bones; not one of them is broken.

Psalms 16:10. Neither wilt thou suffer thy holy one to see corruption.

Psalms 68:18. Thou hast ascended on high.

Without dissent the apostles declare that they were satisfied with the scriptural identification of Jesus as the Christ. "Now a certain Jew named Apollos, an Alexandrian by race, an eloquent man, came to Ephesus; and he was mighty in the Scriptures \* \* \* and \* \* \* he powerfully confuted the Jews, and that publicly, showing by the Scriptures that Jesus was the Christ." Paul said, "I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come." During Paul's last captivity, "when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded the matter, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening." On one occasion Jesus himself, "beginning from Moses and from all the prophets, interpreted to them in all the Scriptures the things concerning himself;" and who can deny the conclusiveness which the fact of his truthfully indicating in advance the things that were to come upon him places him upon his Messiahship?

2. The nature of the effect of Christ's coming was likewise foretold God inaugurated in the time of Abraham an allegory of the favor he had in store for men, in the rejection of one of Abraham's sons and the acceptance of the other. Abraham rejoiced to see the day of Christ, "and he saw it and was glad;" and on down through the sweep of ages the inspired writers were true to the divine mandate and told his story in advance. Moses foresaw and wrote of him. David foretold him, and called him Lord. Isaiah saw his glory and spake of him. Jeremiah foresaw and foretold his mission, as did also Hosea, and Amos, and Habakkuk.

Dr. Tyng, in his lecture on "The History of the Gospel," says: "From the time of Moses the whole Scriptures are full of the revelations of Gospel mercy. Every sacrifice in the tabernacle; every type of the Jewish institutions; every prophecy and promise of succeeding generations

preached Christ to the faith of men. The wonderful visit for the purpose of redemption which the Lord God of Israel was to make on the earth, in the fullness of his appointed time, was unceasingly proclaimed. The tide of prophecy swells from age to age, until in the time of Isaiah it has grown into an unlimited flood; and the Gospel is hardly preached with more clearness and power by St. Paul than by him. From the beginning of the world Jesus was made the one great object of faith; and the predictions of his character and office are multiplied until his time and place of birth, his miracles and instructions, his sufferings and the manner of his death, his resurrection and subsequent ascension to glory are spoken of so particularly and minutely, that the language of the later prophets appears to be rather a history of what is past, than a prophecy of what is yet to come."

#### The Old Covenant is Done Away.

Thirdly, the old covenant is done away. The law is not done away—"the Scripture cannot be broken." It is easier for heaven and earth to pass away than for one tittle of the law to fall. "Are ye ignorant \* \* \* that the law hath dominion over a man for so long time as he liveth?" The law is as binding on men as it ever was, but the availability of its observance as the means of salvation is eternally and utterly abolished. Good works will no longer save a man, or the rich young ruler would have been saved; evil works can no longer damn a man if he deserts them and "looks" to Christ, or the thief on the cross would have been lost.

"There is a disannulling of the foregoing commandment because of its weakness and unprofitableness," says the writer of the letter to the Hebrews. Through Jeremiah the Lord said: "I will make a new covenant with the house of Israel, and with the house of Judah." Commenting on this promise the writer of this letter says: "In that he saith, A new covenant, he hath made the first old;" and again he says: "He taketh away the first that he may establish the second." Paul tells the Colossians that God "blotted out the bond written in ordinances that was against us, which was contrary to us, nailing it to the cross." Is it not reasonable that when that which is perfect is come, that which is in part should be done away? One who is disposed to question the reasonableness of this dispensation should first answer and tell why it was that God imposed the rite of circumcision as a condition precedent to the benefits of the old covenant. It was a peremptory requirement—"a seal of the righteousness of faith"—and was acquiesced in by ritualistic generations for centuries without a question. It was understood that God imposed that rite for reasons which to him appeared to be sufficient. For like reasons he abolished it.

The question as to the exact time when the old covenant became a nullity and the new became an entity is not without apparent difficulty. Jesus said: "The law and the prophets were until John; from that time the Gospel of the Kingdom of God is preached." But did the birth of John,

or the beginning of his ministry, or his baptism of Christ, or his imprisonment, or his death, mark the beginning of the New Covenant? John was six months older than Christ, and died about three years before Christ died, or near the beginning of Christ's ministry; and we may be sure that the event which separated the two dispensations occurred after Christ was born, but not later than John's death, or during the lives of both; and, therefore, that the birth of John did not inaugurate the New Covenant. We may be sure further that immediately upon the abolition of the old covenant the new became effective; there was no hiatus in the covenant relation between God and man.

The weight of evidence seems to indicate that John's baptism of Christ marks the beginning of the New Covenant. John said: "He must increase, but I must decrease," which implies that John's mission was to be completed before his death. It is true that John baptized between the date of his baptism of Christ and that of his imprisonment, but by all accounts he was imprisoned shortly after the baptism, and there is no record that he ever preached a sermon after the baptism. That was the crowning service of his life.

On the other hand, at the baptism Christ received his commission, and immediately thereafter he began his ministry. He both was tempted and performed miracles before the imprisonment of John.

Probably John himself was in doubt as to the exact time of the end of the old covenant and the beginning of the new. "When John heard in the prison the works of the Christ he sent by his disciples and said unto him, Art thou he that cometh, or look we for another?" Not the least significant feature of this incident is the fact that John did not demand of Christ his credentials. He did not ask, as the chief priests and elders did, "By what authority doest thou these things? and who gave thee this authority?" He inquired, "Art thou he that cometh, or look we for another?" He was willing to accept Christ's estimate of himself. More than that, he was willing, had Christ said that he was not "he that cometh," to have Christ dominate his spiritual belief in regard to him that should come thereafter.

The New Covenant was effective before Christ's death, for at the last Supper he said: "This cup is the new Covenant in my blood, even that which is poured out for you." It was effective before that when the cripple was healed at the pool of Bethesda, for he said: "Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." It was effective before that at the time of his conversation with the woman at the well, for he said to her: "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and truth." It appears that this conversation transpired before the imprisonment of John; and that we are justified in believing that the New Covenant was inaugurated at the baptism of Christ. (To be Continued.)

#### A MEDITATION ON DEATH.

By Rev. C. M. Rabe.

Never let that dark word fall like a cloud on our hearts that our departed loved ones are dead, for in reality they are not dead. We can doubt everything else, but we can never doubt that love can never lose its own existence as to doubt that those, the tendrils of whose affections have twined themselves about us can ever completely pass out of our existence. And so far as their continued existence in another world is concerned, let us weigh well the fact that Jesus, in his perfect knowledge of all things, practically ignored mere physical death and regarded it merely as an incident of life's transition from life to life. Recall what he said of Lazarus: "Our friend Lazarus sleepeth, and I go to wake him." It takes but the voice of God to call, and the sleep of death is broken, and we open our eyes to a perfect world and to the life abundant. Remember again what he said of the daughter of Jairus: "The maid is not dead, but sleepeth." It is true when he so said, men were ready to laugh him to scorn; and so will unbelief always laugh at the triumphant confidence of faith. "This clay—how shall it live? This dust—how shall it rise again to forms of beauty? These eyes, closed and dull in death—how shall the light of love and life return to them? These silent lips—how shall again the pleasant word, the cheery laughter and song drop like music from them?" It matters not. Love laughs at impossibilities. Jesus knew

well whereof he spoke. Could we charge that sincere life of the Master with untruth or deception? Did not he say, and were they not words spoken when he himself looked straight into the face of death, did he not say: "If it were not so, if it were all a delusion and a lie—those spacious mansions, those bright rooms, the light and music and cheer in the Father's house, if it were not so, I would have told you." No, Jesus did not regard with misgiving the fact of death at all. To him there was in reality nothing but life. "He that liveth and believeth in me," he said to Martha, "shall not die."

"For, ever near us, though unseen, The dear, immortal spirits tread. For all the boundless universe Is life—there are no dead." San Benito, Texas.

Perhaps the most positively needful element in profitable hearing is the capacity for the concentration of thought. We have envied the abstractions of some minds. Absent-mindedness is a necessary evil once in a while. Sometimes we address an incompetent hearer because he does not know how to shut out everything save the question in hand. You can't think of two differently related things simultaneously. One could as easily write an obituary with one hand and a dissertation on wit with the other. You must cultivate concentration of thought. Try it once and see how far you've lost the power. Until you can do this don't dare say that any service is "dry." Of course it is to a mind preoccupied like yours!

Dangers Which Threaten This Government

By REV. R. C. ARMSTRONG, Fort Worth, Texas

Number Six. ROMANISM.

That the line of demarcation is as definitely drawn between the Catholics and Protestants, respecting tenets, today as at any period of the past there can be no doubt. That real affinity, civic or divine, can ever exist is certain. The attitude of Romanism is intolerance and persecution even to death and that of Protestantism is the opposite. The Catholics are striving in every possible way to get control of this Government. Their activity and success have very properly aroused a number of patriotic citizens to resist their political aggression. This resistance is evidently the cause of the Knights of Columbus raising \$50,000 to fight all patriotic movements and efforts against Catholic designs. These Knights deny being bound by the oath attributed to them, but their actions indicate the truth of the allegation. For they are active and persistent in waging both an offensive and defensive war on Protestant and Protestant institutions. They have proved themselves to be a militant organization resorting to brutal force—the arguments usually employed by Romanists are stale eggs, staves, clubs and bullets in lieu of the bloody inquisition. To attest the truth of these statements I need only cite a few concrete instances which have but recently occurred.

On the night of June 12, 1913, at Colwin, Iowa, a Catholic mob attempted to take the life of J. J. Crowley, formerly a Catholic priest, an American citizen, who was delivering a lecture in defense of American public schools against the attacks of Catholics. They did not succeed in taking his life, but severely wounded him. Note the fact that he was only defending our public school system and for his exposure of the hollow pretensions of the Catholics they sought to take his life. An attack was made on the life of Rev. Wallace Tharp, a Christian minister in Pittsburg, Pennsylvania, June 17, 1913, whose offense consisted in his preaching his faith and relating the facts about Martin Luther and the Reformation. While delivering a lecture against Catholicism from a public platform at Springfield, Illinois (the old home town of Abraham Lincoln), Rev. W. H. Boles was stricken down and seriously injured by a Catholic on the night of March 25, 1913. Rev. Otis L. Spurgeon, a Baptist minister, was kidnapped from his room in the Pierce Hotel, in the city of Denver, and spirited away in an auto seventeen miles in the country, stripped of his clothes, treated with an unmentionable indignity, beat almost into a pulp and left to die in the woods. Some Catholic officers, including the Chief of Police, O'Neal, were implicated in the crime with their fellow Catholics. Mr. Spurgeon's offense was lecturing upon Catholicism and kindred subjects—merely exercising the liberty of an American citizen. This occurred on the night of April 5, 1914. In our own State, in the quiet city of Marshall, on the evening of February 3, of this year, four Knights of Columbus went to the room of William Black at the hotel and killed him because he would not promise to desist from speaking against Catholicism. Will these men be punished? I judge not—Catholic influence is too strong. The Catholics are waging war on anti-Catholic newspapers. During the last session of Congress a bill was introduced in the House of Representatives by J. J. Fitzgerald, from New York, a Roman Catholic, the object of which was to suppress all papers which directly opposed Catholicism. This bill was promptly defeated by the House of Representatives, as its purpose was to curtail the liberty of the press. In every conceivable way they have sought to suppress the Menace, published at Aurora, Missouri. The following appears in the Menace of July 17, quoted from the New York Times, June 29, 1915: "Incensed over the attacks on other religious denominations made at a tent meeting which they have been conducting here for several days, more than 500 persons gathered in Watchung Avenue tonight and drove a band of 'Holy Jumpers' out of the city and destroyed their tent. One of the speakers had to take refuge in a drug store until Patrolman Harry Browner helped him to escape on a trolley car. \* \* \* The remarks to which offense had been taken were directed against other religions, especially the Catholics." Black type mine. Any one knows that this shameful act was that of the Catholics exclusively. For Protestant people never answer an attack in any such way, but this is the Catholic method of disposing of heretics. All of this being done in this land of the free and free speech! But we are

rapidly approaching a period when it will not be safe for any man to lift up his voice or wield his pen against the abominations of Catholicism unless Protestant people awake from their indifference.

A few years ago I had published a series of articles in the Advocate against Catholicism. During the time I received a tartish letter with a threatening ring from a Catholic by the name of Russell. These people shrink from the light. They are determined that the dark disclosures of their corrupt history, their infernal practices and fallacious tenets of faith shall not be made manifest, if they can prevent it.

Suppose we should reverse the order of things and any one of the Protestant Churches, the Methodists, Baptists or Presbyterians, or all of them combined, should resort to physical force in answer to Catholic attacks upon them, there would go forth such a cry of persecution and intolerance as would fill the land with shame! But the Catholics can return from their deeds of persecution with their hands stained with innocent blood and yet escape punishment. Why does not the secular press arraign these people for their high-handed crimes? Echo repeats the interrogation! L'Abbe Chinniquy, the author of "Fifty Years a Catholic," copyrighted in 1886, declares in that book that all the large daily papers were under Catholic influence. It is also claimed that the Associated Press is also under Catholic influence. And most of the secular papers which are not under such influence seem to fear the Catholic boycott an efficient weapon that they use with telling effect when they can do no more. Have any of these people been punished for the crimes committed? The Chief of Police of Denver, O'Neal, was tried for the part he took in the Spurgeon mob, but the jury could not agree, and I venture to say that neither he nor any of his accomplices will be convicted. Neither do I anticipate any convictions for the murder of William Black. Consolidated Catholic influence is always brought to bear in protecting the defenders of the Church? Even the foreigner, Hans Schmidt, the priest, who deceived and murdered poor innocent Anna Aumuller, although he confessed his crime, has not been punished. The Catholics raised money to defend him and did all they could to defeat the ends of justice. The Catholic Church does not discipline its priests, it matters not what they do. How can they, since it is a tenet of the Church (?) that the priests cannot sin? Should the conduct of a priest become so scandalous in a given community that he cannot longer be tolerated he is removed to some distant State, and sometimes sent across the ocean, and given another charge, and sometimes promoted! Immoral conduct does not discount a priest if history is true.

R. C. ARMSTRONG.

(To be continued.)

THE METHODIST EPISCOPAL CHURCH IN AMERICA—A STUDY.

By Rev. Jerome Haralson, D. D.

Lesson II.

(Installation Number One appeared in issue of August 19).

It will be remembered that the spirit of the times, (1776-1784) illustrated and led by that impetuous Patrick Henry, naturally gave birth to such a statement as that constitution contains; the independent sentiment had crystallized, both in the religious and political consciousness and a definite Americanism was created and everywhere recognized and became the inspiration and expression of a new life thoroughly confirmed; a new world arose and began a very rapid growth and enthusiasm became the dominant spirit in all departments of human efforts and organization. An unprecedented patriotism and high spirit, in both ecclesiastic and civic life, gave vigor and freshness and rapid movement to everything. A new human pulse was created by this newborn heart in the private consciousness of a newborn people. All ceased, and really was, a Divine causation, confirmed by the unction of the Holy Ghost. This was putting, "new wine into new bottles," on a large scale and broadcasted. Everything became at once distinctly American. A new nationality on wholly virgin soil; equally the Church and State with only one spirit did all the people breathe, and wholly free from the confused and unfriendly elements of error and hate the very atmosphere was pure, fresh and active.

The yokefellows, Bishops Coke and Asbury, in their official address to the

Church said: "We think it expedient to give you a brief account of the rise of Methodism (so called) in Europe and America. In 1729, two young men, in England, reading the Bible, saw they could not be saved without holiness, followed after it, and incited others so to do. In 1737 they saw, likewise, that men are justified before they are sanctified; but still holiness was their object. God then thrust them out to raise a holy people. And we humbly believe that God's design in raising up the preachers called Methodists in America, was to reform the continent, and spread Scriptural holiness over these lands." This is the original definition of Methodism. A revival to holiness from a lifeless ritualism and a merely catechised Christianity; from a categorical assent to a vital experience of saving grace. A real spiritual consciousness attested by Divine sanction. "The Holy Ghost bearing witness with our spirits that we are the children of God." This was and is the credential of the Methodist Church, and justifies its claim to be a genuine Christian Church. "God is with us," said John Wesley. Holiness, without which no man can see the Lord," is still the demand and test of genuine Christianity. "Assurance," was the watch-cry; "the full assurance of faith." (Thess. 1:5; Eph. 3:17-18)

An unheeded, untrammelled and unfrustrated faith (Gal. 2:21) holds the gateway open, with a constant opportunity for an eternal reciprocity between the souls of men and God.

Thus organized and equipped, with every fiber quickened and attuned to the suggestions of the Holy Ghost, it is no wonder that in the six years next following, the membership had grown from 14,000, to above 43,000. The Lord could use such a force to His own delight and astonish even the devil with its marvelous power, and make the prophecy of a world conquest. "The world is my parish," was the proclamation.

Another thing to be noted in that constitution is this: That in settling the form of Church government they said, "And as the most excellent mode of Church government, according to our matured judgement is that of a moderate episcopacy, and as we are persuaded that the uninterrupted succession of Bishop from the Apostles, can be proved neither from scripture nor antiquity." You will notice the emphasis is put on the expression, moderate episcopacy and uninterrupted succession of Bishops. They were done with all forms of tyranny. They were freemen out and out and forever. Everything was made to conform to the new life—the Americanism of Methodism.

It will be noted further. They say, among the duties of a Bishop, "To ordain Bishops and Elders and Deacons." Elder and Bishop were not understood to be synonymous, but that there were three orders in the ministry, as they understood the situation. The lay, or local, preachers were given certificates of protection, and their employment as pastors was granted. Without describing the office of exhorter such was recognized, and for a long time was a great factor in bringing on action from the efforts of a sermon. They were fiery and often loud talking men, noted for zeal; few sermons were preached, especially at revival services, which were not followed by an exhortation, and appeal for penitents. That gave rise to another peculiarity to the building of churches, and that was, in every church there was put an altar, then called the "mourner's bench;" no Church was regarded as complete without an altar. People were expected to be converted during the sermon, and it was very often so; everybody expected it or were never surprised when it occurred; it never surprised any body when a man or woman broke out to shouting anywhere in the service; (this writer has often had that experience).

Evangelism was the order and business of every preacher, and he who had no conversions was seriously discounted; immediate effect was sought and expected because the preacher and everybody else regarded the ministry as a living and constant evangelism; that was the work of all preachers, because called of God and sent for that express purpose. Everything was arranged with that fact in view.

Preaching the gospel was regarded as a very earnest as well as a serious calling because it was wholly of the Lord and his business. (John 9:4 and John 17:18.)

It is therefore, no wonder that the Methodism of that day, and for a long day, was said to be "Christianity in Earnest," and a "Constant Revival." Holiness and Assurance were the Methodist slogans.

Anything that makes a good neighbor's heart bleed should be abhorrent to any person.

SATAN'S MASKED BATTERIES.

By Rev. C. G. Shutt.

Article 5.

(Installation Number Four appeared in issue of August 19).

There is a form of masked battery which is doing business at some points that is so mean, sneaking and contemptible that I almost hesitate to mention it, lest some who have never heard of such a thing should think that I am given to exaggeration or overdrawing matters.

However, I know whereof I write. I have found this sneaking old battery doing business in different places, so that I have become convinced that it is doing more deadly work than is generally supposed.

It is high time the dirty thing was dug up. It is this: There is a clause in the Apostles' Creed which reads: "I believe in the Holy Catholic Church." Now, there are certain members of the "Belial" family, some of whom claim to be Christians, and some even claim to be preachers, who will sit back when the creed is being recited in our Churches, or when new members are taking the vows, and nudge others and say: "Now, didn't I tell you that those Catholics under disguise?" Don't you see that they swear their new members into the Catholic Church?

It is not ignorance every time, either, but more often downright meanness. A brother told me of a young preacher in the Panhandle who was receiving a class into the Church, and when he came to that clause, "Do you believe in the Holy Catholic Church?" some one raised an objection, and the young preacher, not being able to explain to the satisfaction of the class, all withdrew and no one was received. Of course, you smile at the very idea of such a thing, but some of these designing Belial boys were around and saw their opportunity and used it.

Now, I think it would certainly be better for a young preacher to use the term, "Church of God," than to run any risk of getting into a difficulty like that. I knew a case which came under my own knowledge where a Sunday School was organized with splendid prospects of success, but one of these busybodies found the aforesaid clause in one of our quarterlies and forthwith went to work showing it around in the community, telling outsiders that we had a Catholic Sunday School in disguise. The result was that they succeeded in breaking up the school.

Of course, that is meanness warped with ignorance double-dyed, concentrated and boiled down. But we must bear in mind that people get that mean and the way still open to get meaner. Many of the brethren could give testimonies similar to these if they would.

Certainly anyone who has sense enough to come in out of the rain can see the difference between the Holy Catholic Church, which John and Peter, James, Polycarp, Luther, Bunyan, Wesley, Spurgeon and the good and pure of all ages belonged to and the Roman Catholic Church, with her corruption and superstition. Then, again, anyone whose heart is not as full of prejudice and sin as an egg is of meat cannot fail to see that the Methodist Church with her evangelical ministry is one of the most powerful forces on the Continent to check the corruption and superstition of Roman Catholicism.

Then again it is almost unthinkable that a bigot could get narrow and mean enough to take up the broadness and liberality of the Methodist Church, misconstrue it and steep it in his own depravity and hurl it back to the hurt of the Church. There is no danger of a narrow Church which claims to be the only Church of Christ on earth having that sort of trouble.

Keep an eye on the Devil's masked batteries! Zybach, Texas.

A New and Better Covenant and Law.

Speaking of typographical errors, against which no system of preventive medicine seems adequate defense, an English paper just at hand offers this: "In a review of John Wesley's Journal the Daily News gave as one of the causes of his excellent health, 'constant punching, particularly at five in the morning—one of the healthiest exercises in the world.' The pleasing picture thus conjured up of the famous revivalist keeping in condition 'by apostolic blows and knocks,' was spoiled by the conscientious reviewer, who wrote next day to say that the word should have been 'preaching.' The Christian Advocate (New York).

If no great revival follows the war, then history will not repeat itself. Trouble drives men to God in droves.

THE TITHE AN INHERENT OBLIGATION OLDER THAN MOSES.

By Rev. John L. Sullivan.

Number Two.

(Installation Number One appeared in issue of July 22).

The incidental way in which the tithe is spoken of in Abraham's day, and also of Moses, indicates that tithing to the Lord, Jehovah, was an established, fixed custom of righteousness among those of the Patriarchal Church of which Melchizedek was, doubtless, an earthly head—priest and king; to him Abraham, "the friend of God," and all that God was friendly to, to the best of his knowledge, paid his tithe. Jacob, Patriarch of God, at Jabok, when he vowed with God, said, and as of an established practice, "And all that thou shalt give me I will assuredly tithe it unto thee." (Gen. 28:22).

Mosaic Law and the Tithe.

The Mosaic law, therefore, was by incorporating it, only recognizing—to teach and perpetuate—such established patriarchal freewill law (that righteousness that is highest, most glorifying to our Father in heaven, is that which finds expression in and through actions, not per force of command and statute, or written law). Jacob had been taught that this was the will of God, and to know his will is law enough to a heart that loves. Moses had so been instructed by the shadow traditions of the patriarchs that were well-nigh lost during 430 years of bondage in Egypt. God, who had so wondrously delivered from such bondage, would not have Moses and those whom he led as a type of that prophet that should be "Raised up like unto him," would not have them feel that any move for evangelization was godly without this God-conceived plan; hence the practice of tithing is one of the things which the "schoolmaster, the law," would teach us. "Wherefore, the law was our schoolmaster to bring us unto Christ \* \* \*." (Gal. 3:24). Then the purpose for thus embodying the tithe into the Mosaic law was to teach us that when brought to Christ, we, under the law of love—grace—should pay tithes to Him, our Great High Priest "after the order of Melchizedek," as did Abraham to the patriarch "priest of the most high God." That we should pay into the treasury of the Church of God, "which is the body of Christ" (see Eph. 2:23), as did those within the land of Canaan to the Levites, etc.

Evangelization of Canaan a Type of Earth's Final Evangelization and Bringing to Christ.

While "Christ is the end of the law to them that believe," he is the fulfillment of those things that the law taught.

The tabernacle, later the temple, with the high priests that served therein, "which was a figure for the time then present." (Heb. 9:9). But Christ being come an High Priest of good things to come, and by a more perfect tabernacle ("the antitype of which the former was only the type), not made with hands, that is to say not of this buildings." (Heb. 9:11). "A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." (Heb. 8:2). "And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes from the people according to the law, that is, of their brethren, though they come out of the loins of Abraham" (who paid tithes to Melchizedek, the greater than he). (See Heb. 7:5). Under the law as written upon tables of stone, the Church of God paid tithes by commandment. If they failed so to do God called them robbers of God. "Will a man rob God? Yet ye have robbed me. \* \* \* in tithes and offerings." "Ye are cursed with a curse, for ye have robbed me, even this whole nation" (Mal. 3:8, 9).

A New and Better Covenant and Law.

But now we are under a new and better covenant and law: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." (See Jer. 31:31, 32, 33, and also Heb. 8:8, 9, 10, and Heb. 10:16).

On the tables of stone God wrote: "Thou shalt have no other gods before me." On the fleshy tables of the heart his Spirit writes: "Thou shalt worship the Lord thy God, and him only shalt thou serve." On the tables of stone it is written: "Thou shalt not kill." On the tables of the heart, "He that hateth his brother without a cause is a murderer." The law of

(Continued on page 6.)

# Notes From The Field

### FOSS, OKLA.

Closed a great meeting last night at Page Church. Everything moves nicely on the Foss Charge; expect to carry a clean sheet to Altus in November.—W. E. Humphreys.

### DUSTIN, OKLA.

Have just closed a meeting on the Dustin Charge at Maple Grove, three and one-half miles from town. The Rev. M. M. Dupree, of Adair, Okla., did the preaching, and it was well done. There were twelve conversions, ten of whom joined the Methodist. I have now forty members at this country schoolhouse, an afternoon appointment.—M. L. Sims, P. C.

### ZYBACH.

Have moved into the new parsonage. Out of danger of floods now. The new building is in the beautiful little town of Zybach, about 3000 feet above sea level and 200 feet above high water mark. Steps are being taken to put up a new church in connection with the same plant. Have closed a good meeting at Dixon. Seven added on profession of faith. The great Panhandle wheat crop is being put upon the market and people are smiling.—C. G. Shutt.

### KONAWA, OKLA.

We have just closed one of the greatest meetings here at Konawa that this place has ever had. Rev. W. D. Bass, of Corinth, Miss., was with us twelve days and did the preaching. Bro. Bass is one of the most successful evangelists in the country. The whole town and country was stirred by the strong gospel messages of this man of God. The Church was revived and prepared to do larger and better things in the service of our Lord. We had thirty-one additions to the Church from this meeting. Bro. Bass expects to be in Oklahoma in October for another meeting or two.—W. L. Broome.

### MORAN.

Eighty-two conversions, thirty-eight accessions to the Church and a general revival therein are a few of the visible results of the Bass-Stapleton revival held at this place August 8-29. The town is shaken for God, but did not fall to him. Our tent was torn up by the Galveston storm at the end of the first week. Then rain, wind, rain, and more wind throughout. One of our pianos was ruined. Our gas lights, from being interior, became useless. But, in spite of all this, Moran has been blessed and can never be what it was before.—A. D. Jameson, P. C.

### FLATT.

We began our meeting at Flatt on Friday night, July 20 and ran one week. Brother W. J. Whitley led us in this meeting. He is a deeply consecrated man and a preacher of the highest order. He can sure preach the old-fashioned Gospel. We only had two conversions and one addition to the Church. This Church was organized last year by our predecessor. It is composed mostly of members from two other appointments. We have some deeply consecrated members here. Others who are just Methodists. We did not have the meeting here that we expected, but guess it was the pastor's fault. It was not Whitley's.—W. G. Gwaltney, P. C.

### WELETKA STATION.

The report of our meeting might be good news to our friends, especially to those who have served this place. The oldest people of the town say that it was the best meeting this town has ever had in her history. We had fifty-nine converts and a number of reclamations, with more than fifty received into the Churches, the Methodist Church getting thirty-six, with more to follow. The entire town and surrounding country was reached and helped by the meeting. The writer was helped by a man of God who knows God and who knows how to tell other men how to know him. Rev. O. C. Fontaine, of Durant, Okla., one of the leading evangelists of our great Church. Men, you can trust him. His messages has one note, one to turn away from sin and turn to God, who is able to save. The town is on a higher and better plane of Christian service. This has been a great year for our Church at this place on all lines. We will come to conference rejoicing unless a tug breaks right at the close. May the blessings of God be upon our conference.—B. L. Williams.

### GLEN ROSE MISSION.

For more than two weeks we have been continuing our meeting at Buck Creek. Our helper, Brother Eugene Hudnall, has led to a great victory. So far a few visible results are over sixty conversions in the altar of prayer and about twenty additions. Meeting not closed. No such awakening or great turning to God has ever been known in the past. Several old men converted. The whole community spiritually aroused. No telling yet what the final footings shall be. Some called to preach. We are opening at White Church. The outlook is hopeful. We have never had a better helper. Bro. Hudnall is "full of faith and of the Holy Ghost." He is so earnest, sincere, simple and persistent. He is a power. Conversions follow as fruit to his ministry.—H. B. Henry, P. C.

### McLEAN.

We closed a great meeting in McLean last night. There were seventy-five reclamations and conversions and the Church was greatly revived. Rev. B. J. (Jack) Osborn did all the preaching with the exception of two by Bro. J. T. Hicks, our very much loved presiding elder. F. H. (Fred) Poulter, of Ardmore, Okla., had charge of the singing. These men are purgoid. McLean will remember them in love for years to come for their faithful service in our midst. One of our choicest ladies dedicated her life to God for special service. The second year of my stay with the people of McLean charge is drawing to a close. They have been pleasant years, and whatever the issues of the approaching Annual Conference, will be remembered with much pleasure.—J. T. Howell, Pastor, Sept. 13.

