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To Our Schools: Greeting

AMONG the greatest of the enterprises of the Methodist Episcopal Church, South, are her educational institutions. The report of our General Secretary of Education for the year 1914-15 discloses that we have one hundred forty-two schools of all grades. The value of grounds and buildings is given at twelve and a half million dollars. The endowment was given at six and a half millions. The equipment was more than a million in value and the income was nearly two millions. The addition to the capital of these institutions for the year, in round numbers, was reported at two millions. The total number of students for the year was twenty thousand three hundred eighty.

Thirteen of these one hundred and forty-odd educational institutions are situated within the bounds of Texas Methodism. These are Southern Methodist University, Southwestern University, Texas Woman's College, Seth Ward College, North Texas Female College, San Antonio Female College, Stamford College, Clarendon College, Alexander Collegiate Institute, Cherokee College, Coronado Institute, Wesley College and Meridian College. Of these Wesley College does not appear in the list of our General Secretary. Alexander Collegiate Institute and Southern Methodist University appear only as to name.

The value of the plants of the ten Texas institutions reported is one and a half million dollars; the value of the equipment of these institutions is nearly one hundred sixty-six thousand and the number of students nearly twenty-nine hundred.

Since our General Secretary made his report the increase in the value of our Texas schools is more than two million dollars. This increase is in our new plants at Southern Methodist University and Wesley College. The gain in students in these two schools alone is seven hundred.

The exact enrollment of our Texas schools for the current year 1915-16 has not been ascertained. This enrollment will increase as the year advances. The reports received, however, indicate an increase over the corresponding period of last year. It is a safe guess that we have already an enrollment of four thousand students in the academies, junior colleges, colleges and universities of our Texas Methodism.

The enrollment at our two universities is peculiarly gratifying. For four or five years our new enterprise at Southern Methodist University has claimed the larger attention of our Texas people. Such financial campaigns have never been made in behalf of any other Southern institution and no other Southern institution ever received quite so liberal advertising. The opening of this institution, as a result, is said to be the largest of any other Amer-

ican university. Already five hundred students are classified and at work within its walls.

In view of such an opening serious fears were entertained for Southwestern University as it was about to enter upon the forty-third year of its useful career. These fears, however, have been gloriously dispelled by the opening of last week of this historic institution. Thursday afternoon at 4 o'clock, after a three-days' registration, four hundred eighty students were found upon its rapidly growing roll. The number of students at Southwestern by the time this writing appears doubtless will be in excess of five hundred.

We greet the presidents and faculties of our Texas schools. We congratulate them upon the splendid opening of their institutions. We recognize them as fellow workers in the Master's vineyard. We acknowledge them as builders of the Kingdom. We commend their fidelity and declare that our growing achievements in our educational enterprises in Texas are a merited tribute to their splendid personalities and heroic endeavors.

A Program of Co-Operation

THE Methodists of Texas have not inaugurated a competitive contest among their educational institutions, but have launched a great co-operative program. And this fact it is the business of the official organ of the Texas Conferences to insistently emphasize.

A brighter day has never dawned upon the educational horizon of Texas Methodism. The sunrise will usher in the brightness of a glorious noontide if our various institutions and our three hundred thousand members will keep steadily in view that our program is one of co-operation rather than competition.

Each of our institutions has its own field. Each has its vital function in our educational organism. Each is of indispensable value. The value of each is derived from its place in our related scheme of education.

If some of our institutions may be spoken of as eyes, others as ears, others as hands and others as feet, are they not all of value? Can the eye be spared, or the ear, or the hand, or the foot? The glory of each is not in itself, but in the glory of the whole. Rightly related each shines with the reflected glory of the whole scheme.

If an academy, or a junior college, or a woman's college, or a coeducational college is honored, does not the whole system share in the honor? If either suffer, is not the whole educational organism the poorer?

If the promoters of our schools sometimes seem to forget the whole because of their absorption in a part, are they worse than other men? Is theirs not a

failing which lies in limited human nature? What evangelist has not sometimes seemed to forget the value of the pastor in the endless discharge of his prosy duties? Who has not unduly emphasized his own work even to the disparagement of what another just as earnestly sought to do? Are educators, then, worse than other men? Not at all.

Because the temptation to unduly emphasize the particular thing we have in hand is a failing which lies in the nature of us all, we take this occasion to warn against it as it relates to the educational enterprises of Texas Methodists. We can do this appropriately at this time, we think, because each of our institutions is flushed with success. No one of them is depressed by failure.

The wisdom of our educational plans in Texas has been abundantly justified in the recent openings of our schools. We have had our differences, to be sure. We have felt keenly the pains which are always incident to the birth and growth of new enterprises. But all these are passed and will be forgotten as we contemplate the Methodist schools of Texas filled and overflowing with the buoyant, expectant youth of the Church and of the State.

We congratulate our Texas leaders who foresaw the necessity of Southern Methodist University in North Texas. We congratulate not less heartily those equally loyal leaders of Texas Methodism who stood for the maintenance and enlargement of Southwestern University in Central Texas. We congratulate these leaders that each contention is a settled policy in our Methodism and that the wisdom of each view has been abundantly justified. A united Texas is behind these enterprises. Campaigns for each relentlessly will be waged. The victories of each will be shared by a united happy Methodism. Each is the child of our sacrifice, our faith and our prayer.

Our State Schools

NEVER in the history of Texas were there so many young men and women thronging our colleges as today. Our State institutions report the largest enrollment in their history. Our Church institutions were never so crowded. Thousands of young men and women for the first time are upon the college threshold.

The vast majority of these young people have gone from Christian homes. In the State schools, as in the Church schools, it will be found that only a small percent are present who are not either actually members of the Church or are without Church preference.

This fact, proven again and again in our colleges and universities, certainly imposes upon our schools, both Church and State, the solemn duty of fostering

the one factor in our civilization which has made the schools possible. The teacher or the institution which strikes at the Christian religion is striking at the one institution without which there would have been no schools.

The only institution in the past which has been heroic enough and altruistic enough to inaugurate the school and the college has been the Christian Church. And only as the teachings of Christianity and the Church have become dominant in society has society itself undertaken the problem of educating the masses.

It is certainly to the credit of the Christian Church that compulsory educational laws are not needed in order to get the children of its homes into school. The vast numbers of children in Texas who are not in school are children of homes which have not felt the intellectually quickening and morally ennobling influences of the Christian religion. Statistics will prove this statement and statesmen should recognize in its study how vital to good citizenship and to the perpetuity of the State itself is the Christian religion.

We note with profound gratification the increasing Christian activities among students in our State schools. We record with unfeigned pleasure the presence of Christian men and women in the faculties of State schools. We are equally pleased with the hearty co-operation given by members of these faculties to student Churches in neighborhoods adjoining their institutions. It is a joy to the Church that so many Sunday School superintendents and so many of the official boards of these student Churches are furnished by the faculties of our State institutions.

The Christian Church in Texas has an ethical ownership in our State institutions. Her members are taxed for their support. Her children support them with their fees. Her sons and daughters supply them with their student body. Her sublime teachings keep open the fountain from whence flow their revenues.

There is nothing which the Church in Texas will so quickly resent as an effort to make our State schools a political asset of any man or any party. The positions in the faculties of these institutions shall never become a part of the political spoils of any man or party. We demand that the politicians of Texas keep their hands off the schools of Texas. And the indignation and righteous wrath of the people are sure to be visited upon any man who attempts to discharge a political debt by bartering the positions of influence in these schools.

We record here our profound conviction that the Churches must provide religious instruction through Bible Chairs for their constituents at our State institutions. The Methodist Church of Texas cannot surrender the teaching of her seven

The Religious Education Of Early Childhood

By REV. J. O. LEATH, Sherman, Texas

When we speak of the religious education of early childhood we assume that children are educable subjects from a religio-ethical point of view. The child enters the world with a psycho-physical organism. Its nature is a unit. It is not depraved. It is neither religious nor irreligious. It may be educated into either a good or a bad character. By the time it is six years of age its disposition is formed, and the responsibility for this disposition, whether it be good or bad, rests almost wholly on those who have had in hand its education.

Children have received much neglect by reason of the assumption held by many, that by nature they are children of the Devil. We have taken the doctrine of the new birth and applied it unconditionally to children. We have even committed the folly and the cruelty of attempting to induce in children of tender years adult experiences of conversion from a life of sin. We have even gone so far as to insist that children express their belief in the Apostles' Creed and other articles of faith before they receive full recognition as members of the Kingdom of God. A little knowledge of the psychology of childhood should convince us that conversion and creeds means little, if anything, in the religious development of children under twelve years of age, but that companionship means almost everything.

When Jesus was on earth the movement that he inaugurated was naturally an adult movement. His mission was to make clear to men the nature of the Kingdom of God. He stated unequivocally that to such as little children belong the blessings of the Kingdom of God. The early Church at once began to recognize the place of children in the Kingdom of God and undertook the task of caring for them. Very soon theologians advanced the idea that children by nature are children of wrath, hence the locus focus of baptismal regeneration was invented to harmonize theology with the facts of child life. Despite their theory, most men of all ages have refused to believe that their own sweet little children are by nature children of the Devil. So the sacramentarian Churches even to this day baptize their children in infancy with the hope of making it possible for them to be children of God. What a travesty on the unsophisticated naturalness of the teaching of Jesus with reference to little children! The extreme Calvinists solved the problem by saying that some children were born to eternal life, while others were born to eternal damnation. They rejected baptismal regeneration of children. Then the question arose, What about sweet little children, the non-elect, dying in infancy? Will they be lost? Here again the facts of child life defeated the views of the theologians, and the latter were led to trust the non-elect children to the mercy of God. The swing away from Calvinism is toward the recognition of the child's true place in the Kingdom of God. We are now trying to face the facts of child life as they are. We are returning to the unsophisticated naturalness of Jesus. All the so-called evangelical Churches, whether they admit it or not, are acting more or less from the principle that children belong to God and are eligible subjects of religious education. Our Methodism recently declared itself as follows: "Forasmuch as all men, though fallen in Adam, are born into this world in Christ, the Redeemer, heirs of life eternal and subjects of the saving grace of the Holy Spirit," etc. Whatever that may be intended to express, it is at least an admission that children are educable subjects from a religious point of view.

Now, what are the facts of the psycho-physical organism which we call a little child? The child seems to inherit something which we may call individuality. It comes into the world with certain unlearned reactions or tendencies to behavior or instincts. These unlearned reactions are of three kinds: (1) Those that are purely physical, such as kicking and crying; (2) those that are accompanied by certain feelings, such as joy or anger; (3) those that have as their end the gaining of certain knowledge, such as curiosity. The child possesses what we may call ideomotor activity and suggestibility; that is, from an external source an idea is suggested to the

child, and this idea of itself has power to lead to expression. The child does not possess reflective power and is incapable of originating ideas, but through ideomotor activity and suggestibility it unconsciously imitates those who act before it. Herein lies the great opportunity of the parent to educate his child in the right way, for the child can do nothing except unconsciously imitate those who have it in charge. It is continuously engaged in the process of imitating and gaining new experiences. By the time it is six years of age it has gained as many experiences as it will gain all the rest of its life, and its disposition is formed. Hence the importance of so suggesting ideas to the child as that it will have the proper reactions and the proper experiences.

The great problem for the parent during the early years of the child's life is to create the proper social situations so that the child's reactions will be of the right kind. The child's tendencies to behavior must not be crushed, but through the power of suggestibility it must be led into the largest and richest experiences. For instance, individuality, will power, combativeness, curiosity, etc., must not be crushed in the child. These are God-given elements of its nature and their proper education will be needed, if the child is to become a useful and powerful man. We have too often acted on the presumption that those elements of the child's nature are evidences of its natural depravity and need to be crushed. We must avoid raising issues with the child where our will will be pitted against the child's will, but must patiently and artfully create social situations, as a result of which the child will naturally will to do what we wish it to do and what is right. Suggestibility and ideomotor activity of the child make this problem comparatively easy for the wise parent. Disobedience must not be tolerated; it can generally be avoided by wisely creating social situations, as a result of which the child will naturally act as we wish it to act. If the little fellow becomes disobedient, that is prima facie evidence that the parent has blundered in method.

While by the power of suggestibility and ideomotor activity the child is unconsciously imitating and gaining new experiences, it in the same processes is forming habits. Hence the necessity of so stimulating it as that its reactions and experiences shall be of the proper kind. Acts repeated soon become habitual. The little child properly educated will do the right things, not because he knows they are right, but because it is natural and habitual for it to act in that way. It could just as easily be educated to do and to approve the wrong. The important thing is to lead it in the formation of right habits and to capture its presuppositions in favor of right standards. Children are not born with attitudes, prejudices and presuppositions. They unconsciously gather these from the social group of which they are a part. Parents often teach certain things with words which the attitudes and prejudices of their hearts deny, and children follow the heart rather than the words of their parents.

I have thus far said very little about what is specifically called religious education. I have spoken of unconscious imitation, the gaining of experiences, the formation of habit, the development of attitudes and presuppositions—that is, the laying of the foundation of character. Among the habits of early childhood should be those of participating joyously in the religious practices of the group. The child should be led into the habit of saying prayers and should be taught to sing the best songs. The child has no instinctive idea of God; it gains this idea from the social group of which it is a part. Care should be taken that it be given the proper idea of God as Father. It can be led into this idea from its knowledge of its earthly parents. The process of socialization of the child must begin very early. This can best be done by making the work of the home co-operative. By the power of suggestion the parent should lead the child to co-operate with him in doing things for itself and for the welfare of the home.

In conclusion, I have tried to show that little children are educable subjects from the religio-ethical point of view; that they have in their nature the possibility of becoming either good or bad, and that the opportunity and responsibility rest with the parents of forming the disposition of the child

and laying the foundation of its character. Parents should consider the education of their children from infancy the chief task of life and should leave nothing undone better to equip themselves for this most delightful yet most serious task.

GRANDFATHER'S WALKING-STICK Seventy-Five Feet Long—A Story.

By Rev. W. J. Moore.

While in attendance upon the Sunday School Conference at Lake Junaluska not long since, I made a very interesting discovery—so to me, at least. I was shown a walking-stick seventy-five feet long, and some four feet in diameter at the large end. I called it "Grandfather's Walking-Stick." Connected with it there is a very interesting story of a good and great man, and of his walking-stick, which I now will relate very briefly.

At a distance of some 300 yards from the Lake Junaluska there lived for many years a devout, well-educated, useful Methodist minister—Rev. John R. Long. He was born in 1828 and died in 1898. He was for more than forty years a member of the Western North Carolina Conference. He established and conducted a school near his home, known as Long's Academy. The people thereabout still speak of him in tender voice as "Professor Long." His son, Dr. Long, now lives on the old homestead. A neat little church stands near by, and the remains of this useful minister and his good wife are resting within a few feet of same.

Some forty-five years ago Rev. Long and his wife walked out to the spring to get some water. He had just cut a walking-stick from a yanowee bush or tree. He stuck the stick into the soft soil near the spring while they were getting the water. Mrs. Long suggested that he leave it there and see if it would grow. He left it; and soon they observed that it was growing. And now it is a great tree, with outstretching branches of beauty, and giving shade and comfort to those who repair thither for refreshing drink.

And is not this tree, its life, its growth, but a symbol of that true and noble life whose hand planted it? Is it not a parable of every good life in this world that is spent in the service of God and humanity? Have not the prophet's words been verified who said, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful for the drought, neither shall cease yielding fruit." (Jer. 17:7-9.)

What sayeth the poet?—
"And this our life, exempt from public haunt,
Finds tongues in trees, books in running brooks,
Sermons in stones, and good in everything."
And so the tongues in trees send forth the praises of him who "though dead yet speaketh."
Weatherford, Okla.

SATAN'S MASKED BATTERIES. By Rev. C. G. Shutt. Article Six. THE CHURCH HATER.

Judging from the character of letters that I have received from different sources my articles on the masked batteries must be getting blood. Reader, did you ever see a Church hater? If you never did, I trust you never will.

The Church hater is a peculiar "varmint"; he can be pig or puppy, bird or animal, just as he likes. He can stoop to the meanest things of any animal or serpent that ever crept through the woods or crawled through the city sewers. He will not come out in the open to oppose the Church—that is known as the Tom Paine plan and is not popular—but he does his work in a clandestine way. Sorry to say, too, that the Church hater is not always what is known as a blatant sinner, but often professes to be religious and sometimes claims to have an extra touch of religion.

I was assisting a brother in a meeting a year ago, and as the meeting progressed we were having conversions, but no additions to the Church. I asked the pastor the cause of it. He told me to watch a certain fellow who was taking part in the meeting. He could sing and shout and pray and talk, but was a great Church hater. As soon as one would profess conversion he would throw his arms around him and stay with him and use his influence to keep him out of the Church. If you are ever in a meeting

where the converted are not joining the Church, if you will just nose around a little, you are likely to find the Church hater on some corner doing his work.

I think that is about as mean a job as his Satanic majesty can put one on, but there are plenty of them who will take the job and work it for all it is worth.

This is no fancy picture or exaggeration, for such influence is abroad in the land and we have to meet it. Let all our preachers who are pledged to drive away all strange and erroneous doctrine turn their guns down on this thing. I fear that many of us do not give emphasis to the importance of getting our converts into the Church as we should. By all means get their names for membership at once before the Church hater and the proselyter have a chance at them.

In the last few years I have adopted the plan of taking the names of converts for membership just at the time of their conversion. When they openly confess Christ, right then and there put the question, "When do you wish to be received into the Church?" as though that were a part of the performance—and it is a part, and a very important part. No pastor ought to let any young convert at any time leave the congregation without offering to enroll the name for membership. Where did the idea ever come from to let converts run on through a revival meeting without offering to take their names for membership? In the meantime the Church hater and proselyter have free access to them. If we are in a joint meeting with others, or if we have reason to believe that the convert may desire some other Church, it would be in order to ask such convert what Church he wishes to unite with.

Then we need to sing oftener that most excellent hymn,

"I love thy kingdom, Lord,
The house of thine abode,
The Church our best Redeemer bought
With his own precious blood."

"I love thy Church, O God!
Her walls before thee stand
Dear as the apple of thine eye
And graven on thine hand."

"For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be given
Till toils and cares shall end."

"Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise."

Then let us impress upon our congregations with emphasis that the Church is the purest and noblest institution that is in the soul-saving business.

It is the only institution that can claim the divine promise that it shall still stand and do its work in spite of the ruthless hand of death. Wars, pestilence, earthquakes, storms, floods and accidents may claw their cruel hands over the death of millions, but the Church goes on with her work. Why? Find the answer in Matt. 16:18: "Upon this rock I will build my Church; and the gates of hell shall not prevail against it." The Church hater had just as well plant his feet against the Rocky Mountains and declare that he will kick them into the sea as to try to stop the onward march of the Church of God. "Heaven and earth shall pass away, but my words shall not pass away." Keep an eye on the devil's masked batteries in the garb of the Church hater.
Zybach, Texas.

A CHAPTER ON PLEASURE-SEEKING. By J. I. Campbell.

Much of young life that ought to be devoted to character-building, to laying the foundation for future usefulness and consequent happiness in life, is recklessly wasted in pursuit of worldly pleasures.

The most casual observer may easily see that pleasure-seeking on the part of both parents and children makes the matter of proper home-training not simply improbable, but absolutely impossible. Herein is to be laid a grave charge of crime at the door of the parent against the child of his home.

Pleasure-seeking interferes, too, and that seriously, with school work. "House parties" conducted for a whole week at a time, athletics carried to excess, both as to physical exertion and time consumed, dancing parties and other occasions of nightly dissipation mar the visage of the most handsome, impair the constitution of the most robust and rob the mind and character of that high state of education in morals and intellect that is the legitimate birthright of every sane boy and girl in this highly favored land of ours.

Also much, very much, may just as

truthfully be said about the bearing of this same evil upon the religious life of our people. It causes desecration of the Sabbath by patronizing railroad excursions, promoting and attending baseball games, and just for the simple exhilaration and temporary pleasure of an auto ride it takes many an one out upon the highway rather than at the sanctuary for worship on the holy Sabbath day. The size of the congregation is reduced, the moral force of the Church is weakened, the sinner is afforded an opportunity to scoff at the Church and at religion, the preacher is discouraged and the cause of God is made to suffer and the progress of his kingdom seriously retarded and all this by pleasure-seeking.

From what spirit does pleasure-seeking spring, anyway? Manifestly from that of selfishness. He who seeks pleasure pursues it simply for his own gratification, and that alone. The first pair in the Garden of Eden were led through selfishness to transgress the divine law, bringing upon themselves the condemnation of an offended God and entailing upon posterity the taint of their corruption—a condition that could never be met except by tragedy of the cross. Do those who seek pleasure ever find it in an abiding sense? It is not in the wine cup. True, it exhilarates at first, but after that it inebriates, then enfeebles both mind and body, destroys the moral character and often so embitters the cup of life that the home is broken up, the inmates impoverished and the unfortunate seeker of pleasure sent down in misery and utter disgrace to a drunkard's grave.

It is not to be found where games of chance are played, either in the home or at the gambling hell. Here are plenty of excitements, it is true, and hopes of gain, though groundless, enough to lead the victim on through anxious, sleepless nights to his physical undoing and alluring fascinations enough, of an evil character, are found to lead the victim on down to moral degradation as well as financial ruin.

Seek it in the ballroom if you will. It is not in the giddy whirl, the fond (?) embrace, the overpowering effect of unwarrantable contact in the modern dance. Personal observation and statistical statements, concerning the downfall and ruin of many a man and woman, point to the ballroom as the cause, the beginning place of it.

If not in habit, may it not in some far-off place be found? It might be found upon the mountaintop where the health-giving breezes of a pure atmosphere fill the lungs and the grandeur and sublimity of the scenery pleases the eye and delights the mind and inspiration to a higher and nobler life comes to the entranced beholder, provided this pleasure is not sought simply for pleasure's sake.

Disaster and death have been met where excursion trains have met other trains with a fearful shock that maimed some for life, killed others outright, orphaned helpless children and bereaved and grieved friends and loved ones—all in search of pleasure.