### FORT GATES, OKLAHOMA.

Our revival campaign ended on the Gatesville Circuit with our meeting at Fort Gates Church. We began on Friday night, August 13, with Brother L. L. Felder in the lead. Lost six services on account of rain. Closed out on Monday night, the 23rd, the greatest meeting this Church has had in years, so the members say. Twenty-four conversions. Could not keep account of the reclamations, but know that our Church is wonderfully strengthened and built up. We received eight members during the meeting and I received two the following Sunday, making ten in all. Felder sure digs down where the folks live and shows them the hideousness of sin, and then points them to Christ who has power to forgive sins. He was my pastor when I was licensed to preach and recommended for admission on trial. Altogether we have had over ninety conversions on our work this year. Have received fifty-four into our Church. Want to make it seventy-five by conference. Am now busy on my collections and parsonage debt. The Lord has been exceedingly good to us this year in more ways than one. Besides all these victories he has given us a twelve-pound boy who came into our home on August 10. A coming Bishop sure, if lungs count for anything. He is a dandy. Wife and babies are in Gainesville now with her parents. Wife has been there since I went to Summer School. I go after them Monday to bring them home. The Gatesville Circuit is not to let if I have anything to say about it. So hands off, boys.—W. G. Gwaltney, P. C.

### JEWETT CHARGE.

We have just closed one of the best meetings ever held at Cedar Creek. Bro. Trotter, of Oakwood, a local preacher, held the meeting for us. Our pastor, Bro. Saxon, preached four sermons for us. The meeting lasted a week. Everybody loves Bro. Trotter. Bro. Trotter is a man of great faith and consecration. His sermons were full of inspiration and possessed irresistible spiritual appeal. As a result of his earnest efforts twenty-four were converted in the old-time way, twenty-three united with our Church and two came by letter, making twenty-five uniting with our Church. A weekly prayermeeting was started and the whole Church is on a higher plane of Christian living.—J. V. Harrison, Superintendent Sunday School, Cedar Creek.

### FAIRFIELD.

We began a meeting at Laneley, on the Fairfield Charge, on the 20th of August and closed on the 29th. This was a great meeting. There were between twenty and twenty-five conversions and eighteen were received on profession of faith. The pastor did most of the preaching. Rev. J. K. Lane, an honored local preacher, lives in this community and rendered valuable service, preaching three times. This brings our list up to seventy-two members received to date. Eight by certificate and sixty-four on profession of faith. We have a few more to receive which will bring our list of receptions up to at least seventy-five. We are working, hoping and praying for full collections.—Robert O. Wier.

### KILLEEN CIRCUIT.

A debate at Harmony, in Coryett County, Texas, began July 13 at 10 o'clock between H. M. Pirtle, of North Texas Conference (Trenton, Texas), and J. N. Cowan. It lasted only four days, but it was a red-hot debate. First proposition, "Infant Baptism is Authorized by the Word of God." Pirtle affirmed and the Campbellite denied. Pirtle made it plain by the Scriptures. Second proposition, "The Kingdom of Christ was Set Up on the Day of Pentecost." Campbellite affirmed and Pirtle denied. And a victory for Methodism. Third proposition, "In Conviction and Conversion from Sin the Holy Spirit Operates on the Alien Sinner's Heart Sometimes Independently of the Bible Written." Pirtle affirmed and Campbellite denied. Fourth proposition, "Baptism in Water is Order to Remission of Past or Alien Sins." Campbellite affirmed, Pirtle denied. This debate was held under a tent and well attended. It was a fine victory for the truth of Methodism. Pirtle knows the Scriptures and he knows how to clean up Campbellites. He can preach the Methodist doctrine. He is a great Scriptorian. I don't think any one could make a mistake in getting Bro. Pirtle. I have heard of some of the Campbellites saying that Pirtle was bound to be right, because he proved everything by the Scriptures. He is all right and we have been greatly benefited by his coming.—C. T. Brockette.

### De LEON STATION.

De Leon Station has just passed through a gracious revival. There were about 110 conversions and reclamations at the altar. There were ninety-six who gave their names for membership in the various Churches. Fifty-five for the Methodist Church and forty-three of these have been received into the Church. It was also a great time of refreshing to the membership of the Church. We had with us Dr. Arch C. Holder, of Shreveport, and Mr. I. N. Price, his singer. We had heard good things of these brethren and expected much of them, and they were all that we expected and more. On Wednesday night, after the close of the revival, 100 or more people gathered at the church for the prayer service and ended it with a pounding for the preacher. Of course pastor and people are happy.—W. C. Hilburn.

### FROM BRO. EDWARDS.

Dear Advocate: I am now on the Elmore Charge helping Bro. B. C. Perry in a meeting. Three of his classes have come together in a union meeting we are holding under an arbor. Some forty professions to date and quite a number of old and long-standing sinners are getting saved. This meeting will send out one or two to preach, and they will build a church that will cost not less than \$1500 and we think \$2000. We expect to have the most of it pledged by the time the meeting closes. Bro. Perry is a fine young man and a good worker for the Lord, and I am told he preaches well. He is expecting to attend school next year. I am expecting to hear great things of him in the future. We are expecting to close out Sunday night with a great victory for our Lord and the Methodist Church. I am glad to say to the brethren that my wife is well again. Praise the Lord.—J. D. Edwards, Wagoner, Okla.

### LAKEVIEW.

We have just closed the greatest revival meeting that this community has ever had. One hundred and four professions of faith. Forty were received in the Methodist Church and several more to be received. I think some twenty or twenty-five will join the Baptist Church. Rev. R. J. Tooley, of Weatherford, did the preaching. He seemed to be at his best. The battle was strong, but thank God we had a great victory and things are quite different here now. Brother Tooley's preaching was forceful and strong and brought deep conviction. The old hard Church was revived. Old hard sinners, as well as young people and children, came to the mourners' bench and were converted. Old troubles fixed up and we are out on shouting ground, thank God. Brother Turner, the pastor of the Baptist Church is a good man and we all love him. He was faithful and worked side by side with us in the meeting. Some of his members stood by us in the battle. The last day of the meeting was the climax. Twenty-four conversions the last service. We raised \$153 in cash for Bro. Tooley, \$50 to buy the pastor a horse, and \$20 to buy the Baptist preacher a suit of clothes. After having raised nearly \$2000 this year to build and seat a nice new church, I think that we will have a full report at conference. Old Lakeview charge is coming alive, thank God.—J. H. Watts.

### DESDEMONA.

We have been silent for quite a while, but thought I would send in a word or two. We have not been idle by any means. Our revivals have been held and some good results. Think the whole work is on the upward move, though our finances are short. We wish to speak of our victory at Victor. It was grand. We had Rev. W. T. Singley with us there and he did the work necessary. Amid great opposition he led the people on to God and to victory. We had about twenty-four or twenty-five conversions, sixteen joined the Methodist Church and more to follow. Singley is brave, true and honest, and, above all, religious. He holds up the Bible and goes direct for sin. Rev. J. G. Pollard, of Gorman, Texas, helped us at Grandview with very good results. All in all, we are on an upward move, for all of which we give God the praise. We are hoping to bring up a good report when conference meets at Corsicana. Pray for us.—S. P. Gilmore.

### DALLAS—ERVAY STREET.

Thinking that our new venture at Ervay Street would be of interest to our Methodists in Texas, I give you the following: As you know, Robt. S. Tate was superintendent of the boys' work at the Y. M. C. A. He recently resigned this position to become General Superintendent of our work here (a brand-new office created by the pastor and Official Board). He will have general supervision of the Sunday School, Epworth League, Men's Club, also General Superintendent of Finances. This will release the pastor of all work except preaching, and visiting and the care of the flock. Our Church is growing rapidly. We have the largest Methodist Sunday School in the city. Our prayer meeting attendance will average eighty-five. We have received 250 members into the Church this year, 125 of these on profession of faith. We have had a net gain in membership of 226 this year. The Church is in fine shape and the outlook was never better.—Gus Barnes.

### WELLINGTON.

On August 15 we closed the most wonderful meeting of this season, at Wellington, Texas. There had been three or four meetings before we began. The pastor did all the preaching at night, except a few services that the writer conducted in which there was no preaching. I conducted the music and day services, and all altar calls. They were over two hundred profession. Ninety-seven joined our Church the last night and there were a number of others to come in. Quite a few joined other Churches. The Wellington Church is a hummer, and the pastor, Dr. Bowman, is one of the most all-round men I have ever assisted. He preaches, sings, prays, says and shouts all at the same time. I have assisted in three meetings on Clarnd n District in which there have been nearly 600 professions this year. Am in a winning fight at Wewoka, Oklahoma, with a portable skating rink, five pool halls, three days' Socialist picnic, two days' county fair and a big oil boom. There is something to do to get the attention of people. God bless the Texas Advocate. With its editor it gets bigger and better all the time.—Ed G. Phillips, Pastor's Helper.

### GARY CIRCUIT.

This has been a very busy year in these parts. We are just back from Livingston Mission, where we helped Bro. A. E. Rider in a meeting at Oakdale. I felt like saying this in justice to him and his people. Oakdale had almost lost its place on the map, but was resurrected, and now there is a new Oakdale. Bro. Rider is in favor with his people; he is doing a splendid work down there; his people love him. We had a glorious revival and left the folks all happy, but he will tell the rest except that they were exceedingly kind and appreciative to this preacher. Gary is still here and doing business. We have received to date eighty-two members with one more meeting to hold. The people are all loyal and I believe that every claim against the Church will be met despite the fact that we have had a very bad year in many ways, but this is not a time to complain and we are keeping busy trying to make the thing so. Our first County Sunday School Convention met at Gary Thursday night before the fifth Sunday in August. We had with us, besides our local delegates, Bro. J. W. Goodwin, of Carthage; John W. Hendricks, of Queen City, and Walter G. Harbin, our most efficient Field secretary, and all did us much good, which we very much appreciate. We think we have the best Sunday Schools in the conference, and have heard it hinted that Bro. Harbin thinks so, too; but, of course, he couldn't af-



THE SURPRISE PARTY THAT CALLED AT BONITA PARSONAGE

The above picture only shows a part of a surprise party that stormed the parsonage of the M. E. Church, South, Bonita, Texas, Saturday morning, August 21, 1915, bringing with them tokens of love, which consisted of hams, bacon, lard, flour, corn, oats, chickens, honey and canned goods. Every one of the six Churches on the Bonita Circuit was represented. Several were too late to have their pictures in the group of loyal Methodists and friends. Arrangements had been made for a photographer to come down on the morning train from Nocona, and as he was limited for time several failed to arrive in time to have their pictures in the group. This I regret, as I prize the picture very highly as it is, and other faces would have added to its value, while each member of the Methodist Church and its friends who have so liberally remembered us with good things to eat all along in our ministry does not show in the picture. Yet with these, your kindness and token of love is indelibly written upon our hearts. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Matt. 25:40. J. E. HENDERSON AND WIFE.

# SOUTHWESTERN UNIVERSITY'S Building and Endowment Campaign

## The Carter Memorial: A Helper of Young Men

Sometime ago when our representative was in Houston he went into a music store to listen to the music and introduced himself to the proprietor of the establishment. He was invited into the private office with the words, "I have something to say to you. I have just returned from my District Conference and while there I told the conference I wanted to select a young man to send to Southwestern University. I told them I wanted a young man who would study for the ministry and would make an earnest effort to be a good preacher. I told them I would give \$100 this year for that purpose; that I would lend the young man that much money, without interest, four years' time and that I would turn the notes over to Southwestern. These notes to be collected and the money used to help some other deserving young man to prepare himself for preaching the gospel. I think I have selected the right man and as soon as he signs the notes I will mail them to you.

"It is my plan to do this every year as long as I live and the Lord prospers me to the extent that he has the past few years. Every year I want to select some earnest young man and put him in Southwestern to be trained for the ministry. It is my cherished hope that some time I may be the means of helping a poor young man through school who later might turn out a powerful preacher of God's Word and a winner of souls for the Master.

"I lived in Belton, Texas, for twenty years and of course know Southwestern as well as if I had lived in Georgetown. I know its high standards of scholarship; its ideal location away from the vices and distractions of the city; its beautiful surroundings; its moral citizenship; its simple religious atmosphere that has done more for the thousands of young men and young women who have passed through its halls than any other one thing. I knew Dr. Mood at Chappell Hill, and many of the faithful, God-fearing teachers who have given their lives to the noble task of training our children. I know all these things and this is why I want to put my money into Southwestern; because it is the institution that has stood the test of time; with nearly a half century of glorious history behind it and a bright prospect for future usefulness before it. I have wanted to do something for Southwestern for a long time and could not decide just what would be the best method of accomplishing my purpose."

### DIRECTED TO MEMORY OF MOTHER.

"It is my desire that this fund, which will be increased each year, be accepted as a memorial to my mother, Mrs. Feraby Tertan Carter, deceased wife of Charles Carter, of Talladega, Alabama, and Mrs. Musadora Antoinette Jameson, wife of W. J. R. Jameson, deceased, of Brenham, Texas, and mother of Mrs. J. W. Carter. I feel that this is the wisest investment I can make of a portion of the harvest the Lord has permitted me to reap and it is my prayer that those who have large estates will be made to see that they cannot do better than endow Southwestern and erect the buildings that are so badly needed."

Of course the generous gift of Mr. Carter was thankfully accepted by the representative of Southwestern. J. W. Carter and Mrs. Carter were born in Talladega, Alabama, and were married in Brenham, Texas, January 15, 1874, where Mr. Carter had located the year before. They moved to Belton in 1886, and Houston in 1904. He has been engaged in the piano business in Texas for thirty-eight years. Mr. Carter is very proud of his Methodist ancestry and says that his family on both sides as far back as he has any knowledge have been Methodists. He is a member of the Board of Trustees and Chairman of the Board of Stewards of Tabernacle Methodist Church, at Houston.

This splendid gift from a man who has seen Southwestern grow from the little school with one small building and thirty-three students to the present splendid plant with assets near the million-dollar mark shows that the institution has the support of those sturdy pioneers like the Carters, Orgains, Gibbs and others who have made Texas from the wilderness to the Empire State of the Union.

in this part of the county. Our prayer meetings have been the best attended in all the history of the Church. The League also has made a forward move, and the Woman's Missionary Society, with the Young Ladies' Missionary Club, is doing things and preparing for still larger things. Our congregations are large, often taxing the full capacity of our beautiful church. Recently we closed a good meeting with nine accessions to the Church and quite a revival in the Church. The preaching for the most part was done by Brother W. H. Matthews, our presiding elder. He is a preacher of no mean ability, a man of fine spirit, congenial and brotherly. The singing was led by Brother Will H. Matthews, the son of the presiding elder. I want no finer leader of song. While quite young, he is prudent and sensible and the pastor and the people fell in love with him and expect to use him again. The meeting was a great blessing. I have some very fine men on my Official Board; in fact, we have lots of good folks in this Church, and we are now trying to rally for full reports at conference.—W. J. Hearon, Sept. 13.

### BONITA CIRCUIT.

This charge has six appointments, have held four meetings, began the fifth one at my home Church; was rained out and after a two weeks' visit to see my sick mother at Benton, Ky., I am back again in Texas at my post making preparations to begin another meeting, with Bro. R. A. Oakes to assist me. Bro Oakes did most of the preaching in the meetings I have held. He is of the old-time gospel preacher that makes the Devil pretty mad. He uncaus hell and gives the sinner in the Church or out of the Church his or her choice for a home in heaven or in hell. The result to date, forty-eight added to the Church, with several new converts to join on my next round; have had over 100 conversions

### C. AVENUE, OKLAHOMA CITY.

On last Sunday, the 5th of September, we had the pleasure and honor of a visit from Rev. E. Hightower, our Sunday School Field Secretary of the Southwestern Division, who is now making a tour through the Oklahoma and Chickasha Districts, giving the Church the benefit of his experience and practical knowledge of Sunday School work. Sunday morning at C. Avenue M. E. Church, South, Bro. Hightower at 11 o'clock delivered a great sermon on the Sunday School and its work. He gave us a bill of fare containing many nutritious viands, which was certainly palatable to the intellectual and spiritual man. From start to finish he held his audience spellbound. As a dose of oxygen exhilarates the body so his message was soul-invigorating and elevating. We gleaned from his discourse what we conceived to be the missing link between the Sunday

School and the preaching service, "the absence of family religion." The boy or girl without religious training in the home is not prepared for life's work. We cannot expect much fruit from the vine or tree without pruning or training. So we cannot expect a well rounded Christian character from one who has grown up in a non-Christian home. Experience and observation teach us that the most impressionable period of life with our children is from seven to twelve years of age. And the most important place for training in life's work is the home. Genuine home religion will bring father and mother into the Sunday School, so the missing link will be supplied between the Sunday School and the preaching service. Blessed is the child that has had its birth in a Christian home, where there is a family altar and the sweet incense of prayer and praise ascended night and morning.—R. H. Grinstead.

### ST. LUKE'S CHARGE, ABILENE.

We are entering upon our fourth quarter after having seen a revival at each point in the charge. Our presiding elder, Rev. C. N. N. Ferguson, assisted in the revival at Turner's Chapel, and the spiritual interests of the Church were greatly built up by the clear, plain, sound Gospel sermons that characterizes the preaching of the presiding elder, who perhaps has preached more sermons in revivals this summer than any other presiding elder in Southern Methodism during the same time. In our open air meeting at St. Luke's Church, Rev. C. W. Hearon, of the First Church, conducted the revival. He not only strengthened the Christian forces of our Church, but he also more securely united St. Luke with Abilene Methodism by his deep sermons, understood by the working man. Rev. Z. R. Fee, of the Nugent charge, conducted my meeting at Elmdale. At that point

(Continued on page 12.)

ford to say so. The reason: We have the best set of folks anywhere to be found. They are loyal and true to God and the Church, and exceedingly kind to this preacher, and before next summer we hope to have a brand new church at this place, and all the modern equipments for Sunday School work which we are so deeply interested in. We are looking forward for a great revival in Sunday School work, and will say that the Church does not appreciate it as it ought to, and we feel very much interested in Bro. W. G. Harbin and his work.—W. W. Thomas, P. C.

### WHITE ROCK.

I have just closed another very successful revival on this charge at McCraw's Chapel. Here we found the Church in a backslidden condition. Could hardly find a man that would pray in public. Now you can hardly find a member that will not pray in public or do personal work. The Church is well organized for all the committee work. We had forty-five conversions and twenty-four additions, all of whom are very active. The new converts are personal workers and will pray anywhere. I believe we have the largest number of young folks of the cultured class to be found at any country appointment and can hardly be surpassed by some of the small cities. Here we have the best choir that can be found in the country. We organized a midweek prayer meeting, also an Epworth League, with fifty-four members, as a result of the meeting. We now have a Church membership at McCraw's Chapel of 151. My son, R. S. Watkins, of Greenwood, did the preaching and Brother J. E. Wilhite, one of his laymen, who came with him, did some excellent personal work. May the Lord bless Methodism, and what she is doing.—A. P. Watkins, P. C.

### McCURTAIN, OKLA.

On the night of September 5 we closed our meeting at Braden. We had an old-fashioned shouting time. Bro. I. H. Miller is the pastor. He had taken in twenty-five members and he expected about ten more. We surely had a great time. On Monday I left Braden for Texas. I went by the way of Whitesboro, then to Greenville. I spent one night with Rev. J. B. Gober. I arrived in Dallas in time to see the S. M. U. parade, one of the greatest I ever saw. Surely we ought to be proud of our great school. I am now at McCurtain, Okla. The outlook is fine for a good meeting. Dr. J. M. Peterson came in yesterday to hold the Quarterly Conference here today. He is in great favor with his people. I have conducted several revivals in his district this year and I never heard a presiding elder more highly spoken of by all the people. Rev. I. R. Haun is the happy pastor of the charge and he seems to be universally loved by all the people. I find the Texas Christian Advocate is being introduced into the homes of the people of this country, and everybody is delighted with it, and well they may be. I am always glad to be entertained in a home where the Advocate goes. The Lord is very graciously blessing my labors this year. To him be all the glory forever.—W. H. Brown, Dallas, Texas, Sept. 12.

### ANAHUAC.

We are still here and that is about all. Only lack two months till conference, and the Bishop will send a new man here, as this is my fourth year. Well, I have done some hard work and begin to make the people see the need of paying the Church collections out in full. So last year all our assessment was paid in full for the first time in the history of the old Wallisville charge, and the work was out in two last year. One end is known as the Mt. Belview Circuit and this end as the Anahuac Circuit. Well, as I see now I have to go to conference this fall to report a deficit, and if this is true, there must be a cause. So a great many of the preachers have been telling good things, and I have some to tell, also, but have not space for that at present, as it all will come to light at conference, and will only tell why this is true. As you all are probably aware the recent storm visited this section with great severity, entailing immense property losses on the people in general, and it seems on those who are Church workers and supporters in particular. Wallisville church is a complete wreck, and I think poor old Wallisville will be no more as an appointment on this charge or any other. Almost all the houses are gone. Crops are cut from one-half to two-thirds all over my work. Men that had subscribed from five to ten dollars to be paid by October 1 have not a place to live—no home, nor no household goods. But, Oh, how thank-

ful we are that most of us are still here! Only about ten persons lost their lives on my work. Well, we will lack as much as one-third getting our small assessment of \$550, and still have more work to do than before the storm. Some folks have called on the preacher that never had any use for him before, so it is good for some. Yes, all things work together for good to them that love the Lord. I want to say that I may have to walk to conference, but I am going just the same, if it is the Lord will, and try to be glad that I ever came to the old Wallisville charge. Well, after all, brother, Anahuac charge is coming all the time. It will be a station in another quadrennium if the storms wait a few years. I am praying for all the preachers, and more especially my successor here next year. Well, after all, I have had a pleasant time here these four years. I hope for a place next year where I can stay four years. Success to all the brethren and ask for your prayers in this greatly needed time. Success to the Advocate. I will do all I can for it and try to fulfill all my obligations with this great paper this fall.—J. F. Wallace, P. C.

### TUSKAHOMA CIRCUIT, OKLA.

The conference year is swiftly passing away and we will soon have to give our reports as to what we have done and what we have not done. Doubtless we all have tried to do our best. Some of us feel that is very little. My work is new, made of old material. We have some good workers, and some that are not so good. My work consists of three small towns, Moyer, a saw and planing mill town, where I held a meeting with the help of Brother Rosser and he was good help. We had twenty-four conversions and sixteen additions to the Church. In our meeting at Tuska-homa I was assisted by Brother Armstrong, of Hugo. He is also good help. We had sixteen professions and only one addition to the Church. In this meeting an old man seventy-eight years old was converted. In our meeting at Albion I had the help of Brother Kenney three days. We had a very hard pull there and did not accomplish but little. Brother Kenney is a fine fellow to work with. The finances is the mired wheel on the Tuska-homa Circuit and I expect it is on some others. I fear that the collections will not be much more than fifty per cent, but I am doing my best to bring them up in full. I hope to meet with the brethren at Muskogee, November 10.—W. P. Pipkin, Antlers, Okla.

### CENTER CITY CHARGE.

We have just closed our summer meetings a few days ago on the Center City Charge. This has been the greatest year with me since I have been a pastor, as far as conversions are concerned, and I consider that the preacher's call to service is to get people converted and into the Church. We used the old-time Methodist mourners' bench for an altar for penitents to come to, to be prayed for, and we had some old-time shouting at nearly every meeting. Pastor held all the meetings except one, which was at Center City; he was assisted there by Rev. M. J. Allen in the first part of the meeting, who had to go home on account of sickness and Rev. J. G. Forrester, in the latter part of the meeting; both preachers did fine preaching. The results of all the meetings were ninety-two converted and reclaimed, out of which at least thirty were grown men. I never saw as many men being reached before as this year; sixty-eight members received into the Methodist Church, and some went to other Churches; forty-six were received on profession of faith, ten husbands were converted and reclaimed in one meeting. And the wonderful power of God was manifested in the presence of the Holy Spirit in all the meetings. We have fine people to serve and it was through their loyalty to Christ, the Church and the love of God that we were able to have these glorious victories for our Lord. I baptized sixteen children during the meetings and I think we, as preachers, should put special emphasis on getting children converted and into the Church early in life.—J. R. Robinson, Pastor.

### BLOOMING GROVE.

We are coming to the close of another conference year and things go very well at Blooming Grove. There have been many gratifying things about the year's work. The Sunday School has had its greatest history this year in attendance, collections and real work. And while we have sent no pictures and have had no "write-ups" in the Advocate, yet in a great contest with a very live Sunday School in a neighboring town we won, and we think that we have the championship

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### DR. GROSS ALEXANDER

Over the wires the sad news comes from far,  
That one we loved so well has gone away,  
To where disease and death shall never mar,  
To live again in cloudless, endless Day.  
How sad, that in the midst of useful years,  
Well trained in noble work, mature in thought,  
Full in his pow'r and all uncowered by fire,  
His dissolution was so strangely wrought!

Our grief how could we bear did we not know  
God carries on his work though workmen die?  
Hard by the ways of life death's waters flow  
And all unseen its hidden poisons lie.  
Thank God this polished workman for the call  
Was robed and ready—not a single blot  
To mar his fame was e'er allowed to fall  
On his true soul to leave one darkling blot.

"Thou faithful servant," he has heard; "well done"  
In ev'ry place and station he was true.  
By all consent a truer knight were none  
To e'er be found if searched the world all through.  
A man, a prince in Israel, fell asleep  
Today! Let none forget this hour of grief;  
And Zion's daughters, let them with us weep  
For him whose taking off was sadly brief.

His mantle, all unsullied, may it fall  
On those along the way who knew him best;  
For few like him we've found when counted, all,  
Than his, no cloak e'er girdled manlier breast!  
Farewell, Dear Doctor, for a little while,  
"Till sighs and tears shall hush and all be dried,  
And far beyond this world of sin and guile  
We'll never hear it said, "My brother died."

JAMES ALLEN CRUTCHFIELD,

Manreed, Texas.

### THE TITHE AN INHERENT OBLIGATION OLDER THAN MOSES.

(Continued from page 3.)

Moses said: "Thou shalt not commit adultery." The law of righteousness says, in the heart were written, "He that looketh on a woman to lust after her, hath committed adultery already in his heart." In the Mosaic law it is written, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." (Lev. 27:30). Christ, trying to get the latter, better law written into the hearts of the Pharisees, when they would rely upon the virtues of the law written upon stones and upon tithes paying especially: "This" (paying tithes) "ought ye to have done." The old said: "Thou shalt." The new says: "As a man purposeth in his heart (where now the law is written stronger than upon stones) let him give." The old said: "The tithe is the Lord's." The new says: "Upon the first day of the week let every one of you lay by him in store as God has prospered him, that there be no gathering (collection) when I come," (2 Cor. 16:2). "According as God hath prospered him." One man has done prospered to accumulate only \$5 during the week; another, more favored of God, gathers together \$16; the first "laying by in store as prospered," lays by in the "storehouse of the Lord" upon the first day of the week fifty cents, a tithe of \$5, while the second would upon the same plan and basis of equity pay into the same treasury \$1, the tithe of his \$10 prosperity.

Now, pray, tell me who would say that we are permitted to worship and serve any gods we may choose; kill whom and when we feel like it; have no regard for virtue nor horror of lecherous lusts, "because we are not under law, but under grace?" It were just as consistent as to say that we are not to pay tithes because we are no more under the Mosaic law. For He that said: "Ye have committed adultery (fornication) under every green tree," also said: "Ye have robbed me in tithes and offerings." The Lord loves the man who gives into his treasury, not because he has to, but because he wants to do the thing that is righteous, out of a willing, cheerful heart of love, "not grudgingly, for the Lord loveth a cheerful giver," saith Christ.

### Evangelization Through the Levites.

When Israel found their way into Canaan they found there all manner of wickedness, ungodliness and idolatry. God's plan was to expel all those things by evangelization. Then let us see something of his wise plan, all of which prefigured that greater evangelization to take place "when that prophet should come," even Christ Jesus. Remember Canaan was the Lord's, and the fullness thereof, as is all the earth declared to be today. Also, we are to keep in mind that Israel were his people by redemption from Egyptian bondage, just as we are his through "the redemption that is in Christ Jesus" from the fall and all sin.

In allotting that land to his people

God gave to those of each tribe a portion, allotment, save those of the tribe of Levi. Aaron, a type of Christ, as high priest, should have no part in these landed possessions. None of the sons of the Levites should be permitted to have his home, and, as those of other tribes, by farming, shepherding and other industry, in a secular way, earn his living. (We request that the reader here pause, turn and read from Numbers, chapter 18, verses 20 to 32). Aaron, there is a type of Christ. To him all the Levites were to pay a tithe of their tithe. All who would subscribe to the Mosaic law must pay tithes to the Levites. These Levites are true types of the pastors of the present time. Aaron had claim upon all Israel in a material way, just as Christ has upon all his disciples today. The Levites were not allowed to have a home and its earning power as those of other tribes; but as the pastors of today are to remember that "they that preach the Gospel shall live of the Gospel," so these Levites "served the tabernacle," ecclesiastically, with divine assurance that the tenth, the tithe, of all that the other tribes produced by toil and frugality and other increasing of values, served, giving, like the true, full-fledged pastor of the twentieth century, his time, his whole time, to such ecclesiastical services, assisting the priests, burden-bearing when on itineraries, as the time and case might demand. "And the Lord spake unto Moses, saying, Bring the tribe of Levi and present them before Aaron, the priest, that they may minister unto him." (Num. 3:5, 6).

"And the Lord spake unto Moses, saying, 'And I, behold, I have taken the Levites from among the children of Israel instead of all the first-born.' . . . To these Levites forty-eight cities were given, however, as dwelling places, small areas of pasturage, for their necessary stock, etc. Six of these cities were designated as cities of refuge. (See Num. 35). 'And the cities that ye shall give shall be of the possession of the children of Israel; for them that have many ye shall give many; but from them that have few ye shall give few; every one shall give of his cities unto the Levites according to his inheritance which he inherited.'

What more equitable division could have been devised? The tithe, each and all giving one-tenth of all his inheritance, and subsequent earnings and income, is the only equitable plan upon which we could be called upon to fall, that we may have equal share in the glory of evangelizing the world in Christ's name.