A pleasure-seeking river boat has been known to founder and settle down to the bottom with all her jubilant crew of "off duty" immortal souls! What of the ill-fated Titanic, far out to sea, and of the East-land that capsized so near the shore, whose passengers were all throbbing with delight at the prospect of far-away pleasures?

What of ill-advised Christmas festivities and Fourth-of-July carousals with their numberless moral and physical fatalities? Are there any pleasures found in them?

But are there no pleasures in life? We conclude that in every cup of pleasure sought, for pleasure's sake alone, a draught of deadly poison lurks and that pleasure personified is merely a will-o'-the-wisp to those who seek him; yet he may be, and surely is, a manifest verity and a delightful possession to all those who meet him on their return trip from ministrations of mercy to the needy, to the sick and distressed, and to the fallen who need to be placed on their feet again. Certainly there are of innocent pleasures a plenty and along absolutely safe lines; but the best of them, if not all of them, are not to be had for the seeking. Money cannot buy them. No amount of effort purposely expended to gain pleasure has ever been crowned with success. As to place, where may pleasure most surely be found? In the midst of a happy family between the walls, and in the vicinity of a well-ventilated, beautifully and comfortably arranged and largely out-of-door home where all hearts are fully attuned to the gentle melody of those sweet love songs that only contented, happy hearts can sing.

It may well be said, in conclusion, that contentment in homelife, love for humanity, trust in God and a good degree of self-poise will give all the happiness that may ever fall to our lot here below. To live a life like that is richly worth while.

The Secretary of Education of the Methodist Episcopal Church, South, A "Mischief-Maker."

I have read carefully and coolly the editorial in the Texas Christian Advocate of September 16, entitled, "Dr. Stonewall Anderson's Explanation and Reply." This discussion is between brethren and relates to great interests and issues affecting vitally the present and the future of the Church and of the Kingdom of God. I shall, therefore, strive to steer clear of personalities and to refrain from the use of epithets. The editorial contains evidences of haste and of more or less mental perturbation, for it bristles with inaccuracies, some of which are as follows:

It is stated that I had been informed by the Chairman of the Commission "that a meeting of the Commission was to be held in Texas to perfect the charter of Southern Methodist University." What I was informed of was that one of the meetings of the Commission during the year would be held in Texas, "and that will cost more than a meeting east of the River." This information was given in response to my inquiry as to the amount necessary for the Board of Education to set aside for the expenses of the Commission for the current year.

It is stated that I "knew" that the Commission was contemplating making changes in the charter. I did not; neither did I have sufficient reasons upon which to base a belief that it purposed to do so.

It is stated that I told "the Church that the Educational Commission has made a botch of connectionalizing Southern Methodist University." I did not. What I did do was, in a section of my annual report, to present a discussion raising certain questions concerning the stability—in view of the charter of the institution and the actions of the General Conference—of the arrangement effected for connectionalizing the University, which discussion was essentially the same in form and contents as a written discussion sent by the request of both Bishop Candler and Dr. Lamar, March 25, 1915, to both the Chairman of the Commission and to Dr. Lamar, for the use of the Commission.

Dr. Bradfield says the "intent" of the Board of Education in recommending to the General Conference the passage of the law providing that "no university or college or theological school be established (nor existing one adopted) without the concurrent recommendation of the General Conference Board of Education," was that the Board might control the work of the Commission. It gives me genuine pleasure to assure the Doctor that he was never more mistaken. This law, so far as it relates to colleges and universities, has been in the Discipline since the General Conference of 1902. See Discipline for 1902, par. 59; also Discipline for 1910, par. 59. At a meeting of the Executive Committee of the Board of Education for the last quadrennium, held at Nashville, March 16, 1914, the terms "theological schools" were added and the provision was put in the form in which it now stands, passing afterwards the Board of Education, Committee on Education and the General Conference. This slight alteration in the form of the law was framed five days before the decision of the Supreme Court of Tennessee in the Vanderbilt case; and I think I am safe in saying, at a time when every member of the Executive Committee stoutly believed that the Church would win the suit.

I am reminded that we are discussing a paper that, perhaps, not one in a hundred of the readers of the Advocate has had an opportunity to see. I kindly suggest that Dr. Bradfield publish the paper that all the readers of the Advocate may have for themselves the opportunity to judge of the spirit, purpose, merits and demerits of the discussion which it contains.

Dr. Bradfield raises the questions of the powers of the Educational Board of Education and the relation of the Board of Education to the institutions established by it; and suggests that my understanding of these matters is at fault; and, therefore, the source of error. I agree that misapprehensions relative to the two fundamental matters mentioned may be the fruitful source of error both in judgment and in conduct. I will, therefore, state my views upon these points, with the sincere request to Dr. Bradfield to kindly correct any misapprehensions which he may detect.

The power and authority of the Commission, within certain limits, to be hereafter mentioned, is supreme. It was not only clothed with power to establish a theological school at once, but was expressly directed to do so. It has authority to establish an institution or institutions of learning and a school or schools of theology without leave or interference or assistance from any source what-

ever. It has full authority to take over any institution of learning already established.

I also hold that for the maintenance of the schools which the Commission establishes or takes over it may, if it chooses, lay an assessment upon the entire Church. It may do anything for the maintenance of institutions so established or taken over that the General Conference can do. The General Conference can, and has, levied assessments to maintain its institutions. The Commission may do likewise.

2. What are the limitations of the Commission? In the matter of the School of Theology which was to be established at once, there are no limitations whatever. But with the permanent institution or institutions, the case is different. Here the Commission operates under at least three definite limitations, as follows:

(1) The institutions of learning established must be of university grade. While the Commission has full authority to take over any college in order to make it a part of a university, it was certainly not the intention of the General Conference to authorize the Commission to establish a new college or colleges in a field already overcrowded with institutions of collegiate grade. The exact language imposing the limitation I am discussing is as follows: "Said Commission, when appointed, shall consider and determine the advisability and wisdom of establishing an institution or institutions of higher education 'of the grade of a university.'"

(2) The second limitation imposed upon the Commission is expressed in the following language: "If said Commission shall determine to establish such institution or institutions of learning, it shall take such steps as are necessary to incorporate the same so as to secure to the Methodist Episcopal Church, South, the ownership and control of the same in perpetuity."

I understand this provision to be mandatory. The Commission is directed to place the control of the institution or institutions which it establishes in the whole Church—that is, in the General Conference. It seems to me that the language of the provision and all the circumstances under which it was made support this view.

The agencies through which the Church controls her institutions of learning are boards of trustees. An annual conference—or a group of annual conferences—controls an institution when it elects the trustees who manage the school. The Methodist Episcopal Church, South, controls an institution of learning when the General Conference or its agent elects the trustees who manage it. I hold, therefore, that the Commission is under obligations, by express directions, to put the legal rights of control of the institutions which it establishes, in the General Conference. I cannot see how this can be safely and legally done without incorporating in the charters of the institutions provisions giving the General Conference the sole legal right of electing trustees. When I take into account the words of instruction and all the circumstances connected with the appointment of the Commission, I am unable to find sufficient support for the position that the Commission is justified in providing a form of government for its universities in which the right to elect trustees is shared by any other body—whether that body be an annual conference, a group of annual conferences, or a board of trustees. Under the decision of the Supreme Court of Tennessee, the General Conference was given the right, though modified, to confirm or reject trustees elected by the Board of Trust to fill vacancies occurring in that Board. The General Conference rejected that method of divided control as being undesirable for a connectional institution. I have regarded this action, with other reasons, as having the strength of a positive requirement that, in our connectional institutions, the right to elect trustees shall be lodged exclusively in the General Conference.

(3) The third limitation placed upon the Commission is expressed in the following language: "Said Commission * * * shall consider and determine the advisability and wisdom of establishing an institution or institutions of higher education of the grade of a university 'of, for and on behalf of the Methodist Episcopal Church, South.'" By this limitation, I take it, the Commission is inhibited from contracting its efforts so that the institutions established by it are for and on behalf of less than the whole Church. As I understand it, the Commission must relate the universities established to the whole Church. It has not the authority to establish an

institution whose control is in a group of conferences; neither do I regard that it has the authority under this limitation to provide a form of government which gives to a group of annual conferences, as conferences, a relation to the universities which other annual conferences, outside of the group, do not have. There is a distinction between institutions owned and controlled by annual conferences of the Methodist Episcopal Church, South, and those owned and controlled by the Methodist Episcopal Church, South. This distinction has been clearly brought out by Bishop Kilgo, in answer to the question: "Does the Methodist Episcopal Church, South, own Trinity College?" The Bishop's answer is: "Of course, the Methodist Episcopal Church, South, does not own Trinity College, but the North Carolina and Western North Carolina Conferences of the Methodist Episcopal Church, South, do own it."

The authority of the Commission to establish universities for the whole Church is absolute, but it may not so contract its operations as to establish an institution controlled merely by a group of annual conferences.

While it is true that the Commission has a perfectly free hand, so far as the Board of Education is concerned, it is also true that when the Commission has established universities, these come under the general supervision of the Board in all matters in which all other schools do except in the particulars wherein the General Conference has given to them special exemptions and privileges.

The General Conference has given a special privilege to the institutions of the Commission in that the Board of Education may not cut off appropriations as in the case of other schools receiving aid from the General Conference assessment, but must turn over annually to the Commission not less than four-ninths of the annual proceeds from the assessment to be used in the maintenance of the theological schools of the universities.

The form of government provided for in the charters of our institutions is a matter which has given the Board of Education much concern since the General Conference of 1910. During the last quadrennium the charters of many of our schools were changed to meet the requirements of the law. The General Conference at Oklahoma City made special mention of this phase of the Board's work and gave direction for its continuance in the following terms: "That the Secretary and the Board of Education continue their policy so well begun, of bringing the charters of our schools into conformity to the laws of the Church * * *." This is a recognition by the General Conference that the superintendency of the Board of Education extends to the matter of the charters of our schools. It is, therefore, the duty of the Board of Education to acquaint itself with the charters of our schools, and if they do not conform to the requirements of the General Conference to use such means as it possesses to secure that result. This applies, as I take it, to the schools of the Commission, as well as all others. If the Board of Education had sufficient reasons to believe that the charter of Southern Methodist University did not conform to the requirements of the General Conference, its right—yes, its bounden duty, was not to "nullify" the Commission's work, but by such means as are placed in its hands, to endeavor to have the charter changed to conform to the requirements of the General Conference.

Briefly stated, the above are my views as to the powers of the Commission and the relation of the Board of Education to the institutions established by it. If I am in error at any point, I shall be glad to be set right. My duties, as Secretary of Education, make it necessary that I have some sort of understanding of the powers of the Commission and of the relation of the Board of Education to the universities established by it. Dr. Bradfield says: "Dr. Anderson represented to the Board that the charter of Southern Methodist University was in its completed form." What I said was: "I take it that the Commission has completed its work of establishing at Dallas a university such as was authorized by the General Conference." My representation "assumed" that the form of charter under which the university was operating was at that time "acceptable" to the Commission. Now the question is, was I justified in making that assumption, to the extent that bringing the matter before the Board was in order? Dr. Bradfield with vigor says "no." I give my reasons for doing so as follows:

1. On July 16, 1914, the Commission made what I understood then and now to be certain proposals embodying a plan for making Southern Methodist University one of the connectional institutions of the entire Church. The exact language of the

Grain Bubbles

How They Became the King Foods



User No. 1

The first user was Prof. A. P. Anderson, the inventor of Puffed Wheat and Puffed Rice.

For years and years, while he learned how to explode them, he alone knew what was coming.

Finally he shot the grains from guns. He exploded every food cell. Then, for the first time, you had whole grains with every granule made digestible.



User No. 3

Then we supplied Puffed Grains in barrels to countless candy-makers. They used them in place of nuts.

Girls fell in love with Puffed Grain candy, and they started to make it at home. No doubt millions of packages have since been used as confections—in fudge, as garnish for ice cream, and for eating dry like peanuts. They taste like toasted nuts.



User No. 2

Then we started a lunch room in the heart of New York, and thousands of men came to taste them.

Among all the ready-cooked cereals, four men in five selected Puffed Wheat or Puffed Rice.

They came day after day, month after month for them. This became the favorite lunch dish. Then we knew we had the best-liked cereals men had ever tasted.



User No. 4

Then armies of children began to demand them. They ate them with cream and sugar. They floated them in bowls of milk.

Morning, noon and night they called for cereals in puffed form. Now grocers tell us that there's not another cereal known of which users use so much. And mothers say that nothing else brings dishes back so often. These are the king foods now.

Puffed Wheat, 12c
Puffed Rice, 15c
Except in Extreme West



But it's not bewitching taste alone that wins folks to these foods. These are scientific grain foods—the best-cooked cereals known. By no other process are all the food cells broken.

The more you know about Puffed Grains the more you'll serve your cereals in this way. Try all of them. Each has a different taste.



The Quaker Oats Company
Sole Makers

NOTES FROM THE FIELD

PILOT GROVE CHARGE.

After three weeks and three days of services, the revival closed with even fifty conversions. The Church has been strengthened and the spirituality of the neighborhood revived. Old settlers say this is the best revival in the history of this part of the country. Rev. A. F. Bridges, the pastor, is doing the preaching.—Van Alstyne Leader.

CAMERON.

Our last Quarterly Conference met October 3, with our presiding elder, Geo. W. Davis, in the chair. He preached us a nice morning sermon. Owing to the hard times we did not pay our preacher in full, but we expect to pay him out soon. Nobody has a better presiding elder than we have. We all hope Bishop McCoy will send him back to us. I hope our Church will be in good shape by conference time.—Thompson Kemp.

AUSTIN.

I am just in from the field. Last Sunday night I closed a meeting with C. S. Hill, of Fredonia charge, West Texas Conference. The meeting was held at Bethel Church, in Mason County, an old country Church where the people have common sense and religion. We had a fine meeting, some thirty-five to forty conversions and thirty-one accessions to our Church. A number of men heads of families. The converts were nearly all grown-up people. Hill is a fine fellow to work with. He is in good favor with his people. This evangelist has been a busy man for the most of the year. Have had some splendid meetings. Have seen many souls saved. God and the brethren have been good to me. God bless you all, brethren. I am thankful for a place to labor.—Sam J. Franks, Sept. 29.

SAN AUGUSTINE-BLACKJACK.

We have just closed what many regard as the best meeting ever held at Blackjack, beginning August 22, and closing September 3. This meeting was conducted by our pastor, Rev. W. W. Gollighugh. The visible results were twenty-four accessions, five children baptized, and a genuine revival. The invisible results were—who can estimate? Bro. Gollighugh gave his time and energy freely for our people and we gratefully acknowledge that to his unceasing efforts and prayers we owe the unmeasurable blessings which came to us in this meeting. The Church and community certainly feel that a man of God has been in their midst, and the work accomplished is of a nature that will last. Our sincere prayer, is that he and his family will be returned to us for the next year.—A Member.

DE LEON CIRCUIT.

We were the happy recipients of one of the most generous poundings it has ever been our pleasure to receive. It began Friday night with the arrival of the Wesley Adult Bible Class from Morton's Chapel. Each one not only brought their pound, or pounds, but also supper. This was a delicious spread, which was much enjoyed by all. After supper was music and song and fun. But this was not all. Saturday morning the folks began to come from other points on the charge, and my! the good things they did bring! Flour, meal, meat, lard, corn, hay, chickens, potatoes, dried fruit, beans, canned goods, sugar, syrup and many other things too numerous to mention. Every point on our work was represented. Of course it is understood that we serve one of the finest people in Dublin District. We appreciate each gift, not only for its material value, but much more for the spirit which prompted the gift. We are looking forward to a great winding up of this conference year and hope to report everything in full.—J. D. Smoot.

ARDMORE, OKLAHOMA.

Monday, September 27, at 2:15 p. m., there was a terrific explosion in the Santa Fe yards of this city, which did more than a million dollars' worth of damage to property and thus far forty-seven people have lost their lives as a result of the disaster, and two or three hundred injured, some of them dangerously so. All of the business houses on the east side of the Santa Fe Railroad are totally demolished. On the west side of the tracks for two blocks every business house is damaged to the extent of having to be rebuilt. A large number of dwelling houses are virtually ruined and nearly all of the window lights in the

city are broken. The High School building suffered to the extent of \$5000 damage. Our Broadway Church suffered great damage. The scenes since Monday afternoon beggars description. The groans of the suffering ones and the cries of the bereaved are terrible.

Had the explosion occurred twenty minutes later my family and myself would have been at the Santa Fe depot, which is a total wreck. We devoutly thank God that it is no worse. Remember our stricken city at a throne of grace. M. L. BUTLER, September 30, 1915.

NOTES FROM PALACIOS STATION.

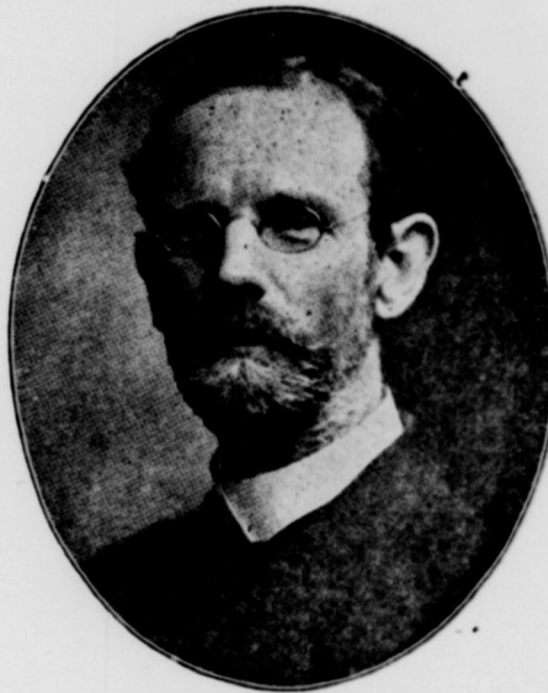
We are now completing our third year at Palacios, and in many respects it has been the best of the three. We have received fifty-two into the Church, thirty-three of whom were by vows. When we consider that there are thirty vacant houses in Palacios today, we feel that we have done well. Up to date there has been more paid on salary than last year at this time. We have in cash and subscription \$75 more than was paid last year on collections, and this is the hardest year that Palacios has ever had. There have been expended on churches and parsonages \$474. The Sunday School is raising \$50 as a special on missions, which will make \$70 as a special to missions. We hope to go up to conference with everything in full. Our Missionary Society of nearly forty members has done some improvement on the parsonage and carried on their work as usual. We have received into the Church the three years that we have been on this work 235 members. We have raised about nine thousand dollars for all purposes. If in the good providence of God we are returned to this charge to finish our quadrennium we hope to make it the very best year of the four.—E. A. Myers, P. C.

SPIRO, OKLAHOMA.

Rev. J. H. Dye, D. D., of Searcy, Arkansas, spent two weeks with us at Spiro. We were all delighted with Dr. Dye in the pulpit and in the home. His nephew, Mr. M. L. Conn, is a member of our Official Board. While the meeting did not result in immediate conversions as we hoped, yet several of our members were renewed; some of them came into a real experience of grace. All of our faithful members were strengthened, sinners were touched and some of them manifested an interest in their souls never shown by them before. Our Church is solidified and Christians of all denominations have been drawn closer together. With the improvement in spiritual conditions and the financial prospects so much better, we expect to have a good report at conference. Our thoughtful people have placed this pastor and his wife and children under greater obligations to them for purses and clothing recently presented. Spiro is a very desirable appointment, and I hope to be returned another year. Pipes are being laid for natural gas, and it will soon be in use in all our homes and places of business. Substantial citizens are buying and settling in and around Spiro. We have one of the best public schools in Oklahoma.—L. C. Craig, P. C.

GREAT REVIVAL IN CLOVIS, N. M.

Rev. A. P. Lowrey and his helpers, Terry W. Wilson and wife, came to us September 5 and remained with us three weeks. We began the meeting in the church, but the crowds were so great we secured a large tent. Soon this overflowed and then we raised awning around the tent and placed seats under this shade till we could seat about one thousand people. Still we did not have room and people came and sat out in their autos or stood up. Various attractions, including a circus, came to town, but they were all put out of business. The crowds poured to the great meeting and would not go to other places. It rained some of the hardest rains which have ever fallen in this country, still the meeting continued with growing interest at each service. There were services when the power of God came on the people and swept everything. I have been a pastor for twenty-five years, but I have never seen such conviction on sinners as in this meeting. Some of the hardest in Clovis were converted. It is generally conceded that it was the best meeting Clovis has ever had. Brother Lowrey is different from any evangelist I have ever heard. His attacks on sin, both in and out of the Church, are something terrific. I have never heard anything like it from any other



Bishop Walter R. Lambuth

Walter R. Lambuth comes of missionary parentage. His father was Rev. J. W. Lambuth, of the Mississippi Conference, who went with his bride to China in 1854. Walter Lambuth was born the same year in Shanghai, China. His mother, Mrs. M. I. Lambuth, came of Scotch ancestry, her maiden name being Mary Isabella McClellan, a descendant of the Gordons of Edinburgh. In 1869 the boy came to the United States, spent several years at Emory and Henry College, Virginia, where he graduated in 1875. In the year of 1877 he graduated from the Medical Department of Vanderbilt University, married the daughter of Dr. D. C. Kelley, and spent nine years in China, establishing the Szechow Hospital, and acting for a year as Superintendent of the mission. In 1882 Dr. Lambuth took his second medical degree, this time from Bellevue Hospital Medical College, New York, and went to Edinburgh, Scotland, for special work. In 1887 Bishop McTyeire appointed him Superintendent of the Japan Mission. He continued in that field until 1891, when upon returning to the United States he was elected in 1892 to fill a vacancy in the Missionary Secretaryship left by the death of Dr. Weyman Potter. In 1891 he was elected Secretary by the General Conference, and again during the years of 1898, 1902 and 1906, making eighteen years he spent in this office. Dr. Lambuth was the Chairman of the Second Commission of the World's Missionary Conference which convened in Edinburgh, June 14. He was elected a Fellow of the Royal Geographical Society in 1909. Bishop Wilson and Dr. Lambuth were special Commissioners in 1907 from our Church to unite the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada into the Methodist Church of Japan. He was elected Bishop at Asheville, North Carolina, in 1910, and has spent much time in Africa looking after our interests in that great country. Fresh from the Dark Continent, he is now holding our New Mexico Conference, Marfa, Texas.

man. He spends a great part of his time getting the Church right, but he also makes irresistible appeals to the lost. This is the second time I have called him to assist me and both times the result was great. I pronounce him one of the best evangelists in our Church. Brother and Sister Wilson are helpers indeed and contribute no little to Brother Lowrey's success. It should be mentioned that two other Churches joined with us in the meeting and all were greatly helped. Fifty have given their names for membership in the Methodist Church, about thirty for the Baptist, and several to the others. There is rejoicing in Clovis among God's people on account of this great victory.—J. H. Messer.