Byers, Texas.

"Some one observes that 'the home-grown, hand-spanked, bare-footed, hard-fisted country boy makes a much better fighter in the battle of life than does the pampered, high-collared, creased youth of our towns and villages whose clothes have always been dusted with a whisk broom instead of a shingle.' Yet the village boy need not despair if he is willing to throw off his coat, get his hands calloused by hard work and make up his mind to win on his merits."

### RELIGIOUS ACTIVITIES OF COLLEGE GIRLS.

As Southwestern University is a denominational school, it is only natural that religious activities should hold a prominent place in the life of its student body. Although it is a co-educational institution, the young women have all the pleasures and advantages of a girls' school in the large, well-appointed Woman's Building where practically all of the college women are housed. This building is just a short distance from the Administration Building and has been called the most homelike dormitory of its size in the South. It is here the girls have their Y. W. C. A. Hall; it is on the fourth floor, with deep windows, looking out over the rolling country to the north and east. These windows, by the way, are prized seats and there is never a vacant place in one of them at the Sunday service. This is the main service of the week. College girl days are very full and even Sunday seems so crowded that one wonders where the "Y. W." is to get its time. If you could come with me to their 6 o'clock service you would agree that they have chosen the ideal moment, right after supper and just before Church. Eighty-five per cent of the students attend regularly. They say, "It balances the hurry of the week," "it rests your nerves," "it gives you time to breathe and think about something besides dates and quizzes." There is nothing compulsory about it, and after you get there, there is no cant preaching or preaching, just songs girls like and informal talks by one of themselves. If you could be there and hear the girlish voices and see the earnestness in girl faces as they discuss the problems of life, while the long purple and blue shadows are lengthening across the prairie, and the figures in the windows are silhouetted against the sky, you would have no fear for the future of the race—religiously. All this may seem like proof that the college girl's religion is sentimental. Well, it is, partly; but it is just as surely educational. There are five mission study there is no cant preaching or Woman's Building. They meet in the girls' rooms once during the week and study one book each term. These classes are led by the girls themselves and are the scenes of many lively theological discussions. Some of the books studied this year are: History of Missions, New Era in Asia, China's New Day, Immigration, Effective Workers in Needy Fields, Islam, the Challenger; Faith, Present World Situation.

Besides its regular Sunday meeting, the Y. W. C. A. Cabinet meets once a week to discuss plans and work. Once a month there is an open Cabinet at which all the committee members are present. This meeting brings younger girls into touch with national Y. W. C. A. work and prepares them for service in the upper classes.

Socially, the Y. W. C. A. is an asset to the University, especially at the beginning of the session. Committees meet all trains and help girls to find their rooms and get settled and get acquainted. The members assist in matriculating new students and take a great many things on their shoulders willingly. They give several entertainments during the year, usually of an informal type and designed to promote good fellowship. Sometimes these are held in the gymnasium and sometimes in the woods on the banks of the beautiful San Gabriel River, which flows near Georgetown. The formal event is the big joint reception by Y. M. and Y. W. C. A. on the first Saturday night of the session. During the two weeks' revival services at the Methodist Church each spring, the devotional committee holds prayer meetings every evening just before the service and co-operates with the pastor in every possible way.

Besides sustaining and arousing spiritual life among the students while they are in college, Southwestern's Y. W. C. A. has sent several girls out into the world to show the good things that their Alma Mater has done for them. Miss Kate Colrane was General Secretary of the Y. W. C. A. at Texas State University at Austin last year, and Miss Abbie Graham, of the Class of 1910, after doing rural work in Texas and General Secretary work near Chicago, is now with the National Board in New York. These are only two notable examples. The scores who have inspired their home communities and conducted local clubs are necessarily nameless. Every year the association pays the expenses of a delegate to the Summer Conferences for Y. W. C. A. girls; and the reports of these girls concerning the things they have seen and heard add materially to the education of their hearers. Y. W. C. A. Thanksgiving dinner is one of the traditional events at the Poor Farm near Georgetown. Every Thanksgiving

## \$250.00 IN GOLD

### Attention, Orators and Scribes!

Where God erects a house of prayer,  
The Devil builds a chapel there.—DeFoe.

The Executive and Finance Committee of the Board of Church Extension of the Methodist Episcopal Church, South, has authorized me to offer in prizes for Church Extension messages, in the form of sermons, addresses, experiences, stories, poems, etc., \$250.00 in gold as follows:

1st prize	\$75.00
2nd prize	50.00
3rd prize	25.00
4th prize	17.50
5th prize	12.50
6th prize	10.00
7th prize	10.00
8th prize	10.00
9th prize	10.00
10th prize	5.00
11th prize	5.00
12th prize	5.00
13th prize	5.00
14th prize	5.00
15th prize	5.00

The principal ends sought by the committee are three, namely:

First—A more general study of the subject of Church Extension on the part of our preachers and people.

Second—A more universal presentation of the subject to our congregations.

Third—The creation of a literature especially adapted to the needs of preachers and laymen whose duty it is to speak on Church Extension, and for which call is made upon the office almost every day in the year.

### CONDITIONS.

1. The messages may be upon any phase of the work of church or parsonage building, including such as are suitable for use at the dedication of churches, or calculated to arouse interest in a congregation to build a needed house, or to pay a debt of one already built, or in the interest of full collections on the Church Extension assessment, or on the increase and work of the Loan Fund capital, or the place of Church Extension in the evangelization of the world, or the message of the churchhouse, or the relation of the churchhouse to the community, etc., and may be in the form of a sermon, address, lecture, story, poem or experience.
2. Every message submitted must first have been delivered to one or more of the 19,735 congregations of the Methodist Episcopal Church, South.
3. The manuscript must not contain more than 3,000 words, and may contain as few as 250—the fewer the better—provided the message is clearly stated.
4. Discretion is left to the author as to whether the message shall be in full, or in the form of outline, analysis, syllabus or resume.
5. All itinerant ministers, local preachers, laymen and lay-women are eligible to enter this contest.
6. The manuscripts must be sent to the office of the Board of Church Extension at Louisville, Kentucky, not later than January 31, 1916.
7. The Executive and Finance Committee of the Board reserves the right to use all manuscripts as it may think best, including those to which no prizes are awarded, in the interest of the work of Church Extension.

### NOTES.

1. It will be a great accommodation to the office if the manuscripts are submitted in typewriting, and on one side of the paper, leaving no room for doubt as to spelling, punctuation, arrangement, etc., in multiplying the manuscripts for use of the judges.
2. Rev. A. F. Watkins, D. D., Jackson, Miss., Secretary of the last General Conference, and Rev. T. N. Ivey, D. D., Nashville, Tenn., editor of the Christian Advocate, have agreed to name three or five judges, as they may think best.
3. Copies of all manuscripts will be submitted without information as to the author, and the judges will be requested to render their decisions before the annual meeting of 1916.
4. The judges will be requested to give special consideration to the effectiveness of the message.
5. The award of prizes will be announced at the annual meeting in 1916 in connection with the dedication of the new office building. Prizes will be sent to the successful competitors immediately following the announcement of the decision of the judges.
6. The office has been instructed to furnish upon request without charge copies of the Board's publications and any other data in its possession that may be desired.
7. Copies of publications containing the manuscripts submitted will be sent free of charge to all competitors.
8. Do not forget that "A bold attempt is half success."

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

morning numbers of girls, carrying good things, may be seen walking down the long road toward the Poor Farm. This, however, does not constitute their only visit. At various times during the year magazines and papers are collected and distributed to the inmates.

A recent interesting development is the extension work. The committee is organizing Y. W. C. A.'s in the small towns around Georgetown. They go out in cars Sunday afternoon, give a program, get the girls interested enough to organize for themselves and then guide their development.

Although the Y. W. C. A. seems to hold a larger place in the girls' lives than any other form of religious activity, the Sunday School comes in for its share of interest. The classes are all conducted by members of the faculty, and here, at least, we see the college girl attacking problems of religious education with the same vim and intensity with which she masters her philosophy or prepares for a history quiz. The largest class is that of Prof. S. H. Moore, head of the History Department. The class has one hundred and seven members and is conducted on the plan of a regular history course. Their text is the "New

Era in Asia" (two volumes), with supplementary readings in "Village Life in China," "China and America," "The Changing Chinese." Every Sunday special topics are assigned to individual students besides the regular lesson in the text. Miss Mildred Smith is the president of this class, and when asked for the reason for its popularity, she said: "O, that's simple—everybody likes to go to Sunday School when he is really learning something—and we certainly are." We agree with her. They certainly are.

Another very interesting class is that of Mr. W. B. McMillan, the Principal of the Preparatory Department. The members of this class call themselves "Helpers," and have as their motto: "So let us use our time that we may approach perfect womanhood." Thirty-five Freshmen with this splendid motto are organized in a unique way. Miss Virginia Keller, the president, has under her direction six squad managers. Every Sunday morning these squad managers telephone the members of their squad, requesting their presence at class meeting. The roll is called by squads—"squad one, all present;" "squad two, one absent on account of sick-

FAITH'S ANCHOR HOLDS.

By Rev. John L. Sullivan.

When rivers learn to run up-hill;
When things fall up, not down;
When sunset comes at early morn';
When ev'ry smile's a frown;
When mid-night comes with glow of sun,
And night itself shall shine;
Yea, when our God makes friends with sin,
I'll think Christ not Divine!

'Till water no more seeks the sea;
'Till down shall become up!
'Till sunrise no more begins day—
When sorrow sips Joy's cup!
'Till day-light doth declare a strike,
Decline the light of sun,
I'll shun a hell, and seek high Heaven—
Hell's regions still will burn!

'Till time doth take a backward course—
Passes back of "Year-One"—
Begins a calendar reversed,
And earth doth backward run!
'Till right and wrong agree to wed!
'Till old age precedes youth,
I'll still esteem God's Word revealed—
A Father's Message—TRUTH!

Byers, Texas.

ness," etc. As there is a good deal of rivalry between squads, the result is an average attendance of over one hundred per cent! How? Why, there are always visitors to this interesting class. They say that they have no money, but they have lots of time, being Freshmen, and energy, my goodness! So they are going to do something wonderful in the way of "Helping" Georgetown right away. There are, of course, other interesting classes in the University Sunday School, but to tell of them at length would be like going through the college catalogue. They all study different subjects and students are at liberty to elect any class which pleases them. To Dr. Claude A. Nichols, of the Education Department of the University and member of the General Sunday School Board of the M. E. Church, South, belongs the credit for the active work in Sunday School and this unique plan of procedure. Dr. Nichols is not content with having only an educational Sunday School; he must train Sunday School teachers for the rest of the State. A class in the training of Sunday School teachers comes under the regular Department of Education, and students receive full credit for the course. The good that these forty-four trained Sunday School teachers will do in the years to come cannot be estimated. So enthusiastic have they become in their study that they succeeded in bringing a Sunday School specialist, Miss Elizabeth Knaptrick, and the Divisional Secretary, Rev. Emmett Hightower, to talk to them.

Another important activity of the Georgetown girls is the Young People's Society of the Methodist Church. Miss Phoebe Bishop, daughter of the President of the University, is the president of this organization. There are about thirty-five girls in the society and every one of them is active and wide-awake in home betterment, civic improvement and foreign mission work. One of the latest things they have done locally is to buy two sewing machines for the girls of the Negro school and offer a prize for the best piece of sewing among these girls and the best kept garden among the boys. If all societies followed this plan, complaints about untrained colored help would soon cease. The college girl takes her religion as she does everything else—whole-souled, eager and wide-awake, giving it the best of her thought and energy when it gives in return; but her time is so full of the sincerities of life, and she is so busy learning real truths that she has only indifference to give to "lip-religion," or anything that savors of pretense or cant. And this is as it should be.

ANNE CARTER.

We have fallen upon a period of lawlessness. The moral nature has been so often shocked in the past year by the horrors of war that we are getting accustomed to it, and crimes that would have shocked the whole country a year ago is now scarcely noticed. It is a time to be all the more careful of ourselves. God's standards are not lowered.

Look pleasant, friend. Your neighbor may be taking your photograph; probably is.

A MESSAGE FROM THE SOCIETY OF FRIENDS IN AMERICA TO ALL CHURCHES.

The Conference of Representatives of the Religious Society of Friends in the United States, to protest against the reliance upon military force in adjusting international affairs, and to advance the cause of universal peace, held at Winona Lake, Indiana, July 23 to 26, 1915, appeals to all the bodies of Christians, by whatever name they may be called, to make the teachings of Jesus Christ more potent in the affairs of men. The profession of the acceptance of Christ's teachings, without putting them into practice, is but a mockery. We regard the Sermon on the Mount as a practical constitution for the kingdom of God upon the earth, that its declarations are to be obeyed by the members of that kingdom, and that they apply alike to individuals, and to all groups of individuals, including those that form the nations of the earth. Not otherwise can the kingdoms of this world become kingdoms of our Lord.

We advocate peace, not merely as an end in itself, but as one of the means for obtaining the greatest of all ends, the establishment of the kingdom of God upon the earth. It is a kingdom of righteousness and this righteousness embraces peace. None of us has duly honored the teachings of our Lord, nor carried high enough the banner of the Prince of Peace. The present crisis in the world's affairs presents an opportunity, beyond any the Church has before known, to call men to Christ's ideals of human government.

We venture thus to address you because a heritage of two hundred and fifty years places a peculiar responsibility upon us. In 1660, Friends presented to King Charles II a declaration which stated, "We utterly deny all outward wars, and strife, and fightings with outward weapons, for any end or under any pretense whatever: this is our testimony to the whole world. The Spirit of Christ by which we are guided to not changeable, so as once to command from a thing as evil and again to move into it; and we certainly know and testify to the world that the Spirit of Christ which leads into all truth, will never move us to fight and war against any man with outward weapons, neither for the kingdom of Christ, nor for the kingdoms of this world."

In 1914, the following was issued in London: The Society of Friends "believes that all war is contrary to the mind of Christ, and that the early Christians who said, 'I am a Christian and cannot fight,' were expressing a fundamental truth. That there have been, and are today, large numbers of sincere and devoted Christians in the armies of Europe, Friends do not for one moment deny. One hundred years ago Christian men held slaves, although this practice is now universally recognized as fundamentally opposed to Christianity. The Friends regard their protest against war as an essential part of their faith in Christ, and as rooted in their whole conception of man's relation to God."

The young man who is always behind time will catch up with others in a life time.

THE SOUTHERN SOCIOLOGICAL CONGRESS TO THE CHURCHES.

(It is the hope of the Sociological Congress that this address may be read from every pulpit and in every Sunday School in America.)

The Southern Sociological Congress, assembled in its fourth annual session at Houston, Texas, made up of delegates from every Southern State and of guests and workers from many Northern States, and from Canada, Mexico and Guatemala, begs leave in the sympathy of a common impulse and obligation to send greetings both grateful and hopeful to all the Churches.

The members of the Southern Sociological Congress are members of the Churches, and it is mainly through the Churches that they have received their social impulse and training.

A hundred years before modern fraternal and humanitarian organizations had recognized their obligation to provide against physical ills, the Churches had set what is, and will remain, the sublimest of all examples of brotherhood and social service in their missionary undertakings at home and abroad—undertakings in which sanitarium, hospital, orphanage and other social institutions are and have been an integral element.

Such a mission has the sanction and even the command of both the Old and the New Testament. The protection and recovery of human health filled a large place in the Mosaic legislation and were a distinguishing phase of the work and teaching of Jesus. To the continuation of his own healing ministry Jesus committed his disciples and followers; he even announced that the simplest service to the physical needs of others would be accounted as rendered to him: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." In the assurance, therefore, of the cordial sympathy of all the Churches, the Southern Sociological Congress brings to their consideration the public health campaign upon which, for the year now beginning, its endeavors are to be concentrated. As the task of the Congress is larger than that of public health, the Congress will not forget its wider obligations, nor would it have the Churches turn aside from theirs; yet it has determined for the time to focalize its energies in an active health crusade. Our purpose is:

- 1. To fight disease; to reduce the use of the drugs which destroy individual health; and to set up barriers against the plagues which spread through the social body.
2. To create a public conscience in regard to health where it does not exist, and to quicken and enlighten it where it does exist.
3. To rally everywhere moral purpose and intelligence to the support of local and national health agencies.
4. By means of a quick, decisive and continuous campaign to establish effectively and permanently in the public mind the sanctity and obligation of personal health and, in the social structure, to promote and strengthen efficient agencies for healing and preventing disease.

SOUTHERN SOCIOLOGICAL CONGRESS.

By Special Commission Appointed at Houston. DEAN J. L. KESLER, Chairman. DR. PETER GRAY SEARS, PRESIDENT. SAM'L P. BROOKS, DR. W. D. WEATHERFORD, DR. W. L. POTEAT, REV. C. A. WATERFIELD, MRS. ANN RUSSELL COLE, DR. SAMUEL ZANE BATTEN, RABBI HENRY BARNSTEIN, MR. J. E. McCULLOCH. "As ye go, Preach...Heal...Cleanse." (Jesus).

FORTY YEARS A PREACHER.

I have just finished my fortieth year as a preacher in Texas. I have had my joys and my sorrows, my toils and cares, my trials and temptations, my sufferings and distresses and my disappointments and bereavements; but amid them all, and through all the years, the blessings of our Lord has been with me and upon me. As the evening shadows are lengthening and the sun is turning far over in the west; as the years are slipping away and the opportunities for doing good

are drawing to a close, I am profoundly grateful to God for having called me to this holy ministry and for that measure of success, however small, he has given me. He has not given to me wisdom, nor riches and honors as he did to one of old, but he has permitted me to live in his service and I trust I will be permitted to come at last rejoicing, bringing, at least, a few sheaves with me. I am mighty glad I have been a praying man instead of a cursing man through all these years. And while I have been weak and sinful, too, I am profoundly grateful to God and for his grace which enabled me to stand for every principle of right. I trust I have sown some seeds of truth and righteousness that have grown and will grow even after my tongue and pen have ceased to speak or write. I have preached nearly every Sunday during these forty years, except when hindered from various causes and a few Sundays when I have taken the privilege of hearing others. I have not been a pastor all of these years, but my labors have been given to the Church and for the Church all the same.

Many things I have learned during these forty years of public service to the Church. One thing I wish to call attention to for the benefit and encouragement of our younger preachers and for all who desire to do good and be useful in the world. Since I have been on the retired list of my conference I have been going among the people, all sorts of people, selling Bibles and other good literature, preaching and lecturing, etc., and I have had a fine opportunity to learn a great many things about which I shall not speak now. But I have found the neglected poor. "The neglected poor!" Somebody is to blame. Politicians, financiers, statesmen, authorities in Church and State! Preachers, teachers, parents! What of these neglected children? What of these "helpless lambs?" God's "lambs!" Hundreds, thousands, yea, millions of children, all over our great land, many of them beautiful, bright and promising, but they have very poor school and Church privileges. They are moved from place to place year after year and never become properly identified with the schools and Churches even when they are in reach of them. However promising in childhood, they, for the most part, grow up under hard conditions to become the toughs and criminals of the land. It is possible to save these "neglected lambs," and it ought to be done. But it will not be done by the preachers who are seeking the best places and looking for the best salaries and going only among the rich and well-to-do people, desiring to be fed from the richest tables and to sleep upon the finest and softest beds. Let all our preachers look after these, but don't stop here. Go to these "neglected lambs." Not to merely eat and sleep, but to bring them messages of hope and love and life.

Since having gotten my eyes open, if I were a pastor again, I would not give all my time and attention to those who need them least, but to those who need them most. To be sure I would feed the sheep, but I would not give all the feed to the fat sheep, but a part to the lean ones, and to the "helpless lambs." Feed my sheep; feed my lambs. Think of a shepherd giving all his time and attention and all the feed to the fat, well-kept and well-housed sheep while the poor, lean ones and the "helpless lambs" are out in the rain and mud, the cold and the snow, shivering, suffering, freezing, starving, dying, all for lack of the thoughtful attention of a kind-hearted shepherd. Thou art the man.

Recently, not far from the same time, I was in two Methodist homes in the one the man of the home was a backslider, the other was a steward in the Church. During a pastorate of eighteen months the pastor had been in the backslider's house once and had passed it several times, while the wife and mother was on a bed of affliction with a long spell of sickness, but never stopped. I was told the steward had said he wished his

MINOR HURTS SOMETIMES FATAL.

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pastor would "change his boarding house." Of course, the steward was willing for his pastor to come, but he thought he ought to visit all the others also. Art thou the man? I have used the word "lambs" in this article to represent the children of the wicked as well as the righteous. S. L. BALL.

Sherman, Texas.

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PROGRESS OF CAMPAIGN.

Tuesday morning, September 14, the Dallas News announced that nearly twenty thousand dollars had been subscribed in the Dallas campaign for Southern Methodist University.

We were waited on by two members of the fighting force in this remarkable campaign. One of the members was a Baptist and the other a "Christian." We confess that we were deeply touched by this evidence of loyalty to a great enterprise which has become an enterprise of civic pride.

THE HILLSBORO CAMPAIGN.

The First Methodist Church of Hillsboro has launched a campaign to raise \$7000 in cash on its indebtedness. Hillsboro has recently built one of the noblest church structures in Texas.

The brethren of Texas greatly regret the failure in the health of Bro. Ashley Chappell, but wish for Bro. Stanford the largest success in his new work. It is hoped Bro. Chappell may be able to resume work at conference.

DR. STONEWALL ANDERSON'S EXPLANATION and REPLY

Elsewhere in this issue we publish the "Explanation and Reply" of Dr. Stonewall Anderson, Corresponding Secretary of the Board of Education. The paper is an answer to recent editorial strictures in the Advocate.

The fundamental error of our Corresponding Secretary is that he seems never to have comprehended that the matter of establishing our new universities was committed by the General Conference to the Educational Commission and not to the Board of Education. If Dr. Anderson will refresh his memory by reading Section 5, in the Resolutions found in Report No. 2 of the Special Committee on Vanderbilt University, he may be relieved of this error.

We desire to refresh Dr. Anderson's memory on still another point. By reference to the Daily Christian Advocate of May 18, 1914, he will find that the Board of Education brought in a report to the General Conference providing that "no university or college or theological school to be established (nor existing one adopted) without the concurrent recommendation of the General Conference Board of Education."

These actions of the General Conference, we submit, ought to have made it plain to any intelligent observer that the General Conference was emphatic in its declared purpose to commit to the Educational Commission, and to the Educational Commission only, the matter of the establishment of the proposed new universities and schools of theology.

The action of Dr. Anderson in presenting to his Board excerpts from the minutes of the Educational Commission and the incomplete charters of the universities is astonishing. But his recommendation to the Board of Education that it "might consider suggesting to the Commission a reconsideration of the matter of the ownership and government of Southern Methodist University with the view of making a more satisfactory arrangement," is both mischievous and offensive.

To make matters worse still, in his report to the Board of Education, Dr. Anderson represented to the Board that the charter of Southern Methodist University was in its completed form, or had "passed from the hands of the Commission." How Dr. Anderson could have said such a thing is amazing.

and that some of his own suggestions would probably be adopted. Moreover, he had been informed by the President of the Commission, Bishop Candler, that a meeting of the Commission was to be held in Texas to perfect the charter of the Southern Methodist University and to do any other needed thing. And with this knowledge Dr. Anderson tells the Board of Education that the charter of the Southern Methodist University had passed from the hands of the Commission, and proceeds to point out needed changes, which changes he knew were under contemplation!

But this is not the worst yet. Dr. Anderson inserts his report to the Board of Education in his July Bulletin and sends it broadcast over the Church! He tells the Church that the Educational Commission has made a "botch of connectionalizing Southern Methodist University!" He fomented dissatisfaction in the minds of what he is pleased to call "the non-participating conferences" by saying that they haven't even the shadow of a shade of authority in S. M. U.!

Had Dr. Anderson been content to let the matter of the establishment of our new universities rest where the General Conference put it, he would not now be in the uncomfortable attitude of discussing matters which are not relevant to the present stage of the work of the Educational Commission. His failure to do this puts him in the rather discreditable light of discussing as the finished work of the Commission what the Commission itself plainly declared to be only a step in its work.

Just one other thing: Dr. Anderson would make the impression upon our readers that we extended to the Missouri Conferences an invitation to participate in the direction and control of Southern Methodist University unauthorized. The unfairness of our Secretary in this statement, we regret to say, seems to be characteristic of his whole dealings with the Educational Commission.

Missouri Conference that we were authorized by both the President of the Educational Commission and the President of the Southern Methodist University to extend such invitation, but that participation in the direction and control could not be expected until certain resolutions were passed by the Annual Conferences which had founded the institution.

We supported Dr. Anderson for reelection to his present position. We regarded him as a capable man, and we now bring no accusation against him. We are content to say once more that we do not understand Dr. Stonewall Anderson, Corresponding Secretary of the Board of Education.

WESTERN METHODIST AND THE EDUCATIONAL COMMISSION.

The Western Methodist is the official organ of the Little Rock and North Arkansas Conferences. Dr. Stonewall Anderson, Corresponding Secretary of the Board of Education, hails from the good State of Arkansas. The Western is the worthy organ of a great State. It comes weekly to our table and is among the best of our exchanges.

We note, however, with regret that the Western is beginning to share Dr. Stonewall Anderson's dissatisfaction with the work of the Educational Commission. In its issue of September 9 the Western, discussing the Dallas meeting of the Educational Commission, says:

The Commission met in Dallas, August 26-27. Its sessions were executive and the proceedings have not yet been given to the public. The following is quoted from the Dallas News: "The purpose of the Dallas conference is to discuss in detail the affairs of Southern Methodist University and to promulgate such policies and principles as will contribute to the realization of the plan for a great educational institution in Dallas, where all the educational forces of the Church west of the Mississippi River, at least, can be centered."

We commend to the Western our discussion of Dr. Anderson's "Explanation and Reply." The completed action of the Commission touching Southern Methodist University was before the Missouri Conference last week. It now is the property of the entire Church and may be discussed as such. We trust that the Western will not suffer itself to repeat the mistake which Dr. Anderson has made.

Let the Western apply to the President of the Commission, Bishop W. A. Candler for a copy of the resolutions and charter as sent to the Missouri Conference and yet to be sent to other Annual Conferences west of the Mississippi. This will be the course which the Texas Advocate will pursue and

such course, in our judgment, each of our journals should pursue.

Surely this is no time for our papers to indulge in discussions which may irritate the Church and divide our forces. The very life of our Church is involved in the question of Christian Education. Our whole future as a Church will depend upon our ability to unite upon great educational institutions where the ministry and laity of the Church are to be trained.

We predict that the Western will suffer a happy disillusion when the Commission's own report is on its table.

IN THE SHERMAN DISTRICT.

Upon invitation of Rev. R. G. Mood, presiding elder, and Rev. D. K. Porter, pastor of Travis Street, we spent last Sunday in Sherman, preaching in the morning at Travis Street and in the evening at Key Memorial.

Brother Mood is finishing his third year as presiding elder of the Sherman District. The year, notwithstanding the financial depression which has been upon the entire country, has been most gracious. Brother Mood reports 958 conversions in the district during the year and 1009 additions. The net gain in the membership of his district is 657.

Brother Porter is happy at Travis Street upon the return of the college girls. Large numbers from the college were present Sunday morning, and the great auditorium of the church was well filled. Bishop and Mrs. Key seemed justly proud of their numerous children at the service. Brother Pinkley was in his place. The interests of Methodism in Sherman have always had in him a worthy guardian and a liberal supporter.

Travis Street is enjoying one of the greatest years in its history. Brother Porter reports seventy-five conversions and 125 additions during the year. His net gain in membership is around the 100 mark. Salaries are paid in full to date—\$38,000 have been raised on the indebtedness. This is indeed remarkable and is a just tribute to Brother Porter's efficiency as a pastor.

We were surprised to find the remarkable progress which is in evidence at Key Memorial. Brother E. A. Maness is preacher in charge. When last we visited Key Memorial its membership was small and its building uninviting. Today it has a membership of nearly 600 and its church building is one of the most beautiful in the conference.

The Methodist Churches of Sherman have about eighteen hundred members. Nearly every seventh person in Sherman is a member of the Methodist Church. Can this record be equaled in any other Texas city?

**OPENING OF THE NORTH TEXAS FEMALE COLLEGE.**

We were the guest of the Bishop and Mrs. Key upon our visit to Sherman last Saturday and Sunday. As we entered the college we found a reception in progress, given to the new girls by the Y. W. C. A. of the college.

The college opened Tuesday, September 7, for the registration of new students. A larger number of students than at any previous opening of the college are present at this year's opening. From New York, Pennsylvania, California, New Mexico and all States adjoining Texas students are seeking our Kidd-Key school. The larger number, of course, are from Texas.

The North Texas Female College can hardly be said to be in competition with our other Texas schools. It has a place largely its own. Speaking of the ideal of the college, one of its friends said to me:

Mrs. Key believes that the education of women should be equivalent to that of men, but that it should follow different lines. She is staunch in the opinion that there is need for something more than the curriculum of the public schools and something different from the training usually accorded in co-educational institutions. She believes that women should contribute to the new social order womanly and not masculine ideals.

Certainly no college president ever had more loyal patrons than Mrs. Key. While we were seated upon the spacious veranda of one of the buildings in conversation with the Bishop, Mrs. Key led to us two beautiful girls from New Mexico, saying that already she had educated four daughters from this New Mexico home, and that these girls were the last in the family to be educated. The confidence of this great educator's patrons came out touchingly when Mrs. Key further said that the dying request of the mother of these girls was that Mrs. Key should educate them. Could there be a more beautiful expression of confidence?

The academic faculty of the college is perhaps the strongest in its history and the conservatory force has been enlarged by talented pianists from the North. The buildings and grounds of the college never appeared more inviting. The atmosphere was that of a great, restful home.

The formal opening of the college was had Tuesday, September 11. Fuller details will be given later.

We cannot forbear saying that it was a gracious benediction to be the guest of our good Bishop and his wife.

Our sister, Mrs. Carver, is helping Mrs. Key in her work this year. And to be with these three was indeed home.

Bishop Key is as alert mentally as ever and is informed about the affairs of the Church and the events of the world. Mrs. Key seems as active, both physically and mentally, as when we met her twenty years ago. She gives promise of years' of active service for the Church and society. Much of the Bishop's reading is done for him by others. He is not quite so erect nor does he see so well as in other years, but beyond this he is the same strong, noble Joseph S. Key.

**REMOVING THE FOUNDATIONS.**

The case of the Government of the United States against the forty-one or forty-two defendants, charged with debauching an election in which Congressmen were elected, is progressing. The trial is being held at Corpus Christi. The Government is making out a strong case. The evidence seems to show conclusively that for years unaturalized Mexicans have sold their votes. The testimony shows that the price of votes has been from two to three dollars. One witness declared that he had in his possession between 75 and 100 poll tax receipts prior to the general election of last year. Another witness testified that one of the defendants said that \$2500 would have to be raised to carry a certain part of Corpus Christi.

The case of the Attorney-General against the breweries and wholesale liquor dealers is progressing at Austin. Large sums of money have been

shown to have been raised by the breweries and liquor dealers. This money has been used in hiring agents to select candidates for the Legislature and otherwise promoting legislation desired by the whiskey business.

Is not this removing the very foundations of government? Can the will of good citizens be done under such conditions? Is government under such influences any longer representative of the legitimate interests of the State?

What of the candidates elected by such corruption? Can they be depended on to serve unselfishly the whole people? Will they not do the bidding of their corrupt masters?

Unless the governments, both National and State, shall root out such corruption and punish to the extent of law such practices, democracy is but a name and the whole of government little more than a farce. Only the best citizenship of otherwise good men can account for the apathy which tolerates these things?

**TEXAS WOMAN'S COLLEGE OPENING.**

Upon invitation of President H. A. Boaz we were present and spoke at the formal opening of Texas Woman's College on Wednesday, September 8. The auditorium was filled with students and other friends of the institution. Many prominent citizens of Fort Worth were present. Enjoyable music was rendered. The address of welcome on behalf of the trustees was given by Judge Ocie Speer; Dr. Hoyt M. Dobbs extended a like welcome on behalf of the local Churches; Superintendent H. M. Moore extended the welcome on behalf of the city schools; a representative of the Mayor extended the city's welcome; and the editor spoke to the students on "The Peril of the Lesser Good."

This is the beginning of the second year of the college as Texas Woman's College. Last year the enrollment was 217, and the enrollment last Wednesday was larger than that on the corresponding day of last year. President Boaz has gathered about him a faculty of twenty-five in number, and the college offers courses leading to the degrees of Bachelor of Arts and Bachelor of Music. Sixty session hours of work are required for the B. A. degree.

The six buildings and the twenty-five acre campus, composing the college property, are valued at three hundred thousand dollars. Rev. J. D. Young, Vice-President, is already planning a campaign for the raising of \$100,000 for the college. He has been studying the present campaign in Dallas for S. M. U. and will probably conduct a similar campaign in Fort Worth for Texas Woman's College.

Some of the strongest men in Fort Worth compose the Board of Trustees of the College. Among them are Judge Ocie Speer, Chairman; George Mulkey, Judge George Armstrong, W. F. White and I. W. Burney.

We greatly enjoyed the exercises. Fort Worth is undoubtedly interested in the success of the college. A splendid opportunity for enriching the life of the city is presented by the College. The atmosphere of the entire campus is distinctly religious. The class of girls in attendance is the maturest yet seen at the College. We wish for President Boaz and Vice-President Young the fullest success in the enterprise which the Texas Educational Commission itself indorsed. It is needless to say that both Dr. Boaz and Brother Young are happy.

**NOBLE GIFTS TO THE BOARD OF MISSIONS.**

Dr. W. W. Pinson, General Secretary of the Board of Missions, announces two noble gifts to his Board. The bequest of a Baltimore lady of \$182,000 is announced, also a gift of \$25,000 from the Major Toberman estate of Los Angeles, California. We congratulate Dr. Pinson, the Board and the whole Church.

Could our wealthy laymen make a better disposition of their wealth than

to place it in the hands of our great Church Boards? The thought that one's money will be building churches or sending the gospel to non-Christian lands long after one is dead ought to make it easy to give. We commend the example of the noble friends mentioned to our men of wealth.

**A TRIBUTE TO SOUTHWESTERN UNIVERSITY.**

Southwestern University has always exercised care in the selection of its faculty. No president of Southwestern has ever exercised more painstaking, conscientious care in the selection of his faculty than Dr. C. M. Bishop. And no president has been a better judge of scholarly, Christian men.

At the late Commencement, upon the nomination of the president, Dr. E. C. Wilm was elected to the Chair of Philosophy in Southwestern. The news has just reached us that Dr. Wilm has been elected to the Chair of Philosophy in Boston University to succeed the late Dr. Borden P. Bowne. Dr. Wilm is an alumnus of Southwestern and it was most natural that his Alma Mater, though with great regret, should rejoice in his promotion and therefore should release him from his engagement to serve in her faculty.

We regret more than we can tell to lose from Texas so great a scholar as Dr. Wilm; but it is a matter of pride that Southwestern should have started him upon his distinguished career. It is also a matter of congratulation that Dr. Bishop's judgment of the qualifications of a teacher should thus be so signally confirmed.

**SAN ANTONIO FEMALE COLLEGE.**

In a recent letter from Dr. J. E. Harrison he says the girls are coming in nicely for the opening of the college.

This is good news. Dr. Harrison and the San Antonio Female College for years have been doing noble work for Texas. Hundreds and hundreds of cultured, Christian young women have gone forth from the halls of the San Antonio Female College. They have gone into the homes of South, North, East and West Texas bearing the fine impress of this noble school.

Dr. Harrison and his family are worthy to be trusted with even so important a trust. He is one of the cultured, strong men of Methodism in the South. A genuine scholar, a profound thinker and a noble man—how very much poorer Texas would be without his labors and those of his splendid institution!

**DR. GAMBRELL'S NOBLE LETTER.**

The following from Dr. J. B. Gambrell explains itself:

Dallas, Texas, Sept. 10, 1915.  
Rev. W. D. Bradfield, Christian Advocate,  
Dallas, Texas.  
My Dear Brother:  
I am deeply interested in the campaign now on to put the Methodist University on its feet. I presume somebody will call on me for a subscription. I may be out of my office and I am sending my subscription to you, asking you to have it entered. You will please enter it in the name of Mrs. S. F. Carbell, my mother-in-law, who was a devout Methodist, and one of the best women that ever lived. Let it appear on the books, Mrs. S. F. Carbell, by J. B. Gambrell, \$25.00 a year for three years. Yours truly,  
J. B. GAMBRELL.

We are sure that Dr. Gambrell will be surprised to find his letter in print, but we could not refrain from publishing it, and beg his pardon for doing so. The letter breathes a spirit that is indeed catholic and noble. It will deeply touch our Methodist people. It ought to be an inspiration to many of our people, whom the Campaign Committee cannot see, to go and do likewise. Blessings on dear good Dr. Gambrell!

**STATE PROHIBITION FOR SOUTH CAROLINA.**

On September 14 South Carolina adopted State Prohibition by the following vote: For prohibition, 33,104; against prohibition, 14,157. Good for South Carolina, the South and the

Nation! Texas next! The brewers and wholesalers are helping us greatly by their attack upon the State law which prohibits corporations from contributing to the campaigns of political parties. Their determination to run the politics of Texas will arouse our citizens as nothing else has ever done. Texas next!

**THE ATTORNEY-GENERAL.**

In a recent editorial we said the Hon. B. F. Looney has been the Attorney-General of Texas for nearly eight years. We should have said three instead of eight. He is filling out his second term of two years each. He is making Texas a great Attorney-General. This great office has never been more efficient in the entire history of the State.

**WHAT A CONFERENCE EVANGELISTIC COMMITTEE CAN DO.**

The Kentucky Conference has just been held. Among the fine reports is that of its Evangelistic Committee. From the Central Methodist we clip the following:

The report of the Committee on Evangelism made a fine showing the past year. Out of eighty-six reports we found that 174 revivals were held and 92 pastors assisted in meetings. Only 35 pastors last year agreed to assist pastors but at this conference 75 out of 92 pastors promise to assist brethren in meetings. Last year the total increase in membership was 476, this year 1220. We want all pastors to begin to lay plans now for the work of holding meetings, etc., the coming year. We will later give the names of those who will assist in meetings and you can write to any of those you wish to assist you during the year.

Pastoral evangelism is the need of the Church today. Every pastor who is not an evangelist ought to re-examine his commission. "Do the work of an evangelist" is a perennial command to pastors. We congratulate the Evangelistic Committee of the Kentucky Conference that it is developing the spirit of evangelism in the members of its conference.

**THAT PURITY SERMON.**

In all of Texas, Methodism has a no more royal and devoted spirit than our own "Saint Virginia," as good old Doctor Rankin named her. All these years she has gone untiringly throughout our borders in loving appeal for money to build, equip and maintain the Virginia K. Johnson Home. In this labor of self-sacrificing love she has grown worn and weary with many years of service. No one in Texas is better known and loved, and our preachers recall her golden hair, her womanly grace and her tender appeal.

Our preachers throughout the State promised a "Purity Sermon" and a collection for the Home. Through the loyal effort of Bro. Hightower, our faithful Divisional Secretary in the Southwest, our great Sunday School movement is pledged to the same cause.

Let's redeem our pledge made to this good woman and to this great cause. What could be more Christ-like? After all we conceive to be the work of the Church, the work which the Virginia K. Johnson Home is doing lies more nearly in the light of the Cross. After all, the girl whose name is but a memory, and the orphan who cries for bread and home, are those who frame the longing of a Savior's heart. For did not our Lord take little children in his arms, and did he not allow a Magdalene to weep at his feet, and did he not say to a poor, unfortunate girl, "Go, and sin no more?"

We appeal to our pastors and Sunday Schools—take a rousing collection for Sister Johnson. Let her dear old heart be free from these financial burdens in the days when she is face to face with the glories of a better world.

September is a good month to pay all your Church dues. Hand your pastor your conference assessment and Advocate money this month. Do not wait for him to call on you for it. Be thoughtful.



REV. JESSE S. LAMAR  
Pastor Duncan, Oklahoma

"It has been a great pleasure for me to place the Advocate in the homes of my people, and I expect yet to send in several more before conference." So writes Rev. J. S. Lamar concerning the twenty-seven new subscribers he has added to the list this year. Brother Lamar is in his third year at Duncan, a town of 3000 population. They have a good church and parsonage property, a membership of 400, with a Sunday School enrollment in all departments of 450. During the three years of his pastorate the Church has raised pastor's salary from \$1900 to \$1400, paid off \$1000 indebtedness and made improvements to church property to value of \$1200. Every department of Church work is well organized and active.

Brother Lamar is one of the members of the original Indian Mission Conference, having been admitted on trial in that conference in October, 1888. He was received into full connection two years later and has never missed a roll call in the twenty-seven years.

**DEATH OF BRO. TOM C. SWOPE.**

Bro. Tom C. Swope, a prominent Methodist, died September 7, in Richmond, Ind., where he had gone on business. We note from the Houston Chronicle the following:

"Mr. Swope was a business man of wide prominence, a native of this city, and a leader worker in a number of organizations, fraternal and otherwise. Early in the year his business called him to other States, but it was his intention of returning to Houston this fall.

"He is survived by his widow, his mother, two sons, a daughter, one sister and three brothers, all of whom reside in this city with the exception of one brother. His brothers are Louis G. Swope, of San Antonio, and Robert H. Swope and M. T. Dorsett, of Houston. His children are Donald W., John G. and Miss Dorothy Swope. His surviving sister is Miss Mary Swope. He was forty-six years of age.

"Mr. Swope was well known in religious circles and at the time of his death was a steward of the Tabernacle Methodist Church."

**HONOR ROLL GROWS.**

New Boston and DeKalb charge, in the Pittsburg District, with M. N. Terrell pastor, deserve to be placed on the "Honor Roll." They had paid all of their conference claims before the meeting of the District Conference, June 8. Brother Terrell generally does this way.

O. T. HOTCHKISS, P. E.

Gonzales Station, San Marcos District, West Texas Conference, reports everything paid—preachers' salaries and collections ordered by the Annual Conference.

THOMAS GREGORY, P. E.  
Gonzales, Sept. 14.

**PERSONALS**

Rev. E. H. Lovejoy, of Marshall, called to see us this week. He is engaged in revival work.

Rev. S. C. Dunn, of Kerrville, was in Dallas the past week and we appreciated his call. Brother Dunn is one of the live young men of the West Texas Conference.

Rev. Jesse Lee, pastor of our Hardy Memorial Church, Texarkana, was summoned to the bedside of his sick mother in Georgia last Friday. A letter telegram brought the news that this "mother in Israel" had passed to her

(Continued on page 16.)

# The Sunday School

DIVISION OF THE SOUTHWEST

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

## CAMPAGNING IN OKLAHOMA.

In fulfillment of a promise of some months' standing, the editor of this department entered Oklahoma the first day of September to make a campaign for Sunday Schools in the Oklahoma and Chickasha Districts of the Western Oklahoma Conference under the leadership of Rev. W. M. Wilson and Rev. Moss Weaver, presiding elders. This is written at the close of the Oklahoma District campaign. Institutes have been held for Lexington, Paoli and Franklin. Addresses delivered or sermons preached at Pauls Valley, Purcell, Capitol Hill and St. John and Norman. Rev. J. D. Massey, of Lexington, is the youngest man of his age that we have met in all our rounds. He had done thorough work in advertising the institute. Both Lexington Station and Noble Circuit were well represented, though Rev. T. H. Ward was in the midst of his revival campaign and could not be present all the time.

The Sunday School workers present showed an intelligent interest in the work and new and larger plans and purposes were formed and many books were bought.

At Pauls Valley Rev. R. S. Satterfield is in high favor as pastor and is a Sunday School man. Brother Erwin, an old Texan, is superintendent and has been for eleven years and seems to be a fixture. This being a one-night engagement, the ground could not be covered very thoroughly, but a small audience gave the speaker respectful attention.

At Paoli there was dinner on the ground and speaking all day. The Secretary actually did four hours of institute work, not counting breaks in the program. Rev. E. B. Bowen, pastor, had just returned from a visit to New Mexico in quest of health, and it is understood that he will transfer to that climate this fall. But he does not look like a sick man, and if the interest in the Sunday School Institute is a fair index he certainly knows how to lead his people. Many books were bought and the workers seemed resolved to have better and greater Sunday Schools.

At Purcell Rev. T. E. Neal, from Texas, is pastor, and that princely layman, Mr. B. C. Clark, is superintendent. The visitor spoke to a good company of teachers and found an earnest and intelligent interest in the cause.

At Capitol Hill the pastor, Rev. C. F. Shepherd, was in charge, the superintendent being out of town. This being a Sunday morning service, a full house was present, indicating that Brother Shepherd has the ear of the community. We also saw a well organized Sunday School at work. With the addition of some Wesley Bible classes and a Teacher Training class this school would register close to 100 per cent.

Sunday evening, September 5, was spent with Rev. H. E. Snodgrass and his delightful congregation at St. John's. W. T. Russell, from Abilene, Texas, is superintendent, and by every token Texas Methodism has cause to be proud of her son. We have not faced a more responsive audience in all our work. H. E. Snodgrass is in high favor with this congregation and they want him to return from conference and do his work over again.

Rev. W. M. Wilson will probably break the record that other presiding elders have made on the Oklahoma District. Some have done so well that their task was finished in a single year, and they went on to other fields. Brother Wilson is a very deliberate man, and it looks now as if he will leave a lot of unfinished business that will require his presence on the district another year.

It will interest the friends of Rev. Robt. E. Goodrich, whose quadrennium at St. Luke's expires at conference, to know that he has just been transferred to St. Joseph, Missouri.

Following Sunday in Oklahoma City a rally of all our Sunday School forces was held on Monday evening. As a result a committee was appointed to draft plans for a City Federation.

Reagan, from Texas, is doing a fine work and they want him back.

We were greeted at Norman by a good week night audience, who listened sympathetically to what the speaker had to say. Brother Ownby, preacher in charge, knows how to make things go.

To reach Union Grove in the Franklin Circuit we traversed ten miles of as rough road as can be found after long search. But the hungry interest

the people showed in our work and the hungry interest we took in the good dinner more than compensated for all the jolts.

## The Flying Squadron in the Texas Conference.

Six districts in the Texas Conference, one having a rare treat in the presence of Mrs. Hamill and Miss Kilpatrick to assist the conference and Divisional Field Secretaries in a series of institutes. The campaign begins in Texarkana on the date of this issue of the Advocate and closes at Palestine, October 10. For the benefit of those who have overlooked former announcements we publish the dates again:

- Texarkana, September 16-19.
- Bryan, September 19-23.
- Houston, September 23-26.
- Beaumont, October 1-3.
- Timpson, October 4-7.
- Palestine, October 7-10.

Each of these meetings will be a District Institute under the direction of Rev. W. G. Harbin and the presiding elder. If any Sunday School worker has not received full information concerning plans and programs for these meetings he should at once write his presiding elder. It will probably be a long time before another such opportunity is furnished the Sunday School workers of these districts to obtain expert information on all the latest developments in Sunday School work. It will be worth all the sacrifice it may cost any worker to attend one of these meetings. Meet us there.

## BENEFITS OF A CONFERENCE WESLEY BIBLE CLASS FEDERATION.

By E. Hightower.

The following remarks are based upon actual observation of the workings of a Conference Federation of Wesley Bible Classes:

1. It develops among Bible classes a healthy denominational spirit. Religious work is being done largely through denominational agencies. The usefulness of a Bible class is likely to depend upon close and safe relation to the machinery of its own Church. Many inducements are being held out to Bible classes to become affiliated with independent movements. The desire for fellowship in service is so strong that unless our own Church satisfies this craving it will seek gratification elsewhere. At best, the Wesley Bible Class, like any other new and strong movement, find difficulty in properly relating itself to other Church machinery. The Conference Federation satisfies the yearning for fellowship at the same time binds the movement more strongly to our own Church.

2. The fact that a Bible class must be properly registered at our own headquarters before it can participate in a federation stimulates organization and enrollment. The benefits of registration are manifold. It emphasizes the obligation of a class to be subject to the Discipline of the Church. It standardizes class organization and thus encourages class activities and projects those activities into proper channels. Most important of all, it brings the class into vital touch with our headquarters and thus gives strength and stability to its organization and work.

3. The Federation gives opportunity for conference. The Wesley Bible Class is yet in the pioneer state. Every worker in this field needs the experience of every other worker. A Federation gives workers a chance to compare notes, discuss plans and policies, and profit by such contact in many ways.

4. Broadens the vision of Bible class workers by bringing them into contact with great leaders. Mere attendance at Annual Conference, where they saw and heard the giants of Methodism, has been a most important factor in the development of our preachers. Contact with great leaders in Sunday School work must have results quite as beneficial to W. B. C. workers. It enlarges their horizon, focuses their vision upon issues that are really important, kindles their zeal and stimulates their flagging energies.

5. Such a Federation imparts an idea of the importance and magnitude of the Bible Class Movement which may not be obtained in any other way. Great masses of men in action are always impressive. The lonely Bible class teacher in the isolated school, facing discouragements, conscious of



C. I. C. CLASS, MINGO, TEXAS MRS. BERTHA LOWE, TEACHER  
Top row, left to right—Eunice Stewart, Dewey Davenport, Bertha Rainwater, Gertie Duke, Lottie Davenport, Macie Kemp, Bertha Lowe. Bottom Row—Roy McCune, Luther Rainwater, Otho Lydia, Sam Heath Robert Owen.

his own limitations, and chilled by the indifference of those he seeks to help, may wonder if, after all, his work is worth while. Bring that same person into contact with a host of people intent upon the same task that claims his attention and let him hear them singing with the joy of their undertaking and his soul is fired with enthusiasm, and he returns to his work with a bounding heart.

6. Without religious fervor all our plans and organizations can avail nothing. To earnestly study any great religious movement in fellowship with others reacts in blessing on the spiritual life of the student. What the revival in the local Church is to the member who gives to it his active co-operation, the Wesley Bible Class Federation is to the Bible class worker who makes himself a part of this movement. It brings him into close contact with the source of spiritual life and power.

## HOUSTON BRENHAM DISTRICTS' SUNDAY SCHOOL INSTITUTE.

The organization for conducting the Sunday School Institute for the Houston District, which will be held in the First Methodist Church in Houston, September 22-26, is being rapidly perfected by the selection of committees to have charge of various departments of the institute. Rev. Walter

G. Harbin, Field Secretary of the Sunday School Board of the Texas Conference, will supervise the institute and is rendering valuable aid in its organization. An effort is to be made to have representatives of every Church in the district in attendance. At a mass meeting recently held to take preliminary steps toward organization there was a large and enthusiastic audience and indications point to a most successful institute.

Several of the most noted Sunday School workers of the Church are to be on the program, including Rev. E. Hightower, of Georgetown; Miss Kilpatrick, of Corinth, Miss. and Mrs. H. M. Hamill, of Nashville. Rev. Walter G. Harbin, the recognized Sunday School expert of the Texas Conference, will deliver several addresses. Besides these, numerous local workers of prominence will take part.

Mrs. John Wesley Graham, director of the great chorus choir of the First Methodist Church, is Chairman of the Music Committee, and she is mobilizing the best singers of the Churches of Houston for a great choir for the institute. Many noted soloists will contribute to the musical programs.

As many delegates as possible are wanted from every Sunday School in the Houston and Brenham Districts to be in attendance.

M. L. MILLIS, Houston, Texas.

## Epworth League Department

EULA P. TURNER, Editor  
17 N. Marsalis Ave., Station A, Dallas, Texas.

## EPWORTH HISTORY AND RESOLUTIONS.

The Texas State Epworth League Conference assembled in Houston in 1904 resolved upon establishing an annual encampment at some permanent place, and to carry out this purpose a committee was appointed, consisting of the following: George S. Sexton, Theo. Behring, Jr.; Gus W. Thomasson, H. H. Halsel, W. G. Lee Woods, R. W. Hall and J. M. Peterson. Allan Ragsdale also acted with this committee by request.

After looking over various places this committee decided to settle beside the sand-bottomed, white-capped and beautiful Corpus Christi Bay.

The site selected was on Rincon Beach, situated on the east line of the S. A. and A. P. Railway, about one mile north of the city limits of Corpus Christi, but about two miles from the city as it then existed. Here the site was staked off. It was named "Epworth-by-the-Sea," and the first encampment was held August 8-18, 1905.

The people of Corpus Christi purchased the site selected, consisting of fourteen acres of land, with inclusive water frontage. Corpus Christi also erected the auditorium and made a number of other improvements, all of which they presented to Epworth-by-the-Sea in consideration of the Encampment being located near this city.

We desire here and now to express our hearty thanks and appreciation to the good people of Corpus Christi for all they have done to help us, either to establish or to maintain our Encampment here. We are glad to record and give due appreciation for all their valuable help to us, but we are glad to record and remember also that it has been the privilege of Epworth to return much that is of large value to Corpus Christi. On the occasion of the opening of the first Encampment here, Dr. H. M. DuBose, editor of the Epworth Era remarked: "This Encampment is destined to make Corpus Christi the best known city in Texas." This prophecy has been literally fulfilled. Thousands of visitors have been brought here by this Encamp-

ment, many of them distinguished characters, whose presence was of great value and high benediction. We think that it is not too much for us all to believe that the remarkable growth of Corpus Christi during the last ten years has been in part due to the advertisement given by this annual assembly at Epworth-by-the-Sea. Who can doubt that many thousands of dollars have been spent in this city and this section because Epworth has been here. Many visitors have made financial investments, and some have remained as good and valuable citizens.

We frankly say to Corpus Christi, in addition to our hearty thanks, that we would be more than glad to continue our Annual Encampment here. We love this Epworth-by-the-Sea, and if we could have now the conditions here that would continue this place as one suitable for the Encampment we desired, we would not think of moving. But the city has built out to us and is building literally around us. We cannot maintain a camp within a city. So we must find again some suitable place for an Encampment. Epworth is beautiful for situation and the joy of us Epworth Leaguers forever.

Eleven years ago we built the altar of our Bethel here. Here for eleven consecutive years we have pitched our tents for rest, education and inspiration; and in the years to come "how dear to our hearts will be the scenes of Epworth ever be, when fond recollection presents them to view." Epworth-by-the-Sea will always be the Bethel of our hearts; for here the Lord hath showed himself to us, and here we have builded our altars and pledged our vows to Him. From here dozens of young men and young women have gone forth, held in the loving grip of an enlarged vision of Christian service and a more fervent consecration to do the will of Christ Jesus. Many hundreds more will always look to this Epworth-by-the-Sea as the birthplace of their better selves. And many thousands more still have here found rest and the readjustment of life's wear and care.

Whether in the years to come we find ourselves in the land of Laban, Pharaoh or Babylon; or whether in the years to come we build our temples somewhere on the abiding Mt. Mo-

riah, we will remember our Bethel still, and it will live in our minds and hearts as old friends live, and the picture of Epworth will always hang on the walls of our memory as the fondly remembered scenes of a dear old home.

Of course, Epworth-by-the-Sea has been and is the composite results of personalities who have consecrated themselves to make it what it has become.

A full mention of those who serve to be named on this page would extend this review beyond its proper limit. But some names we must mention. We have named the locating committee and we have indicated some of the good people of Corpus Christi who gave us their money. Many away from here should share with these in being mentioned, but space forbids. But we should not forget to name one or two. P. H. Tansey, of Corpus Christi, was a newspaper correspondent of rare powers of influence, which he exerted first to cause the location of the Encampment here, and then for the setting of us up in business here; be it

Resolved, That we offer our heartfelt thanks to Mr. Tansey, now old and feeble, and that we offer our prayers that our Savior may be his Savior, too, and that the heaven of our hopes may be his eternal home. May his last days be filled with the joys of Christian consolation.

Rev. C. S. Mills was the beloved pastor of the Methodist Church in Corpus Christi at the time of the first Encampment at Epworth. The Mills pavilion marks his memory though in a poor memorial, his influence was a large element in the help which Corpus Christi gave this enterprise in the early days. We owe much to Bro. Mills. Peace to his spirit and blessings be on his memory.

George Davis, of Corpus Christi, though not a member of our Church, has, through every year of this Encampment, given his service here without price or even thought of reward till now we record his name here among the faithful and unselfish servants of us all.

And now what shall we say of so many others? There are our most beloved presidents, Ragsdale, Thomasson and Sessions. There is Glenn Flinn, our dean. There is Hagy, our architect; Harrison, our financial burden-bearer, and Mrs. Luter and Mrs. Suttle, too, whose tender hands have kept the flowers on our altar here. Upon these and many more whom we should like to name, to all who have helped us, be God's blessings and our thanks. A. L. SCARBOROUGH.

For the Committee, Epworth-by-the-Sea, August 13.

## JUNIOR WORK.

I had the great pleasure of being present on July 17 when the Junior League of Kavanaugh Church, Greenville, under the efficient leadership of Mrs. C. A. Spragins, rendered a very interesting program. Although the weather was very warm, twenty or more were present. The League is doing splendid work. Just want to tell you that recently a Junior League has been organized at Cash, Texas, with twenty-one members, and since they organized, the Superintendent, Mrs. R. G. Lander, writes me they have placed in the church a table, bell and blackboard and have at once taken up the Ruby Kendrick Council of Missions Work and will send in the first quarter's payment in September. It being a small place and a new League, I think this a splendid beginning. When I hear of the good work I'm anxious to pass it on that others may know of it.

LOLLIE DORSEY, Asst. J. Supt., N. T. C. E. L.

## THE JUNIOR LEAGUE PICNIC.

One pleasant afternoon the Junior League decided to have a picnic. We prepared our lunches and met at the parsonage. In company with Mrs. Snell, our minister's wife, we started for the creek. As we journeyed we met a little orphan girl whom we tried to make as happy as possible. We invited her to our picnic and she accepted our invitation. We selected a place by a large spring near the creek in the shade of a large group of trees. We amused ourselves by swinging, jumping the rope, wading in the creek and soiling our dresses. When Rev. O. S. Snell came from the funeral we spread our lunches and ate them with hearty appetites, such as picnickers only can enjoy. After having enjoyed the evening we all returned, tired, but with happy hearts. Now I will end this story by wishing all of the dear little Leaguers much sunshine and happiness.

ELLA M. JONES, A Junior Leaguer. Bernice, Okla.

# 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 Ragdale, care Texas Christian Advocate, Dallas, Texas.

## NOTICE TO FIRST VICE-PRESIDENTS OF W. M. S., NORTH TEXAS CONFERENCE.

Mrs. J. Wesley Reed, Conference First Vice-President (in charge of Young People's Work), having presented her resignation, Mrs. S. A. Barnes, 1916 South Boulevard, Dallas, Texas, has been elected to fill her place. Please send this quarter's report to her. FLORA THOMAS, Rec. Sec.

## AUTOMOBILE USED VISITING MISSIONARY SOCIETIES.

Mrs. O. L. McKnight, President of Texas Conference, and son, Alva, have returned from a summer trip in New York. They made the trip in their auto. They report a delightful trip going and coming.

While in the East and en route, Mrs. McKnight visited a number of Missionary Societies and comes back with new ideas for the Texas Conference work.

Several Mission Study Classes have already been organized. Superintendents of Study and Publicity, let me hear from you, so I can send you Enrollment Cards as soon as you are organized. ALTHEO JONES.

## GLEN ROSE AUXILIARY.

"Stay, stay at home, my heart, and rest. Some keeping hearts are happiest \* \* To stay at home is best"— was not chosen as the motto for Glen Rose Woman's Missionary Society during the heated term. We never disband during the summer, for we realize that the Master's business requires haste.

With the exception of the First Vice-President's work, all departments are well organized.

We have finished "The Child in the Midst," the study of which proved helpful and instructive to all. We are looking forward with pleasure to the study of our next book in the Reading Course. Something is being done to the Master, but there's so much yet to do. MRS. R. L. BRYAN, Publicity Superintendent.