PURDON CIRCUIT.

Our revival meetings have been held with fairly good success. We were assisted by Bro. T. N. Lowery, of Waco, and Bro. W. J. Hearon, of Blooming Grove. These brethren did efficient service, for which we are grateful. On the fifth Sunday in August our beautiful little church at Drane was dedicated. Bro. C. E. Simpson, of Fort Worth, officiating. After a splendid sermon by Bro. Simpson, Bros. M. M. Roughton, C. H. Thomas and B. A. Berryhill, officers of the Church, presented the house and Bro. Simpson pronounced the sentence of dedication. Our Drane people are justly proud of their splendid achievement in the erection of this house for the worship of God. Our fourth Quarterly Conference has been held. It was a splendid occasion. Bro. Matthews preached two most excellent sermons, and in his official relation he acquitted himself like a master. We are now on the homerun for a full report on the conference collections. We are also looking after the Advocate subscriptions. Let the brethren take notice that the Purdon Charge is not dead. And the pastor is still in the "Land of the Living" with his face to the front and victory gleaming in his eyes.—R. B. Young, Pastor.

HUCKABAY.

As I have not written to the Advocate this year, will say that we are still alive and at work on the Huckabay Circuit. We are getting along very well on the charge, have had some good meetings, but not the success that we hoped for. Our first meeting at Pigeon resulted in seventeen conversions and reclamations. We were assisted by Rev. C. B. Thomas, a local preacher on the charge. He rendered very efficient help. At Oak Dale our meeting was not what we hoped for, but good was done. At Corinth we had a good meeting in spite of rain and other hindrance. At Huckabay Rev. S. B. Knowles, pastor at Stephenville, did the preaching and it is needless to say it was well done. He is fine help in a meeting. Results: Nineteen conversions and reclamations, the Church greatly revived. At Hamilton we were again assisted by Brother Thompson. We had a very good meeting; six or seven conversions and reclamations. Our last meeting was at Scarbrough, a schoolhouse near Huckabay, where we had two conversions. We are now making our final pull for the conference collections. Finances are short but we are doing our very best to make a good report. Pray for us.—M. J. Vaughan, P. C.

ELMORE CITY, OKLA.

We have just closed one of the biggest revivals that this charge has ever had. Uniting three of our Churches on a central point we built an arbor, and in looking around for the best evangelist we could find, we located Rev. J. D. Edwards, of Wagoner, Oklahoma, and with the assistance of our presiding elder, Rev. J. D. Salter, we secured his services for two weeks beginning August 29. To those who know Edwards this is sufficient; to those who do not, if you want a man who is filled with the Holy Ghost and who will preach real Methodist doctrine, don't look any further, you have him. He did just the work we wanted done and did it thoroughly. There were about fifty conversions and rec-

lamations. Thirty have united with our Church and six with the Baptist, and more to follow. The last night of the meeting we took up a subscription to build a church on the spot occupied by the arbor, Mr. W. W. Kelly donating the land. Work will begin at once. We are closing out the year in good shape and hope to be able to report everything in full. Say, just a word about J. D. Salter, our presiding elder. He preached three of the best sermons that I ever heard at our last Quarterly Conference. He made no altar call, but after the services a father and son, two of the hardest men to reach in the entire country, came up and said they wished to acknowledge Christ as their personal Savior. Salter sure is delivering the goods. Hurrah for Elmore, hurrah for the Ardmore District and a tiger for Salter!—B. C. Perry, P. C.

SYLACAUGA, ALA.

Sylacauga is a healthy, growing Alabama town of several thousand people, and its spiritual health has increased in a remarkable way since the first of September, at which time we began a revival in the First Methodist Church, assisted by the Rev. M. A. Cassidy, of Ada, Oklahoma, whose inspiring messages for two weeks stirred the hearts of six and eight hundred people each night and caused many to give their hearts to Christ, forty-three of whom united with the Church. Brother Cassidy is a man well adapted for the evangelistic field, and we can see the wisdom of the East Oklahoma Conference in choosing him for Conference Evangelist. He is full of enthusiasm for the cause of Christ and untiring in his efforts to get men saved. His preaching was of the highest order and with force and power it moved our city to a higher plane of Christian life. Our Church, composed of nearly six hundred members, has received a new vision and is working as never before. It was an old-fashioned Methodist revival, with an old-fashioned Gospel, preached by an Irishman with wit, power and a good case of religion. Such a meeting will help any Church. We are sure that the West is proud of Mike Cassidy, and here in the heart of Alabama you will find a town and a Methodist Church that will always praise God for the way he is using this Western evangelist in the spread of his kingdom. Blessings upon the Advocate and its splendid service out there.—L. Fletcher Parrish, Pastor First M. E. Church, South.

LEE STREET, GREENVILLE.

We are now in sixty days of Conference. We have added to our roll about 100 members. Have had three revivals. One in the winter. One a co-operative revival of the three Methodist Churches of Greenville. Rev. L. E. Conkin did the preaching for five weeks. This was a very great revival. Lee Street received about thirty members as one result. Wesley and Kavanaugh together received about 200 members. The Baptists of the town received about 100 members. A few went to other Churches. Most of the conversions were in the old time way, at a real altar. The Church life as well as the ones on the outside was stirred to its depths. Conkin stood like some tall mountain in the raging storm, yet with sunshine on his head. God is making a great man out of Conkin and is using him to his glory. Our third revival was for two weeks, beginning the first of August. M. P. Hines did the preaching. By the way, you don't hear many better preachers than M. P. Hines. He preaches with the Holy Ghost sent down from above. Virgil Clower, of Ladonia, had charge of our music. I have never had a better. If you want a real efficient and safe man to lead your singing force you will find it difficult to find a better than Virgil Clower. During this revival the power of God was present and saved the people. Twenty were added to the Church. Greenville has many splendid Christian characters. The schools and Churches are to the front.—T. W. Lovell, P. C.

HILLSBORO, FIRST CHURCH.

The Rally Day Sunday was the climax and the close of a great campaign in the First Methodist Church, Hillsboro. On September 26 a campaign was begun with a great banquet for all the men of the Church and congregation to raise in cash \$7000 in new money to meet some payments on the new \$80,000 church completed last year. Bishop James H. McCoy was present and took the collection on Sunday, amounting to \$6100, which was increased during the week to \$7200. This, together with \$5000, which will be paid in on old notes during October, will make a total of \$12,000 collected in cash for the month. Four hundred and fifty-four people were present at Sunday School on Rally Day and the collection was

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\$17.50. The Church was beautifully decorated with home products, representing a real "Harvest Home," and the effect was most pleasing. Each department in the Sunday School reported through its department superintendent, and certificates of promotion were given to all those going from one department to another. A new constitution and by-laws has been adopted for the Sunday School and a new record card which will grade the pupils each Sunday. A Teacher Training Class has been organized with about fifty enrolled for Wednesday night after the prayer meeting. The children of the Church have already been organized and a special service is given each month at the regular 11 o'clock service and the children take the lead. Rev. E. R. Stanford has been at Hillsboro only two months, having been at First Church, Fort Worth, as Director of Religious Education, until transferred to fill out a vacancy. The congregations each Sunday are large and all the collections will be paid in full.—J. M. Turk, Chairman of Board of Stewards.

a half station now and with this building in this enterprising town in a growing section of country, promises much for Southern Methodism in the years to come. Hope to meet the "boys" at Longview with a creditable report, either to return to my present field for a second year or move elsewhere, as God, through the "powers that be," may direct.—A. G. Hall, P. C.

GREETINGS FROM FLORIDA.

After spending twenty years, or nearly so, in Oklahoma, of course I feel a keen interest in all that makes for the good of our Zion in the great West. I have now been in Florida nearly two years, am closing my second year as pastor at Ocala, a most delightful little city of some six thousand. We have a delightful charge here and like it very much indeed. Just now we are having delightful weather. Methodism is strong in the State and growing. Greetings to all old friends in Oklahoma and Texas. J. M. GROSS.

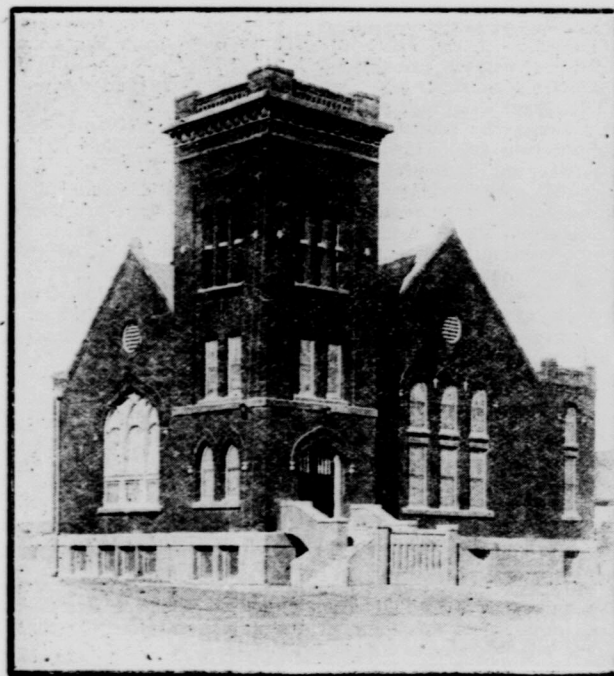
Ocala, Fla.

LOCKNEY.

As the conference year is nearing the close we shall try to give a brief description of what has been done this year. In some respects we have made progress and are in a better shape to move forward than at the beginning. Our revival campaign has closed and we are glad to say that much good was accomplished. On the 26th of August Rev. D. L. Coale, of San Antonio, came and we began our revival in Lockney, which ran until the 5th of September. We had large crowds and good interest from the start, which increased with each service to the close. We consider Brother Coale one of the strongest evangelists in the South and those who heard him say he is one of the best that has ever been here. As pastor I wish to say I want no better. He was what Lockney needed, and his labors were successful, membership and the salvation of the unsaved. This town has a strong Campbellite influence, as one of their colleges is located here, hence it has been considered a difficult place to have a revival. Brother Coale was the man for such a place. There were about eighty conversions in the meeting and forty additions to the Methodist Church, while many go to other Churches. Brother Coale leaves the people devoted to the pastor and it is not hard for him to continue the work after he is gone. In the midst of the meeting the people gave us the greatest amount we have ever had, amounting to about \$60 in value. We thank both the people and Brother Coale for such tokens of appreciation. Brother Coale received the largest collection that has ever been given an evangelist in Lockney. We were very sorry that Brother Huston could not be here to direct the choir and feel sure he would have added greatly to the meeting. Brother Marvin Edwards led the singing and sang some very good solos. We have never served a more loyal people than we serve here. They have been kind and appreciative from the first. It may be that another pastor will serve this charge next year, and if so he will find a good loyal people. The salaries are not paid in full yet, neither are the collections, but we feel sure we shall be able to report paid in full at conference. We have a good Sunday School, a live Epworth League, also missionary society and a loyal Board of Stewards. There have been some old debts paid and we want to go to conference with all debts paid. We have received sixty members this year, making about forty per cent increase. There is a bright future for Methodism here. The Lord be praised for past success and the prospects for the future! The Advocate is read by a large per cent of our membership and we certainly appreciate the editor.—J. A. Sweeney, P. C.

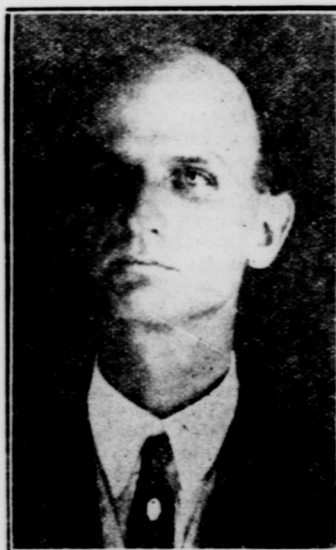
HARLETON CIRCUIT.

The conference year is rapidly drawing to a close and I must say a few words. To say that when I came I found friends, mud, lots of work to do and such things would be commonplace. Of course we were pounded early and never came a pounding at a more opportune time. We have been pounded ever since. Now, to some results of our year's work. Two new Sunday Schools, the other three almost new because of growth, fine meetings all over the charge. How Christians have been encouraged and sinners converted, the (old-time) altar conversions, shouts of new-born souls, young lives converted to God for special work—these, and kindred results, have been characteristic of each meeting. Because of conditions, I held each meeting, doing all the preaching, except at Harleton, where I was assisted by that prince of preachers, M. N. Terrell, of New Boston, Texas. To those who know Terrell it is nothing new to say that his sermons and his general deportment delighted the people, drew great crowds and produced results. I'm still making my rounds, looking at new barns bursting with feedstuff, meeting wagons loaded with twelve cent cotton, talking conference claims, stewards' duties and doing other duties that I consider important as conference approaches. Last, but not by any means least, I'm watching the erection of a modern brick church upon a choice lot in Harleton. This was begun in July and we hope to occupy it in a few months. The Marshall District Conference will convene in it next year. The auditorium is 42x42, beneath which is a basement consisting of six Sunday School rooms and a pastor's study, all of which the women say is to be furnished and equipped as it should be. Harleton is



Marfa M. E. Church, South

The above building, at a cost of \$15,000, was completed under the present pastorate of Rev. J. C. Jones, the host of the conference. In this commodious structure the twenty-sixth session of the New Mexico Conference is now being held, having been called to order on yesterday, October 6, by Bishop Lambuth. It has been a long time since Methodism struck Texas and moved on to the borders of what is now New Mexico. Eighty years have gone by since Mississippi dreamed of missionary operations in this great State. Shortly after the General Conference in St. Louis, Bishop Fitzgerald, of sainted memory, held the first session of the New Mexico Conference in El Paso, Texas, August 27, 1890. More than a quarter of a century has gone by. From the small beginnings, over twenty-five years ago, at the last session held in Pecos, Texas, they reported over 7500 members and a property valuation of over 405 thousand dollars. When Bishop Fitzgerald, as president, and Rev. J. P. Hilburn, as secretary, formed this new organization in 1890 they little dreamed that Bishop Lambuth, our great missionary evangel, would come face to face with the wonderful outgrowth of a quarter of a century of Methodist history on the borderland. We pray that out of this conference, so far removed from the labors of their worthy sires, will come an inspiration that shall make New Mexico Conference even more than she has been in all the past. They will make a report worthy of their record.



REV. J. C. JONES, Host of Conference.

my surprise quite a number said they were not asked to take it. Should I continue as I am what a report I will have for my next District Conference! The old proverb is true, "Where there is a will there is a way." Trusting this letter will be an inspiration to some local preacher. My pastor and Sunday school superintendent can indorse these remarks. "He that winneth souls is wise." Wishing the Advocate an abundant success. SAMUEL SHERMAN.

Waurika, Okla.

delighted to get to entertain the District Conference in April, but sorry the Advocate editor could not be with us. Then we also had the pleasure of entertaining the District League Conference in June and a fine conference it was. Then came our revivals, beginning at Chico the second Sunday in July with Brother H. B. Johnson, of Bridgeport, and the pastor preaching day about here. The visible results were between ten and fifteen conversions. The meeting ran twelve days and closed on account of the Presbyterians beginning. The next meeting was at Pleasant Grove. Here Bros. E. F. Brown, of Germyn, and Bryson came to help us, and after preaching three times was taken sick and had to go home. The pastor ran the meeting a week longer and we had between thirty and forty conversions. Lots of old-time Methodist shouting. We next went to Sand Flat, an afternoon appointment, and ran some eight or ten days, but it just rained and rained until people didn't know when to come. Had five or six conversions. The pastor did what preaching was done in this meeting. So we have had some sixty conversions and received between twenty-five and thirty into the Church, and there are several yet to receive. Cotton in this country almost a failure. Salary quite a good deal behind, also collections. The Advocate is very well liked out here, but not so many copies taken as we wish. Altogether, it has been a very pleasant year. Success to the Advocate. I can't remember when I didn't read it.—H. B. Chambers, P. C.

SUNNY LANE CIRCUIT.

As the end of the conference year approaches we have many things to be thankful for. First of all, for His great care for us, then His presence to help us and for a field in which to work. This charge, called Sunny Lane, has three preaching places. Our first meeting was at our appointment north of Arcadia, where we have about twenty-five members, three of whom were added as a result of the meeting. At this place Rev. Chas. L. Cole ably assisted us and we greatly regretted that the farmers were so busy that we could not have the attendance of all the neighborhood. However, we had a very good meeting. Our next meeting was at Sunny Lane in August. Rev. S. Y. Allgood, our pastor at Perry, Oklahoma, did the preaching. We have here a good Church people, but they are not all alive to their

duties. We have a real good Sunday School and the League is doing good work. With the help of Brother Allgood I think we were able to bring in everybody in reach of our Church, and to launch a neighborhood movement to build a church building, or rather add to our small building and make this the center of our entire country both for social and religious entertainment. May the Lord help us in this enterprise, as it is so badly needed. Our third and last meeting was at Nowalla, a small town southeast of Oklahoma City. Here live some of the old-time Methodist people and some of the old-time wicked ones, as well as the modern sort. But Dr. Willmore Kendall, of Arcadia, aroused in every one every bit of manhood and religion there was in the people, and we had a good meeting. Some sixteen or eighteen conversions and five accessions, and I may add that we had nothing to start with, but after the good meeting things look more favorable. Our work being rural work has kept us away from home most of the year, and immediately after our return home we were surprised with a great big old-time Methodist pounding. There was everything good to eat and plenty of it, and quite a shower of granite ware for the cook, all of which was much needed and greatly appreciated. We have only to regret that we have not been able to do more for the charge. We expect to do our best in the remaining few weeks, with Christ as leader. May God bless the people of this charge and lead them to do even greater things next year. F. C. Harrell, P. C.

JACKSONVILLE.

It may be that your readers will not object to reading a few items from this hub of Eastern Texas. Jacksonville is one of the larger hubs of the Lone Star dominion. Its radius is extensive in the fruit and vegetable interests; the Alexander Collegiate Institute, the most important school in all this section of the State, is located here, and the largest Church membership of any point in the eastern half of the State is found here. This fact, connected with the presence of the A. C. I., makes it an important city, especially to the Methodists of all this section. There are several other important interests centered here. Its commercial advantage is determined by three trunk lines of railroads crossing here. And as the Methodist people have always been noted for their seeking the best things, following the line of procedure, of good, better and best, have confirmed the above estimate of the character of this city, by so many making their homes here. The membership now stands, after close trimming, at 623—in sight of a thousand you see. The pastor is the Rev. S. S. (Sun Set) McKenny. And were he allowed to speak here with the adjective kingdom would suffer heavily; i. e., those carrying saccharine matter. The Sunday School stands at an average of 500; with an extraordinary primary department of 150 pupils, under the care of Mrs. R. Bolton, the princess of leaders in the developing of early human life. This is her home and kingdom in the Church of God; here she is herself full robed. Of course, without the accomplishment of like characters, as helpers in capacity and enthusiasm she could not accomplish such a work. They do not follow but join her in hearty cordiality, and the best work is done. Loyalty is the central force in all Church work. The pastor has a large per cent of his membership to preach to every service. And the prayer-meeting averages about seventy. And for the past six weeks the pastor has been giving the evening service to the young people especially. Preaching a series of special sermons to young men more particularly, but to all old and young, and the work is telling. McKenny is at home with the young life, and leads it spiritedly and spiritually. He has received into the membership since conference 206, seventy-four by profession of faith and 132 by letter. The large auditorium was filled to its capacity at those special young men's services. Then, another special item is the erection of a most modern bungalow parsonage; it is stylish and tasteful and attractive, and is valued at \$4000, with corresponding furnishings. So you can see plainly that the occupants are not discussing the probability of a change of pastor at conference. There is yet another feature of importance to all Methodist folks within the East Texas Conference, particularly, and that is the presence of the Alexander Collegiate Institute at this place. Within the city limits, though to one side, its buildings grace a prominent rise, and show off well within a beautiful shading of large native oaks. The main building is commodious and strong. The two for the boarding pupils, Smith Hall and Girl's Home, are tastily and well furnished; and

(Continued on page 12.)

WOMEN AND CHILDREN OF CHINA

(At a union meeting of all the missionary societies of the Churches of Texarkana, the following address was delivered by Mrs. S. J. Henry.)

The mental or literary history of this populous empire, with the status or condition of its women, is a remarkable one. This wonderful country is at present, just as well as two thousand years ago, one of the least known civilized countries on the face of the earth. I have not dared to go farther back than that time—for I am not much older, myself, in years. For you see as your committee has made me a historian, I am not ashamed to tell my age. Another reason, there are few reliable books on the Chinese Empire. Chinese customs are so divergent from ours; and travelers' biases and judgments are so conflicting concerning the institutions of the "Heavenly Empire" or the "Flowery Kingdom" that we must receive them with extreme caution. I wish that you could see those Chinese women and children, as I have seen them for two thousand years—in a historical vision, of course, I mean. Now, that committee has gotten me so mystified that I really don't know whether it is my own age, or the two thousand years of Chinese history, I am relating to you.

But that history has shown for so many centuries the tenacity with which the Chinese people—like the Jews—have clung to their customs, traditions and peculiar habits. You may be surprised when I tell you that China is an empire, in which the children are expected to be sedate and decorous, while the old men fly kites, explode fireworks and indulge in various childish sports and games.

The Chinese are unquestionably the oldest nation on earth. Their history dates back many, many centuries before the Christian era. As we look back through all the ages, as we study the various races of mankind, we find no race of people more wonderful, yet more peculiar; no race more highly civilized, yet none which has dwelt longer in seclusion and darkness; none more learned or richer in old traditions and classic lore, yet none whose masses are so steeped in ignorance and superstition; none whose people honor knowledge and learning more, yet none who resisted longer progress and international relations. Our thoughts are now upon Asia—that largest of the earth's five great continents—where the Chinese dwell. What a multitude of visions roll across our minds—while we stop to meditate upon the history of the Chinese people, who have the oldest government in the world. Now, suppose we take a glimpse of that largest city, ever built by the Mongolian race—Peking, with its more than two millions of human beings. Peking is also quite an ancient city. Centuries before the Christian era, it was the capital of the kingdom of Yen. We are now in the land of the late Chinese Empress, who ruled so long. The land of the ancient Cathays. We are meditatively reflecting upon the histories of the oldest of the human races. For the human race is supposed to have been cradled in old Asia's vast domains. Our thoughts linger upon their strange writings, their peculiar worship of the gods and their unique hieroglyphics.

When it comes to learning, knowledge and the literati, China is one of the places where those things are supreme, and where the learned and lettered classes are superior to all other classes. They have the upper hand in the legislative tribunals; and the administration of the Empire is placed in the control of the Academy of Science of Peking. This academy has a membership of over two hundred and thirty, recruited by themselves from the most eminent scholars and famous literati, and Chinese women are not excluded from its roll—several have been members. Now, these members are granted small money allowance, and each has the use of a house and garden. Don't you think it would be a pious idea for our Lords of Creation to transplant a handful of those customs (especially concerning money allowances) to our own beloved America? Then again, what do you know about that phase of women occupying exalted places in the Academy of Science in the "Celestial Empire," where they have a hand in ruling the people and even the monarch? Are they or not ahead of us in such potential matters? In China we perceive that the doctrine of mental aristocracy is carried to its legitimate results. For the more advanced a man or a woman is in learning there, greater is the prospect of attaining to dignity and power and influence. The masses even worship the men and women who have become great in learning; and such ancestors as those who possessed great knowledge are set up as their gods.

"Bacon's assertion that knowledge is power is realized in China. For

the historian, the fact that it is knowledge that leads to power in China is sufficient in itself." My lady auditors, while I am telling about that high pedestal upon which the learned Chinese women are placed alongside of wise men, don't you grab your bonnets, pack your grips and immediately start for the Celestial Empire, in order to reach the zenith of glory, power and influence. For Texarkana needs a few brainy women right here at home. Just remember, also, that a host of learned women on the American continent have "pulled off a few stunts" that have awakened man from his Rip Van Winkle sleep.

I must say, after throwing my Roentgen X-rays of research upon Chinese history, I can see why so many women missionaries have gone to China. For, as women in any clime are not dull of comprehension, they have long since found out that Lord Bacon was right in saying that knowledge is certainly power in China. I feel a little like going myself; don't you? "If Confucius had transmitted to posterity such works as Homer's Iliad, the De Officiis of Cicero, or the Dialogues of Plato, he would, no doubt, have taken as high a rank among the commanding intellects of the world" as has Woodrow Wilson.

When we go to Webster's Unabridged Dictionary for a definition of "Chinese" we find: "A native of China; specifically, a member of the most numerous branch of the Mongolian race and the most ancient and highly civilized people of the Chinese Empire. Their physical type is remarkably homogeneous and conforms to the Mongolian standard. * * * The cranium is higher and proportionally longer than in other yellow races." "Homogeneous," I should say so; for all Chinese women look alike to me. And certainly all Chinese children are "homogeneous" enough to be Siamese-twins. I would not make a good detective to pick out the culprit among a herd of Mongolians; would you?

And Webster defines "Mongolian": "Of or pertaining to Mongolia or the Mongols, or their language. 2. Designating, or belonging, or relating to, one of the five great divisions of mankind, distinguished by Blumebach (1775) and named the Mongolian. This race, the most numerous in the world, comprises the peoples of nearly all of Asia excepting Hindustan and the Mohammedan countries of the Southwest. The typical Mongolian is of a yellowish complexion, has straight, black hair, * * * a broad, flat face, with small and prominent cheek bones and eyes which often have a narrow and slant appearance owing to the peculiar formation of the lids. * * * Mentally the Mongolians rival the Caucasian peoples, two of the oldest civilizations of the world, the Akkadian and the Chinese being developed by them. Frugality, industry, endurance and patience are marked traits. Their languages are mostly comprised in the Indo-Chinese and Ural-Altaic families, together with Japanese and its allied tongues. Buddhism, Confucianism, Shintoism and Shamanism are the chief religions."

Now, when it comes to telling you about the types of Mongolians or Chinese women and children, described hereinbefore, I shall have to limit the words of my discourse by saying that I have seen them in circuses—before I joined the Church—haven't you?

"The present spoken and written language or vocabulary of Chinese, including that of the nine canonical books, comprises about seven thousand and five hundred characters." I trust that the committee, which selected me to speak on this occasion, did not expect me to give you a few choice samples of speech, so euphoniously rattled off by Chinese women and children. However, I might say that Wun Lung is the Chinese brother of the other Lung, whose given name is Hop. The Chinese women may be accustomed to telling their ages, without much persuasion. Which is a custom different to that practiced by us in this country. For, you remember, when several years ago, Li Hung Chang visited this country, he invariably asked the ages of the American ladies, whom he met.

When it comes to the children, I have often thought that a baby was the wisest looking person on earth. But when I've discovered little Chinese tots gazing at me, looking at me from head to foot, as if reading my innermost thoughts with their wise looks, I have long since learned that the Mongolians are as wise as the Caucasians.

There is, let me assure you, my friends, nothing small about the Chinese women—except their feet. And, at the present time, in nearly all parts of that ancient kingdom, the women and Chinese girls of all sizes are fast acquiring the habit of buying as much shoe leather as their sisters, living in civilized countries, where women and children allow their feet, as well as their minds, to grow and expand in all the ways God in-

tended they should. They are fast learning—like we did—not to put their money in shoes that pinch.

Another thing: When it comes to beauty, so country has a monopoly on that article. For during these two thousand years and more of Chinese history, we see that the Flowery Kingdom has produced many celebrated flowers in the way of beautiful women. Have you ever seen a real beautiful Chinese woman? We are told that some are described only in poets' dreams, where visions of loveliness are depicted in a way to charm all humanity. Travelers and historians tell us that some of their pretty women and children have been among the world's celebrated beauties.

It is indeed interesting to study the customs of these peculiar people, for we find they are almost invariably just the reverse of our own. For instance, the children are supposed to be very dignified, whilst the older heads of the family practice the frivolities of life. If a child goes wrong in China, the parents are punished and not the child. The boys are treated with great respect and deference and are early taught to worship their ancestors; but the girls, who have no ancestors to worship, are considered a useless burden from their very birth. They are reared for strangers, so their parents say, and must worship at a stranger's shrine. At an early age the daughter is married to a man she has never seen, and goes weeping into the home of a mother-in-law, whom she dreads and who, with few exceptions, proves a hard taskmaster indeed, forcing her to spend her life in drudgery for a husband who does not love her and children who are not taught to bestow upon the mother that tender love and reverence so profusely showered upon those in our Christian America.

The life of the majority of the women of China is pathetic and sad. There are a few, however, who have been able to hold their own, even with the men of China, and who have filled places of great prominence. There are three, who became rulers of China, and whose names will live as long as China exists. The first was Empress Lu Hon of the Han dynasty, who was Empress about the beginning of the Christian era. The second, Wu Tzu Tien, a Buddhist Nun of the Tang dynasty. And the third, the Dowager Empress, Tsi An, who ruled her people severely but well for forty-seven years.

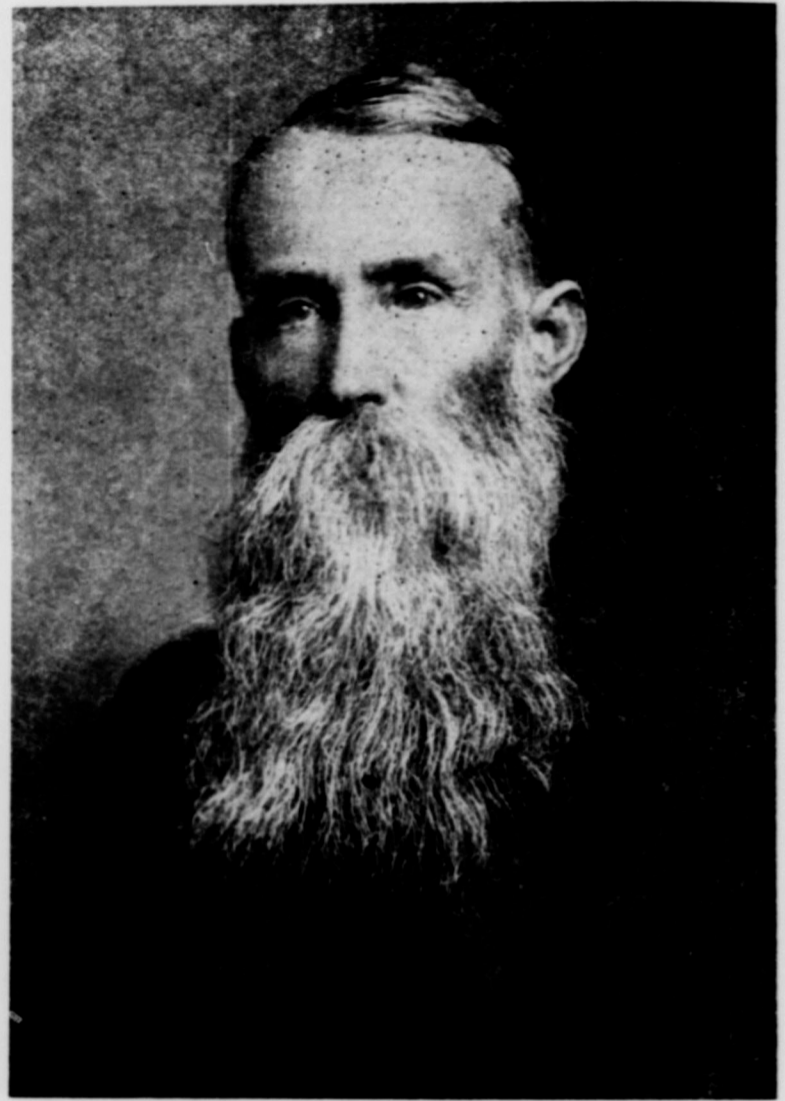
We are told that the first daily newspaper ever published in the world was published by a Chinese woman, Mrs. Chang, in the city of Peking. The lives of these women are certainly the exceptions and not the rule in China.

There are millions and millions of women in their isolated homes of heathen China who lead lives of ignorance, superstition, degradation and want. One-fifth of all the women in the world are found in Chinese homes. One baby girl out of every five comes unwelcomed and unloved of Chinese parentage. Of all the women who weep, one out of every five weeps alone and un comforted in Chinese lands. One out of every five, who lie upon beds of pain, is wholly at the mercy of Chinese ignorance and superstition; and last, but by no means least, let us remember that one-fifth of the women of the world, at the close of lives of drudgery, superstition and care, face the terrors of a Chinese grave, with no Savior to pilot them through to the great Beyond. That one-fifth of the women of the world are waiting in China today for the Savior who has waited so long for them. What a burden of responsibility this places upon the women of Christendom, the women of America, the women of Arkansas and Texas, the women of Texarkana, Texarkana, Texas.

THE SIN OF MEMORY.

Memory may be love's worst foe. Forgetting is often love's highest duty. And whatever is a duty is possible. We can forget, when we ought to. We ought to forget everything that interferes with love. Yet how often we hear it said, "I have forgotten that long ago, but I can never forget it!" Such a one does not want to forget, distinctly intends not to forget, does not know the first meaning of forgiveness, and does not want to love—unreservedly. Forgiveness that does not forget comes perilously near being hatred. If we are cherishing memories of the wrongdoings of any of our fellows, let us ask God's forgiveness. For he will "blot out all mine iniquities," even the sin of memory, if we will honestly seek his loving power to forget.—Pittsburgh Christian Advocate.

There is a difference betwixt happiness and joy. The former is just what happens; the latter is an experience springing up in the soul.



Hon. Champ Traylor, County Judge of Hutchinson County

Than Hon. Champ Traylor, County Judge of Hutchinson County, there is not a more conspicuous character in the Panhandle and Plains Country of Texas today.

While this is true, he has not always been in the limelight, and his climb from the obscurity of a Texas farm, when the entire Lone Star State was a frontier, to his present prominence, is the basis for this article.

Champ Traylor first beheld the light of day, three months after his father had been assassinated. His advent into the world then proved an added burden to a recently widowed mother, whose struggles against adversity were already great. Despite adverse conditions, the baby developed into the child, and the mother found another partner who shared her joys and sorrows and faced conditions of life with her. The youth, under this changed condition within the home of his mother, realized that but scant opportunity would be afforded him for an education and advancement incident thereto, hence he responded to the urge of self-dependence and passed from beneath the parental roof.

Going out into the world half a century ago, with Texas as the stage of action, was not a matter of automobiles or palace cars, whirling along perfectly graded highways or over rock-ballasted roadbeds. With Champ Traylor it was a matter of trudging on foot along dusty and muddy roads, by turns, and that, too, in company with the fully developed appetite of a country boy and nothing in sight upon which to satisfy such longing.

Fired by a desire to make something of himself, young Champ Traylor caught hungrily at the crumbs of knowledge coming within his way, and it was not long before he had negotiated a deal whereby a lady teacher agreed that, in return for certain labors well performed, she would teach him along with others more favored if less ambitious pupils. As is plain to the thirsty and dust-laden plant by the wayside, so was this educational opportunity gracious to the boy now homeless—a stranger in a strange land. Details of this progress, step by step, would prove interesting, but space does not suffice. The school ended and the moving forward to other communities began, and Champ Traylor found himself deeper in the regions of the pioneer, tending westward, rather than to the eastward.

Future opportunities for educational advancement along recognized lines were a thing of the past, and the boy knew that if his dream of self-development was ever to be realized he must turn from the thought of textbooks and apply himself in other channels. Education, he determined, consisted in storing the mind with the actualities of life. He began as never before to observe men and things. Finding a man whom he considered worthy to serve as an instructor or example, he learned the ways of that man, looked for the ideals of that character, his motives, his aspirations. Then, too, he coupled this research with reading from newspapers and magazines, and a few short, inspiring stories occasionally. All these he wove into a scheme of learning. As the facts came to him he placed them away in his mind, constantly adding others as opportunity offered, the meanwhile working and growing toward final accomplishment.

The course of work outlined by Champ Traylor led him into a real school of knowledge from which man may only be graduated with the merge of time into eternity. He gave himself to be a student in the great school of Life, with Experience and Observation as joint teachers, and asked at the hands of these incomparable instructors one, and only one, boon. That they should assist him in becoming a real man—husband, father, citizen, ever ready to assist his fellow beings to greater and nobler heights. That petition has been granted, and from the station of the little, barefoot, sunburned, friendless boy, Champ Traylor has forged his way steadily forward along the highway of life, until today he occupies a position of honor and trust, the greatest within the gift of the people in the county in which he lives.

Nor has Prosperity withheld her bounty from this interesting man, but, on the contrary, has joined hands with the other forces shaping his destiny, adding material wealth to his mental and spiritual treasures.

With the passage of the years, Champ Traylor refuses to grow old, for while his hair is a trifle gray, his skin is firm, his step is light and his heart beats with the buoyancy of youth. Every interest of humanity is his interest—every joy, his joy. As County Judge and Superintendent of the Public Schools of Hutchinson County, this man is demonstrating the worth of the training received in the great school of Life. The youths of Hutchinson County and surrounding country are being blessed by reason of the "things which he suffered," for Judge Traylor is able to point unerringly to certain of life's great principles in such way that none may fail to grasp him. His own bitter experiences along the trail of existence have not soured but rather have sweetened his life, so that he is a constant help and inspiration to those whose way has the good fortune to cross that of this old young and young-old man. He has demonstrated again the truth of the age-old statement: "Where there's a will, there's a way!"—Ex.

PERSONAL EVANGELISM—
The What, the Way and the How

By REV. O. E. GODDARD, Galveston, Texas

Much is being said and written today about personal evangelism. "One-to-Win One" campaign is being put on in nearly all Churches. In some cases the results have been wonderful and in some cases the efforts have seemingly been futile. Only recently the Southern Methodists of Texas, Oklahoma and New Mexico have launched a movement looking to putting on simultaneous revival campaigns in these three States in which the "Win-One" method is to be emphasized. Like all new movements this one is looked upon with a degree of suspicion and it will have to make good before it will become a recognized part of our machinery in this pragmatic age. If the movement does not make good it will not deserve a place in our economy, and if it does make good it will most surely get recognition.

Movements both new and old often suffer from being misunderstood. Already this movement has been misunderstood. A brother thought it was a mere effort to get people to join the Church and then added triumphantly that we already had more unconverted people in the Church than we needed. If the "Win-One" campaign were a movement to get people, whether converted or unconverted, into the Church, the objection would be valid. Some cases might be sighted in which this indictment could be sustained. Our pastors and people are not yet trained in this method of soul-winning, and it is but natural that some mistakes will be made. Have they not been made in all other revival methods? Has not casting the net always resulted in bringing in both good and bad that have to be finally separated? (See Matt. 13:47-49.)

The original and ever-abiding conception of the "Win-One" campaign is to get Church members each to lead one person to Christ in a given time and after having accepted Christ get him or her to take the Church vows. The movement rightly conducted does not only emphasize joining the Church till the desire to flee the wrath to come is so fixed in the heart that it will show itself in the life. When this desire is really fixed then strong pressure is put on to get them into the Church. It is conceded that the work has sometimes been poorly done, but the purpose of the movement is beyond all question good.

As our workers become better trained the results will be more and more permanent. Let no one yet despair of the movement because he has seen a travesty, or caricature of it. Deflected movements often discount the real movement, but let us hold steadfastly to the original conception that each man, woman and child in the Church is expected to win one for Christ at least annually.

Why this movement? Why any change in our revival methods? Is the "Win-One" idea a substitute for the old-fashioned Methodist revival, wherein the preacher called mourners and shouts were heard in the camps of Israel? By no means. Let the revival be held as of yore. The win-one idea is supplementary. The win-one conception would make the revival more effective. It would start the members from the first day of the revival out to win one for Christ. When the protracted meeting closes it would have them continue their personal work for the salvation of the lost. It is more than a spasmodic effort once each year. It is a sustained effort for lost humanity throughout the year.

Our revivals of the past have been too much confined to the preachers and a few elect and select folks. Our untrained and undeveloped laity raises a question whether our ministry has been as effective in training laymen as it should be. The crudeness and awkwardness of our men and women in trying to do this reflect discredit upon our pastors. Have our methods impressed them that there is but one time of the year for soul-saving? Have we allowed them to think that the preacher and a few Christians have a monopoly of this good work? We have failed to impress the average man in the Church that he was saved to serve. The natural impulse of a new born soul in the Lord is to tell it to some one else. The atmosphere in our Churches has not been conducive to fostering and developing that God-given impulse to the new born soul. Every pastor should hail with delight the opportunity the win-one idea gives him to instill into the minds of each member, new and old, that he or she is expected to be a soul-winner. It will give

him a chance to raise the question: "Can a person maintain a real live Christian experience and not be a fruitful Christian?" "Every branch in me that beareth not fruit he taketh away." Thousands of our members have unconsciously backslidden because of inactivity and that inactivity is due in part to the pastor's failure to train them in soul-winning.

While it is true that this movement is in no sense a substitute for the old-fashioned revival but a supplement to make it more effective. It is also true that there is a psychological reason for putting the emphasis on the win-one method in this day. Ours is a day of individualism. The gang spirit does not obtain among us today as much as it did in the days of our fathers. Our older people can all remember a time when the ring leader of a certain number of men could be brought to the altar how all his followers would come. How when the leader of a number of women would make the surrender and then all her satellites would follow suit. How the leader among a gang of boys would lead all his gang to the altar. The successful revivalist of the past studied this most carefully. He centered upon these leaders and the victory was his when they were won. The gang spirit has not wholly departed yet, but it is vastly less prevalent than in former days. Each one comes more nearly to doing his own thinking today. Individualism is vastly more dominant than in former years. This change in our evolution makes it necessary to change the emphasis in our revival work. Instead of reaching the leaders now, we have to reach each individual one by one. Hence the adaptation of the win-one idea to the psychological situation of our day. In the very nature of the case the preacher and a few of the "amen" brethren and "shouting sisters" cannot do all the work under this new regime.

This leads to the suggestion that this movement has indications that it is born of God. God has a way of somehow impressing a certain truth upon the minds of a multitude of his children and before we are aware of it there is a widespread movement born. Here and there and everywhere the leaders of the Churches are calling upon us to launch the win-one movement. It was not born in the brain and heart of any one person but simultaneously it sprang up everywhere. Now some one has wisely said, "Find out which way God is moving in your day and put the emphasis of your life in that direction." If this is God's movement leading us into fields of evangelism, more effective than hitherto and better adapted to the present stage of human development, let us not oppose it lest we find ourselves fighting against God. Let us rather drop in line and get the momentum of God's onward moving work. His manifest presence and power where the movement has been properly planned for and faithfully carried out seem almost a guarantee of his sanction.