## OUR WACO DISTRICT WOMEN.

We are nearing the close of the third quarter of 1915. Are we ready to report three-fourths of our work? October should find us with, at least, three-fourths of every obligation paid, that we may be able to plan for "Week of Prayer," elect officers for ensuing year, arrange year books and programs to the best advantage.

Many have been away for the summer, and those at home have let the warm days come and go and very little work completed. Could we not have "Rally Day," when a bright, inspiring program would arouse our women to renewed action? Our Church papers in the home of every Church member would bring our women to realize the importance and magnitude of woman's work in the Church, the greatest need of the world and our opportunity to give to the women and children who sit in darkness the light and love of our blessed Savior.

Let us not forget the main object of the auxiliary is to hasten the com-

## OPENING EXERCISES OF SAN ANTONIO FEMALE COLLEGE.

A good audience assembled in the auditorium of San Antonio Female College the forenoon of September 8 to witness the opening exercises. Most of the Methodist preachers of the city were present.

The program of the occasion was rendered by Alumnae. After prayer by Dr. Curry, a pipe organ number was given by Mrs. Bruhl of Rockport; a piano solo by Miss Collins of Prement; a violin solo by Miss Cain, of San Antonio; a reading by Miss Hagy, of San Antonio; a vocal number by Prof. McKenzie, a vocal number by Mrs. Monkhouse and a piano solo by Miss Harrison, the last three of San Antonio.

The address for the occasion was delivered by Rev. J. H. Groseclose, presiding elder of San Antonio District.

Everyone present confessed that no stronger address had been delivered at this school, and request was made for its publication.

Everything considered, the first day's enrollment was encouraging.

ing of the kingdom of God throughout the world. We can best do this by enlisting the women, young people and children in a study of the needs of the world. If we follow the slogan, "An auxiliary in every Church and every woman and child a member," we have taken a step forward. We must go forward. An auxiliary can never stand still. We will slip one way or the other. Let "Onward" be our watchword.

"We will look up, and laugh, and love, and lift." MRS. R. L. ABBOTT, District Secretary.

## WEST OKLAHOMA CONFERENCE.

Mrs. C. L. Canter, Olustee, Superintendent Study-Publicity. Mission Study Rally.

October is Mission Study Rally month, and I trust that each Auxiliary Superintendent has her work well planned and will be able to work her plans so as to greatly increase the interest in the study of missions. Mission study arouses and develops missionary spirit as no other phase of the work will do. Let us plan to enlist more women during the month of October than ever before. If need be have a social evening and get your auxiliary interested in the new course of study. Much care has been taken in selecting a course for the year and the books are refreshing and inspiring.

## Course for 1915-16—For Adults.

"Rising Churches in Non-Christian Lands," by J. A. Brown.

"The Churches at Work," by C. I. White.

"The King's Highway," by Mrs. Montgomery.

"Home Missions in Action," by Mrs. John Allen.

## Y. P. M. S. in Lawton District.

Mrs. R. E. L. Morgan recently visited the auxiliary at Temple and organized the young people. She also visited at Walter and had planned to organize there, but on account of inclement weather was unable to do so. However, this organization was perfected a few days later by Mrs. Heflin, the District Secretary.

## District Meeting.

The Mangum District meeting will be held at Martha October 5-6. Each auxiliary in the district should send one or more delegates to this meeting. Let us pray that this may be a very spiritual and helpful session that we may all be encouraged to go forward in our work for the Master.

## Olustee Auxiliary.

During the early summer our auxiliary took as our mission study "In Red Man's Land." After completing this book we felt that we could better understand the Indian and that our interest for him had been increased by a greater knowledge of his life and habits. Having had a month's rest we shall begin the textbook, "The King's Highway," at our next meeting. Mrs. Ned Hardin is an earnest and faithful teacher. We have kept up our Bible study during the entire summer.

In a Matron's Contest, given by the W. C. T. U. recently, our pastor's wife, Mrs. C. L. Canter, was awarded the medal. MRS. IDA STOWE, Publicity Sup.

About sixty per cent of the boarding pupils of last year were in attendance as boarding pupils again.

An increased number of High School graduates enrolled this year as new boarding and day pupils.

The fact that the Freshman and Sophomore college year's done in this school stands accredited in universities appeals to parents and young ladies, and they like to take these two grades under the conditions obtaining in this school.

The schools in the Fine Arts Department have enrollments that indicate a good year. The necessity for retrenchment in expenditures naturally places the enrollment in these schools below normal.

Daughters of Alumnae are now found among the boarding and day pupils. J. E. HARRISON.

It is estimated in London that the average life of a British officer after he reaches the firing line is twenty-three days. Do you desire to be a British officer?

The only town in the United States without a dog is New Ashford Mass. What a home for cats.

## DENVER CONFERENCE.

(By T. Edw. Graham.)

The undersigned has been requested to submit to the Texas Christian Advocate a brief report of the Denver Conference, which has just observed its forty-third annual session at Colorado Springs, Colorado.

This was one of the very best sessions in the history of our Church in this mountain country, as evidenced by the reports of the various pastors. Every charge in the conference reported "in full" on all conference collections, and but one charge reported a deficit on salary. There was a good net increase in Church membership.

Bishop Hendrix presided over the conference. His ministry was of a high order. His daily morning talks to the conference were of an expository nature, and calculated to deepen the interests of his hearers in the study of the written Word.

Rev. R. Ira Barnett was conference host and right well did he play the part. The conference entertainment was royal. The Missionary Societies of the local Church served dinner and supper in the church basement each day of the conference. The conference was given an auto trip through the Gardens of the Gods, Manitou, and Colorado City. We found a number of folks from Texas spending a vacation in this beautiful mountain city. Drs. G. M. Gibson, of Tyler, and Burgen, of Dallas, were among this number.

Of the Connectional visitors we noted the presence of W. W. Pinson, W. F. McMurry, Stonewall Anderson, Mrs. Hume R. Steele, and last, but not least, Miss Hickman and E. Hightower, of Texas. Texas, through Dr. Hightower, made a good and favorable impression on the brethren of the conference. On resolution of this scribe the conference decided to present the claims of the Texas Christian Advocate to our people. This was thought to be advisable on the ground of the Southwestern Division of Sunday Schools, Colorado forming a part of this division.

We haven't the minutes of the conference with us, but are writing from memory while on a visit in the Texas Panhandle.

Rev. Robt. E. Dickinson is the one and only presiding elder in the entire Denver Conference. This fact alone would indicate that he was the most consulted man during the conference session, but it is due him that we say he sat steady in the boat and carries in his heart the reciprocated love of every man in the Denver Conference.

The following are the appointments for the new year:

- APPOINTMENTS.**
- Presiding Elder and Conference Sunday School Field Secretary—R. E. Dickinson.
  - St. Paul's Denver—A. N. Evans.
  - Colorado Springs—W. T. Morgan.
  - Pueblo—J. A. McKee.
  - Walsenburg—T. F. Graham.
  - Trinidad—A. B. Pendleton.
  - Saatche—Lesse Kern.
  - Carleton—D. I. Slinher.
  - Hochlea—G. W. Ellis.
  - Byss—To be supplied.
  - Walsenburg—T. F. Graham.
  - Flora Vista and Cedar Hill—To be supplied.
  - Fort Union—N. M.—T. S. Wheeler.
  - Student in Southern Methodist University—W. H. Miller.
  - Transferred to East Oklahoma Conference—J. S. Johnson.
  - Transferred to Florida Conference—R. Ira Barnett.

## CHRISTIANS WHO NEVER SAY FAIL.

By Lela Johnson. They're working, 'tis wiser than sitting aside. Drowsing and sighing and waiting the tide. To life's earnest battle they only prevail. Who daily press onward and never say fail. With our eyes open, a tongue that's not dumb, A heart that old Satan can never numb. We'll battle and conquer through thick and through thin: Be strong for our Savior, and all conflicts win. Always ready to sneak for our Lord. We'll pray with our faith in the Father above. We'll speak words that comfort where others have failed. And daily press onward and never say fail. In life's rosy morning this world's fair tide. Let this be our motto, our footsteps to guide. In storm and in sunshine, whatever assails. The followers of Jesus will never say fail.

## THE UNSATISFIED PLANT.

There is to be a strange plant in South America which finds a moist place, and sends its roots down and becomes green for a little while until the place becomes dry, when it draws itself out and rolls itself up and is blown along by the wind until it comes to another moist place, where it repeats the same process. On and on the plant goes, stopping wherever it finds a little water, until the soil is dry; then in the end, after all its wanderings, it is nothing but a bundle of dry roots and leaves. It is the same with those who drink only of this world's springs. They drink and thirst again, and go on from spring to spring. Mown by the wind of passion and desire, and at last their souls are nothing but bundles of unsatisfied desires and burning thirsts.—The Young Soldier.

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

## Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

**GEORGE.**—Elias Washington George was born in Perry County, Alabama, December 31, 1839; was married to Martha Smith, March 11, 1862. He enlisted in the 1st Alabama Regiment, Co. C, on May 28, 1862, and served till the close of the war. He was a true Southerner. He joined the Methodist Church at Water Valley, Alabama, more than 50 years ago. The writer had known him for more than 30 years, and he knew him as a true Christian character. He was a devoted companion, loving father, true friend and neighbor. He fell on sleep September 16, 1914, and was laid to rest at Redwater, Texas, by the writer. He leaves a wife and five children to mourn their loss. May God bless the bereaved ones and keep them in the path of righteousness that there be no broken family ties in the sweet by-and-by. His friend, D. A. WILLIAMS.

**DOUGHTY.**—Rogers Eldon, son of Mr. and Mrs. A. F. Doughty, went to live with God and the angels August 11, 1915. Two years, two months and five days marked the earthly stay of this precious little child. His voice brought joy and sunshine to all. His fragrance and blessed influence of his short life. Funeral services were held at home. He was buried in the Martha Cemetery. Cheer up, fond parents. Look to the "land of the unclouded day." "A little child shall lead them." M. E. McANALLY.

**WILLIAMS.**—Edward W. Williams was born in Lavaca County in 1838; was married to Susan A. in 1868, and moved to old Tenille ten years later. Brother Williams lived in those days when the county seat as a trading center was unknown. Many days spent in the saddle and on the road freighting in his early life gave to him a physical strength and moral fiber that enabled him to count for much in the morals of his community. He was the father of nine children, four of whom survive him. His home was ever a preacher's home and for many years he served his Church as a faithful steward. For more than thirty years he was a member and a faithful attendant upon the Church. There was ever a place in his life for his religious convictions and activities, and even in his last days of sickness he exhaled in sorrow, "Under his wings, what a physical strength and moral fiber that enabled him to count for much in the morals of his community. He was the father of nine children, four of whom survive him. 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# THE PASSING DAY

## THE WARS.

The week closes with Germany pushing Russia still farther east, while the Russians claim that, with the Czar in command now and with a full supply of ammunition, they will take back all the lost ground.

At the Gallipoli Peninsular the struggle continues fiercely, but Constantinople has not fallen into the allies' hands yet. There is a hint from a recent message that the war has gone into Persia. If so, the easiest route to Russia by the allies may be through Persia. It has been known that, before the war, German money was financing a great railroad through southwest Asia, to a port on the Indian Ocean. The British naturally wish to prevent the Germans from holding a port anywhere near India.

Americans who have returned to this country say there are more than fifty lines of trenches on both the contending sides in the West.

This explains why there was no "Spring Drive." Really it is a wise generalship in not attempting such a drive. When you study the situation you readily see this war is going to be "fought out in the air."

Concerning our diplomatic relations with Germany, following the torpedoing of passenger vessels carrying Americans, it seems we hailed too soon our victory, for Germany explains what they meant was "full apology," but not "full satisfaction." If we are satisfied by the apology, very well. If not, it is suggested to us that we take our troubles to the Hague.

In Mexico, Carranza still has a hope for his recognition by this government, but Mr. Wilson said we will recognize only the government in Mexico which truly represents the wishes of the people as expressed by a honest ballot. Would it be well for us to step in now and supervise the election? Will Mexico look upon us in such work as friend or foe? Why do they not remember our work in Cuba and the Philippines?

On the evening of September 16 a special passenger train of two coaches pulled into Orange from Beaumont, and when it stopped the manager of a theater stepped off with a moving picture film in his hand. For that purpose alone the special train of two coaches was run at a high cost.

The decoration of the grand cross of the Order of St. Sava has been conferred upon John D. Rockefeller, Sr., in recognition of the relief work done by the Rockefeller Foundation in Serbia. Dr. Richard P. Strong, head of the American sanitary commission in Serbia, on leaving the country, was made a grand officer of the Order of St. Sava by the prince regent.

Results remarkable seem about to be achieved by A. W. Brabham, of Olar, South Carolina, who has succeeded in producing cotton which ranges in color from snow white to a deep olive green. The planter asserts positively that black cotton, sought for ages by spinners and manufacturers, is about to become a reality. Mr. Burbank, of California, says black cotton might be grown, but that he would not like the job of trying to produce it.

Efforts are being made by the Galveston Commercial Association to provide transportation for automobiles, motor trucks, wagons and vehicles of every kind across Galveston Bay. To this end President Morris Stern yesterday wrote General Manager David Daly of the Galveston-Houston Interurban Company at Houston, requesting that, if possible, the interurban company operate a flat car across the causeway and temporary trestle for the specific purpose of hauling such vehicles between the island and mainland. Galveston should insist upon something like this being done. The automobile is now moving more people than trains and provision must be made for the automobile at once.

Perhaps for the first time in the history of the country, a funeral was held at St. Louis, Missouri, recently in strict accordance with the most minute requirements of the Talmud, the most ancient book of Jewish laws. It was the funeral of Rabbi Zacharia Rosenfeld, noted Hebraic scholar, who died there September 10. Details of the funeral rites were written by the rabbi. The body was buried in a coffin which contained no metallic substance, even the nails being of wood. Bare-clothed men carried the coffin on their shoulders to each of the four congregations over which Rabbi Rosenfeld ruled. The Talmudic law, which forbids a Jew to write, or cause anything to be written, on the new

year, which ended on the night of September 10, and the Sabbath, which began immediately after, has kept knowledge of their father's death from two daughters of the rabbi in other cities. Nearly the entire orthodox Jewish population of St. Louis—about 30,000 persons attended the funeral.

Two men were killed by gas fumes from lily buds packed aboard the Holland liner, Island, recently in New York, and a fireman who went to their rescue was overcome. A steward and a coal passer, both of Holland, were sent into the lower hold of hatch to number two to work on the cargo of the ship, which docked in Hoboken a few days ago and brought over large quantities of the lilies. Other members of the crew looked for them and discovered that they were unconscious. Policemen, aided by a member of the Hoboken Fire Department, got the two men out of the hold. The fireman went for them. He was overcome the first time and had to be hauled out to be revived in the fresh air. He went down a second time and succeeded in tying a rope around the steward and coal passer, who were then pulled up on the upper deck. Both men were dead.

## FOR YOUNG AND OLD PEOPLE.

Rev. M. H. Wells.

In a former communication I sought to magnify the mercy of God in preserving my life and permitting me to enter my eightieth year. This is a further attempt with the same motive and object. Letters from friends assure me that pleasure and good resulted from the first. If I could summon modesty enough I would wish that the same sort of information might go to editors to assure them that correspondents were appreciated. I have had experience enough with newspaper work to know that two things worry the editor. Just what to keep out is one thing and another is how to find room for the many good things offered. A couplet of an old hymn expresses my present feelings:

"Through many dangers, toils and snares I have already come."

As heretofore stated, many of the early years of my ministry were spent in a miasmatic region. With the regularity of the seasons I had one or more spells of bilious fever. The interludes and postludes were filled with chills and fever. I recall an experience during my second year on a circuit. I was conducting a protracted meeting. That was before evangelists were named and numbered. The custom was for the pastors, with the aid of local preachers, to conduct their own revival services. On my way to a night service I was attacked with a hard chill. Reaching the church I requested the congregation to continue in prayer and song while I sought relief on a bench. Those not familiar with such things need to be told that a chill was succeeded with a burning fever. I remained lying on the bench until my teeth quit chattering, went into the pulpit, preached, invited penitents and conducted the altar service. Some tender footed preachers are ready to say "that young preacher had an excess of zeal with a lamentable shortage of knowledge." But, beloved, those were days when Methodist preachers saw the invisible and counted not their lives dear unto them. Of course I guess if I had died about that time and a modern coroner had investigated the circumstances he would have rendered a verdict, "suicide." He could not have evaded the facts and dodged the question by saying, "Heart failure." My head may have been wrong, but my heart then, as now, "was right with God."

Six years succeeding the Civil War I served as presiding elder. This was in a section thoroughly devastated. It had been occupied alternately by Southern and Northern armies. What one left the other attempted to destroy. It was up to us to supply those impoverished people with the Gospel. Fortunately I had a small bank account. During the first year I had the pleasure of sending, in helping needy pastors, \$850 above receipts. I paid \$2.50 for a night's entertainment on my way to a quarterly meeting. Travel was mainly by horseback. Bridges and ferries were gone, compelling me to swim nearly every creek, bayou and river in the district. After a day like this I slept in a side room where the snow drifted through the thin roof on my face. I rode forty miles in a day with icicles hanging to my beard. Such things were not calculated to make one robust or lengthen life.

The financial stress became so great that we were compelled to blend the circuits and districts. Any person familiar with the history of those times knows that circuits were larger than modern districts and that dis-

tricts covered ground enough to try the metal of any man. For two years I served a double district. North and south it extended from the county in which was located the capital of the State to the southern boundary of the State and east and west across three large counties. To meet engagements I only had a chance to eat one warm meal a day. At supper the good housewife prepared me a lunch and as soon as the road was visible I was on my way to the next quarterly meeting. I trained my horse to same habit, taking his chances on getting a bundle of oats for lunch. I had to average forty miles a day. And this rain or shine, as I was never late at a meeting. I had the great comfort of seeing a thousand souls converted at quarterly meetings during each of the six years. But, of course, such habits and work told seriously on my constitution. At the end of the six years I was a physical wreck. A change of work and climate brought back former vigor.

While not immune to contagious diseases I escaped all except the cholera. Fortunately I carried a remedy and my life was saved. I have often thought that I had suffered enough to have killed a half dozen men. To me there is only one explanation. The Lord was present and helping. As a Confederate soldier I had eaten parched corn for supper and lay on fence rails for bed. Why not make these sacrifices for a cause so much dearer to us? It was the only hope of saving our "Church to that country. Others, with "money to burn," were watching to see us surrender. These facts are recited with an humble and grateful spirit. I am not depending on them for salvation, but because "the Spirit answers to the blood, and tells me I am born of God."

21st Ave. North, Birmingham, Ala.

## THE DEADLY TEMPTATIONS OF MIDDLE LIFE.

It is the prevalent opinion that youth is the period of life which is exposed to the gravest peril. If the young man can be gotten over the slippery paths of the early years, and be well settled in a profitable business and in a comfortable home, then the safety of his life is assured. Like a tree planted by the rivers of water, he will bring forth good fruit in its season. But probably more men go wrong in the midst of the years than in early manhood, even as more ships go down upon the high seas than founder when sailing out of the harbor.

Tennyson represents Gareth as easily conquering the Knight of the Morning Star, but the Knight of Noonday is overcome with more difficulty. The daily newspaper confirms the testimony of literature and of history. The forgers and defaulters of whom we read are not usually young men. The financiers whose unscrupulous practices have endangered the liberties of our institutions are men of ripened experience. Our Pharisees are seldom in the flush of youth.

Why do so many good men break down in the midst of the years? One reason is that the temptations of middle life are deadlier than those of early manhood. The sins of the younger days grow out of the impulses of the flesh. They are born of hot blood and of immature judgment. The perils of middle life are of the spirit. They are less gross, but more reptilian and insidious.

These are the years of waning enthusiasm. Youth is generous and ardent, ambitious of achievement. Young men are susceptible of moral appeal. By middle life one has learned how mighty is the pressure to bring one's ideals down to the dead level of character. He finds that to follow his highest conceptions of duty and honor involves constant misunderstanding and sacrifice. The price he is paying for righteousness appalls him, and he concludes to aim lower and be more comfortable. Moreover, the years have revealed his limitations. It is a serious moment when a man realizes that he is only an atom. Then he confronts the temptation to give up lofty endeavor and to look first after his own interests. It is a critical moment in the race of life when one loses his first wind. He is apt also to lose his enthusiasm and drop out of the running. But if he resolutely continues, he soon taps a fresh reservoir of energy and presses on with vigor and joy. There is no more crucial period in life than the period when one's early enthusiasms are a spent force, and one is learning to fall back on the steady convictions of the spirit.—Charles Allen Dinsmore.

Do not whine about petty vexations lest you vex other people.

Do not borrow trouble, nor lend it. Every man has enough of his own.

Trouble comes unsought; delight by planning for it.

## NOTES FROM THE FIELD.

(Continued from Page 5.)

other denominations are quite antagonistic to Methodism, and Bro. Fe. has a way of his own of "coming in their back door" and puncturing their opinions with the Scriptures, which he soon reveals to be fundamentals of Methodist doctrine. He is laying a foundation for a useful life and equipping himself for a strong man in Methodism. We have just closed our meeting at Pleasant Hill. Brother J. W. Hunt, of St. Paul's Church, did most of the preaching. The first time he preached eight strong young men of that community were converted and nearly every service was blessed with other conversions. As he swings out that long arm of his he seems to lift men out of this world and move them to God. In the nine revivals that I have worked in this summer we have been blessed with many conversions wherever we have organized and worked the Prayer Covenant. It not only unifies the forces during a meeting, but stimulates personal work.—W. E. Hassler, P. C.

## COLLINSVILLE.

Our summer campaign closed last night, September 12 at Collinsville. This was the fourth meeting in all that we have held. Union and Ethel are afternoon appointments. The third Quarterly Conference was held at Union. Brother Mood, presiding elder, stayed until Sunday noon. He preached a great sermon and the people gave us a great spread. The communion and fellowship was delightful. The writer, assisted by Brother Robert Matlock, a young Presbyterian preacher, and Herbert Robinson, a local exhorter, held the services until Thursday night, when we closed to meet other engagements. Only a few unsaved people were ever present at any service. Results: One conversion and one accession and the Church greatly revived. At Ethel we were joined by Rev. Albert Rodgers, who represented the Cumberland Presbyterians. We held one week. Brother Rodgers and myself doing the preaching. Among the Christians the interest was at high tide from start to finish. Yet, with all this, there were not many conversions. Great meetings were held in these communities last year and the material closely worked. A great many were renewed. Seven gave their names for membership, one young man baptized. To God be all the glory. We began at Tioga, Sunday, August 15, at 11 a. m. the pastor doing the preaching. Rev. A. C. Fisher and wife, of Fort Worth, came to us on Tuesday evening. Just as the Galveston gale was reaching us a great wind storm was predicted and we had to close down from 11 a. m. Tuesday until Thursday night. Brother and Sister Fisher waded water shoe mouth deep to get to and from their meals. We started up again Thursday night and ran a few days, constantly interrupted by gusts of wind and rain. There is not a sidewalk in town heading to the church but in many places the wet weeds and grass was half way to the knees, yet, despite all this, the second week we missed but four services. The singing was simply great. Brother and Sister Fisher captured all hearts, and while there was only about twenty-five conversions, there could easily have been seventy-five or one hundred under favorable weather conditions. A great part of our membership live in the country. They were greatly hindered by constant down-pour of rain, and some were cut entirely out of the meeting. Thirteen were received into our Church, ten baptized, others yet to follow. Several gave their names for membership in the other Churches. Brother Fisher is not only a great singer, but a fine preacher as well. He took the place of the pastor in the pulpit several times and preached with great acceptability to the Church and congregation. Added to this, he is a fine personal worker and it is hard for a sinner to turn him down. Sister Fisher's renditions at the piano are simply grand and hold the audience spellbound. But this is not her only strong point. She is a devout, consecrated Christian. Her work among the young ladies each afternoon in prayer meetings will have a telling effect upon any Church or community where she may chance to go. We all fell greatly in love with them in their unselfish labors among us. We earnestly hope to have them with us some time again when conditions are more favorable and their work can be given to a greater advantage than it was this time at Tioga. The Tioga people were delighted with their stay among them and anxiously await their return in the near future. The meeting here at Collinsville began August 29 and closed September 12. Rev. S. C. Dunn, of Kerrville, Texas, did the preaching for ten days. Brother Dunn was born in Tennessee, but principally raised in Collin County, Texas.

The writer was the pastor of his father's family for four years when Brother Dunn was in his teens. It was a great blessing to us to have him in our home again, as he was a great leader of song service when we were his pastor in other days. He is an honored member of the West Texas Conference and ranks amongst its best preachers. He preached for us a series of great sermons and did a vast amount of good. The meeting was held under a large arbor constructed near the public square. Large crowds attended from the very start. There were several conversions and a fine interest. After Brother Dunn left, Brother Corder, the Baptist preacher, gave us two splendid sermons. Brother Hays, local deacon, preached once. The closing services were held by the pastor. The Church and community were greatly revived. A splendid man and his noble wife were baptized at the last service. This meeting will long be remembered by some. The Lord be praised for his goodness to the children of men.—N. C. Little, P. C.

## OPENING OF MERIDIAN COLLEGE.

On the 7th instant Meridian College threw open her doors and began work for her seventh year.

The opening exercises followed closely a well-arranged program prepared by the President, Rev. G. F. Winfield, and the members of his faculty. The large auditorium was full with citizens of the town, visitors and pupils. The District Court gave a three-hours' recess in order to enable the judge, lawyers and other court officials to attend these exercises. Then, again, the county teachers in their institute recessed for two hours to enjoy the opening exercises of the college.

The brethren, and especially the four districts who own this institution, will be delighted to learn that last year the highest enrollment in the literary department was about twenty per cent above the previous year, and this year in the same department the increase over the highest mark of last year is thirty-one per cent.

Since Meridian College is one of the only two junior colleges in Texas passing the Board of Education, it is not at all surprising to see this large increase.

The faculty is equal to the best to be found. It is composed of men and women of the highest sort, not only in an educational line, but generally and practically as well. The student body is composed of a body of most excellent young men and young women. In fact, it would appear that the several communities sent to us their brightest and best material. It is a great inspiration to look over this large body of young men and young women who are seeking to equip themselves for the different and responsible duties of life.

In this new student body there are twenty counties represented, but McLennan County has thirty-seven on this roll, the largest from any non-resident county.

The greatest need here is more dormitories. Every room is now filled, but President Winfield is fully alive to the situation and has arranged to care for all who come in the homes of our citizens. Many of these homes did not wish boarders, but seeing the actual conditions confronting Brother Winfield they have gladly opened their homes to him, and say that no pupil shall return home because he or she could not find a place to board.

The ceaseless and untiring efforts of Rev. G. F. Winfield for this school has more largely than any other one thing given us this fine student body, among whom are several young preachers.

The readers of the dear old Advocate will hear greater things about Meridian College in years to come, and many places of responsibility will be filled by her students all over this great State at no far distant day.

JAMES M. ROBERTSON,  
President Board of Trustees,  
Meridian, Texas, Sept. 12.

## OPENING OF MERIDIAN COLLEGE, MISSISSIPPI.

The many friends of Meridian College, Meridian, Miss., will rejoice to know that in spite of financial depression, a large number of students have gathered together from about twenty-five States and several foreign countries for the session of 1915-16. They are as fine a body of young men and young women as can rarely be found together in a college. They seem alert and in earnest about preparation for their life's work.

Best of all is that every teacher is a devout Christian. That is the foundation of all true education.

We are all looking forward to a gracious revival, and to the best year's work of our lives. Pray earnestly for this important work. J. W. BEESON,  
President.

OUR CHURCH NEWS

The Kentucky Conference shows a membership gain of 1,220 for the year just closed, as compared with a gain of less than 500 last year.

The Presbyterian Church at Elat, Africa, has a membership of 2,297 and a waiting list over six times its membership.

Our own Church, and the citizens of Baltimore, Maryland, sustained a great loss in the recent death of Ex-Mayor Thomas G. Hayes.

Our University in Soochow, China, has established a law school in Shanghai. Nine American lawyers at present compose the faculty.

For the Conference year just closed the Missouri Conference reports a net gain in membership of 2,391, the total membership now being 50,231.

Bishop W. F. McDowell, who has been engaged to deliver the Lyman Beecher Lectures on Preaching at Yale University, is said to be the second Methodist minister ever invited to perform that service.

Rev. Robert E. Goodrich, who is completing a successful quadrennium as pastor of St. Luke's Church, Oklahoma City, where the session of the General Conference of 1914 was held, has been transferred to the Missouri Conference and appointed pastor of Francis Street Church, St. Joseph, Mo.

Before our next issue appears the presiding elders of all the Texas, Oklahoma and New Mexico Conferences will have met in Dallas. They were called to meet for conference over the affairs of this great portion of Methodism in the Southwest.

The New York Evening Post published a portrait of President Wilson in connection with the announcement of his remarkable achievement in the controversy with Germany.

The Midland Methodist quotes Rev. R. W. Woodworth as saying that in a certain Church in Toronto, Canada, there are 190 contributors; and of this number, thirty-six are tithers and 154 non-tithers.

The World's Eighth Sunday School Convention, announced for October, 1916, at Tokyo, Japan, has been postponed to a date soon after the close of the war.

Out of a total of 256,000 Christians in China, the Mission Yearbook gives 28.4 per cent as Presbyterians, 23.2 per cent Methodists, 10.1 per cent Lutherans, 10 per cent Anglicans, 10 per cent converts of the China Inland Mission, 8.9 per cent Baptists, 7.9 per cent Congregationalists, and 1.1 per cent miscellaneous.

The message last week bringing news of the death of Dr. Gross Alexander, editor of the Methodist Review, gave no particulars other than that he died suddenly of apoplexy September 6.

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CHRISTIAN ADVOCATE IN PSALMS

Consider and hear me, O Lord, my God: Lighten my eyes, lest I sleep the sleep of death;

Hear, O Lord, and have mercy upon me: Lord be thou my helper.

Return, O Lord, deliver my soul: Oh save me for thy mercies' sake.

I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvelous works.

Shew me thy ways, O Lord: teach me thy paths.

The secret of the Lord is with them that fear him; and he will shew them his covenant.

I will love thee, O Lord, my strength.