This leads to the suggestion as to how to put on the campaign. Let no pastor imagine that this method will lessen his work. Unfortunately for the indolent pastor it vastly increases the work of the pastor. None of us have learned the "how" of this movement. St. Louis and Dallas and other places have put on the campaign with remarkable success. Some of the leaders in these movements have told us in part "how" it was done. This writer does not pose as an expert on this or any other subject. He has put them on in different Churches with varying degrees of success. The suggestions following have been evolved from actual experience. It takes a vast amount of time and energy to get ready for a campaign of this sort. The spiritual tone of the Church must be brought up about to where it usually is in the second week of a successful revival meeting. Every evangelist and pastor-evangelist knows how hard it is to get a reasonable number of a Church worked up in a week or two to where they will do personal work in a revival conducted after the old fashion. The pastor of today must get his membership (some part of them at least and theoretically all of them) up to that spiritual altitude where they will, under God, without a momentum gained by protracted services, work for the conversion of sinners. This is a huge undertaking. Many pastors will meet with crushing disappointments here. Members who worked in the stress and pressure of some former revival effort will fail you in this cool, calculating process. But some who failed in the more exciting method will do better here. But this writer's experience is that to get

a Church ready for the win-one campaign is the hardest undertaking in his ministry. More zeal, more generosity and more tact are needed here than anywhere else. But it is worth the effort. "If at first you don't succeed try, try again." Many will be the failures of win-one campaigns because the Church would not respond to the pastor's plans in getting ready.

Many pastors will go to their studies heartbroken at the failure of their members to carry out the plans he has outlined. Many pastors will wish they had the Churches they read of which carried out the pastor's plans so perfectly. Some will abandon the method as hopeless. Beautiful in theory, but unworkable in their congregation for want of loyalty to the pastor and devotion to the Church. Let no pastor plan one who has any reservations to make of his physical, mental, moral, financial and spiritual powers. It will require all he has and then some more. Without any sort of reservation he must pour himself into the campaign with holy enthusiasm. His enthusiasm if a sustained one will become contagious. The infectious type will pervade some of his Church.

When the pastor in his own heart The Sunday School Council ought to enlist his officials. They ought to be committed to it in an official meeting. The Sunday School Council ought to be also committed. Every organization of the Church, including the Missionary Society and the League, ought to be committed to the campaign. It ought to be talked about publicly and prayed over at the public meetings as well as at the family altar and in private devotions. An atmosphere for the movement can thus finally be created.

A denominational religious census should be taken of the town, or if in a city of the part of the city covered by your Church. This census should discover who are actual members, who are members elsewhere, who have lost their membership, and who would be Methodists were they converted. This data should be classified alphabetically and by streets and by relationship to the Church. In other words, one list should be made out by streets, so that the workers could work by streets when the time for the campaign comes. Another list should be made of those who were once members, but not now. Of those who are now members elsewhere. Of those who would be members of the Methodist Church if converted. Another arranged alphabetically will show all the data. These different lists must be kept on file in the pastor's study for the information of the workers when the campaign begins.

Every pastor will have to use his best judgment when it comes to setting the workers to work. His own capacity for leadership and the ability and willingness of his congregation will determine the details of his campaign. As these factors differ in all congregations, no two campaigns will be exactly alike. It is only in the essential and fundamental principles that there is agreement. He must try to get every member of his Church to win one for Christ. He must supplement each worker all he can. Before the day for joining the Church I think he should have a personal interview with each candidate for membership. Herein he will have an opportunity to do what has not been properly done by the untrained workers.

Following up the campaign will require as much or more tact and energy as putting it on. (There is no place for an idler in the Kingdom of God.) The fostering of young converts is a most important work. Those reached by one must be sent out to win another. While yet in the glow of their new-born love they should be sent out to win one. Let them see that it is the fashion in your Church for all the members to win one. Thus will they start right in the service of the Master.

Much more will be said and written between this and the spring campaign, but we should expect 1916 to be the greatest year Methodism in the Southwest has ever seen. The concerted prayer and activity of Methodism in these States bid fair to mark the dawn of a greater day for our Methodism. Surely every loyal Methodist and servant of Christ will be thrilled with the possibilities of the movement.

THE ORPHANAGE.

Let me say just a word or so to the pastors who have not taken a collection for the Home. There are about 450 charges whose pastors have not sent anything to the Orphanage this year. This does not include the charges that have been visited by Bros. Gray and McCain, for where these brethren have been we do not expect the pastors to take another collection, but I am speaking of those pastors who have not been visited by

Illustration of a woman and a man with a suitcase. Text: The timid old lady asked the baggage master if her parcel would reach "Frisco intact." Said that official, "Let's see." Thereupon, he threw it on the floor. Once, "That's for Chicago." Twice, "That's for Kansas City." Third, "That's for Denver." The fourth time, he dashed it on the floor with extra violence. The box broke. The contents were scattered about. "You see, mum, it wouldn't reach." Fortunately, you are not in that position. You do not have to RISK the trial of the various things you need in your home or business. You can pick out a well-known article, one that has been tried and tested for years under actual working conditions in other places. Among such articles the trade mark "Texaco" has secured for Texaco Products the recognition to which their careful preparation and their suitability for the purpose entitle them. Whether you use steam, electricity, or gas; whether you operate a farm, cotton gin, laundry, ice plant—anything. There is a Texaco Product for you—under the "Made-in-Texas" Red-Star-Green-T emblem. Order from your agent. The Texas Company General Offices, Houston, Texas

inson County

He began as never men and things, om he considered an instructor or e ideals of that es, his aspirations. led this research newspapers and w short, inspiring . All these he of learning. As he placed them constantly adding ity offered, the and growing toshment. ork outlined by him into a real from which man ted with the mer- sternity. He gave dent in the great Experience and int teachers, and of these incom- one, and only one, ould assist him in an—husband, fa- eady to assist his reater and nobler n has been grant- ation of the little, l, friendless boy, e forced his way ong the highway e occupies a posi- trust, the greatest he people in the lives. ty withheld her erving man, but, joined hands with aping his destiny, lth to his mental res. of the years, uses to grow old, a trifle gray, his p is light and his he buoyancy of est of humanity is joy, his joy. As Superintendent of s of Hutchinson demonstrating the ag received in the e. The youths of and surrounding blessed by reason h he suffered," for ble to point un- of life's great prin- that none may fall own bitter experi- l of existence have or have sweetened is a constant help those whose way ie to cross that of t young-old man. ed again the truth tement; "Where 's a way!"—Ex.

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OUR STATE SCHOOLS.

(Continued from page 1.)

or eight hundred students at the State University to just anybody who offers to do it. The Methodists of Texas are abundantly able to build and equip their own institutions and to provide instruction in the Bible and Church history for her students at the State University also. The State itself cannot impartially teach these things, but the university certainly offers encouragement enough to the Church to do it. Such courses are permitted to be counted in the work required for the degrees of the university.

We as Methodists dare not dismiss this matter by saying that our students at the State University ought to be in our own institutions. They are not in our own institutions and this fact points to a plain duty in the premises. We must keep them Methodists because, in our judgment, Methodism is the best expression of Christianity since the days of the Apostles. To keep them Methodists is to keep them Christians. If this be not true, then the reason for our own existence is gone.

"THE PATRIOTISM OF PEACE."

The Sunday Schools of the Methodist Episcopal Church will use on Rally Day this year a program called "The Patriotism of Peace." This is well. Let us teach the children that peace is a manly virtue and that peacemaking is the highest service any man can render to the world. It is well that the children should learn that the highest patriotism is the patriotism of peace.

Upon the subject the editor of Zion's Herald says:

"Patriotism is love of country; yes, but something more than flag-waving, American-singing, Decatur-motoring love of country.

It is a conviction that our country has a part of God's work to do in the world, by justice and by mercy, and by walking in unseemly humility before him.

It is willingness to pay a price for freedom, even though the freedom we thus buy is that of a Cuba which cannot recompense us.

It is acceptance of our full responsibility for defending one side of the world against the forces which have plunged the other side into a whirlpool of blood. That is the Monroe Doctrine, at heart. When we defend it, we may need to sell our garment and buy a sword, as Christ commanded.

It is "millions for defense" moral, spiritual—yes, and military—but not a cent for aggression or conquest.

It is patience beyond all the delays of diplomacy, willingness to hear all and weigh all; so slow to anger that we do not care to resent an insult, but do tremendously care to defend the weak and the outraged, as far as our strength can reach.

We dare not teach the rising generation any other kind of patriotism. The patriotism of war, let us hope, has had its day. Henceforth let us glorify the heroes of peace.

DR. STONEWALL ANDERSON'S DEFENSE

ELSEWHERE in this issue we publish a communication from Dr. Stonewall Anderson, Corresponding Secretary of the Board of Education, in reply to our editorial of September 15. The article bears as its caption, "The Secretary of Education of the Methodist Episcopal Church, South, 'A Mischief-Maker.'"

We wish to assure the Secretary at the outset that the "mental perturbation" which he seems to discover in our editorial is purely the reflection of his own state of mind. We wrote regretfully, it is true, but never more deliberately. A careful re-reading of our editorial in the light of Dr. Anderson's reply thereto discovers to us no reason for the modification of either its spirit or form. There are times when even brethren must speak plainly to each other and such a time in the present discussion had fully arrived.

We do not remember in the entire history of our Church a situation similar to the one in which we now find ourselves. For the first time an executive officer of one department of the Church insists upon supervising the work of like officers in another department of the Church. For the first time an executive officer of one department of the Church insists upon publishing, and does publish, a transcript of the executive meetings of another department of the Church. We say that we do not remember anything quite like this in the whole history of our Church. The progress and harmony of our Church in the past have been due to the willingness of the great departments each to content itself with doing the work committed to it.

If there is any reason now for a departure from this method of doing things, such reason does not appear. On the contrary, there is every reason why this rule should be adhered to in matters now under consideration. For a quadrennium the Church has been agitated as to the matter of education. The past quadrennium has been a quadrennium of educational controversy. Brethren have not seen things as other brethren have seen them. The past quadrennium was destructive in its character. We emerged from this era of controversy and suits at law with the entire loss of our central University.

We began the new quadrennium with a great constructive program. We selected a commission of men and told them to study the situation and, removed from the agitation of controversy, to do what the interests and the honor of the Church required. The General Conference told its Commission to act "as fully and as freely" in the matters submitted as the conference itself could act. The General Conference, moreover, voted down a resolution, submitted by the Board of Education, that the institutions which should be founded or taken over should be founded or taken over with the "concurrent recommendation of the General Conference Board of Education."

In the face of the instructions given the Educational Commission by the General Conference and without regard to the Church's imperative need of rest from agitation and controversy, our Secretary of Education insists upon taking a hand in the making of the charters for our new institutions and publishes his criticisms of the incompleteness of the Commission far and wide throughout the Church. We repeat that such conduct is unprecedented in our history, is a violent departure from our methods in the past, and can have as its result only mischief and confusion.

Upon the principle here announced we stand and as to the propriety of its application by the General Secretary of Education we are willing that the whole Church should judge.

Having said this much in a general way, there remain some specific ob-

servations to be made as to the contents of our Secretary's communication:

1. Dr. Anderson's own statements reveal that the Educational Commission has treated him with the consideration and courtesy to which his official position entitles him. The Commission from the beginning has understood that the sole authority to establish the proposed new schools was intrusted to it, but at all times has been willing to avail itself of whatever assistance our Corresponding Secretary could render. Accordingly, as Dr. Anderson says, members of the Commission have sought his counsel. The Secretary of the Educational Commission had no hesitation in sending to Dr. Anderson a transcript of his minutes when requested to do so. There was nothing in the proceedings of the Commission to which Dr. Anderson was not welcome. In the spirit of the utmost frankness the President of the Commission or any member of that body was willing to discuss the affairs of the Commission with our General Secretary of Education.

2. In February or March of the present year a conference between Dr. Lamar and Dr. Anderson was held with reference to the forms of government of the new universities. In that conference our Secretary pointed out what he considered to be valid objections to the charter of Southern Methodist University. These objections Dr. Lamar asked to be put in writing in order that they might be presented to the Commission. This the Secretary kindly consented to do, and accordingly on March 25 of the present year copies of these objections were sent both to Bishop Candler and Dr. Lamar. This transaction shows how willing the Commission was to receive Dr. Anderson's suggestions and how ready he was to give them. Thus far everything is well. Dr. Anderson has no complaint of the Commission and the Commission has no complaint of Dr. Anderson. The friendly interchange of views was creditable alike to both.

3. In April, a few weeks after the written objections had been sent to Bishop Candler and Dr. Lamar, the Board of Education met. The Commission had had no meeting. No opportunity had been given it to consider Dr. Anderson's suggestions. However, Dr. Anderson had been notified that a meeting of the Commission would be held in Texas during the year. But Dr. Anderson was not willing to wait the meeting of the Commission. He was not willing to wait to see what would be the effect of his advice. On the contrary, he launches his criticisms at the Commission before the Board of Education. He tells his Board that in the Vanderbilt matter the Educational Commission was instructed to do one thing and did a "different" thing and "issued to the Church a lengthy statement, which has been widely published, setting forth the reason for the course pursued." As to the charter of Southern Methodist University he tells his Board, among other things, that "there is not one word in the charter to intimate that the University is ever in any way to have a Connectional relationship." "Clearly," he says to his Board, "as matters now stand, a group of Annual Conferences are the sole owners and are nominally, at least, in supreme control." He asks: "Is it not clear that the non-participating conferences of the Church have no shadow of claim to the ownership of the University and that the power possible for them to exercise in its government is less than the shadow of a shade" and what they have of authority may be canceled at any time by any one of the participating Annual Conferences?" His avowed purpose in making these criticisms is that the Board of Education "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. Anderson is not content to tell his Board these things; but, before the Commission can meet to consider his advice, he publishes his criticisms in the July Bulletin of his Board and sends them throughout the whole Church. Is this co-operation? No! But it is Dr. Stonewall Anderson's idea of co-operation. And against such an idea of co-operation we have complained and will complain.

4. Dr. Anderson seeks to justify his action by saying he "believed" the action of the Commission with reference to the charter of Southern Methodist University was concluded. Believed! It was his privilege to know. He could have known for the mere asking. The mail route was still open between Nashville and Atlanta. Surely the past courteous behavior of the Commission warranted him to ask if he were still in doubt. Moreover, should not the very fact of inquiries being made of him by members of the Commission concerning his ideas of a charter have indicated that the Commission was still considering the matter? Should not the very fact that the Commission would meet in Dallas at larger cost have indicated that vital matters concerning Southern Methodist University were to be considered? Moreover, did not the very resolutions of the Commission recite that its action of which Dr. Anderson complains was but "in part" the arrangements yet to be made for cementing the University to the Church?

5. Dr. Anderson says: While it is true that the Commission has a perfectly free hand, so far as the Board of Education is concerned, it is also true that when the Commission has established universities, these come under the general supervision of the Board in all matters in which all other schools do except in the particulars, wherein the General Conference has given to them special exemptions and privileges.

Answer: This is true. But the Commission is to be the judge of when the proposed universities are "established" and not the Secretary of Education. It is not the right of our Secretary to announce to the Church that these institutions have "passed from the hands of the Commission" while the Commission is yet busily engaged in perfecting their charters. At this very moment a sub-committee of the Commission is engaged in finishing the work on the charter of the Southern Methodist University which the Commission in its Dallas meeting was unable to complete.

6. Dr. Anderson says: When I take into account the words of instruction and all the circumstances connected with the appointment of the Commission, I am unable to find sufficient support for the position that the Commission is justified in providing a form of government for its universities in which the right to elect trustees is shared by any other body—whether that body be an Annual Conference, a group of Annual Conferences, or a Board of Trustees. Under the decision of the Supreme Court of Tennessee, the General Conference was given the right, though modified, to confirm or reject trustees elected by the Board of Trust to fill vacancies occurring in that Board. The General Conference rejected that method of divided control as being undesirable for a Connectional institution. I have regarded this action, with other reasons, as having the strength of a positive requirement that, in our Connectional institutions, the right to elect trustees shall be lodged exclusively in the General Conference.

Dr. Anderson needs to refresh his mind as to the instructions given the Commission by the General Conference. Section 13 of the resolutions finally adopted by the conference relates to the establishment of new institutions; Sec. 14 to the taking over of institutions already established. Concerning the first the Commission is instructed to "take such steps as are necessary to incorporate the same so as to secure to the Methodist Episcopal Church, South, the ownership and control of the same in perpetuity." Concerning the taking over of institutions already established the instructions to the Commission read as follows: "Said Commission is hereby authorized and empowered to take over any institution of higher educa-

tion now established; provided the ownership and control thereof be secured to the General Conference of the Methodist Episcopal Church, South, or to some other governing body of the same, in perpetuity."

It is well known by the framers of the measure that Sec. 14 of the resolutions was written with reference to Southern Methodist University. This institution was known to be owned and controlled by a group of conferences, "governing bodies" of the Methodist Episcopal Church, South. Had the Commission, therefore, only required of these conferences the submission of the names of their trustees of S. M. U. to the General Conference for confirmation, it would have fulfilled the instructions of the General Conference. However, we will not follow Dr. Anderson in discussing matters which are not relevant to the present stage of the Commission's work. And had Dr. Anderson been able to restrain himself and allow the Commission to complete its work he would not now find himself in the embarrassing situation of discussing a stage in the work of the Commission as though it were the Commission's completed work.

The method of "divided control" was not rejected by the General Conference. The conference refused to further co-operate with Vanderbilt University because the court practically placed the full control of the institution in the hands of its trustees. These trustees had repudiated the Church, denying that her conferences had established Vanderbilt University, and the General Conference was not willing to be content with the mere shadow of control left it by the court. The case is not at all analogous to the situation in hand.

7. We thank Dr. Anderson for his lengthy discussion of his conception of the limitations under which the Educational Commission operates. Had these views been communicated to the Commission itself rather than to the press, they would have evidenced a desire to co-operate with the Commission. Their only effect now will be to stir up controversy in the Church.

8. Dr. Anderson says: Dr. Bradfield says the "intent" of the Board of Education in recommending to the General Conference the passage of the law providing that "no university or college or theological school be established (nor existing one adopted) without the concurrent recommendation of the General Conference Board of Education," was that the Board might control the work of the Commission. It gives me genuine pleasure to assure the Doctor that he was never more mistaken. This law, so far as it relates to colleges and universities, has been in the Discipline since the General Conference of 1902. See Discipline for 1902, par. 59; also Discipline for 1910, par. 59. At a meeting of the Executive Committee of the Board of Education for the last quadrennium, held at Nashville, March 16, 1914, the terms "theological schools" were added and the provision was put in the form in which it now stands, passing afterwards the Board of Education, Committee on Education and the General Conference. This slight alteration in the form of the law was framed five days before the decision of the Supreme Court of Tennessee in the Vanderbilt case; and I think I am safe in saying, at a time when every member of the Executive Committee stoutly believed that the Church would win the suit.

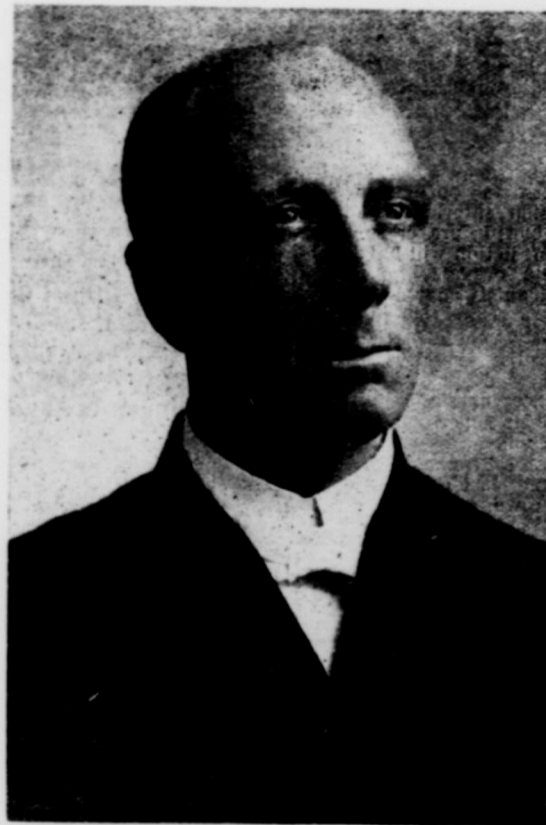
Answer: Dr. Anderson is inaccurate in his statement of what we said. What we did say was this: "The intent of this provision, for a time, escaped the attention of the General Conference. And had this action remained the final action of the conference, then the Board of Education would have been charged with the duty of reviewing the actions of the Educational Commission and would have had the power to nullify its acts. The General Conference, however, discovered the provision and clearly foresaw the confusion which might arise therefrom, and amended it by providing that this clause should not apply to institutions the establishment of which had been committed to the Educational Commission."

Under ordinary conditions it is most desirable that the Board of Education should have the supervision intended to be given by the clause in question. Our educational affairs would have been in far better

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DR. C. M. BISHOP, PRESIDENT SOUTHWESTERN UNIVERSITY

~*~*~ FORTY-THIRD ANNUAL OPENING OF SOUTHWESTERN UNIVERSITY. ~*~*~

The opening of our Texas schools for the year 1915-16 is phenomenal. Without exception, so far as we are informed, the opening of each has been most promising. The formal opening of Southwestern University last Thursday, September 30, completes the list of openings.

We were present on this forty-third annual opening of this historic institution. As at the other institutions whose openings we attended, we found a most buoyant spirit at Southwestern. The enrollment up to Saturday, October 2, was five hundred and thirty-nine and students were reported as still coming in.

The auditorium on the day of the opening was filled with students, visiting and local friends of the institution. The student yells preceding the religious exercises were animated and showed how happy the great student family was to be at home again. Mood Hall was without a disengaged room. The Woman's Building was alive with happy girls. The entire faculty shared with the students a genuine optimism.

Rev. H. D. Knickerbocker, of Temple, was the speaker of the opening day. His theme was "Growing to Be a Man." From the start it was evident that a great theme and an effective speaker had met. The discus-

condition if such a provision had been placed in the Discipline twenty-five years ago. But, the conditions at the Oklahoma General Conference were so extraordinary, and the issues involved so grave, that the General Conference revoked the clause in question in so far as it might apply to the institutions which the Commission was to take in hand. In other words, the General Conference put "limitations" upon the work and authority of the Board of Education, and it would have been better for the peace of the Church had our Secretary of Education studied a little more carefully the "limitations" of the Board of Education along with his study of the "limitations" of the Educational Commission.