All the paths of the Lord are mercy and truth, unto such as keep his covenant and his testimonies.

None of them can by any means redeem his brother, nor give to God a ransom for him.

As for me, I will call upon God; and the Lord shall save me.

Deliver me from the works of iniquity, and save me from bloody men.

Verily I have cleansed my heart in vain, and washed my hands in innocency.

Offer the sacrifices, of righteousness, and put your trust in the Lord.

Create in me a clean heart, O God, and renew a right spirit within me.

And I will delight myself in thy commandments, which I have loved.

Thy word is a lamp unto my feet, and a light unto my path.

Every day will I bless thee, and I will praise thy name for ever and ever. JAMES ROBINSON.

Weimar, Texas.

post-mortem examination showed some valvular heart trouble. Brief funeral services were held Saturday September 11, in Trinity Church, Los Angeles, and the body was later carried to Louisville, Ky., for interment. Funeral services were held September 15, in Broadway Church, Louisville.

According to a statement made by Dr. John M. Moore, the chairman of the committee appointed by the Board of Trustees to find a President for Paine College, Augusta, Georgia, D. E. Atkins has been elected Acting President and Business Manager of that institution, and he has accepted the position and is now in charge.

Mr. Atkins has been business manager for two years and is thoroughly acquainted with the work of the institution. He is held in high esteem by the faculty of the school and by all the people in Augusta, of both races, that know him.

His election has given great satisfaction to the colored patrons of Paine College.

The General Conference of the Methodist Episcopal Church meets next spring. The question of the automatic retirement of Bishops on account of age limit is a question to come before them.

Bishop Earl Cranston shows the fine fiber of his character in these words: "The age limit seems better to a bishop—to this veteran, at least. I shall gladly accept freedom from the graver responsibilities of the office, hoping still to serve the Church in some capacity should it please God to continue years and strength. Indeed, it is pleasant to think that my day of wearing toil is declining, for I see no night ahead. What I see is the welcome radiance of sunset prefiguring the glory of the soul's eternal to-morrows of service without weariness, where the uncounted years do not take toll of strength and where there is, therefore, no limit to effective service. Immortals never retire."

Some time ago there appeared in one of our great Chicago dailies an article entitled "Comrades in Death." It was based upon an account of the death of three soldiers upon a battlefield of Europe, one a German, one a French, and the other a British soldier.

The narrative related how one of the soldiers had read out of a Testament until each of his comrades had fallen asleep, and then he had ceased reading himself, and wrote a brief message that was carried to his home at the hands of a Red Cross nurse.

The movement to place a million Testaments in the hands of a million soldiers is a noble effort on the part of the World's Sunday School Association to point to Jesus Christ many a lonesome, tempted, and sometimes wounded and dying soldier boy.

The tremendous sacrifice of human life in this terrible war affords an unusual opportunity for every member of every adult class to become a big brother to some comrade across the seas. Men are dying daily, and what is done should be done quickly. One dollar would send twenty Testaments, and one hundred dollars would send two thousand Testaments.

OUR ANNUAL 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

Bishop Lambuth. New Mexico, Marfa, Texas, Oct. 6 Bishop Murrah. West Oklahoma, Altus, Nov. 3 East Oklahoma, Muskogee, Nov. 10

Bishop Morrison. German Mission, Fredericksburg, Oct. 20

THE ORIGIN OF SHAKING HANDS.

Did you ever ask yourself why you shake hands with persons whom you know? Here is the reason, says The Telegram:

"In olden days, when every man who had any pretensions of being a gentleman carried a sword, it was the custom for men when they met, to show that they had no intention of treachery, to offer each other their weapon hands, or, in other words, the hand that would be used to draw the sword, and to hold back the hand was usually a signal for a fight.

"This habit became so fixed that long after men ceased to wear swords they still offered the weapon hand to a friend and declined to offer it to an enemy."

"To this day when you refuse to shake hands with a person it signifies that you are at war. Among savages who never carried swords, the practice of shaking hands is unknown and it affords them a great deal of amusement to see white men do it."

THE ART OF REBUKING.

Though Wesley possessed the art of reproof to a high degree, he recognized the danger lurking in its use. In his Journal we find this suggestive comment:

"I make an odd observation here, which I recommend to all our preachers. The people of Canterbury have been so often reprov'd (and frequently without cause) for being dead and cold, that it has utterly discouraged them, and made them cold as stones. How delicate a thing it is to reprove! To do it well requires more than human wisdom."

The times demanded that Mr. Wesley give fullest heed to this art. Opposition that vented itself in the grossest outbreaks both against himself personally and his congregations, brought forth frequent, almost daily, sharp rebukes that had their desired results, and often led to repentance and conversion.

It was this spirit of fearlessness and open-mindedness that enabled him to win out. Time and again when others would have retreated or held their peace, Wesley faced the mob with calm attitude and determined speech. And according to his own record we find no instance where he lost ground by such an attitude.—Northwestern Christian Advocate.

When is an old man old? Is it when he attains three score and ten, or is it when he becomes enfeebled, no matter what his age?

The plodding preacher may not be brilliant, but he is one of the most useful fellows on earth. Everybody should like him.

THE FIGHT IS ON.

When this appears our first great Sunday School Institute will be in session at Texarkana.

A wide-awake Sunday School pastor writes: "We elected ten delegates to the Institute nearest us and have arranged to pay their way." A presiding elder writes: "Many of our Sunday Schools will be represented."

Select your representatives and send names to pastors at Institute you will attend. WALTER HARBIN.

SUNDAY SCHOOL INSTITUTES—TEXAS CONFERENCE.

The Committee on Evangelism has appointed the following representatives to present plans for Sunday School Evangelism at the six Institutes through the Texas Conference: Texarkana, Sept. 16-19—Rev. W. F. Andrews, D. D.

Bryan, Sept. 19-22—Rev. Chas. T. Tally.

Houston, Sept. 22-26—Rev. O. E. Goddard, D. D.

Beaumont, Sept. 29-Oct. 3—Rev. W. H. Crum.

Timpson, Oct. 3-6—Rev. Jno. W. Goodwin.

Palestine, Oct. 6-10—Rev. S. S. McKenny.

(Signed) O. E. GODDARD, GLENN FLINN, Committee.

WALTER HARBIN, Secretary.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 20 cents. Cash must accompany all orders. In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type will be used. Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trade.

AGENTS WANTED.

GARTSIDE'S IRON RUST SOAP CO., 4054 Lancaster Ave., Philadelphia, Pa. Gartside's Iron Rust Soap (Trade Mark, Print and Copyright registered in the U. S. Patent Office) removes iron rust, ink and all unwashable stains from clothing, marble, etc. Good seller, big margins, agents wanted. The original 25c a tube. Beware of infringements and the penalty for making, selling and using an infringed article.

ATTORNEYS

A. E. FIRMIN ATTORNEY-AT-LAW Notary Public 807 S. W. Life Building, Dallas, Texas.

CHAPERONE.

POSITION wanted by competent lady as chaperone or matron, in Methodist school or institution. Best of reference. MRS. L. C. W., No. 13 North Morris Street, Gainesville.

DOCTOR WANTED.

WANTED—A good Christian doctor (a Methodist). A good location, a fine farming country. For further information correspond with J. H. WATTS, pastor M. E. Church, South, Lakeview, Texas.

WANTED—A Methodist doctor. Address the undersigned, DR. J. A. BARBEE, Lock Box 124, Oenaville, Texas.

FOR SALE CHEAP.

FINE combination horse, rubber tire buggy, harness and saddle. Such outfit as preachers like. Do not delay. L. P. SMITH, Jacksonville, Texas.

HELP WANTED.

GOVERNMENT CLERKS WANTED. \$90.00 MONTH. Pull unnecessary. Common education sufficient. Vacations. Short hours. Rapid promotion. Write immediately for free list of positions now obtainable. FRANKLIN INSTITUTE, Dept. B 174, Rochester, N. Y.

IT HAPPENED ACCIDENTALLY.

Pay me \$1 and I will tell you how I cured my piles, after years of rectal misery, on 20c cost. B. P. HERVEY, Scollard Bldg., Dallas, Texas. I am cured.

CENTRAL TEXAS CONFERENCE.

We are planning for the greatest conference in the history of the Central Texas Conference, and in order that we may provide for you we want to know who we will have the pleasure of entertaining. My Church is anxious to take care of the preachers' wives. We told you we would do it, and we are going to make good. Let every preacher that expects to bring his wife let me know not later than October 1. We can't promise after that. We want the brethren to know that Methodism has not lost her hospitality. If you have a special request send it in, and if we can we will grant it. J. W. FORT.

Corsicana, Texas.

WEST TEXAS PREACHERS AND DELEGATES.

I have been asked to make arrangements for Pullman service from San Antonio to San Angelo. A tourist rate of \$1.25 for lower and \$1.00 for upper berths can be had. Standard rates are \$2.50 for lower and \$2.00 for upper berths. A tourist will be used, and if enough of the brethren, desiring standard service, will send the money for reservation a standard will also be put into service. By having a special car we go through without change, leaving San Antonio at 8:15 p. m. October 18 and arriving at San Angelo the next day at 2 p. m. By two sharing the same berth the round trip can be made for the price of one way to each one. All those desiring an arrangement of this kind will please let me know. Each one, however, must send the full amount for one way for the service desired. The "doubling-up" method will not be used until a sufficient number of reservations have been made to secure the car, which is twenty, and then only in cases where desired. In the event two occupy the same berth, or the standard is not used, the difference will be refunded. The lower berths will be assigned to those applying first until taken up. Those desiring to take their wives will also let me know. The railroad fare from San Antonio for the clergy will be \$5.70 each way. A delegate rate of one and a third fare has been applied for. It is to be hoped that a large number from this portion of the conference will fall in with this plan, as it will be both convenient and happy. T. N. BARTON.

406 Mason St., San Antonio, Texas.

MISCELLANEOUS

WANTED, A SCHOOL—I am a Southwestern trained, first-grade certificate man and am open for a good school. Have specialized in English, History and Philosophy. Box 121, Sylvestor, Texas.

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

WANTED—Men to learn the barber trade. TEXAS BARBER COLLEGE, world's greatest. Free catalogue by J. Burton, 1809 Main Street, Dallas, Texas.

CALDWELL'S SANITARIUM, McKinney, Texas, for treatment of internal and external cancers. Come or write for book of information.

MOUNTAIN HOMES.

WITH city advantages. Why not get you a lot at "My Rauch," Kerrville, Texas, 1800 feet above the sea? One mile from depot, river front, electric light, water, telephone and jitneys. Write J. E. HARRISON, JR., Kerrville, Texas.

MUSICAL INSTRUMENTS.

RAREST of rare bargains in high grade best make standard pianos received in exchange. Easiest payments. Write for booklet 222. THOS. GOGGAN & BROS., Dallas.

REAL ESTATE.

Bargains in residence lots at Southern Methodist University—\$400 to \$800; \$10 down, \$10 monthly. E. S. HURSEY, owner, 2601 Hood Street, Dallas, Texas, Phone, Bell, Preston 1282.

READINGS, MONOLOGUES, STORIES AND POEMS!

Write me if you wish manuscript copies of any of the standard or popular readings, monologues, stories, poems, cuttings from books or magazine stories in my library; or if you wish written assistance on the interpretation of any of these readings. For further information, and for prices, write me and enclose self-addressed stamped envelope. MRS. ELSIE MALONE McCOLLUM, Teacher of Expression, McCaffrey, Texas.

ROOM FOR TWO S. M. U. STUDENTS.

Will rent large upstairs corner room, every-thing furnished, to two students (preferably brothers) who mean business and want the influence and quiet of a Christian home without children. Board nearby. On car line, in Highland Park, 12 minutes walk to University. Address T. P. JUNKIN, 3519 Euclid Avenue, Dallas, Texas.

STUDENT ROOMS.

NICELY furnished rooms on reasonable terms for young men attending University. All modern conveniences. Home treatment and Christian influences. MRS. SALLIE C. WOOD, 1934 San Antonio St., Austin, Texas.

TEXAS CONFERENCE—AN APPEAL.

In a recent trip I found an aged superannuate of our conference. He is nearly blind and deaf, has no means nor support and has more than used up his allowance from last year's funds. He is beginning to suffer for clothing and food. There are fifty men in the territory of our conference who can send me one dollar each to meet the need till conference. I will receipt you and give you the name if you wish. CLYDE B. GARRETT, Lukin, Texas.

TEXAS CONFERENCE.

Central Sunday School Institutes, through Texas Conference, will be held as announced. WALTER G. HARBIN.

MARRIED.

HOLLOWAY-HARRIS—At the residence of the bride's parents, Mr. and Mrs. J. M. Harris, Manor, Texas, September 7, 1915, Mr. R. Emory Holloway-Callan, Texas, Prof. E. M. Barnett, Rev. R. A. Holloway, father of the groom, officiating.

BARNETT-MAGEE—On September 2, 1915, at the First Methodist Church, Callan, Texas, Prof. E. M. Barnett and Miss Pearl Magee, both of Callan, Texas, Rev. G. F. Harris, pastor, officiating.

Sulphur Springs District—Fourth Round.

(Revised) Cooper Sta., Sept. 25, 26. Sulphur Springs Mis., Moberly, Oct. 2, 3. Cimble, at Cimble, Oct. 4, 5. Dickton, at Pleasant Hill, Oct. 16, 17. Cocco, at Cocco, Oct. 18, 19. Sulphur Springs Sta., Oct. 24, 25. Saltillo and Weaver, at Weaver, Oct. 30, 31. Mt. Vernon Sta., Oct. 31, Nov. 1. Pecan Gap and Ben Franklin, at B. F., Nov. 6, 7. Lake Creek, at Erlow, Nov. 7, 8. Klondike, at Good's Chapel, Nov. 13, 14. Rolly Springs, at Shook's Chapel, Nov. 17. Yowell, at Pecan, Nov. 20, 21. Sulphur Bluff, Nov. 21. Winstonsboro Sta., Nov. 27, 28. Brashear, at Brashear, Nov. 28, 29. R. C. HICKS, P. E.

OBITUARIES

(Continued from page 11)

liant, buoyant, busy, he was withal a man of broad benevolence, never turned the poor away empty handed, never cared for money except as it would buy. To the sorrowing widow left lonely on the drear shores of time and the father, mother, brother and sisters, we would say: Look up where the stars are shining, where Willie has gone; to the realms where the rainbow never fades and light and life forever reign.

J. L. WILSON.

HAWKINS—F. J. Hawkins died July 15, 1915. Brother Hawkins was born October 17, 1832, near Glasgow, Warren County, Kentucky. At the age of 20 he came with his parents to Nacogdoches County, Texas. From thence he removed to Denton County, where he married Miss Sarah Ann Ready. Four sons and two daughters blessed this union. A son and daughter had preceded him to the better land. One son is an itinerant Methodist preacher in Oklahoma. Brother Hawkins professed religion at Bethel Church in Collin County, Texas, 1856. He joined the Methodist Episcopal Church, South, which he served as class leader nearly fifty years. In 1879 he moved to Young County, where he spent the remainder of his days. He was sick several weeks. I visited him some time before he died. He told me, with a heavenly glow on his face, that he had soon seen his loved ones gone before. I preached his funeral sermon in Hawkins Chapel, from Acts 11:24, to a large congregation. We buried him in the Chapel Cemetery. His was the "old-time religion." He visited the fatherless and widow in the angels' realm. He led many souls to Christ. All of us sadly miss him, but we know where to find him. May God comfort the bereaved wife and children. His old "Uncle Joe," till we meet in heaven. Good-bye friend and former pastor.

B. A. SNODDY.

MYERS—Mrs. Sallie Agness Myers (nee ELMER) was born at Davis, Oklahoma, June 23, 1893. Married to Kirby Myers November 19, 1911, by the writer. She was converted and joined the Methodist Church at the age of 11, and out of this young convert there developed, by the grace of God, a devout Christian character, where the virtues and graces of the Christlike life were embodied. In our mind there is the memory of a life that shall not soon fade away; a life of obedience, a life of loyalty to the Church, a life of devotion to her Master, a life the memory of which is uplifting and enriching. We thank thee, Father, that we have been permitted to tabernacle for a season with this thy child, and to have seen the Christlike life again, not in theory, but embodied. On the morning of August 10, 1915, with but a vague warning, she departed this life and entered into the full realities of the "more abundant life" which Christ came to impart. Funeral services were held in the Duilly Church and the body was laid to rest in the cemetery a few yards away from the church, in the presence of the children of God. May the God of love comfort the parents, the God of mercy deal gently with the husband, and the "God of all grace" gently lead and care for her only son, Dean. Patiently we shall await the day when husband and wife shall meet together in a city not made with hands, eternal in heaven.

E. L. YEATS, P. C.

LAGRONE—Mary K. Heley was born near Raleigh, North Carolina, on December 9, 1829. In early childhood she removed with her parents to Natchez County, Mississippi, where she grew to womanhood. In early childhood she gave her heart to Christ and joined the Methodist Church. At the age of 24 she was married to A. T. Lagrone, to which union were born five daughters and three sons, all of whom reached maturity, six of whom are still living. After the ravages of the Civil War the family moved to Texas, reaching Centerville, Leon County, December, 1869. Here, with heroic courage, they began to rehabilitate their lost fortune. On February 14, 1871, death visited the home and left Sister Lagrone a frail widow with eight children to rear. With courage undaunted and Christlike patience she set herself to the task that seemed superhuman, and eternity alone will reveal how well she succeeded. Thirty years of life in a hospital brought her in contact with hundreds of people, and with them all the impression of her life was one of Christian courage and forbearance. On June 21, 1915, after a short illness Sister Lagrone closed her eyes in sleep to wake on that beautiful shore where there are no more burials, heartaches and sorrow. Yes, she laid down the cross and took up the crown, brushing aside this mortality that she might be clothed with immortality. The remains were laid to rest in the Centerville Cemetery Thursday morning. Sister Lagrone has left us for a while, but she has left the sweet incense of her life to cheer us on until we may join her. Her pastor.

R. H. LEWELLING.

GRIFFIN—Rev. J. H. Griffin, who was appointed pastor last October at Long Beach, California, passed away August 12. He was born in the State of Arkansas July 22, 1876, whose father, Rev. Z. T. Griffin, is a pastor in the Methodist Episcopal Church, South, in that State. Brother Griffin received his training preparatory to entering the ministry in Hendrix College, Conway, Arkansas. He was admitted into the White River Conference in 1898. After serving as a pastor in that conference a few years he was transferred to the North Texas Conference and served the following churches: Collinsville, Oak Lawn (Dallas), Lamar Avenue (Paris) and Chicksville, from which latter place Bishop Monzon transferred him to the Los Angeles Conference last October. He and Miss Elbe Keith were united in marriage October 31, 1900. Of this union there are three little daughters—Marie, Ruth and Dorothy—and one son—Keith. Brother Griffin was permitted to begin life well under the guidance of pious parents and the gracious influence of a religious home. Early in life he accepted Jesus as his personal Savior and gloried in acknowledging him both as Lord and Master. Religion with him was not a mere creed, but a truth, not simply a service to his fellow kind, but Jesus Christ in the heart known, revered and loved, whom he made the life of life. Having companied with the Lord of glory his presence breathed forth the spirit of the better world and his face was set to come to Jerusalem. With a mighty confidence in God he could wait amid the shadows with a faith that dawn was coming. In the thought of his mind and the experience of his heart Christianity was the pillar of fire that never shrank as the sand dipped into it, but deeper crannies and the intellect unfolded but ever in advance of man's faculties gave the noblest and clearest understanding of life and its missions. With Isaiah he had seen the Lord, sitting upon a throne high and lifted up, in whose presence the angels veiled their faces and cried: Holy, holy, holy is the Lord of Hosts, the whole earth is full of his glory and he cried and the coal of fire touched his lips and he heard the voice of the Lord saying, Who shall I send, then said he, Here am I, send me, and he laid down a burden and

took up a song, the sweetest man has ever tried to sing, the story of Jesus and his love. There was no stammer of uncertainty in his message. Sing, ye, ye, ye, the redemption of Christ the redeemer, the atonement through the death of Christ, the Holy Spirit in repentance and regeneration, the resurrection and eternal life. He knew that God had created him into the fellowship of his Son. He bought and read great and good books, but the Bible he studied prayerfully, earnestly, honestly that he might know the word of God and be furnished so as to declare the message with authority and power. As a pastor he was diligent, sympathetic, striving earnestly to know the approaches to men's hearts that he might win them to his Lord. None that knew him could question his deep devotion to his own denomination. He ever kept his interest to the fore, but he was not denominational bigot. His great heart and brotherly soul longed for the fellowship with all of God's people. He was permitted to labor in Long Beach for but nine brief months, but has left a deep impress upon his own congregation and the city. He is thought of as living and working to the redemption of every kind and to promote righteousness and peace among men. He was God's man trying to do an honest day's work in his own natural way. The preachers of the city loved him and attended the funeral service in a body, where Dr. Kasunic, the pastor of the First Methodist Church and President of the Long Beach Ministerial Union, made a fervent address in which he tenderly spoke of the good works of Brother Griffin. Rev. W. J. Lee, our pastor at San Bernardino, a schoolmate, spoke of him as he had known him. Several of the pastors of the Los Angeles District attended the funeral services. We think of the King in his beauty and the home gathering; what it must be to be there! We believe Brother Griffin knows; the possibility of knowing is ours, too. Who would miss us?

ROBERT FAINE HOWELL.

MISS EULA MAE ROLLINS.

Miss Eula Mae Rollins, daughter of Mr. and Mrs. Nat G. Rollins, of Aspermont, Texas, was born in Abilene, Texas, August 29, 1891, and died in Abilene, Texas, July 29, 1915, after an illness of several months. She was dedicated to God by baptism at five months of age in the First Methodist Church of Abilene by Dr. Sam R. Hay, who was the pastor at that time. She joined the Church when 6 years of age, and did not know when she became a Christian, as she seemed to have always been one. Her childhood was spent in Abilene, and there and at Aspermont, where the family has resided for several years, she grew into a beautiful woman. In June, 1910, she graduated at Southwestern University, where she had studied for three years. Since that time she has lived at home, being superintendent of primary department of Sunday School and taking active part in the Missionary Society work with her gifted mother, who for years has been a leader in this work in the Northwest Texas Conference and the State. During a meeting held by the writer at Aspermont, four years ago, she knelt in the altar during a consecration service and surrendered herself for any special work to which God should call her until the day of her death kept that vow. At the meeting of the Northwest Texas Conference of the Mission Society, in Plainview two years ago she was one of the most noted speakers and attracted the attention and admiration of all by her saintly beauty of face, the radiance of a pure spirit at peace with God and surrendered to his will shining through her eyes and the brilliancy of her address. It seems so strange that one "so beautiful and so good," so gifted and so willing and cultured should so quickly be taken away. But such was the will of the Father. Her death was as beautiful as her life had been. Her words of comfort and farewell to those she left behind were sweet beyond words to describe, and she passed away repeating with her father the words of the Psalm, and "In my Father's house are many mansions." And in those mansions of rest she is at home with her Lord, to whom her entire life was given. The sorrowing parents, brother and friends cannot weep for her. They grieve only over her absence from the home and the Church, in which she was teaching the children the way of beauty and of peace that she walked in. May the loving Heavenly Father comfort those who are left behind and bring them gently home at last, one by one, to meet her in heaven.

J. W. HUNT.

RESOLUTIONS—REV. M. L. LINDSEY, PASTOR OF M. E. CHURCH, SOUTH, CENTER, TEXAS.

As we are assembled there comes our minds the life and face of one who has gone before, a memory of one who so recently walked among us, a friend, a brother and beloved pastor. Though he was not permitted to finish even one year's work among us, his life and labors availed much, and all the cumulative force of what he did appeals more and more to us to carry forward to higher and holier attainments those things to which he devoted his life.

Death is the golden key that unlocks eternity, so let's think of those who have entered there as being at rest at home. Let's think of them as in the royal presence of the King of Kings. Let's think of them as walking in the light of God's countenance in the immortal life. And as the poet said:

"Whoso standeth close to God, whoso standeth true, So that His all-kindling light shines forever through. Whoso liveth for the world, serving strong and true, While the boundless power of God pours forever through."

They whose work has filled our hearts with words that teach ten thousand lives to earth's heaven near. They are part of human life, a part of the living God; they are never dead; they do not die who leave their thought impressed, imprinted on some deathless page. They may pass, but the spell they wrought remains on earth from age to age. Therefore, be it Resolved, That we, the Board of Stewards, pledge ourselves anew to the work from which he was called and pray daily for the comfort and guidance of his bereaved family, and

a copy of this memorial be furnished the family, and spread on the minutes of this Quarterly Conference; also a copy be furnished the Christian Advocate and daily paper. Signed by the Board of Stewards.

H. N. RUNNELS, President.

No pastor worthy of the name fails to understand the importance of faithful and conscientious visitation among his people, especially in times of sorrow and trouble.

DENVER

Denver and Durango District—First Round. Walsenburg, Sept. 11, 12. L. Veto, Sept. 12 (night). St. Paul's, Sept. 19. Colorado Springs, Sept. 19 (night). Hoene, Sept. 21. Trinidad, Sept. 22. Walsenburg, Sept. 23. Durango, Sept. 24, 25. Mancos, Sept. 25, 26. Mancos, Oct. 3, 10, 17. Rye, Oct. 24. Saguache, Oct. 31. Cedar Hill, Nov. 4. Flora Vista, Nov. 5. Farmington, Nov. 7. Aztec, Nov. 7 (night). Reulah, Nov. 14. Gardner, Nov. 21. Pueblo, Nov. 28. Dr. E. B. Chappell will conduct Sunday School Institute at Trinidad, Walsenburg, Durango and Mancos on dates as above scheduled.

ROBERT E. DICKENSON, P. E. 1708 E. 16th Ave., Denver, Col.

NEW MEXICO

Albuquerque District—Fourth Round. Clayton Cir., Perica, Sept. 18, 19. Tucumcari Sta., Sept. 26, 27. Albuquerque, Oct. 2, 3. GEO. H. GIVAN, P. E. El Paso District—Fourth Round. Fort Davis, Sept. 15-19. Maria, Sept. 22. Van Horn, Sept. 25, 26. Toyah, Sept. 26, 27. Trinity, Sept. 28. Hachita, Sept. 29, Oct. 2. Deming, Oct. 3, 4. HUBERT M. SMITH, P. E. Pecos Valley District—Fourth Round. Dayton and Lakewood, Sept. 18, 19. Carlsbad, Sept. 19, 20. Rocky Arroyo and Queen, Sept. 21. Eunice, Sept. 23. Lovington, Sept. 22. Artesia, Sept. 25, 26. Hope, Sept. 26, 27. Penasco, Sept. 28. Roswell, Sept. 30. S. E. ALLISON, P. E. Roswell, N. M.

EAST OKLAHOMA

Holdenville District—Fourth Round. Asher, at Oak Grove, Sept. 18, 19. Kanawa Sta., Sept. 25, 26. Ward Sta., Sept. 26, 27. Shawnee Cir., at Bethel, Oct. 2, 3. Weleetka Sta., Oct. 9, 10. Weleetka Sta., Oct. 10, 11. Union Chapel charge, U. C., Oct. 16, 17. Sasekva, at McMahon, Oct. 23, 24. Seminole Sta., Oct. 24, 25. McCloud and Earlsboro, at E., Oct. 30, 31. Wanette, at Wanette, Nov. 6, 7. Shawnee, First Church, Nov. 7, 8. Holdenville Sta., Nov. 13, 14. N. L. LINEBAUGH, P. E. Hugo District—Fourth Round. Cloudy Mts., Sept. 18, 19. Tahleah, Sept. 25, 26. Fort Towson, Sept. 25, 26. Broken Bow and Golden Mts., Sept. 26, 27. Roswell and Hugo Cir., Sept. 29. Bokchito, Sept. 30. Ida Mts., Oct. 1, 3. Grant, Oct. 9, 10. Tuskahoma, Oct. 16, 17. Hugo Sta., Oct. 20. R. T. BLACKBURN, P. E. Madill District—Fourth Round. Milburn, Sept. 18, 19. Tishomingo, Sept. 19, 20. Steadman, Sept. 25, 26. Stonehill, Sept. 26, 27. Vamos, Oct. 2, 3. Pontatoc, Oct. 9, 10. T. P. TURNER, P. E. Tulsa District—Fourth Round. Broken Arrow, Sept. 18, 19. Cherokee, Sept. 19, 20. Porter, Sept. 21. Boston Ave., Sept. 25, 26. Haskell, Sept. 26, 27. Okemah, Oct. 2, 3. Pallen Cir., at Mt. Hope, Oct. 3, 4. Pittsburg Cir., at Vintory, Oct. 9, 10. Okfuskee Cir., at Fentress, Oct. 10, 11. Mounds, Oct. 16, 17. Bald Hill Cir., at Bald Hill, Oct. 17, 18. Henryetta, Oct. 24, 25. Pawhuska, Oct. 31. J. H. BALL, P. E. Vinita District—Fourth Round. Centralia Cir., Sept. 18, 19. Miami, Sept. 25, 27. Wagoner Cir., Oct. 2. Chapel Cir., Oct. 3. Chelsea, Oct. 6. Kansas Cir., Oct. 9, 10. Cherokee Cir., Oct. 15, 17. Spavinaw Cir., Oct. 17, 18. Jay Cir., Oct. 23, 24. Vinita Sta., Oct. 31. JAMES W. ROGERS, P. E.