In this controversy with Dr. Anderson we have been constrained by a profound love for the Church. We are jealous of her institutions. These are critical days in our history. There never was a time in our history when there was less need for agitation and controversy and greater need for peaceful constructive work. The Educational Commission has worked tirelessly and with an eye single to the glory of God in the advancement of the educational interests of our great Church. The Commission had not ex-

sion was just the one needed to inspire the students. The portrayal of the use of disadvantage encouraged every struggling student present. We congratulate the students upon their privilege of having heard so inspiring an address from one who himself has struggled to success.

Thursday evening the citizens of Georgetown accorded the student body a royal welcome. Lights were strung on the campus and the great student body was made to feel that in the citizens of Georgetown they have interested friends.

Southwestern from this day will be on her mettle as never before. The loyalty of her friends has stood the test. She will be helped by the presence of our great school in Dallas. Henceforth the students of these noble institutions will meet on the forum and on the diamond and the friendly rivalry will be of value to each. From this day forward Southwestern will feel how warm and vital a place she has in the heart of Texas Methodism. She will continue to be our great Texas college owned and controlled by the Texas Conferences. Her influence will be even greater as the years go by. And surely it is a superb tribute to her sterling worth that despite the springing up of other schools her halls continue to be thronged with a great student body.

pected the challenge to its work from the direction in which it has come. Nothing that it has said or done will justify such a challenge.

For Dr. Anderson personally we have only the most brotherly feeling; with Dr. Anderson as Corresponding Secretary of the Board of Education we are disappointed. The controversy between us is now closed. We are content that the Church shall judge of the correctness or the incorrectness of our respective positions.

A GOOD WORK.

The Texas Orphans' Home Society, Rev. J. D. Odom, Superintendent, is located at 5520 Reiger Avenue, Dallas. It is a non-sectarian institution, chartered under the laws of Texas, and has for its object the providing of homes in well selected families for orphan and dependent children. Within the last year Brother Odom has placed seventy-one children in good homes and eleven in institutions. He has aided in other ways twenty-nine children and fifteen unfortunate mothers. Great indeed is the work of bringing the homeless child and the childless home together. We bid Brother Odom Godspeed in his good work.

MR. BRYAN'S VISIT TO DALLAS.

William Jennings Bryan addressed an audience of several thousand at the Coliseum in Dallas last Saturday evening. His theme was "Lessons From the European War."

Mr. Bryan in recent months has been the subject of a vast deal of comment. His resignation from the President's Cabinet created a sensation throughout the entire world. By many he has been spoken of as a traitor. This view we have never shared. On the contrary, we have never doubted the high patriotism of the man.

Mr. Bryan again and again has been consigned to obscurity by those who differ from him. Upon his retirement from President Wilson's official household thousands predicted his political eclipse for all time to come.

William Jennings Bryan may never hold office again. As to this we neither deny nor affirm. But he will always be an issue in this country. He is a man with a message. He is a moulder of public opinion. He is the creator of public sentiment. His heart is pure and he is sure to live.

His speech in Dallas last Saturday evening was great from whatever angle we view it. It was great in its delivery and great in its substance. This nation is bound to be impressed with the patriotism of peace as William Jennings Bryan, the peerless orator and the simple Christian, swings through its States. His speeches are a merciless exposure of the selfishness of the makers of instruments of war who constantly preach military preparedness to the nation. His speeches convincingly show that military preparedness fosters the spirit of war and in time leads to war.

Mr. Bryan makes a high appeal to patriotism when he asks that our people keep out of the war zone of the great European contest. As Secretary of State Mr. Bryan could not make such an appeal; as a private citizen he can.

Mr. Bryan's loyalty to President Wilson seems genuine and, we confess, is beautiful. Both the President and himself are working for the same end. Great is President Wilson, and great is Mr. Bryan.

MOUNT PLEASANT.

Last Sunday we preached for Rev. A. A. Kidd and his people in Mount Pleasant. We were born within seventeen miles of Mount Pleasant, have often passed through it, but never until last Sunday can be said to have visited the city. Daingerfield at our birth was in Titus County, of which Mount Pleasant has long been the capital. Our people attended court in those earlier days at Mount Pleasant. The town is one of our oldest Texas towns, having been settled in the forties. It has some three thousand people.

Brother Kidd and his people are worshipping in a splendid tabernacle one block from the principal business street in the town. The old church was located several blocks from the business part of the city at the time it was burned about a year ago. The present location is far superior to the old one. In time a new structure will be erected. The assets in hand toward the new building are \$4000 collected from the insurance company after the burning of the old church and some eight or ten thousand in subscription. We express the hope that Brother Kidd will be able to build during his pastorate.

Sunday was a good day in our Mount Pleasant Methodism. We preached to two most attentive congregations. Brother Kidd closed a month or two ago a splendid revival in which he was assisted by Brother Lowrey, of Fort Worth. He has had 127 additions during the year.

Rev. O. T. Hotchkiss is finishing his fourth year upon the Pittsburg District. Mount Pleasant is one of his charges. He is the same useful, painstaking man on the Pittsburg District as when our presiding elder on

the Houston District. We heard kind things said of him in Mount Pleasant.

We are indebted to Brother and Sister Kidd for the cordial hospitality of their home and to our long-time friend, Mr. J. V. Moore, formerly mayor of the city, for a cordial hour in his home. We were enriched by their gracious fellowship.

BISHOP HOSS' TRIBUTE TO THE METHODIST EPISCOPAL CHURCH.

Bishop E. E. Hoss was our fraternal messenger to the Methodists of Australasia in their great centenary meeting held at Sydney, New South Wales, last August. The Christian Advocate (New York) quotes his tribute to the Methodist Episcopal Church as follows:

As a matter of course, as I am asked by Bishop Cranston to express the good-will of his Church, I think I should, "in honor preferring one another," say what I have to say of them first. We have had ecclesiastical difficulties in connection with our Churches in America, but I am delighted to inform you that all the hate and bitterness that had possession of our hearts have gone—gone forever, I hope. We are not only in close relationship, but we are in closest federation. We use the same hymn-book. We have the same order of service, the same catechism, and, as a matter of course, we preach the same doctrine. I can say with perfect truthfulness, and without the least reservation, that the Methodist Episcopal Church, and every branch of it in America, is, according to my judgment, the most Protestant force in the United States. I do not believe in saying a good thing about your brother and then spoiling it by reservations; but you will understand I do not say it is a better Church than my own. It is bigger, and, in the estimation of those belonging to it, fully as good; and there are times when a man is beyond all question the best judge of the moral and spiritual value of the Church to which he belongs. It has more than four million communicants. It has a vast array of schools, colleges, and universities. Its missionary stations fairly girdle the world. It has the greatest publishing house in the world when you put all the different branches together. It is a thoroughly evangelical Church. They believe in repentance, faith, conversion, regeneration, holiness, and consecration. Now, if anybody in this audience should ever chance to meet Bishop Cranston, and he were to ask whether I gave his Church a full representation or not, please say I have said all the good things about him that truth would allow.

The friends of Bishop Hoss will seem to hear the tone of his voice in these choice words. His words indicate that the great occasion found him in his usual happy frame of mind.

NOTE FROM THE CAMPAIGN SECRETARY OF SOUTHWESTERN UNIVERSITY.

Brother A. Dee Simpson, Campaign Secretary of Southwestern University, writes us under date of October 4 as to the total summary of students. It is as follows:

Table with 2 columns: Category and Count. Categories include College, Fine Arts, Fitting School, Total, Less Duplicates, Net total.

Of the Southwestern spirit he says:

The faculty and students who have been here for one or two years are convinced that we have the most enthusiastic student body and one that shows the highest college spirit of any we have had in years.

This is good news and will bring rejoicing throughout Texas Methodism.

A GREAT NEWSPAPER.

Thirty years ago the News was established in Dallas. It was established as a branch enterprise of the Galveston News. The Dallas News is easily one of the greatest papers in the Nation. As a medium of news it has no superior in the South, if in the entire Nation. Whatever is found in the News as news is now accepted by the people. This paper stands for the highest principles of journalism. It is free from morbid sensationalism and the facts are given without coloring. Its editorial columns are models of classic English. The editor speaks clearly and in forcible speech. We have not found it possible always to agree with him, but we put him down as a thoughtful, scholarly editor. The South would be vastly poorer without the Dallas News. We congratulate this great paper that it has earned

PURE RICH BLOOD PREVENTS DISEASE

Bad blood is responsible for more ailments than anything else. It causes catarrh, dyspepsia, rheumatism, weak, tired, languid feelings and worse troubles.

Hood's Sarsaparilla has been wonderfully successful in purifying and enriching the blood, removing serofula and other humors, and building up the whole system. Take it—give it to all the family so as to avoid illness. Get it today.

the title of being a painstaking, accurate medium of news, and wish for its continued success in its journey.

PERSONALS

Brother L. P. Ham, of Cedar Hill, was a pleasant caller the past week.

Brother J. A. McDaniel, a good friend of the Advocate at Ferris, called the past week.

Rev. J. Coy Williams has returned to Texas and is a student at S. M. U. We appreciated a call from him.

Rev. W. A. Thomas, of Boyd, called to see us this week. He expects to make a good report at Conference—and he will.

Rev. J. W. Mayne, of Canyon, and his little son, Dellis, were welcome callers the past week. Brother Wayne was on his way to Gainesville to officiate at a marriage ceremony.

Rev. J. P. Humphrey, of Hutchins, made one of his rare visits to Dallas and did not overlook the Advocate office. He is going to make a full report at conference on the Advocate as well as other lines.

A card announces the arrival of Berna Cochran on September 23, 1915, at the home of Dr. and Mrs. Irad M. Cochran. Little Miss Berna is a granddaughter of Rev. M. K. Little. The Advocate congratulates all concerned.

Dr. J. H. Warnick has recently changed his residence from Abilene to Dallas, Texas. The Doctor has been a reader of the Advocate for two decades and more and promptly had his address changed. He will enter the general practice in this city.

Rev. Joe F. Webb, of San Angelo, under date of September 29, said he had just received a telegram that Little Billie Renfro had died and would be forwarded to San Angelo for burial. The prayers of the Church will go up for Brother W. T. Renfro and wife in their sorrow.

Brother George H. Adams, superannuate member of the North Texas Annual Conference, has just returned to his home in Dallas from a four month's visit to Corpus Christi. His address is 4734 Eastside Avenue, Dallas. Brother Adams is much improved. It will be remembered that he was run down by a motorcycle on March 25 and was thought at the time to be fatally hurt.

OUR CHURCH NEWS

The Colorado Conference of the Methodist Episcopal Church voted against the plan of union as approved by our General Conference and so instructed its delegates to the General Conference.

Canadian Methodism has just moved its publishing interests into a new five-story building in the city of Toronto. Dr. William Briggs, the Book Steward, has been guiding this enterprise for years. His eighty years of life rest lightly upon him.

Dr. S. H. Wainright and family, for a long time our faithful missionaries in Japan, are now in San Francisco. Though expecting to be on their way to the foreign field, they will not be able to sail until sometime in November, not being able to engage passage on any steamer before that date.

The New Zealand Methodist Times says of Bishop E. E. Hoss, who was one of the speakers at the centenary celebration of Australian Methodism at Sydney August 10: "The lion here and elsewhere at the centenary gatherings was Bishop Hoss. He came with a big reputation, and he lived up to it. He seemed to crowd in every quality necessary to make sermon and speech effective, and the reports lead

(Continued on page 16.)

SUNDAY SCHOOL DEPARTMENT

DIVISION OF THE SOUTHWEST

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

SELECTING THE SUPERINTENDENT.

In our Church the responsibility for selecting the Sunday School Superintendent devolves upon the pastor. The law assumes that the pastor will know what it takes to make a good superintendent. While in a few cases that may be a vain assumption, it is generally true that the pastor of a given congregation will know as well what are the qualities needed in the superintendent as any other member of the congregation. In any case it is his right to nominate the superintendent, and the only way the Quarterly Conference can circumvent his judgment is by rejecting his nominee and forcing him to nominate another. With so grave a responsibility resting upon him no pastor is excusable for neglecting to keep so far abreast of modern Sunday School ideals and the law and plans of his own Church as to know at least what the superintendent is expected to do.

Usually the pastor's difficulty lies in finding a man who approximates his idea of a superintendent. Of course the ideal superintendent does not exist. The best superintendents in the world are constantly striving to improve themselves and their schools. So the pastor does not hope to find a ready-made, perfect superintendent. Frequently he looks in vain for promising material out of which he can dare hope that even a good average superintendent may be evolved. In nominating a superintendent the pastor must look the field over and exercise his best judgment with the existing materials.

Of course the first thing to be looked for is a sound Christian character. No amount of native leadership nor scholarship nor local influence can compensate for the absence of religion. A superintendent's piety need not be of the noisy type; neither should he be a man whose religion is primarily a matter of emotion; but it should be a red-blooded, hopeful, wholesome religion that can stand the wear and tear of every-day use. The most powerful influence that the superintendent will bring to bear on the school will be the force of his own example. Better a sound Christian with little executive ability in the superintendent's place than a strong man in other respects whose Christianity is glaringly defective.

The superintendent should be a man who is willing to learn. The man who comes to his work with fixed ideas derived from the Sunday School of day school of long ago, resists every new idea as an innovation of the devil, who insists that to organize the Sunday School in a way to make the most of the opportunity it brings to teach the Bible is to "secularize" it and who stubbornly resists the introduction of new plans and ideas, is a cumber of the ground. Where he fails to respond to efforts on the part of the pastor at his improvement he should share the fate of the barren fig tree planted in a vineyard. But the superintendent who knows that he does not know all there is to know about Sunday School work, who is looking for better plans and willing to try new things, and who loves God and the Church and the school, is a hopeful case, no matter how little he knows at the start.

The superintendent should know how to play the game of "give and take." He can afford to welcome suggestions from any source and to carefully weigh whatever advice he may receive. Sometimes the youngest member of the school will have a useful idea. And the more of thought and suggestion and enterprise persons give to the school the more interest they are apt to take in carrying on its work. On the other hand, the superintendent should have the school so much upon his mind and heart that he should be prepared to offer suggestions to all departments as often as they are needed. Hence, in selecting a superintendent the pastor will look for a progressive and sympathetic man.

Moreover, the pastor will look for a superintendent who is faithful to the pastor and services of the Church. For the superintendent to deliberately absent himself from the regular services of the Church is an abomination that should be speedily suppressed. Better no Sunday School at all than one whose leaders deliberately teach our young people by example to despise the preaching of the Word.

Most important of all, the superintendent should be a soul-winner. Childhood and youth are the best age, and the Sunday School is the best field wherein to win souls for Christ.

A superintendent with a winning personality gets closer to the whole young life of the Church, and has a better opportunity for soul-winning than any person in the congregation. A superintendent who neglects this opportunity is running up a score that will be very embarrassing in the day of judgment. The one who magnifies his office and loses no chance to do personal work in winning souls is making the angels sing for joy.

A MEXICAN SUNDAY SCHOOL.

On the last Sunday in September the Texas editor had the pleasure of speaking to our Mexican congregation in Houston. It meets on Sunday afternoons at McKee Street Church. The Sunday School has more adults than children. When we arrived Brother Valdez, pastor, was teaching a Bible class of about forty—a majority being men. We were told that some of these walked five or six miles to Church. Sunday School is at 3 p. m. and preaching at 4 p. m. At the preaching hour the Secretary talked Sunday Schools through an interpreter. It was his first experience in that line. The audience was courteous to keep awake and give courteous attention to what Brother Valdez told them the visitor was trying to say. This Mexican pastor is doing a great work. Beginning only a few months ago with a mere handful he now has a congregation that nearly fills the house.

Our Sunday School Board, at its last meeting, made provision for furnishing our Mexican schools a full supply of literature, and when that is done we may expect our Mexican Sunday School work in Texas to move forward by leaps and bounds.

SHALL WE HAVE CLASS REPORTS?

We were in a large Sunday School not long since where nearly as much time was spent in having verbal reports from classes and recording them on the blackboard as in teaching the lesson. We wondered if the superintendent had considered the preciousness of the golden moments of the only hour of the week that is given to the teaching of God's Holy Word. After the reports were given and the record made the board was in plain view for all to see. Why could not the secretary be entrusted to make the record from printed slips furnished by class secretaries and leave the time thus saved for study and worship? Do our superintendents know that the Sunday School is for something else besides class contests and wind work?

STATUS OF TEACHER TRAINING WORK.

So many inquiries are coming to us concerning the present status of our Teacher Training Department that we take the liberty of publishing some extracts from a private letter just received from Rev. John W. Shackford, Superintendent of Teacher Training. He says: "Under the instructions of the General Sunday School Board a complete revision of the Teacher Study Course is necessary, but several things will delay the announcement of the complete course. First, I have only very recently, since entrance upon my new duties, had reason to give special consideration to courses and texts for Sunday School teachers, and it manifestly would be unwise for me to act precipitately in this most important matter. The entire question of Teacher Training Courses is undergoing a radical change in this country, and the whole matter will be up before a special committee of the Sunday School Council of Evangelical Denominations and the International Sunday School Association early in October, next. It will clearly be unwise to complete plans for our Teacher Training Course in advance of the decisions of that meeting. What we have done, therefore, under the circumstances, is to try to meet the necessity of classes desiring to begin study by announcing one book of the new course, which classes may begin making use of at once. While this book has been announced as the first book of the First Year Course, the plan I favor, and which is in line with the recommendation of the Teacher Training Committee of the Sunday School Council, is to make the First Year Course a certificate course, and the full course a diploma course, and to count certificate course for credit on the diploma course. If this plan carries the book we are now announcing will be the first book in the First Year Course, and also will be counted in the full course."

Let us add that classes that have

already begun the old courses will be allowed to finish them and get their diplomas.

The book announced is "The Pupil, the Teacher and the School," by Barclay.

THE PIANIST OR ORGANIST.

Whoever it is, he or she is a vital factor in the musical problem. She can be a drag or a lift to the whole program. Blessed is the superintendent that hath the right one. He should not wait long upon his voiced appreciation, especially if she is always on time, submerges her personality, and anticipates his need. But if this is not your pianist, pray for grace and make the best of your limitations. And patience, tact and encouragement may bring about marked improvement. Magnify the office. Did you ever stop to thank the pianist for an especially good rendering of a piece? A suggestion to her to make the melody

and rhythm marked and to keep abreast or a little ahead of the school may produce results. And it may not be necessary for the pianist in her introduction to play the verse and chorus through, especially where the piece is well known. A few bars may be all that is required. The interlude will keep in view the necessity of starting well on the key. Where a school has not an orchestra the opening prelude, the intermission interlude, and the music of the closing prayer song following the benediction will have to be played by the organist or pianist alone. The pianist should be furnished with a copy of the program so that she can fit the music instantly into the exercises without the embarrassing delay of looking up the piece. A good mutual understanding between the superintendent and the pianist should be earnestly cultivated. The careful tuning of organ or piano is not the least essential detail. —Frank L. Brown.

EPWORTH LEAGUE DEPARTMENT

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

LETTER FROM MISS WYNN.

Dear Miss Turner:
The promise I made to the North Texas Leaguers, while in Clarksville, to send them an occasional message through the columns of the Advocate, has not been forgotten. Since I was with you in June I have attended the Decatur District League Conference, the Summer School of Theology in Georgetown, our State Mexican Sunday School Convention and the Epworth Encampment. Besides these occasions, which, as you know, consume all of one's time as well as strength while in session, I spent the month of July in Houston helping to organize the Mexican work and have visited five or six other places. My experience the past two summers has taught me that the hot Texas summer passes very quickly when you have more work to do than you can find time for.

Our State Sunday School Convention for the Mexican work was held in Corpus, July 27 to August 2. There were four evangelical Churches represented, with about fifty delegates. The meetings were held under our Gospel tent that Brother Onderdonk uses for his protracted services and that has become dear to some of us as a place where God meets those who come seeking his pardon. There were many good things at that convention, but the best thing of all for the Methodists was the action taken in regard to a paper for our work. As a result El Heraldo Cristiano made its first appearance September 1. It is a semi-monthly of eight pages, which will contain notes on the Sunday School lesson, news from the different places where we have work, and many other interesting items. A few days after the paper came out I was visiting a small place, holding a service in the home of a faithful isolated member of the Church. After I finished talking I asked him to tell the people, who had attended the service, about our paper. He arose, with some copies in his hand which he afterwards distributed, and with a trembling voice he told them how for so long he had wished and prayed for a paper that would bring him news of the progress of the Lord's work in other places. Then he offered one of the most earnest prayers I have heard in a long time for the success of the enterprise. The first subscriber we got that night was a man who had never attended a Gospel service before and who gave me that complete, enrapt attention that makes me pray while I talk that I may say the right thing.

One night, a few weeks ago, I visited a ranch south of San Antonio, about twelve miles away. The families gathered under the big oak trees just about dusk. We sang several songs before it grew too dark for the people to see, then I read from the Bible by the light of my little flashlight and talked to them awhile. Just as we finished the little service, a wagon-load of people from a neighboring ranch drove up. They had been invited, but arrived late. That night and the next morning the people wanted to know when we would return.

At present I am working at this little place where there are a great many people inquiring about the truth. I have visited in over fifty homes during the past few days and haven't found half a dozen people who know anything whatever about the Bible. Most of these are people who cannot read and have had no instruction in the Catholic Church as to what practical Christianity means. I am counting on the prayers of the Leaguers. —NORWOOD E. WYNN.
Falfurrias, Texas.

FIRST QUARTERLY FINANCIAL REPORT, MADE BY RUBY KENDRICK COUNCIL OF MISSIONS TO N. T. C. E. L.

(From Conference to September 14.)
Fifteen Specials of Ruby Kendrick Council of Missions.

SENIOR.
Rev. C. T. Collyer (Conference Special),
Miss Norwood Wynn (Conference Special),
Ruby Kendrick Scholarship in S. M. U. (Conference Special),
Dr. N. H. Bowman (Trinity Special),
Dallas Mexican Special (Trinity Special),
Special for Miss Wynn (Grace Special),
Rev. Han Sa-Yun (Centenary Special),
Nolan Mexican Special, Korean Medical Scholarship (Trinity Special),
Clarksville Mexican Special.

SENIOR AND JUNIOR.
Decatur District Mexican Special at Bridgeport.
Decatur District Isle of Pines Special.

JUNIOR.
Special to Build a Ruby Kendrick Memorial Church in Korea.
Special started to build a second Ruby Kendrick Memorial Church.

PLEDGES AND RECEIPTS BY DISTRICTS.

Dallas.	Pledge	Paid
Trinity (Dr. Bowman)	\$100.00	\$250.00
Trinity Mexican Special	150.00	
Grace	200.00	
Grace Special (Miss Wynn)	118.00	90.14
Nolan Mexican Special	100.00	
First Church, Dallas	50.00	12.50
Oak Cliff, Dallas	25.00	6.25
Tyler St., Dallas	25.00	
Forest Ave., Dallas	5.00	
Sunset Hill, Dallas	5.00	2.50
Grand Prairie	10.00	
Trinity Junior, Dallas	50.00	
Oak Cliff Junior, Dallas	25.00	6.25
Grace Junior, Dallas	10.00	
Forest Ave., Junior, Dallas	5.00	
Decatur.		
Bridgeport Mexican Special	125.00	45.25
Isle of Pines Special	27.50	
Gainesville.		
Denton St., Gainesville	60.00	
Denton	50.00	12.50
Whaley Memorial, Gainesville	25.00	
O. L. Hamilton, Lewisville	10.00	2.50
Whaley Memo., Jr., Gainesv.	15.00	
Denton St. Jr., Gainesville	10.00	
Lewisville Junior	10.00	
Greenville.		
Commerce	100.00	12.50
Wesley, Greenville	50.00	12.50
Kavanaugh, Greenville	50.00	
Celeste	25.00	6.25
Quinlan	25.00	
West Lee St., Greenville	25.00	
Acobia	5.00	
Celeste Junior	10.00	
Wesley Junior, Greenville	10.00	2.50
West Lee St. Jr., Greenville	10.00	
McKinney.		
First Church, McKinney	50.00	12.50
Miss Rachel Doggett, McK.	5.00	5.00
S. Wilcox St. Jr., McKinney	10.00	2.50
Verona Junior	10.00	2.50
Paris.		
Centenary, Paris (Rev. Yun and Conference S.)	175.00	25.00
Lamar Avenue, Paris	75.00	18.75
Clarksville	50.00	12.50
Clarksville Mexican Specials	100.00	50.00
Bonham St., Paris	25.00	
Rosalie Junior	5.00	
Sherman.		
Travis Street, Sherman	183.00	45.75
Glenn Stinnett, Van Alstyne	1.00	1.00
Terrell.		
Terrell	60.00	20.00
Royse City Junior	10.00	

1914-15 Pledges.

Bonham	\$18.75
Royse City Junior	10.00
West Lee St. Junior, Greenville	2.50
Sanger	6.25

DISBURSEMENTS.

Cash at 4% interest	\$1100.00
Clarksville Mexican Specials	50.00
July, August and September Salaries:	
Dr. Bowman (on furlough)	250.00
Miss Wynn	150.00
Rev. Collyer	150.00
Rev. Yun	25.00
Premium on Treasurer's Bond for \$2500.00	12.50
Special for Miss Wynn (Grace)	90.14
Postage and Stationery	19.35
Wilkinson Co., Dallas (printing)	19.35
Decatur District Mexican Special at Bridgeport	45.25
Reservation Dallas City Hall for Bishop Lambuth's Lecture on Oct. 29 1916	10.00

RECAPITULATION.

From Conference to Sept. 15	\$704.89
Cash taken from Interest Account	150.00
Cash Balance from 1914-15	1615.00
Grand Total Receipts	\$2469.89

DISBURSEMENTS.	
Salaries of Missionaries	\$612.50
Cash at 4% Interest	1100.00
Chapter Specials	189.39
Operating Expenses (3%)	71.85
Grand Total Disbursements	\$1969.74
Receipts Less Disbursements	\$500.15
Cash at 4% Interest	\$950.00

CREDIT DEPARTMENT.

Of how much Epworth Leagues were owing Ruby Kendrick Council of Missions at the close of business on September 15th. The following is a complete list: Kavanaugh, \$50; W. Lee St., \$6.25; Quinlan, \$6.25; Jacobia, \$1.25; Commerce, \$12.50; Celeste Junior, \$2.50; W. Lee St. Junior, \$2.50; Centenary, \$18.75; Bonham Street, \$6.25; Rosalie Junior, \$1.25; Royse City Junior, \$2.50; Grace, \$50; Trinity, \$37.50; Nolan Mexican Special, \$25; Tyler St., \$6.25; Trinity Junior, \$12.50; Grace Junior, \$2.50; Forest Ave., \$1.25; Forest Ave. Junior, \$1.25; Denton St., \$15; Whaley Memorial, \$6.25; Denton St. Junior, \$2.50; Whaley Memorial Junior, \$3.75; Lewisville Junior, \$2.50.

A MONTH IN ADVANCE.
All missionaries supported by R. K. C. of M. received their salaries a month in advance through the Parent Board of Missions, Mr. I. D. Hamilton, Treasurer. Checks left McKinney on the 28th of the month in order to reach Nashville on the 1st.

A FINE QUARTER.
The first quarter has been the most flourishing in all the great missionary history of North Texas Conference Epworth Leagues. The large amounts of money handled fully justify the change from Ruby Kendrick Memorial Fund to Ruby Kendrick Council of Missions. Receipts were \$2469, and the disbursements \$1969.

COMPARISONS.
In 1910 receipts were \$695, in 1911 \$842, in 1912 \$2100 and in 1913 \$2539. The Louisville Conference, which is next to N. T. C. E. L. in offerings, raised \$1603 last year. Our cash balance last year was \$1615.

It is with humble pride the Council makes these comparisons. We are glad to be leaders in the Epworth League Conferences in offerings, not for ourselves, but for the sacred cause of missions. We want to keep all the ground we have gained and add a little to it each year.

OVER A DOLLAR AN HOUR.
The bank pass book of the Council Treasurer when it was balanced at the close of the quarter on September 15, showed that the amount of money handled in three months to be more than one dollar per hour. Continental State Bank of McKinney is the Council depository.

BOOKLET ANNOUNCEMENTS.
In next week's Advocate the Council will have two most important announcements concerning two booklets which have been recently published.

TREASURER'S BOND.
By-Laws of the Council require the Treasurer to be placed under a \$2500 bond for the right accounting of all money handled. Said bond runs from June 25, 1915, to June 25, 1916.

JUNIOR SPECIAL.
One of these days the first Ruby Kendrick Memorial Church, the fine gift of North Texas Juniors, will be built in Korea. The Council very much hopes this dream of the Juniors will begin to come true later than January 1, 1916. Korea is so far away it takes time to make suitable plans to get the real value of money spent. This Junior Church may have a straw roof and mud walls for this is the style of church built in that country. The \$650 on hand for this church is at interest due December 14, 1915.

THANKS OF COUNCIL.
At this time the Ruby Kendrick Council of Missions wishes to express very high appreciation of the excellent work done in many Chapters. The small and great contributions helped to make the first quarter the banner first quarter of all years. This report is worth an hour's study by every Epworth Leaguer to find out what your Epworth League and your district are accomplishing, so you may learn enough to speak intelligently about the greatest missionary work among young people in the Methodist Church. It took three months' time of eight commissioners to make possible this report. If you find good in it tell your friends.

Aim for second quarter, which closes on December 15, "Payments in full by 30 Senior and Junior Chapters."
For seven full years the sainted spirit of Ruby Kendrick has guided N. T. C. E. L. into safe ports. Praise God, the first quarter's voyage is well done.
Devotionally submitted.

RUBY KENDRICK COUNCIL OF MISSIONS.
Per MARY H. FERGUSON,
Treasurer.

SALE OF UNALLOTTED LANDS AND SURFACE OF SEGREGATED COAL AND ASPHALT LAND AREA BELONGING TO THE CHOCTAW AND CHICKASAW TRIBES, EASTERN OKLAHOMA

BY THE UNITED STATES GOVERNMENT.

There will be sold at public auction to the highest bidder at different railroad points in the Choctaw and Chickasaw Nations in Eastern Oklahoma, from January 3, 1916, to January 18, 1916, inclusive, 31,700 acres of unallotted lands and 184,800 acres of the surface of the segregated coal and asphalt lands belonging to the Choctaw and Chickasaw tribes of Indians, at not less than the appraised value. No person can purchase more than 160 acres of agricultural land, nor more than 640 acres of grazing land. Residence on land not required. Bids can be submitted in person or by mail, accompanied by a certified check or bank draft for 25% of the amount of the bid. Terms on sale of surface of coal and asphalt lands 25% cash, 25% within one year, and balance within two years from date of sale; and terms of sale of unallotted lands, 25% in cash at time of sale and balance in three equal annual installments of 25% each, payable in one, two and three years from date of sale; all deferred payments to draw 5% interest per annum from date of sale. Only the surface of the segregated coal and asphalt land area will be sold, the coal and asphalt underlying being reserved, except where the descriptive circular states that the coal and asphalt underlying will be sold with the surface. The entire estate in the unallotted lands will be sold without reservation. Where houses or other valuable improvements, not including fencing and tillage are located on the surface of the coal and asphalt lands, the same will be sold with the land at not less than the combined appraised value, improvements to be paid for in full at time of sale. The right is reserved to reject any and all bids. For maps and full printed information, communicate with the Superintendent for the Five Civilized Tribes, Muskogee, Oklahoma. CATO SELLS.
Commissioner of Indian Affairs.

MENTS. \$ 612.50 1190.00 189.39 71.85 ... ADVANCE. ... BARTER. ... SONS. ... AN HOUR. ... ANNOUNCEMENTS. ... BOND. ... PECIAL. ... COUNCIL. ... TED LANDS AND GREGATED COAL LAND AREA BE. CHOCTAW AND TRIBES, EASTERN ... GOVERNMENT.

THE 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 Regsdale, care Texas Christian Advocate, Dallas, Texas.

W. M. S., NORTH TEXAS CONFERENCE.
Mrs. J. T. Young, Box 325, Sulphur Springs, has been appointed Secretary of Sulphur Springs District. Mrs. Hicks having resigned on account of ill health. **FLORE THOMAS,** Rec. Sec.

DISTRICT INSTITUTE OF OKLAHOMA CITY DISTRICT.
The Annual District Institute of the Oklahoma City District of the Woman's Missionary Society will be held at Epworth Church, corner of Sixteenth Street and McKinley Avenue, Oklahoma City, Oklahoma, October 20 and 21. Let every Adult, Young People's and Children's Auxiliary send at least one delegate, with a good report of the work of the past year ending September 30. Every charge where there is no missionary organization is urged to send delegates. Please send names of your delegates to Mrs. T. H. Gilliland, 1614 North College Street, Oklahoma City. Our presiding elder, Brother W. M. Wilson, will preach the annual sermon. All pastors of the Oklahoma City District are cordially invited to be present with us. **MRS. THOMAS W. SPARKS,** District Secretary.

GATESVILLE DISTRICT W. M. S.
The Gatesville District Woman's Missionary Society met in McGregor, Texas, September 28-29, Mrs. Jesse B. Brown, District Secretary, presiding. The McGregor people were unstinted in their hospitality, extending every courtesy to guests, some forty in number. Dr. Brown, husband of our presiding officer, gave himself up to the guests. At the noon hour on Wednesday, Mr. and Mrs. Glenn Crain opened their beautiful home, where the ladies were served a most delicious luncheon. So far as we could see, Methodists and other denominations vied with each other in hospitality to our women. An unusual distinction was ours, that of having present the District Secretary from another district, Mrs. R. L. Abbott, of the Waco District. Four conference officers were present to help and inspire—Mrs. E. A. Milam, First Vice-President; Mrs. W. L. Perry, Treasurer; Mrs. John Pool, Superintendent Social Service, and Mrs. R. F. Brown, Publicity Superintendent. Each brought a message from her own department, and it was a great benefit to our women to know their officers personally, as well as to learn what these officers had to tell. On Tuesday afternoon the McGregor Juniors, newly organized, were present, and Mrs. Milam was at her best in talking to them. As she told the story of the creation the children sat entranced as if they had never heard it before. On Tuesday evening Dr. Culver, of Austin Avenue, Waco, preached a masterful sermon, using as a basis the passage from St. Paul, beginning, "I am debtor both to the Greeks and to the Barbarians." By a peculiar coincidence, Mrs. Cavitt had used this same passage in the opening devotional of the conference and it was impressed on us as the conference lesson. Reports from auxiliaries were somewhat in the nature of round table discussion, at the conclusion of which Mrs. Abbott conducted a round table. The district meeting is where our women get most information concerning the work. Our new conference officer, Mrs. John Pool, is "making things hum" up her way and brought with her nine members of her home society, of which she is president. The Publicity Superintendent was her own inimitable self and captured all hearts, as did the more quiet "little sister," Mrs. Perry. The spiritual note was dominant. Much also was made of the music. Miss Rosa Boode, of McGregor; Mrs. Y. J. Honeycutt, of Gatesville, and Mrs. Pool, of Valley Mills, sang beautiful solos. But every now and then some request would come for Mrs. Pool to sing a special song, and as often as not she would request the ladies to join with her. She is a spiritual singer. Mesdames Lewis, Nettles, Killough and Miss Killough, of Waco, were visitors to the conference. Besides our pastor at McGregor, Dr. James Campbell and Dr. Culver, who preached the conference sermon, there were present Brothers Lackey, of Crawford; Brown, of Herring Avenue,

Waco; Clark, of Ogleby; Brother Holland, of the McGregor Baptist Church, and Brother Sleeper, of the McGregor Presbyterian Church. A newly organized auxiliary was reported—Trinity, on the Gatesville Mission. Mrs. Cosgrove, former District Secretary, did this work for our active secretary. The Gatesville ladies told of the departure of Miss Mary Brown to Brazil, and every heart beat quicker at the thought of having one of their number in the foreign field. The Gatesville District meeting was an inspiring success, thanks to the efforts of the District Secretary, Mrs. Jesse B. Brown, and her co-workers. **MRS. S. J. RUCKER,** Rec. Sec.

The Home Guard Department.
MRS. F. D. RUDOLPH, Conference Superintendent.
An article I have recently read tells the result and opportunity for work among those who have not had opportunity to become thoroughly enlisted. The title is "Real Self-Denial," and the simple facts related are true happenings in real life. The reason, and the only reason, that the Home Guard Department was stressed in our conference is that just such facts as these could be made known for the encouragement of others, and that just such happenings should become more frequent. **Love for Jesus First.**

In every instance the first, and best, was given to the Master. The widow left with five small children and a debt of five hundred dollars, plus a love for God and her Church, finds that with her title and a few small gifts she can give two dollars a month for "the poor people in heathen lands that are on her heart." The two neighbors who decided to go without a dress and hat, worth twelve dollars, and give the money to carry the Gospel, found a satisfying, lasting joy in giving the money, instead, for foreign missions, doubled and trebled the value of the gifts by the added sacrifice. The woman in the country who acknowledged that times were hard with them, yet she and her husband were deploring alone the fact that they could not increase their giving in proportion to the great need now, considered it a happy thought that they could give up their butter, except for one meal a day, and the fifteen dollars with the Father's blessing, and can we for a moment doubt that it rested with the accompanying prayers, will make not only their own hearts sing for joy long after they have forgotten it, yet the good will be magnified as the years go on?

The working girl who came to the Secretary's office at the lunch hour and said that she could not attend as an active member, but she loved and wanted to help at least to the extent of twenty dollars. It was real joy that lighted her face when the gift was placed where it was needed immediately. As Miss Head comments on these offerings, can't you hear her strong, earnest tones, "How many more there ought to be who will make the extra gift this year that the Lord's cause may really grow?" **How Change the "You Must" to "I Ought"?**

The Father has made it very plain in the "Guide Book" that the self-filled, sea-absorbed soul, the narrow-contracted, bargaining spirit, is the unhappy, fearful spirit. In nature we note the difference between the constricted stagnant pool and the pure running spring—the one breeding disease and death, the other giving happiness, life and growth wherever the stream flows. In His Word He speaks, "Thou shalt." We are His when we answer, "We will," and do. When we trust and sacrifice, then the faith is rewarded by a joy that comes no other way. **A Word to Auxiliary Superintendents.**

Human reasoning would say, "Make it as easy as possible for those who are not active in the work, try in every way to magnify the good that is being done when the matter is presented, yet minimize the part you expect each one that you approach to do." May I say in capital letters, WIN only a few whole-hearted ones, rather? To be very plain the Home Guard Department is in no sense a "bargain counter." It is not a department for those with weaker faith nor for those who are not willing to use enough self-denial to become an

active member. In no sense should we make it seem cheap. Then "why have such a department?" They may ask, why should I give my name as a Home Guard member? May I suggest that you stress the inspiration that you receive at the meetings, also the fact that our first concern is to campaign for members who are warmly welcomed? Yet there are some who cannot attend, yet would like to keep in touch with all that is being done. They cannot visit us. We must visit them. While we are coming together discussing things, they are tied at home. If they are informed of the special need at special times they would be glad to make their offering, too. They do not discuss the books with us, but they would like to know and would if they could, and we must tell them. It is our especial duty, as superintendents, to conduct the campaign and give especial attention to those who would take a part if they had an opportunity. While it is a fact that every member of the Church should be identified with the Woman's Work, every one will not respond at first; but, like everything else, the interest must grow steadily, but gradually. The mite-box plan has proven helpful in winning, also the pledge and calendar plan. It is because it means personal work, and this personal individual work is the work that wins always.

Again let us urge: Do not tell any woman that she should become a member because she will have no dues to pay. We are all looking forward to the time when there will be no stated dues, but as long as we have them we ask all to share with us. This definite plan has been wonderfully blessed of the Lord, but it is not as broad as we hope to grow. Again, do not tell any woman that she cannot become a Home Guard or active member if she says she cannot afford to pay dues. Win her to join and take a mite-box, and if she will promise to lay aside on the first day of the week according as the Lord prospers her, the dues will take care of themselves. We want the woman, and if she will be prayerful and conscientious there will be no failure when the gathering time comes. The Lord only expects us to give according to the way we are prospered.

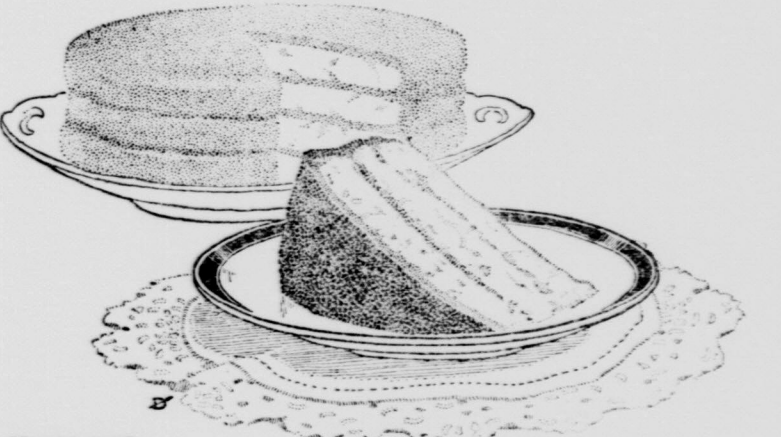
The main object is to win them to want to join us. To do this they must know and then feel, and then they will do. I am sending my letters to the Texas Christian Advocate because I think every loyal Methodist should take the Advocate. It would be a serious reflection on your intelligence to think that you did not read the paper after taking it. I am hoping to reach not only my Home Guard Superintendents, but others. May I ask how some of my Home Guard Superintendents are hoping to reach me? I shall be glad that you remember the campaign for October. Remember also that I want to hear about it. If you read this, write to me and answer the following questions:

Do you know that there are many who would join our ranks if they were sure that we wanted them with us? What especial effort has your society made to prove to every member of the Church that she is needed in your society? Is your society interested in this campaign, or are the majority expecting it to be done as an individual stunt by the president, assisted by the Home Guard Superintendents? When we say "Win-One-Campaign," does that mean for the whole society to win one, or each member to do her level best to win one? Should we consider that we had done our best if we call up a number of women over the telephone, or should there be special thought and methods for each one?

- ### A PARABLE STUDY.
- Synopsis of the Growth of the Kingdom.
- While on earth Jesus taught the great truths of his kingdom (spiritual) chiefly by parables, leaving us over thirty parables on record. Let us notice the teaching in his parables of the growth of his kingdom:
1. It had small beginnings—mustard seed.
 2. It grows gradually and gradually—germinates, springs up, grows, matures the growing seed.
 3. It forces a complete separation of the old life of sin—dragnet.
 4. It grows by coming in contact with the world and producing a spiritual change—leaven.
 5. It grows by continually adding to itself—dragnet.
 6. It grows by rejecting evil ones from itself—dragnet.
 7. It grows by caring for its members, providing a place of safety and shade—mustard seed.
 8. It grows by becoming superior



Here's this slice of Cake! Look at the texture—see how light and delicious it looks. If you could only taste it—you can, a piece like it. Though nobody can guarantee cake, we can do this—guarantee that with the same other ingredients and skill a Crusto Cake will be the best, lightest, and nicest grained cake that ever came out of your oven. Crusto is something like lard—the same consistency—but it is much better; it is pure and it is tasteless and odorless. It is much cheaper than cooking butter and it does its work much more satisfactorily. Use it for baking and for frying—you'll like it for its goodness and its cheapness.



CRUSTO CAKE AS SERVED AT THE WESTBROOK HOTEL, WACO, TEXAS. AT ALL ORDERS COMES IN THIN TINS, 6 SIZES—1 1/2, 2, 3, 4, 5, 6, 8, 10, 12, 18, 24.