WEST OKLAHOMA

Ardmore District—Fourth Round. Elmore, Sept. 18, 19. Wynnewood, Sept. 19, 20. Hickory, Sept. 25, 26. Davis, Sept. 26, 27. Cornish, Sept. 29. Thackerville, Oct. 2, 3. Marietta, Oct. 3, 4. Ardmore Mission, Oct. 9, 10. Berwyn, Oct. 10, 11. Stratford and Byars, Oct. 13. Joiner, Oct. 16, 17. Leon, Oct. 17, 18. Woodford, Oct. 23, 24. Lone Grove, Oct. 24, 25. Overbrook, Oct. 30, 31. Prover, Oct. 31. JNO. D. SALTER, P. E. Chickasha District—Fourth Round. Binger, at Valley View, Sept. 18, 19. Mt. View, Sept. 19, 20. Anadarko, 2 p. m., Sept. 20. Bailey, at Bear Creek, Sept. 25, 26. Marlow, Sept. 26, 27. Corum, at Valley View, Oct. 2, 3. Comanche, Oct. 3, 4. Woodlawn, at Woodlawn, Oct. 9, 10. Wamsika, Oct. 10, 11. Boise and Colony, at Boise, Oct. 16, 17. Carnegie, 2:45 p. m., Oct. 17. Ft. Cobb, at Ft. Cobb, Oct. 17, 18. Tuttle, at Tuttle, 2:30 p. m., Oct. 20. Maysville, Oct. 23, 24. Erin Springs, at Erin Springs, 3 p. m., Oct. 24. Lindsay, Oct. 24, 25. Terral, at Terral, Oct. 30, 31. Ryan, Oct. 31, Nov. 1. Duncan, 10 a. m., Nov. 1. Epworth, Chickasha, 8 p. m., Nov. 1. MOSS WEAVER, P. E. Clinton District—Fourth Round. Hooker, Sept. 18, 19. Guyton and Texhoma, at Texhoma, Sept. 25, 26. Grand Valley, at Grand Valley, Sept. 30. Woodward and Tangier, at Woodward, Oct. 2, 3. Mutual and Taloga, at Taloga (Night), Oct. 2. Bethel, at Bethel, Oct. 9, 10. Elk City, Oct. 11. Berlin, at Sweetwater, Oct. 16, 17. Annett, at Lone Tree, Oct. 18. La Kemp, at La Kemp (Night), Oct. 20. Boise, at Bertrand, Oct. 23, 24. Rice, at Bakers (Night), Oct. 25. Tyrone and Goodwin, at Tyrone, Oct. 27. W. J. STEWART, P. E. Lawton District—Fourth Round. Sandford (Davidson), 11 a. m., Saturday, Sept. 18. Sandford (Q. C.), 3 p. m., Saturday, Sept. 18. Sandford, 11 a. m., Sunday, Sept. 19. Sandford, W. H. ROPER, P. E. Lawton District—Special. Hollister (Q. C.) 2 p. m., Sunday, Sept. 19. Hollister, 8 p. m., Sunday, Sept. 19. Mantou (Q. C.), 2 p. m., Friday, Sept. 24. Mt. Park (Q. C.), 11 a. m., Saturday, Sept. 25. Lake Valley, 11 a. m., Sunday, Sept. 26. The Star, 8 p. m., Sunday, Sept. 26. Deep River (W. B. D.), 11 a. m., Sunday, Sept. 26. Manitou (W. B. D.), 8 p. m., Sunday, Sept. 26. Mt. Park (C. M. B.), 3 p. m., Sunday, Sept. 26. Tipton (Q. C.), 2 p. m., Thursday, Sept. 30. Frederick (Q. C.), 8 p. m., Thursday, Sept. 30. Davidson (Q. C.), 2 p. m., Friday, Oct. 1. Grandfield (Q. C.), 2 p. m., Saturday, Oct. 2. Grandfield, 11 a. m., Sunday, Oct. 3. Davidson, 8 p. m., Sunday, Oct. 3. Cloud Chief (Q. C.), 2 p. m., Saturday, Oct. 9. Gotebo (Q. C.), 4 p. m., Sunday, Oct. 10. Gotebo, 8 p. m., Sunday, Oct. 10. Hobart (Q. C.), 8 p. m., Thursday, Oct. 14. Hastings (Q. C.), 1 p. m., Friday, Oct. 15. Temple (Q. C.), 3 p. m., Friday, Oct. 15. Rocky, 11 a. m., Sunday, Oct. 17. Rocky (Q. C.), 2 p. m., Sunday, Oct. 17. Cordell (Q. C.), 5 p. m., Sunday, Oct. 17. Cordell, 8 p. m., Sunday, Oct. 17. Snyder (Meeting Com.), 8 p. m., Monday, Oct. 18. Snyder Valley (Q. C.), 2 p. m., Saturday, Oct. 23. Lincoln Valley, 11 a. m., Sunday, Oct. 24. Walter (Q. C.), 3 p. m., Sunday, Oct. 24. Walter, 8 p. m., Sunday, Oct. 24. Lawton (Q. C.), 8 p. m., Friday, Oct. 29. Lawton, 11 a. m., Sunday, Oct. 31. Snyder (Q. C.), 3 p. m., Sunday, Oct. 31. Snyder, 8 p. m., Sunday, Oct. 31. W. H. ROPER, P. E. Mangum District—Fourth Round. Carter Cir., at Ural, Sept. 18, 19. Sentinel Cir., at Pleasant Grove, Sept. 25, 26. Granite and Willow, at Granite, Oct. 2, 3. Martha Sta., Oct. 3, 4. Tulsa Cir., at Centerpoint, Oct. 6. Deyden and Red Hill, at Asbury, Oct. 9, 10. Public Hill and Victory, at P. H., Oct. 16, 17. Deyden, at Deyden, Oct. 17, 18. Hollis Sta., Oct. 19. Pleasant Hill and Bethel, Oct. 20. Vinson Cir., at Salton, Oct. 23, 24. Brinkman and Deer Creek, at B., Oct. 26. Blair and Hester, at Blair, Oct. 27. Headrick and Midway, at Headrick, Oct. 28. Heward Sta., Oct. 2, 29. Mangum Cir., at North Mangum, Oct. 30, 31. Mangum Sta., Nov. 1. Altus Sta., Nov. 2. C. F. MITCHELL, P. E. McAlester District—Fourth Round. Wilburton and Red Oak, at Wilburton, Sept. 18, 19. Water Cir., at Water, Sept. 19, 20. Arch Cir., at Arch, Sept. 25. Harshorne, Sept. 26. Howe Cir., at Conser, Oct. 2, 3. Heavener, 8 p. m., Oct. 3. Casey Cir., at Tulsa, Oct. 9, 10. Atoka Cir., at Nelson's Chap., Oct. 11. Lenna Cir., Oct. 16. Eufaula, Oct. 17. Calvin and Lamar, at Calvin, Oct. 23, 24. Stuart Cir., at Stuart, Oct. 24, 25. Muddy Cir., Oct. 29. Pittsburg Cir., at Pittsburg, Oct. 30, 31. Kiowa, 8 p. m., Oct. 31. Braden and Bokosh, at Braden, Nov. 5, 6. Spiro, 11 a. m., Nov. 7. Poteau, 8 p. m., Nov. 7. J. M. PETERSON, P. E. Muskogee District—Fourth Round. Westville Cir., at Alberty, Sept. 19. Washburn Cir., at Proctor, Sept. 20. Park Hill Cir., at Park Hill, Sept. 22. Tahlequah, Sept. 26. Fort Gibson, Sept. 27. Wainwright Cir., at Wainwright, Sept. 29. Keota Cir., at Keota, Oct. 3. Tamaha Cir., at Garland, Oct. 6. Kanima Cir., at Martin, Oct. 10. Whitefield Cir., at Whitefield, Oct. 10. Stigler, Oct. 11. Warner and Forum, at Warner, Oct. 12. Checotah, Oct. 13. Oktaha Cir., at Oktaha, Oct. 17. Muskogee Cir., at Harris-Jobe, Oct. 20. Muskogee, First Church, Oct. 22. Boynton and Morris, at Morris, Oct. 24. Muskogee, St. Paul, Oct. 25. Annual Conference, at St. Paul, Muskogee, Nov. 18. CHAS. L. BROOKS, P. E. Oklahoma City District—Fourth Round. Sunny Lane, Sept. 18, 19. Arcadia, Sept. 19. Franklin, Sept. 25, 26. Norman, Sept. 26. Pauli Cir., Oct. 2, 3. Paul's Valley, Oct. 3. Piedmont, Oct. 9, 10. Stillwater, Oct. 10. C. Avenue, Oct. 13. Noble, Oct. 16, 17. St. James and Wheatland, Oct. 17. St. John's, Oct. 18.

Lexington, Oct. 23, 24. Blanchard and Washington, Oct. 24. St. Luke's, Oct. 25. Guthrie, Oct. 31. Perry, Oct. 31. W. M. WILSON, P. E.

WEST TEXAS

Austin District—Fourth Round. Walnut Cir., at Walnut, Sept. 18, 19. Manor, Sept. 19, 20. McDade Cir., at McDade, Sept. 25, 26. Elgin, Sept. 26, 27. Fred Allen Memorial, Sept. 29. Webberville Cir., at Haynie's Chapel, Oct. 2, 3. First Church, Oct. 4. University Church, Oct. 5. Hyde Park, Oct. 6. Bastrop, Oct. 9, 10. La Grange and Winchester, at L., Oct. 10, 11. Smithville, Oct. 11. Liberty Hill and Leander, at Liberty Hill, Oct. 13. Ward Memorial, Oct. 15. V. A. GODBEY, P. E. Beville District—Fourth Round. Sept. 18, 19, Alice Sta. and Alice Cir., preaching and Quarterly Conference. Sept. 20, Robstown, Quarterly Conference. Sept. 21, Kingsville, Quarterly Conference. Sept. 22, Bishop, Quarterly Conference. Sept. 23, Corpus Christi, Quarterly Conference. Sept. 25, Beville Cir., at Mineral, 11 a. m., preaching, Quarterly Conference at 4 p. m. Sept. 25, Pettus, preaching. Sept. 26, Green, 11 a. m., preaching. Sept. 26, Kennedy, preaching and Quarterly Conference. Oct. 2, 3, Floresville, preaching and Quarterly Conference. Oct. 3, Karnes City, 8 p. m., preaching and Quarterly Conference. Oct. 6, Berclair, preaching and Quarterly Conference. Oct. 9, 10, Oakville, preaching and Quarterly Conference. Oct. 13, Beville. T. F. SESSIONS, P. E. Cuero District—Fourth Round. Smiley, at Rocky, Sept. 18, 19. Yaukus, Sept. 22. Nixon, Sept. 25, 26. Pandora, at Pandora, Sept. 27, 28. Runge, Oct. 2, 3. Stockdale, at Stockdale, Oct. 6. Laverna, at Parita, Oct. 9, 10. Port Lavaca, at Port Lavaca, Oct. 13. Cuero, Oct. 16, 17. A. W. WILSON, P. E. Lampasas District—Fourth Round. Llano Cir., at Fairland, Sept. 18, 19. Marble Falls Sta., Sept. 19, 20. San Saba Cir., at Bend, Sept. 25, 26. Lometa, at Lometa, Sept. 26, 27. Fredonia, at Bethel, Oct. 2, 3. Mason, at Mason, Oct. 3, 4. Richland Springs, at Richland Springs, Oct. 6, 10. San Saba Sta., Oct. 10, 11. Kempner, at Stanley Chapel, Oct. 16, 17. Lampasas Sta., Oct. 17, 18. I. W. CYWAN, P. E. San Angelo District—Fourth Round. Midland Cir., at Big Lake, Sept. 18, 19, a. m. Sherwood, at Merron, Sept. 19, 8 p. m. Ozona, Sept. 25, 26. Rochelle, Sept. 29, 3 p. m. Brady, Sept. 29, 8 p. m. Edith, at Moon's Chapel, Oct. 2, 3, a. m. Water Valley, Oct. 3, p. m. Miles, Oct. 6. Junction, at Junction, Oct. 9, 10, a. m. Eden, at Menard, Oct. 10, p. m. San Angelo, First Church, Oct. 12. San Angelo, Chalmers, Oct. 13. Point Rock, Oct. 16, 17, a. m. Lola Cir., at Lola, Oct. 17, p. m. F. B. BUCHANAN, P. E. San Antonio District—Fourth Round. Sept. 18, 19, Center Point. Sept. 19, 20, Kerrville. Sept. 22, Prospect Hill, Q. C. Sept. 26, San Antonio Cir., at Salado. Sept. 26, Palm Heights, preaching. Sept. 27, McKinley Ave., Q. C. Sept. 29, Alamo Heights, Q. C. Oct. 2, 3, Bandera. Oct. 3, 4, Medina, at Medina. Oct. 9, 10, Pleasanton. Oct. 12, Travis Park, Q. C. Oct. 13, West End, Q. C. Oct. 14, Englewood. J. H. GROSECLOSE, P. E. San Marcos District—Fourth Round. Quarterly Conferences—Lockhart, Sept. 20. Lytton Springs, Sept. 18, 19. Dripping Springs, Sept. 25, 26. San Marcos, Sept. 28. Manchaca, Sept. 29. Kyle, Sept. 30. Blanco, Oct. 2, 3. Martindale, Oct. 5. Staples, at Harris Ch., Oct. 6. Belmont, Oct. 9, 10. Seguin, Oct. 16, 17. THOMAS GREGORY, P. E. Uvalde District—Fourth Round. Hondo, Sept. 12, 13. Cotulla, Sept. 18, 19. Gardendale, Sept. 19, 20. Moore, Sept. 21. Devine, Sept. 22. Rock Springs, Sept. 26, 27. Dilley, Oct. 3. Eagle Pass, Oct. 8. Del Rio, Oct. 9, 10. Utopia, Oct. 11. Carrizo Springs, Oct. 16, 17. Crystal City, Oct. 17, 18. S. B. JOHNSTON, P. E.

SICK HEADACHES

People who have attacks every so often are suffering from a Liver-gall trouble or Gallstone disease. There is an obstruction in the flow of the bile whether due to catarrhal, inflammatory or infectious causes or to stones, backing the bile up into the stomach, causing those awful headaches, sick stomach with vomiting and that terrible retching. If these folks would only know of our GALL-TONE which may be taken at home to remove the underlying cause of their trouble, they might soon be cured of these attacks. As a Christian act, send us the names of any whom you know are subject to these spells and we will send them our GALL-TONE BOOK and full information. Address Gallstone Remedy Co., Dept 915, 219 S. Dearborn St., Chicago, Ill.

CENTRAL TEXAS

Brownwood District—Fourth Round. Blanket, Sept. 5, Q. C., Oct. 5. Wincell, at Cleburne, Sept. 11, 12. Bangs, at Bangs, Sept. 19, Q. C., Oct. 7. Santa Anna, Sept. 26, 27. Rockwood, at Gouldsburg, Oct. 2, 3. Wrigate, at Pumphrey, Oct. 9, 10. Winzer, at Glen Cove, Oct. 16, 17. Talpa, at Talpa, Oct. 17, 18. Bronte, at Bronte, Oct. 23, 24. Robert Lee, at Robert Lee, Oct. 24, 25. Norton, at Norton, Oct. 30, 31. Ballinger, Oct. 31, Nov. 1. Coleman Sta., at Bethel, Nov. 6. Indian Creek, at Indian Creek, Nov. 13, 14. Brownwood Sta., Nov. 20, 21. J. H. STEWART, P. E.

Cleburne District—Fourth Round. Alvarado, preaching, Sept. 5. Quarterly Conference, Nov. 9, 7 p. m. Brazos Ave., preaching, Sept. 12. Quarterly Conference, Nov. 18, 7 p. m. Walnut Springs, Sept. 18, 19, Saturday night and Sunday 11 a. m. Morgan, at M., Sept. 19, 20, Sunday night and Monday. Brownsville, at B., Sept. 25, 26. Glen Rose Miss., at Buck Creek, Saturday, Oct. 2. Glen Rose Sta., Oct. 3, 4, Sunday and Monday. Granger and Cresson, at Bruce, Oct. 9, 10. Grandview Sta., Oct. 15, 17, Friday night and Sunday. Grandview Cir., at Parsonage, Saturday, Oct. 16, 3 p. m. Lillian, at Cahill, Oct. 23, 24, Saturday and Sunday 11 a. m. Venus, Oct. 24, 25, Sunday night and Monday 2 p. m. Joshua and Egan, at J., Saturday, Oct. 30. Burleson, at E., Oct. 31, Nov. 1, Sunday and Monday. Grandview Cir., at R. V., Saturday, Nov. 6. Grandview Sta., Nov. 7, 8, Sunday and Monday night. Main St., Cleburne, Quarterly Conference, Nov. 16. Anglin St., Cleburne, Quarterly Conference, Nov. 17, preaching, W. W. MOSS, P. E.

Waxahachie District—Fourth Round. Palmer Cir., at Garrett, Sept. 18, 19. Forrester, at Forrester, Sept. 25, 26. Milford, at Union Chapel, Sept. 29, 11 a. m. Bardwell, at Bardwell, Oct. 2, 3. Bethel, at Bethel, Oct. 9, 10. Italy, at Italy, Oct. 10, evening and 11. Britton, at Britton, Oct. 16, 17, evening. Mansfield, at Mansfield, Oct. 23, 24. Maypearl, at Buena Vista, Oct. 30, 31. Ovilla, at Ovilla, Nov. 6, 7. Ennis, at Ennis, Nov. 13, 14. Waxahachie, at Waxahachie, Nov. 14, 15. HORACE BISHOP, P. E.

Weatherford District—Fourth Round. Loving, at Farmer, Sept. 18, 19. Olney Sta., Sept. 19, 8 p. m. Olney Cir., at Ingleside, Sept. 21, 11 a. m. Newcastle, Sept. 22, 11 a. m. Elvasville, at South Bend, Sept. 25, 26. Graham Sta., 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. Aldeo, at Aldeo, 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, Couts 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. Morrow Street, 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, 17. Aquilla Cir., at Aquilla, Nov. 20, 21. J. A. WHITEHURST, P. E.

Corisiana District—Fourth Round. Thornton, at Steel's Creek, Sept. 18, 19. Highhill, at Highhill, Sept. 19, 20. Harmon, at Purley, Sept. 25, 26. Purdon, at Purdon, Sept. 26, 27. Kerens, at Bayzett, Oct. 2, 3. Kirwin, at Cotton Gin, Oct. 9, 10. Barry, at Emhouse, Oct. 16, 17. Chatfield, at Chatfield, Oct. 23, 24. Wortham, at Wortham, Oct. 24, 25. Horn Hill, at Forest Glade, Oct. 30, 31. Mexia, Oct. 31, Nov. 1. Groesbeck, Nov. 2. Corsicana Cir., at Eureka, Nov. 6, 7. Emmett, at McCord, Nov. 13, 14. Frost, Nov. 14, 15. Blooming Grove, Nov. 16. Corsicana, First Church, Nov. 21, 22. W. H. MATTHEWS, P. E.

Dublin District—Fourth Round. 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. Frector, at Graham, Ch., Oct. 9, 10. Hockabay, at Oak Dale, Oct. 16, 17. Buffalo, at D., Oct. 23, 24. Buffalo, at B., 2 p. m., Oct. 30. Tolar and Lipan, at L., Oct. 31, Nov. 1. Hico, Nov. 6, 7. Irell, at I., Nov. 13, 14. Carlton, at I., Nov. 14, 14. S. J. VAUGHAN, P. E.

Fort Worth District—Fourth Round. Hemphill Heights, 11 a. m., Sept. 19. Weatherford Street, 8 p. m., Sept. 19. First Church, 11 a. m., Sept. 26. Sagamore and Sycamore, at Sagamore, 7:30 p. m., Sept. 26. Boulevard, 11 a. m., Oct. 3. Riverside, 7:30 p. m., Oct. 3. Diamond Hill Cir., at Diamond Hill, 10 a. m., Oct. 10, and 7:30 p. m., Oct. 11. Highland Park, 8 p. m., Oct. 10. Kennedale Cir., at Kennedale, Oct. 16, 17. Missouri Ave., 7:30 p. m., Oct. 17. Handley and Brooklyn Heights, at Handley, Oct. 23, 24. Arlington, 7:30 p. m., Oct. 24. Southfield Cir., at Oak Grove, Oct. 30, 31. Grapevine Cir., at Grapevine, 7:30 p. m., Oct. 31 and 11 a. m., Nov. 1. Central, 11 a. m., Nov. 7. Glenwood, 7:30 p. m., Nov. 7. Mulkey Memorial, 11 a. m., Nov. 14. Polytechnic, 11 a. m., Nov. 21. JOHN R. NELSON, P. E.

Gatesville District—Fourth Round. Ceryell, at Moshem, Sept. 18, 19. Valley Mills Sta., Sept. 19, 20. Turnersville, at Turnersville, Sept. 25, 26. 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. Glesley, at Glesley, Oct. 17, 18. Ewart, at Bee House, Oct. 23, 24. Gatesville Sta., Oct. 24, 25. Copparras Cove, at Copparras Cove, Oct. 30, 31. Nolanville, at Nolanville, Oct. 31, Nov. 1. Fairy, at Latham, 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.

Georgetown District—Fourth Round. Thrall, at Thrall, Sept. 18, 19. Hutto, at Hutto, Sept. 19, 20. Granger, 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. 23, 24.

Holland, at Holland, Oct. 30, 31. Weir, at Weir, Oct. 31, Nov. 1. Taylor, Nov. 7, 8. Rogers, Nov. 14, 15. Georgetown, Nov. 21. T. S. ARMSTRONG, P. E.

Hillsboro District—Fourth Round. Hillsboro, preaching, Sept. 19. Hillsboro, First Church, Sept. 26. Whitney, Q. C., Sept. 30. Irene, at Irene, Oct. 1. Cooleidge, Oct. 2, 3. Penelope, Oct. 2, 11 a. m. Hubbard, Q. C., night, Oct. 4. Hubbard, at Woodbury, Oct. 9, 10. Line St., preaching, night, Oct. 10. Brandon, at Brandon, Oct. 16, 17. Kirk, at Kirk, Oct. 23, 24. Line St., Q. C., Oct. 27. Peoria, Oct. 30. Covington, Oct. 31. Munger, Nov. 6, 7. Malone, Nov. 7, 8. Alcott, Nov. 14, 15. Itasca, Nov. 14, 15. Lovelace, Nov. 20, 21. First Church, Nov. 21, 22. JOHN M. BARCUS, P. E.

Waxahachie District—Fourth Round. Palmer Cir., at Garrett, Sept. 18, 19. Forrester, at Forrester, Sept. 25, 26. Milford, at Union Chapel, Sept. 29, 11 a. m. Bardwell, at Bardwell, Oct. 2, 3. Bethel, at Bethel, Oct. 9, 10. Italy, at Italy, Oct. 10, evening and 11. Britton, at Britton, Oct. 16, 17, evening. Mansfield, at Mansfield, Oct. 23, 24. Maypearl, at Buena Vista, Oct. 30, 31. Ovilla, at Ovilla, Nov. 6, 7. Ennis, at Ennis, Nov. 13, 14. Waxahachie, at Waxahachie, Nov. 14, 15. HORACE BISHOP, P. E.

Weatherford District—Fourth Round. Loving, at Farmer, Sept. 18, 19. Olney Sta., Sept. 19, 8 p. m. Olney Cir., at Ingleside, Sept. 21, 11 a. m. Newcastle, Sept. 22, 11 a. m. Elvasville, at South Bend, Sept. 25, 26. Graham Sta., 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. Aldeo, at Aldeo, 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, Couts 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. Morrow Street, 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, 17. Aquilla Cir., at Aquilla, Nov. 20, 21. J. A. WHITEHURST, P. E.

TEXAS

Beaumont District—Fourth Round. Burkeville, Sept. 18, 19. Jasper Sta., 8 p. m., Sept. 19. Roberts Avenue, 11 a. m., Sept. 20. North End, 8 p. m., Sept. 26. Newton, 11 a. m., Oct. 3. Orange, 8 p. m., Oct. 3. Call and Kirbyville, 11 a. m., Oct. 9. Kirbyville, 11 a. m., Oct. 10. Kountze, 8 p. m., Oct. 10. Mt. Jefferson, Oct. 16, 17. Dayton, 8 p. m., Oct. 17. Liberty, 8 p. m., Oct. 19. Sour Lake, 8 p. m., Oct. 20. China, 8 p. m., Oct. 21. Nederland, Oct. 24. Aramark, Oct. 31. Port Bolivar, 8 p. m., Nov. 1. Woodville, Nov. 6, 7. E. W. SOLOMON, P. E.

Brenham District—Fourth Round. Thornedale, at Pleasant Retreat, Sept. 18-19. Rockdale, Sept. 19, 20, 11 a. m. Lexington Sta., at Tanglewood, Sept. 25, 26. Lexington Sta., Sept. 26, 27. Waller, at Kirby Chapel, Oct. 2; Quarterly Conference, at 2 p. m. Hempstead, at Hempstead, Oct. 3, 11 a. m. Bellville, at Kenney, Oct. 4; Quarterly Conference, Monday, 2 p. m. Bay City, Oct. 9, 10. Bay City Mis., Oct. 10. Sealy, at Sealy, Oct. 15. Brookside and Pattison, at Pattison, Oct. 16, 17. Wallis & Fulcher, at F., Oct. 17, 18. Giddings, at Giddings, Oct. 20, 7:30 p. m. Chapel Hill, Oct. 21. Matagorda and Lane City, at Lane City, Oct. 22. Glen Flora, at Glen Flora, Oct. 23, 24. Wharton, Oct. 24. Rosenberg, Oct. 25, 2:30 p. m. Lyons, at Lyons, Oct. 30, 31. Caldwell, Oct. 31, Nov. 1. Somerville, Nov. 6, 7. Brenham, Nov. 7, at 7:30 p. m. S. W. THOMAS, P. E.

Jacksonville District—Fourth Round. Palestine, Grace, Sept. 12, 13. Keltys Cir., at Durant, Sept. 18, 19. Alto Cir., at Lynch's Chapel, Sept. 25, 26. Alto Sta., Sept. 26, 27. Transcendental, at Aley, Oct. 2, 3. Eustace Cir., at Elm Grove, Oct. 3, 4. Brushy Creek and Frankston, at F., Oct. 5. Cushing Cir., at Cushing, Oct. 9, 10. Douglas Cir., at Nat. Oct. 10, p. m. Montalpa, at Price's Ch., Oct. 16, 17. Larue Cir., at Larue, Oct. 17, 18. Elkhart Cir., at Elkhart, Oct. 19. Gallatin Cir., at Summerfield, Oct. 23, 24. Rusk Sta., Oct. 24, 25. Bullard and Mt. Selman, at Bullard, Oct. 31. Trupt Sta., Nov. 6, 7. Overton and Arp, at Arp, Nov. 7, 8. I. F. BETTS, P. E.

Martin District—Fourth Round. Reagan and Stranger, at S., Sept. 17. Lott, at Lott, Sept. 18, 19. Rosenbud, Sept. 19, 20. Durango, at Durango, Sept. 25, 26. Travis and Chilton, at C., Sept. 26, 27. Ruckholts, at Ruckholts, Oct. 1. Davilla, at Davilla, Oct. 2, 3. Cameron, Oct. 3, 4. Maysfield, at Ft. Sullivan, Oct. 9, 10. Gause, at Gause, Oct. 10, 11. Normangee, Oct. 16, 17. Flynn, at Flynn, Oct. 17, 18.

Conterville, Oct. 18. Leon Mis., at Liberty, Oct. 19. Wheelock, at Hickory Grove, Oct. 23. Marquez Mis., at Owenview, Oct. 23, 24. Franklin, Oct. 24, 25. Fairfield, at Fairfield, Oct. 30, 31. Jewett, at Buffalo, Nov. 7. GEO. W. DAVIS, P. E.

Marshall District—Fourth Round. Henderson Sta., Sept. 17. Church Hill Cir., at Fountain Head, Sept. 18. Hallville Cir., at Winterfield, Sept. 25. Longview Sta., Sept. 26. Kellville Cir., at Shiloh, Oct. 2. Jefferson Sta., Oct. 3. Beckville Cir., at Pisgah, Oct. 9. Hartnett Cir., at Smyrna, Oct. 13. Bethany Cir., at Bethany, Oct. 16. Laneville Cir., at Redland, Oct. 23. Marshall Cir., Oct. 30. Marshall, Summit Street, Oct. 31. Marshall, First Church, Nov. 3. Gilmer, Nov. 3. Gilmer Sta., Nov. 7. J. B. TURRENTINE, P. E.

Navasota District—Fourth Round. Belott, at Entersite, Sept. 18, 19. Madisonville Sta., Oct. 1. Midway, at Midway, Oct. 2, 3. Anderson, at Anderson, Oct. 6. Navasota Sta., Oct. 6. Trinity Sta., Oct. 8. Grapeland and Lovelady, at L., Oct. 9, 10. Montgomery, at Spring Branch, Oct. 16. Wilts, Oct. 17. Conroe Sta., Oct. 17, 18. Bryan Sta., Oct. 20. Brazos County Mission, at Benchley, Oct. 24, 25. 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. SHETLES, P. E.

Pittsburg District—Fourth Round. Winfield, at New Hope, Sept. 18, 19. Mt. Pleasant (preaching), Sept. 19, night. Queen City, at Alamance, Sept. 25, 26. Atlanta Sta., Sept. 26, 27. Corning, 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. Wainsboro, at Musgrove, Oct. 16, 17. Dangersfield, at Dangersfield, Oct. 17, 18. Casson, at Friendship, Oct. 23, 24. Hughes Springs, at Hughes Springs, Oct. 24, 25. Mt. Pleasant (conference), Oct. 27, night. Pittsburg Cir., Ebenezer, Thursday, Oct. 28. Douglasville, at Union Chapel, Oct. 30, 31. Naves 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. 7, night. O. T. HOTCHKISS, P. E.

Timponia District—Fourth Round. San Augustine Sta., Sun., Sept. 19. Carthage Sta., Wed., Sept. 22. Tenaha Cir., at Tenaha, Sept. 25. Gary Cir., at Gary, Sept. 26. Garrison Sta., Wed., Sept. 29. Appleby Cir., Sat., Oct. 2. Nacogdoches Sta., Sun., Oct. 3. Burke and Diboll, at Burke, Wed., Oct. 6. Melrose Cir., at Chireno, Sat. and Sun., Oct. 7. Huntington and Manning, at H., Wed., Oct. 13. Corrigan Cir., Corrigan, Sat., Oct. 16. Livingston Mis., at Mt. Rose, Sun., Oct. 17. Lufkin Sta., Wed., Oct. 20. Kennard Cir., Fri., Oct. 22. Center Cir., Sun., Oct. 24. Mt. Enterprise, Wed., Oct. 28. Pinehill Cir., Longbranch, Sat. and Sun., Oct. 30, 31. Timponia Sta., Sun., Nov. 7. L. B. ELROD, P. E.

Tyler District—Fourth Round. Edgewood, at Small, Sept. 18, 19. Grand Saline, Sept. 19, 20. Whitehouse, at Lane's Chap., Oct. 2, 3. Mimola Sta., Oct. 4. Lindale Sta., Oct. 6. Murchison, at Murchison, Oct. 9, 10. Colfax, at Colfax, Oct. 16, 17. Canton, at Wiance, Oct. 22. Wills Point Cir., at Wills Point, Oct. 23, 24. Wills Point Sta., Oct. 24. Quitman, at Quitman, Oct. 28. Lindale Cir., at Lindale, Oct. 30, 31. Cedar Street, Oct. 31, Nov. 6, 7. Tyler Cir., at Tyler, Nov. 8. J. T. SMITH, P. E.

NORTH TEXAS

Bowie District—Fourth Round. Wichita Mis., Allendale, Sept. 18, 19. Iowa Park, Sept. 19, 20. Byers and Valentine, Byers, Sept. 26, 27. Blue Grove Cir., Blue Grove, Oct. 2, 3. Post Oak Mis., Buffalo Springs, Oct. 3, 4. Yashti Mis., Friendship, Oct. 9, 10. Belleair, at Belleair, Oct. 10, 11. Henrietta Mis., Stanfield, Oct. 16, 17. Bowie Sta., Oct. 17, 18. Ringold Cir., Morris' Chapel, Oct. 23, 24. Nocona Sta. (Conference Friday night), Oct. 24. Mcargal Mis., Oct. 30, 31. Archer City, Oct. 31, Nov. 1. Sunset Cir., Salona, Nov. 6, 7. Crafon Mis., Crafon, Nov. 7, 8. Dundee Mis., Nov. 13, 14. Wichita Falls Sta., Nov. 14, 15. Henrietta Sta., Nov. 20, 21. T. H. MORRIS, P. E.

Dallas District—Fourth Round. Dunsmuir and Wheatland, Nov. 13. Irving and Brooklyn Avenue, Nov. 14. Munger Place, Nov. 15. Ervay, Nov. 16. Grace, Nov. 17. Oak Cliff, Nov. 18. Tyler Street, Nov. 19. Cochran and Maple Avenue, Nov. 20. Cedar Hill, Nov. 22. Oak Lawn, Nov. 22. Trinity, Nov. 23. First Church, Nov. 24. St. John's, Nov. 25. Grand Prairie, Nov. 27. Cole Avenue, Nov. 28. West Dallas, Nov. 29. Preaching dates—Oak Lawn, 11 a. m., Sept. 19. Trinity, 7:30 p. m., Sept. 19. Grace, 11 a. m., Sept. 26. St. John's, 7:30 p. m., Sept. 26. Ervay Street, 11 a. m., Oct. 3. Forest Avenue, 7:30 p. m., Oct. 3. De Soto, 11 a. m., Oct. 10. Cedar Hill, 7:30 p. m., Oct. 10. First Church, 11 a. m., Oct. 17. Brooklyn Avenue, 7:30 p. m., Oct. 17. Oak Cliff, 11 a. m., Oct. 24. m., Oct. 24. Tyler Street, 7:30 p. m., Oct. 24. O. F. SENSABAUGH, P. E.

Decatur District—Fourth Round. Chico Cir., at Sand Flat, Sept. 19, 11 a. m.; Chico, 8:30 p. m. Boyd Cir., at Fairview, Sept. 26. 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. Maynard 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. S. C. RIDDLE, P. E.

Gainesville District—Fourth Round. Bonita Cir., at Prairie View, Sept. 25, 26. St. Jo Mis., Sept. 26, 27. Flint Point Cir., at Wesley, Oct. 2, 3. Decatur Mis., at Decatur, Oct. 9, 10. Woodbine Cir., at West View, Oct. 16. Aubrey and Oak Grove, at Cooper, Oct. 17, 18. Lawsville Sta., Oct. 23, 24. Denton Sta., Oct. 24, 25. Montague Mis., at Montague, Oct. 30, 31. Marysville Cir., at Marysville, Nov. 6, 7. Myra and Hood, at Myra, Nov. 7, 8. Era and Spring Creek, at Era, Nov. 10. Sanger Sta., Nov. 13, 14. Valley View Sta., Nov. 14, 15. Rossion Mis., at Rossion, Nov. 20, 21. Denton St. Sta., Nov. 23. Whaley Memorial, Nov. 24. J. F. PIERCE, P. E.

Greenville District—Fourth Round. Lone Oak Cir., at Lone Oak, Sept. 18, 19. Guntlin Cir., at Guntlin, Sept. 25, 26. Commerce Sta., Oct. 3. Navanaville Sta., Oct. 10. Greenville Cir., at Dale, Oct. 16, 17. Lee Street Cir., Oct. 17. Jones-Methel and Wesley Chapel, at Jones-Methel, Oct. 23, 24. Fannie Bethel, at Olive Branch, Oct. 30, 31. Merit and Lane, at Lane, Nov. 6, 7. Wylie City, Nov. 14. Celeste Cir., at Celeste, Nov. 20. Celeste Sta., Nov. 20, 21. Wesley Sta., Nov. 28. C. M. HARLESS, P. E.

McKinney District—Fourth Round. Plano Sta., Sept. 19; Quarterly Conference November 10, 7 p. m. Wylie Sta., Sept. 20, 11 a. m.; Quarterly Conference, Nov. 24, 7 p. m. Farmersville Sta., Sept. 26, 7 p. m.; Quarterly Conference Nov. 23, 7 p. m. Allen and South Meck., at Allen, Oct. 3, 11 a. m.; Quarterly Conference November 17, 7 p. m. Anna and Melissa, at Anna, Oct. 3, 7 p. m.; Quarterly Conference Nov. 15, 3 p. m. Princeton Cir., at Wilson Chapel, Oct. 9, 10. McKinney Sta., Oct. 10, 7 p. m. Keener Cir., at Frankford, Oct. 16, 17. Celma Sta., Oct. 23, 24. Frisco Sta., Oct. 24, 25. Blue Ridge Cir., at Verona, Oct. 30, 31. Prosper Cir., at Prosper, Nov. 6, 7. Carrollton and F. B., at Carrollton, Nov. 7, 8. Weston Cir., at Weston, Nov. 13, 14. Josephine Cir., at Josephine, Nov. 20, 21. Nevada Sta., Nov. 21, 22. Richardson Cir., at Richardson, Nov. 27, 28. C. W. DENNIS, P. E.

Paris District—Fourth Round. Clarksville Sta., Sept. 12, 11 a. m.; Quarterly Conference, Oct. 1, 8 p. m. Blossom Sta., Sept. 12, 8 p. m.; Quarterly Conference, Oct. 12, 8 p. m. Roston Cir., at Roston, Sept. 19; Quarterly Conference, Oct. 11, 10 a. m. Annona Cir., at Annona, Sept. 25, 26. White Rock, at W. R., Oct. 2, 3. Buchanan Street, Oct. 3, 8 p. m.; Quarterly Conference, Oct. 19, 8 p. m. Lamar Avenue, Oct. 19, 8 p. m.; Quarterly Conference Nov. 22, 8 p. m. Centenary, Oct. 10, 8 p. m.; Quarterly Conference, Nov. 23, 8 p. m. Paris Cir., at Hoppel, Oct. 16, 17. Daport Sta., Oct. 17, 18. Emberson Cir., at Mt. Tabor, Oct. 23, 24. Pattonville Cir., at Milton, Oct. 24, 25. Woodland Cir., at Kanawha, Oct. 30, 31. Detroit, at Detroit, Oct. 31, Nov. 1. Clarksville Cir., at Liberty, Nov. 6, 7. McKenzie Cir., at Bethel, Nov. 7, 8. Bogata Cir., at B., Nov. 13, 14. Avery Cir., at Lydia, Nov. 20, 21. W. F. BRYAN, P. E.

Sherman District—Fourth Round. Whitesboro-Robertson Memorial, Sept. 18, 19. Trinity, Sept. 19, 20. Wimples Memorial, Sept. 25, 26. Pilot Point, Oct. 2, 3. Whitwright, Oct. 9, 10, 8 p. m.; Quarterly Conference, Oct. 11, 12. Bells Cir., at Everheart Memorial, Oct. 16, 17. Collinsville and Tioga, at Ethel, Oct. 23, 24. Pilot Grove, at Pilot Grove, Oct. 30, 31. Pottsville and Preston, at Preston, Nov. 6, 7. Sadler and Gordonville, at Sadler, Nov. 7, 8. Sherman Cir., at Friendship, Nov. 13, 14. Van Alstyne Sta., Nov. 14, 15. Howe Cir., at Howe, Nov. 20, 21. R. G. MOOD, P. E.

Sulphur Springs District—Third Round. Sulphur Bluff, Sept. 18, 19. R. C. HICKS, 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, 25. Sulphur Springs Sta., Oct. 24, 25. Sallito 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. Rely Springs, at Shook's Ch., Nov. 17. Yowell, at Pecan, Nov. 20, 21. Sulphur Bluff, Nov. 24. Wainsboro Sta., Nov. 27, 28. Brashear, Nov. 28, 29. R. C. HICKS, P. E.

Terrell District—Fourth Round. Forney Sta., Sept. 18, 19. Crandall Cir., at Crandall, Sept. 25, 26. Royle Sta., Oct. 2, 3. Mesquite and Pleasant Mound, at P. M., Oct. 9, 10. College Mound Cir., at C. M., Oct. 16, 17. Terrell Sta., 8 p. m., Oct. 17. Mabank Mis., at Mabank, Oct. 23, 24. Kemp and Becker, at Becker, Oct. 30, 31. Elmo Mis., at Elmo, Nov. 6, 7. Scurry Cir., at Warsaw, Nov. 13, 14. Kaufman Sta., 8 p. m., Nov. 14. Chisholm Cir., at Chisholm, Nov. 20, 21. Garland Sta., Nov. 21, 22. Hutchins and Wilmer, at Hutchins, Nov. 27, 28. Lancaster Sta., 11 a. m., Nov. 28. E. L. EGGER, P. E.

NORTHWEST TEXAS

Abilene District—Third Round. Anson, Sept. 18. C. N. N. FERGUSON, P. E. Abilene District—Third Round. Trent, at Trent, Sept. 23, 26. Eye, at Eye, Sept. 27. Merkel, Sept. 27. Anson, Oct. 2, 3. Jackshoro Sta., at Hawley, Oct. 9, 10. Nugent, at Nugent, Oct. 10, 11. Caps, at Wiley, Oct. 16, 17. Tuscola, at Tuscola, Oct. 17, 18. Ovalo, at Ovalo, Oct. 18. First Church, Abilene, Oct. 19. St. Paul's, Abilene, Oct. 20. Cross Plains, at Cross Plains, Oct. 21. Muran, Oct. 23, 24. Putnam, at Putnam, Oct. 24, 25. Clyde and Lula, at Clyde, Oct. 28. St. Luke's, Abilene, Oct. 29. C. N. N. FERGUSON, P. E.

Amarillo District—Fourth Round. Channing, Sept. 18, 19. Stratford, Sept. 19, 20. Dumas, Sept. 20, 21. Oculite, Oct. 4, 5. Hansford, Oct. 5, 6. Higgins, Oct. 9, 10. Glazier, Oct. 10, 11. Amarillo, Folk St., Oct. 16, 17. Amarillo, Buchanan St., Oct. 17, 18. Canyon, Oct. 23, 24. Amarillo Mis., Oct. 30, 31. ERNEST E. ROBINSON, P. E.

Big Spring District—Fourth Round. Stanton, Sept. 18, 19. Brownfield, at Plains, Sept. 26, 27. Wilson, at Lynn, Sept. 30. Lamesa Mis., at Huggabottom, Oct. 2, 3. Lamesa Sta., Oct. 3, 4. Gail, at Gail, 3 p. m., Oct. 6. Coahoma, at Coahoma, Oct. 9, 10. Tahoka and Station, at L., Oct. 17, 18. O'Donnell, at Draw, Oct. 20. Post, Oct. 23, 24. Big Spring Mis., 11 a. m., Oct. 28. Big Spring Sta., p. m., Oct. 29. W. H. HERRY, P. E.

Clarendon District—Fourth Round. Shamrock Mis., Sept. 18, 19. Shamrock Sta., Sept. 19, 20. Goodnight, Sept. 25, 26. Claude, Sept. 26, 27. Newlin, Oct. 2, 3. Lakeview, Oct. 3, 4. Quail, 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 Mis., Oct. 27. Clarendon Sta., Oct. 31, Nov. 1. J. L. HICKS, P. E.

Hamlin District—Fourth Round. Sylvester, at Sylvester, Sept. 18, 19. Nolan, Sept. 26, 27. Lueders, Friday, Oct. 1, at Ledger's Chapel. Spur, Oct. 4. Claiborne Mis., at Claiborne, Friday, Oct. 8. Clayton, at Clayton, Oct. 10, 11. McCaulley, at McCaulley, Oct. 16, 17. Knox City, at Knox City, Oct. 24, 25. Rochester, at Rochester, Oct. 25. Aspermit Mis., at Mt. Olive, Oct. 29, 30. B. W. DODSON, P. E.

Plainview District—Fourth Round. Kress, Sept. 19, 20. Lockney, 3 and 8 p. m., Sept. 22. Floydada Sta., 8 p. m., Sept. 24. Roaring Springs, Sept. 24-26. Matador, Sept. 26, 27. Bartons

PERSONALS

(Continued from page 9.)

reward, but not until her preacher boy had reached her bedside. His brethren will remember Brother Lee in this hour of bereavement.

Rev. J. F. Tyson, of Brandon charge, never forgets the Advocate when he is in Dallas. He reports his charge in good shape and Methodism to the front.

Dr. J. W. Merritt, of Center Point, came to Dallas last week to attend the Southern Methodist University rally. The Advocate appreciated a call from him.

Rev. K. L. Ely, of Prosper, was a pleasant caller last week. He is at work on his collections and included the Advocate with them. He will have a full report at conference.

A neat blue-bordered card announces the arrival of Miss Lena May Webb on September 8, 1915, at the parsonage home of Rev. and Mrs. Ernest C. Webb, Custer City, Oklahoma. The Advocate congratulates the happy parents.

Colonel T. S. Garrison, of Timpson, Texas, who has been in a Galveston hospital for some time, is rapidly improving and will soon be in his usual place. We rejoice, for we have a no more devoted Methodist in all our bounds.

Rev. C. A. Lehmburg, presiding elder of the Western District, German Mission Conference, made us a pleasant call this week. He reports the prospects good for the Cherokee Junior College, of which Brother Lehmburg is also President.

The Advocate has received an announcement from Rev. and Mrs. C. Mayhew Harless of the marriage of their daughter, Eulamae, to Mr. Richard L. Porter, Jr., on Wednesday, September 8, 1915, at Greenville, Texas. We tender congratulations and best wishes.

Rev. R. E. Goodrich writes that he has been transferred by Bishop Hendrix from the West Oklahoma Conference to St. Joseph, Missouri, and stationed at Francis Street Church. He enters upon his duties at once. He sends love to the "dear brethren of Texas."

Rev. W. W. Armstrong, of Hugo, Oklahoma, brightened our office with a call this week. He has been doing some good work for the Advocate, as well as other Church interests, at Hugo, and reports the paper in good favor. Brother Armstrong is in love with his people and appreciates their co-operation.

Rev. C. P. Moore, of Oakland, California, brought his daughter to Texas last week and placed her as a pupil in North Texas Female College, Sherman. Brother Moore is Missionary Secretary, Commissioner Memorial Churches, Pacific Conference. The Advocate force enjoyed very much the call he made at our office.

From Rev. W. W. Armstrong we learn that Hugo District, East Oklahoma Conference, has appointed Rev. E. G. Kilgore as District Missionary. Four Churches have been organized with a membership of 130-120 on profession of faith. These were at places where no Methodist had preached until this year. The four Churches will be formed into one circuit this fall.

OVERPLAY OR OVERWORK.

It has been observed that while we are trying to do something for the child who is overworked, we need to remember the other danger of overplay. Parents and teachers too often fail to realize the injury that may come through the exciting stimulation of games carried to excess.

Most children need to be restrained now and then in the matter of exhausting exercise. The lesson of sufficient rest is one of the hardest which grown-ups have to learn. It is not surprising that children do not know how to observe it.

Yet many cases of nerves and irritability could be traced directly to the fact that a child has been allowed to run from morning till night with no relaxation at a time when the demands of youth make rest especially needful. It is better to insist upon plenty of sleep and quiet than to punish a youngster for the natural results of a fatigued body.—Exchange.

Property that disturbs one's peace is poverty itself.

AN EXPLANATION AND REPLY TO DR. BRADFIELD.

In two editorials in a recent number of the Texas Christian Advocate you do me the honor of calling the attention of your readers to two sections of my annual report, made June 23, 1915, to the Board of Education in annual session, and published in the Bulletin of the Board for July, 1915. Certain intimations and statements made in the editorials referred to suggest that it might be well for me to offer a few words of explanation and of reply:

1. Dr. Bradfield chooses to regard the two sections of the report referred to as criticisms of the Educational Commission. In fact, the Doctor says that my "statements concerning the commission and Vanderbilt University are so misleading that they amount to an attack upon the Commission." How one is able to construe the short section in question as an attack or even a criticism upon the commission is beyond my comprehension. The section covers a little more than a page in the Bulletin of the Board of Education, and is entitled, "Vanderbilt University." The last sentence is explanatory of the entire section, and is as follows: "I have made the above reference to the actions relative to Vanderbilt University by the General Conference, the Board of Education, and the Educational Commission, in order that the Board may decide definitely at the present session whether or not the name of Vanderbilt University shall continue to be carried on our list of institutions." In disclaiming any purpose, in my annual report, of either censuring or dissenting from the action of the Commission relative to Vanderbilt University, I do not wish to be understood as agreeing with Dr. Bradfield's position; nor am I by any means giving assent to the soundness of the reasons and the cogency of the arguments by which the Doctor undertakes to defend the action of the Commission.

2. The other section of the report which seems to have given offense is entitled, "Southern Methodist University." In this section I raise questions as to whether or not the Connectional relationship, brought about by the agreement which was concluded at Memphis February 20, 1915, between the Educational Commission and the participating Annual Conferences of Southern Methodist University, is sufficiently warranted by the provisions of the General Conference, the resolution of the participating Annual Conferences and the fundamental law of the institution to give the arrangement a sound basis of permanence. The views which are there set forth must stand or fall upon their own merits. Will Dr. Bradfield kindly show that they are unsound?

As setting forth the spirit and purpose of the review of the arrangement for making the University Connectional, I quote the closing paragraph, which is as follows: "If there are grounds for the fears as expressed in the questions which I have raised, it seems to me that in the affairs of Southern Methodist University there await us misunderstandings, confusion, and perhaps strife. In a matter so important it behooves us to use the very best wisdom at our command in laying aright the foundations of this great enterprise. I am, therefore, handing you a copy of the charter of the University, together with a transcript of the record of the actions of the Educational Commission and also a transcript of the record of the action of the nine participating Annual Conferences relative to the future control of the University. I suggest that a careful examination be made of the whole matter and that if the questions which have been raised are found to be well grounded, the Board might consider suggesting to the Commission a reconsideration of the matter of the ownership and government of Southern Methodist University with the view of making a more satisfactory arrangement."

Dr. Bradfield says that I opposed the Missouri Conference electing a trustee to membership on the Board of Trustees of Southern Methodist University in response to his request to the conference to become one of a group of Annual Conferences participating in the ownership and control of the University. As I recall it, what took place was substantially as follows: Dr. Bradfield and I met with the Board of Education at the same time. Dr. Bradfield closed his representation of the University by making three requests: (1) That the Missouri Conference by electing a trustee to represent them upon the Board become one of a group of conferences to participate in the ownership and control of the University; (2) that an assessment be levied upon the conference for Southern Methodist Uni-

versity; (3) that the way be opened within the bounds of the conference for raising funds for the University.

I not only advised, but urged the Board of Education of the Missouri Conference to levy an assessment and to open the way for raising funds for the maintenance of the theological department of the University. Why did I thus advise and urge? Because the Commission had announced to the Church that for the Connectional University west of the Mississippi River, "the Southern Methodist University at Dallas, Texas, has been adopted, provided its Board of Trustees and the Annual Conferences controlling it meet the conditions prescribed by the General Conference for ownership and control of the institution;" and the Commission had further given to the Church assurance that satisfactory arrangements would be "concluded with the Board of Trustees of Southern Methodist University and the Annual Conferences in Texas for the control of the Biblical Department by the General Conference." My position before the Missouri Conference Board of Education was that, in view of the announcements of the Commission as given above, the conferences west of the Mississippi River should act just as if the work of connectionalizing the University, at least, the Biblical Department, were completed, and lay an assessment upon and open the doors of the conferences for securing funds for the support of that department in which they were vitally interested.

I did advise the Board of Education of the Missouri Conference against taking any step, at the session of the conference of 1914, toward becoming one of a group of conferences participating in the ownership and control of Southern Methodist University, under the impression that such step was necessary in order to carry out the will of the General Conference and the Commission's announced purpose to make of the University one of two connectional institutions of university grade for the entire Church. Why did I so advise? For reasons as follows:

1. Dr. A. J. Lamar was before the Missouri Conference as the official representative of the Commission; and while he addressed the conference at length upon the plans and purposes of the Commission, he made no request either to the conference or its Board of Education similar to that made by Dr. Bradfield.

2. There was an official printed communication from the Commission to the conference telling of the purpose to establish two connectional universities for the Church, one east and the other west of the Mississippi River—one at Atlanta, Georgia, and the other at Dallas, Texas. There is not in this paper the remotest suggestion of a request similar to that made by Dr. Bradfield. On the contrary, the communication of the Commission announced that negotiations were in process between itself, the Board of Trustees, and the Annual Conferences then controlling the University for connectionalizing the institution. My position was then and is now that the agencies just mentioned—the Commission, the Board of Trustees, and the conferences at that time owning and controlling the institution—were clothed with all power and authority to carry out the announced purposes of the Commission concerning the University and to completely connectionalize it. And, furthermore, I held that for the conference to accede to the request of Dr. Bradfield while the process of changing the University from the status of an institution owned and controlled by a group of conferences to that of ownership and control by the General Conference would tend to cause confusion rather than to give assistance.

3. There had been no invitation extended by any conference or conferences, Board of Trustees, or Commission (nor has there been to this hour) to any Annual Conference east of the Mississippi River, to become one of a group of conferences to participate in the ownership and control of Emory University. Emory College, one of our oldest, most honorable, best equipped and most liberally endowed colleges, was taken over by the Commission and made a constituent part of Emory University. Emory College had been a corporation for more than seventy-five years, and has all along been one of our best organized and most useful institutions of learning. For many years three Annual Conferences of the Methodist Episcopal Church, South, participated in its ownership and control. When Emory College became a part of Emory University the old relation of conference control ceased. Control of the college passed from the participating Annual Conferences to the General Conference. It was not simply designated a connectional institution; it was made so. The idea of

conference control was annulled in the very act of making the institution connectional. Emory University sustains the same relation to any Annual Conference of the Church that it does to every other. Its relation is not to conferences as such, but to the entire Connection. When I advised against Dr. Bradfield's plan for the maintenance of an educational institution by a group of conferences participating in its ownership and control, I understood it to be the announced purpose of the Commission to establish two connectional co-ordinate universities to serve the whole Church, one east and the other west of the Mississippi River. I supposed that it would be necessary for the Commission to take over Southern Methodist University, an already existing corporation, though not yet an organized institution of learning, and to connectionalize it in some such fashion as has been done in the case of Emory College. In advising against Dr. Bradfield's plan, I was co-operating with what I had a right to believe was the plan of the Commission.

4. If Dr. Bradfield's plan for the ownership and control of the University is carried out, the institution will be connectional in name only—having merely a slight and unsubstantial connectional feature. Was it not in the contemplation of the General Conference, in appointing the Commission, that the institutions established by it should be really connectional and not merely connectional in name? Is it not a really connectional university that Texas wants—an institution related to the whole Church? And is not that the sort of university which that section of the Church west of the Mississippi River and outside of Texas wants? Has it not been all along the announced policy of the Commission to establish two co-ordinate connectional universities, one east and the other west of the Mississippi River?

I should like for it to be thoroughly understood that in advising against the adoption of Dr. Bradfield's plan I was in no way influenced by the fact that he was not clothed with the authority of the Commission in proposing it. Any group of conferences, or any single conference, for that matter, may legally and with propriety ask at any time that other conferences unite with them in the establishment and maintenance of an educational institution, or any other kind of institution. The Texas Conferences, for instance, have a perfect right to ask the conferences in Louisiana, Arkansas, Missouri and Oklahoma to unite with them in the ownership, control and support of Southwestern University; and should they choose to pursue such a course, they need no permission or authorization from the Commission to do so. Dr. Bradfield was certainly within his rights when he requested the Missouri Conference to become one of a group of conferences participating in the ownership and control of Southern Methodist University. In advising the Board of Education of the Missouri Conference I recognized that he was entirely within his rights. I had no right to advise that the conference refuse outright to enter such a compact as Dr. Bradfield proposed. I did insist, and do now, that it was not necessary in order to make the University connectional, I also counseled that before going into such an arrangement, there should be a careful examination by the Missouri Conference of all the conditions of entering the union. The moral and financial responsibilities to be assumed, as well as the advantages accruing therefrom, the scope of the enterprise to be carried on, and of the rights granted to and the obligations imposed upon each of the participating conferences by the charter governing the co-operative enterprise.

Dr. Bradfield with emphasis, the emphasis of repetition, informs his readers that he does not understand me. I take it that he refers here to my views and positions relative to the methods of government adopted for our two new universities. Upon this important educational question I have not consciously been obscure and indefinite. In view of our experiences for the past nine years in the case of Vanderbilt University, one is undoubtedly justified in regarding that no phase of our educational work, just now, is more important than that of securing the right form of government for each of our two new universities. If, as Secretary of Education, I am occupying a doubtful position toward this question or refusing to accept my share of responsibility, I deserve the mild reprimand which Dr. Bradfield so kindly gives. I hasten to say, however, that if I have shirked responsibility and failed to be definite and clear in my views and position, I am not aware of it. On March 12, 1915, I received a communication from the Chairman of the Educational Com-

mission requesting me to examine the charters of the new universities and to make suggestions as to what improvements might be made in them. After giving the most careful study to the charters I embodied the results in two separate papers—one discussing the charter of Emory University; the other, Southern Methodist University—and on March 25, 1915, sent them to the Chairman of the Commission. I shall be glad to furnish a copy of these communications for publication that the readers of the Texas Christian Advocate may judge for themselves whether I have shirked responsibility or whether my utterances are difficult to be understood.

On March 8, 1915, I received a letter from Dr. R. S. Hyer, asking for my judgment concerning the government arranged for Southern Methodist University. About the same time I received a communication from Bishop Mouzon requesting me to meet him, Dr. Hyer and other brethren April 7, 1915, at Dallas for the purpose of discussing the plan of government provided for Southern Methodist University. I accepted the invitation and at the conference presented and discussed a more or less carefully prepared paper upon the subject. I shall be glad to furnish a copy of that paper for publication that the readers of the Advocate may judge whether or not I shirked responsibility or occupied an equivocal position difficult to understand.

If I interpret him correctly, Dr. Bradfield hints rather strongly that I have hidden educational plans; and that I am not supporting the educational policies of the General Conference. Dr. Bradfield will do me a real kindness to drop the method of innuendo and to tell us plainly what my hidden plans, which "perhaps time will reveal," are, and to state clearly what the educational policies of the General Conference are to which I am not giving support. I cordially invite Dr. Bradfield to ask any question which he may wish to ask concerning my position on any phase of our educational work, policies and present situation, and I pledge myself to give answer in the Texas Christian Advocate in a manner as clear and unequivocal as I am able to do. STONEWALL ANDERSON.

SOME OLD LETTERS.

H. G. H.

Out of date, but instinct with memories. A man without memories has missed one of the choicest gifts of life.

One from an Episcopalian lady asking me in what year Augusta Evans wrote or commenced to write "Inez, A Story of the Alamo," saying that in her town (Brownwood) lives W. W. McCullough, son of the Presbyterian preacher, who taught Augusta Evans in San Antonio, and wrote the introduction to this first book of the great Southern authoress.

There comes one from J. M. Lafferty, of Gurdon, Ark., nephew of Lav. Henderson S. Lafferty, asking me about this old Irish Methodist preacher who built the first Methodist Church in Corpus Christi, doing much of the concrete work on it with his own hands. Can any brother tell when and where old Sister Lafferty died? Who has a copy of a book called "Life and Adventures of L. D. Lafferty," published in Rockport, Texas, about 1870? What became of the old Lafferty family Bible?

Here comes one from Rev. John W. Stevens, then at Laurela, who says it is not true that George T. Wood, who was Governor of Texas from 1847 to 1849, was in the famous Jack Hays Indian fight at Handera Pass; that Mr. Wood came to Texas in 1839 from Georgia, settled in what is now San Jacinto County, and died there September 5, 1858; that he commanded the second Texas regiment in the Mexican War. Bro. Stevens was a near neighbor to Governor Wood. An unreliable sketch of Wood's life locates his death as in North Carolina. He was a brave man.

An old letter from R. M. McMullen, of Chatfield, brings up memories of that elegant and scholarly man, Prof. Wm. E. Dodd, who taught school and died in Ennis, Texas, but who is buried in Chatfield; a teacher of the old style; taught in Southwest Georgia, and found this scribe dull in mathematics, but able to dash off all sorts of light stuff on the sly for the boys and girls to read on Friday evenings. Do Bishops Candler and Key remember Uncle Jimmie Stewart, of Sumpter County, Ga.? Prof. Dodd brought his beautiful daughter, Eliza, with him to Texas as his wife. She was a saint and went up to a better world a few years ago.

The person who surmounts a tremendous difficulty is very apt to reach a grand life. Things work that way.