CRUSTO—Houston, Texas

to all other kingdoms till all be leavened—leaven, mustard seed. It grows by being self-producing by its seed at harvest—the growing seed. **L. A. ALKIRE,** Midfield, Texas.

HEAVEN AND HELL.
What is heaven? Eternal joy, never a care. Love received and freely given, Overflowing everywhere.

What is hell? Without hope, endless torment. Where lost souls will dwell, In everlasting punishment. **C. F. WRIGHT,** Gainesville, Texas.

RESOLUTIONS—REV. FRANK M. WILSON.
Inasmuch as Bro. Frank M. Wilson has been best to move from our midst, be it Resolved, That we of the Methodist Church and Sunday School give expression to our feeling in our great loss of Bro. Wilson from our Sunday School and Church. Bro. Wilson has for the past three and one-half years been Superintendent of our Sunday School, always at his post of duty, every ready to do anything within his power for the good of the Sunday School and Church. We commend Bro. Wilson to those to whom he chooses to go as a godly man. He is always willing and ready to do anything within his power for the cause of Christ. May God's richest blessings attend himself and family in whatever field they may labor, is the wish of the members of the Sunday School and Church. Be it Resolved, That a copy of these resolutions be published in the Hico News Review, in the Texas Christian Advocate, a copy sent to Bro. Wilson and a copy sent to the Church to which they may go. **MRS. GEO. O. PATTON, LUSK RANDOLPH, MISS GENEVE ERWIN,** Committee.

Now is the Time



The Last Word

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

Address **BLAYLOCK PUB. CO.,** Dallas, Texas.

PILES CURED AT HOME BY NEW ABSORPTION METHOD
If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Users report immediate relief and speedy cures. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 187, South Bend, Ind.

PASSING DAY

THE WARS.

The remaining countries of Europe, that so far have been neutral, seem destined to be drawn into the great war whether they wish to or not.

The Allies, in the West, have given the world a demonstration of their ability to take any position which they are determined to have.

The progress of the submarine campaign has slackened. It is reported that a successful way has been found to capture or destroy large numbers of these submarines.

The United States is winning in her diplomatic negotiations with Germany, and it is reported further that notes will soon go forward to Britain on the subject of "British Interference With American Trade."

Verily, these are days of great things and only the future reader of history will be able to correctly interpret what is now happening.

A special election will be held in New Jersey October 19 at which time it is said President Wilson will vote for the amendment granting suffrage to women.

Sharp earthquake shocks were felt Saturday night at points in Utah, Nevada and California. Buildings were swayed in Sacramento and their occupants rushed into the streets.

Dr. Frederick Cook, of North Pole discovery fame, is reported to have been arrested at Rangoon, Burma, as a German spy and his moving picture seized.

The State Congress of Mothers will hold the seventh annual Child Welfare Conference at Dallas October 26 to 28. Among the prominent speakers will be Prof. Wm. A. McKeever, of the State University of Kansas.

It is estimated that between three hundred and fifty and four hundred lives were lost in the great storm that passed over New Orleans, lower Louisiana and Mississippi last week.

HOW NAPOLEON'S ENGINEER MEASURED A RIVER.

An engineer found himself summoned one day into the presence of his commander. Napoleon stood on the bank of a wide river, gazing across to where the enemy had planted batteries which he desired to attack with artillery.

"How wide is that river?" was the question put to the engineer.

"Let me get my instruments," was the reply, as he turned to go for them.

"I must know at once," the emperor insisted.

The engineer went down to the level bank of the river, and, standing erect, gradually bent his head forward till the edge of his hat-brim just touched the line from his eyes to the water-line at the opposite bank of the river.

And so it was, as you can readily see. If the emperor did not promote that officer—why, then the story does not end as it should!—St. Nicholas

NOTES FROM THE FIELD.

Continued from page 5.)

the President, Dr. Strother, has put in a new and popular addition to the former order of things at the boy's home by installing a most competent woman in charge there—not as a serving matron, but homekeeping and governing—mother-like among the boys.

MARLOW, OKLAHOMA.

Just a few more days and the West Oklahoma Conference will convene at Altus. I can hardly realize that it has been a year since I received my transfer from the Louisville Conference at the hands of Bishop Kilko and set out from South Carrollton, Kentucky, for Chickasha, the seat of the West Oklahoma Conference for 1914.

On the fourth Sunday in September we had with us Rev. J. E. Stephens, the newly appointed Financial Agent of Stamford College. Brother Stephens preached three splendid sermons, much to the delight of our people.

We are nearing the close of another conference year. In a few weeks the great itinerant wheel of the West Oklahoma Conference will make its annual revolution.

While it is a country Church, yet they have a splendid prayer meeting, which they have kept up the year through, except for a short while when scarlet fever and smallpox were raging in this part of the country.

Several times since the smoke of battle has cleared away from our summer revival campaign, we have thought of writing the Advocate a report of our work, but owing to the busy hours incidental to the closing up of a year's work on the charge have not done so.

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HAWLEY MISSION.

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limit, the Church was greatly strengthened, there being a number of conversions and reclamations. Brother Ferguson is as much at home in a revival as in presiding over a Quarterly Conference.

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A Great Songbook "Billy" Sunday Campaign Songs in both round and shaped notes. People of the South who can read only shaped notes may now gratify their long expressed desire to supply themselves with the famous songs of the Sunday campaigns printed in the shaped notation.

ence floor. Last, but not least, we wish to say a word in behalf of the Texas Christian Advocate, our Conference Organ, one of the great, if not the greatest, periodicals published in our Connection and should make weekly visits to every Methodist home.

WAS IT A DREAM, OR ONLY A STRANGE CHRONICLE?

One day a great Church meeting was being held of presiding elders and ministers at the Methodist Publishing House in Dallas.

Hosts of God's ministers were gathered there to carry forward the King's business. It was such a joy to be with them and talk over our Master's work!

We thought over and over how our burdens would be lifted when our debts were paid by their generous collections. Finally sleep came and with it dreams, wonderful dreams!

The King lifted his majestic voice, while a golden halo lighted every face, and said, with sweetest melody, "O. F. Sensabaugh may give the record." Thrilled with the glory of the scene, he said: "Social conditions were very bad on the earth, Satan was holding high carnival, heart-breaking tragedies were wrecking our best homes.

Then all sang, "Glory to God in the highest, peace on earth and good will to men."

But there was a rustle among the saints and E. Hightower knelt before the King, asking, "May I tell how thy little ones in the Sunday Schools delighted to do thy will and with glad hearts brought in their offerings?"

a record as E. Hightower gave made the angels shout with praise and the assembled hosts of glory joined with them in hymns that woke the dreamer with the exclamation, "Could it have been only a dream? Or are the angels who camp round about us and our earthly coworkers with their intercessory prayers moving the mind of God to bring a great victory to the cause closest to our Master's heart?"

Standing on the promise that "all things shall work together for good to them that love the Lord," not in dreams, nor prophecy, but when the sun shall set on the last day of this wonderful 1915, will it not be recorded in the Lamb's Book of Life that every minister can say with a grateful heart, "I have preached my 'Purity Sermon,' and to God's House of Mercy 'I have sent our offering?'"

MRS. VIRGINIA K. JOHNSON.

COMMENDATORY RESOLUTIONS.

At a meeting of the Board of Stewards of Trinity Methodist Church, of El Paso, held on Tuesday evening, September 28, 1915, the following expression of sentiment was adopted, and afterwards confirmed by the Quarterly Conference, relative to Rev. C. Wesley Webdel as a man and pastor:

Resolved, 1. That we, as an Official Board, voice our own estimate and that of the members of Trinity Church and of the people generally of the city of El Paso, in saying that as a gentleman and citizen we have found in Rev. C. Wesley Webdel one without reproach and one who commands the highest esteem of all who know him.

2. That as pastor of Trinity Methodist Church here for the past four years, he has been faithful and efficient in every sense of the word, and his departure is regretted by its members, and he shall always be lovingly remembered for what he has been and for what he has done. Under his pastorate the Trinity Methodist Church has received over one thousand members, and our Church has been made more active and aggressive in her work for the Lord.

3. That we commend him to the people among whom he is to move and work as one worthy in every way of their highest respect.

4. That the loss of him and his noble Christian wife by any community is the gain of those among whom they move, as all their words and works are ordered for the good of their fellow beings.

5. That a copy of these resolutions be furnished the city papers and our Christian Advocate at Dallas for publication.

Signed) J. C. BALLARD, Chairman Board of Stewards. J. A. MORRIS, Secretary of the Board.

A VISIT THAT COUNTS.

The visitor was the Rev. J. T. Curry, D. D., of San Antonio, Texas. The visit was to Winchester and Franklin County, Tenn. It was during the month of August. Brother Curry's impress on Tennessee Methodism is deep and abiding. He is a Tennessean by birth. In strength, courage, efficiency and fidelity he has achieved the first honors. Where among us he filled, with honor to the Church and with credit to himself, almost every official position for which a member of the Methodist Church and the Methodist ministry is eligible.

No man among us was ever more honorable in his young life as a student, and as a laborer in the various classes of work in after years. He always had the utmost confidence of all his people, because he was competent, efficient and reliable. He was a valuable accession to the itinerant ranks, and was placed in charge of

October 7, 1915

Songbook

Campaign Songs... who can read only gratify themselves with the Sunday camp-shaped notation.

Service

Co.—no higher praise... return it in good desired.

Leave

MUSIC... Philadelphia

Lighter gave made with praise and the glory joined with... "Could it dream? Or are the sound about us and...

A. K. JOHNSON

RESOLUTIONS.

The Board of Stewards... Tuesday evening, the following extent was adopted.

HERSCHEL B. REAMS

Presiding Elder Fayetteville District, Tennessee Conference.

SISTER W. B. ANDREWS IMPROVING.

It will be of interest to the brethren and our friends to know that my wife, who has been at death's door for some ten days, is improving and we hope the worst is past.

W. B. ANDREWS

SNARES.

"Keep me from the snares which have been laid for me." (Ps. 141:3)

The news coming from Europe is terrible. It is beyond our realization. We cannot grasp its magnitude or what it means.

J. C. BALLARD

Board of Stewards, J. A. MORRIS, Secretary of the Board.

WHAT COUNTS.

The Rev. J. T. Curry, Antonio, Texas. The Chester and Franklin was during the...

us was ever more

young life as a stur-bor in the various in after years. He most confidence of because he was com-nd reliable. He was ion to the itinerant placed in charge of

Important and responsible positions from the time he became a member of the Tennessee Conference.

He was a cheerful, popular, diligent, and painstaking pastor. In friendship he was loyal and true. In counsel he was wise and trustworthy. His people always believed in him.

He was presiding elder of the Fayetteville District, and was doing a very great work here, when the health of his family, under the best medical counsel, made it necessary for him to seek for them a more congenial climate.

After years of absence he came back on a visit to his son-in-law and daughter, Mr. and Mrs. Dick Taylor, of Winchester, Tenn.

While the visit was primarily to see his children, it was just like him to honor the Lord in the main features, and those meetings that he held, the great sermons that he preached, and the personal work that he did, and the royal Christian fellowship that he afforded will not soon be forgotten.

We lost a man that we all appreciated and loved but Texas gained that man, and the Church lost nothing. Many loving hearts turn towards Texas and long for another visit from their friend, their noble collaborer of other years.

HERSCHEL B. REAMS, Presiding Elder Fayetteville District, Tennessee Conference.

SISTER W. B. ANDREWS IMPROVING.

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The news coming from Europe is terrible. It is beyond our realization. We cannot grasp its magnitude or what it means.

What does the cigarette do to our country? First, the cigarette is a snare—it is the "devil's main kindergarten tool" to lead boys astray.

Second, it "destroys health" and makes more drunkards than any other one vice. Third, it "ruins a boy's chance in the business world" and unfits him for the social world.

some "Church members" guilty of cigarette smoking.

What will stop this great battle? What will stop this murdering of young manhood? How can the coming generation be saved from this damnable curse? First, by stopping the manufacture of cigarettes, and then put a penalty of imprisonment for the selling of them to our boys.

It stands to reason that the American Church members will have to start this war "on cigarettes" before long, and how will this be accomplished as long as there is a "mote" in thine own eye?

Dear Brother Pastors.—Teller's office will be opened in the church at Altus promptly at 9 a. m., Tuesday, November 2, and remain open morning and afternoon till Thursday at 4 p. m.

Please let all the preachers who will bring their wives to conference write me at once. W. U. WITT, Altus, Okla.

We have the promise of Rev. W. T. McMurry, D. D., for the Church Extension Anniversary, and the only date he can give us is Wednesday, November 3, Clarendon, Texas.

WEST TEXAS CONFERENCE.

All applicants for admission on trial into the West Texas Conference are requested to meet the committee at First Methodist Church, in San Angelo, October 19, at 4 p. m.

the verdict be? If God intended to reward us according to what we do, there will be a small gathering in glory.

What does God's Word said about tobacco? "Present your bodies a living sacrifice, holy, acceptable unto God."

OBSTACLES ARE STEPPING STONES.

We rise in character by the tests we put under our feet. Nothing can destroy character but weakness, but surrender. That which is most priceless none can wrest from us; if we part with it, it is because we throw it away.

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

WEST TEXAS CONFERENCE.

Class of First Year. The members of the class of the first year are called to meet in San Angelo Tuesday afternoon at three-thirty, October 19.

G. M. BOYD, Chairman of First Year Committee.

TELLER'S NOTICE—WEST OKLAHOMA CONFERENCE.

Dear Brother Pastors.—Teller's office will be opened in the church at Altus promptly at 9 a. m., Tuesday, November 2, and remain open morning and afternoon till Thursday at 4 p. m.

Please send me all the money you can before October 25. Do not mail letters to me containing checks after the 25th, as they may have to be forwarded.

WEST OKLAHOMA CONFERENCE.

Please let all the preachers who will bring their wives to conference write me at once. W. U. WITT, Altus, Okla.

NORTHWEST TEXAS CONFERENCE—THE BEST FIRST.

We have the promise of Rev. W. T. McMurry, D. D., for the Church Extension Anniversary, and the only date he can give us is Wednesday, November 3, Clarendon, Texas.

Haskell, Texas.

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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 50 cents. Cash must accompany all orders.

AGENTS WANTED.

AGENTS MAKE BIG MONEY. The best line of food flavors, perfumes, soaps and toilet preparations, etc., ever offered. Over 250 light-weight, popular-priced, quick-selling necessities—in big demand—well advertised—easy sellers—big repeaters—100% profit.

ATTORNEYS.

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

BARBER TRADE.

BARBER trade taught by J. Burton at Texas Barber College—world's greatest. Position when competent. Money earned while learning. Free catalogue explaining. Dallas, Texas.

BOOKS.

Life and Speeches of the late Chas. B. Aycock, the Educational Governor of North Carolina, and silver-tongued orator of the South. \$1.50. REV. LAWRENCE BOGLE, Rutin, N. C.

CHOIR DIRECTOR.

Choir director, soloist and personal worker. Open dates through October and November. Address J. VIRGIL CLOWER, Ladonia, Tex.

FARM FOR SALE.

Close to San Angelo (the best market in Texas for farm produce), 300 acres in cultivation, 120 acres pasture, two sets improvements, 1/2 mile from school, church and post office. Healthy climate, \$3.50 per acre—1/2 cash, balance to suit. JNO. D. ROBERTSON, JR., Owner, San Angelo, Texas.

DEATH OF BRO. W. T. NOBLES.

Brother W. T. Nobles, of Montgomery, Texas, died in Houston, Texas, September 23, 1915. Another one of the pillars of the Church is gone.

NORTHWEST TEXAS CONFERENCE.

As the time for the session of the conferences approaches it seems appropriate to make some suggestions concerning the entertainment of our guests.

MARRIED.

VAWTER-VINCENT—At the home of Mrs. James Barnes, on Ross Avenue, in Dallas, at 5 o'clock p. m., September 30, 1915, Mr. A. J. Vawter and Miss Pearl Vincent. They will make their home in Marshall.

MOUNTAIN HOMES.

WITH city advantages. Why not get you a lot at "My Ranch," 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.

SALESMAN WANTED.

WANTED—Responsible man to take a Watkins territory. If you can furnish team or auto and give bond with two good sureties, write for our proposition. CHAS. E. ANDERSON, Box 18, Lott, Texas.

ANENT THE TRIP TO SAN ANGELO.

We still have a few more upper berths for assignment in the tourist at \$1 each. Eight more applications are necessary to secure the standard. The only through sleeper service will be our special cars. You will want in on this proposition and it will be too late unless you write now.

POSTOFFICE ADDRESSES.

Rev. W. A. Shelton, 5625 Blackston Avenue, Chicago, Ill. Rev. S. F. Chambers, Aztec, New Mexico.

Hillsboro District—Fourth Round.

Revised List) Huron, at Woodbury, Oct. 9, 10 Abbott, at Abbott, Oct. 10, 11 Whitney, Oct. 13, 7:30 p. m. Peoria, at Peoria, Oct. 13, 11 a. m. Brandon, at Brandon, Oct. 16, 17. Kirk, at Kirk, Oct. 23, 24. Manger, at Manger, Oct. 25, 2 p. m. Malone, Oct. 25, 7:30 p. m. Line Street, Oct. 27, 7:30 p. m. Lovelace, at Pleasant Hill, Oct. 30, 31 Covington, at Covington, Oct. 31. Nav. 1. Itasca, Nov. 7, 8. Line Street, preaching, Nov. 14. First Church, Nov. 21, 22. JNO. M. BARCUS, P. E.

Marlin District—Fourth Round.

Revised.) Maysfield, at Pt. Sullivan, Oct. 9, 10. Gause, at Gause, Oct. 10, 11. Normange, Oct. 16, 17. Flynn, at Flynn, Oct. 17, 18. Centerville, Oct. 18. Wheelock, at Hickory Grove, Oct. 23. Marquez Mis., at Owenville, Oct. 23, 24. Franklin, Oct. 24, 25. Fairfield, at Fairfield, Oct. 30, 31. Texar, Oct. 31, p. m. Leon Mis., at Liberty, Nov. 6. Jewett, at Buffalo, Nov. 7. GEO. W. DAVIS, P. E.

HEALTH HINTS.

Health Hints tells you how to prevent taking colds; also how to break a cold in one night. Simple and safe method. The booklet also contains many suggestions on how to keep well. Every family should have a copy. It will save sickness and doctor bills. Introductory price, 25c. postpaid. S. W. DISTRIBUTING CO., 209 N. Ervay, Dallas, Tex.

HELP WANTED.

WANTED—Men and women—18 or over, for U. S. Government Jobs. \$75 a month. Steady work. Common education sufficient. Write immediately for list positions now obtainable. FRANKLIN INSTITUTE, Dept. C-174, Rochester, N. Y.

ORPHAN HOME SOCIETY.

A non-sectarian, benevolent institution, chartered under the laws of Texas for the purpose of providing homes for orphan and dependent children. If you know a child that needs a home, or a home that wants to adopt a child, write the Superintendent, REV. J. D. ODOM, Superintendent, 5520 Reuser Ave., Dallas, Texas.

MISCELLANEOUS.

CREOTINA has cured hundreds of Tuberculosis, Throat Troubles, and Bronchial affections. Write today for free booklet. CREOTINA DISTRIBUTING AGENCY, Box 396, Dept. E, San Antonio, Texas.

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, Sylvester, 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 Ranch," 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.

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OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of consenting 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.

MYATT.—Charles W. Myatt was born April 24, 1847, in Attala County, Mississippi. He died June 24, 1915. At an early day he moved to this country and settled in the southeast part of Jones County, where he resided until the time of his death. He was true to his God and the Church until he received the final summons. The writer visited him just a few days before his death, and he seemed to be in the best of spirits and asked that we might worship together, which we did, and he entered heartily into the worship. We are sure that he is at rest with the saints above. May the bereaved family so live that they may meet him in the "land of unclouded sky."

Z. R. FEE, P. C. Nugent, Texas.

BROWNING.—The subject of this sketch, A. C. Browning, was born in Alabama, May 11, 1852. He professed religion at an early age, at old Shady Grove, Wood County. Brother Browning lived a consistent member of the Methodist Episcopal Church, South, for many years. He was married to Mary E. Shearer, December 10, 1871. To this union six children were born, all of whom are living except the oldest daughter. Brother Browning had been in failing health for some time and it was not my privilege to know him as other pastors knew him. He was a volunteer on the Committee on the renovation of his Church, Red Bud. A good man is gone from us, but what has been our loss is his eternal gain. We laid his body away in Pleasant Grove Cemetery to await the resurrection of the just. To the children I would say: "Grieve not as those who have no hope. We know where to find him. His pastor, A. CHALMERS STERLING."

OWENS.—Laura Anna Owens closed her eyes to the scenes of earth on August 3, 1915, and passed to her eternal reward. She was born July 19, 1846, in Cherokee County, Alabama, and professed faith in Christ when a mere child and joined the Methodist Episcopal Church, South, living a devout member of the same to the day of her death. At the age of twenty she was happily married to J. H. Owens. The young couple turned their faces toward the Lone Star State to make their home, settling near Farmersville for a season and then moving to Merit, where Sister Owens died and where Brother Owens still resides. There were six children, three girls and three boys, born to them, five of whom survive their mother, one boy dying in infancy. Sister Owens was truly a good woman and devoted to Christ and his cause. The whole community mourn her departure and tenderly sympathize with her bereaved family. May we all follow her example as she followed her Lord. Her pastor, E. L. SILLIMAN, Merit, Texas.

PENNINGTON.—Mary Jane Beckham was born February 14, 1836. On October 13, 1859, she was happily married to A. Pennington. To this union eight children were born, two sons and six daughters. Sister Pennington was converted, she was a true and faithful member of the Methodist Church, and for more than sixty years has been a consistent, loyal member of the same. She was never demonstrative, but her pure, quiet life and her heroic faith were a benediction to all who knew her. She lived a good, bright and God-fearing course until September 16, 1915. Her funeral services were conducted in the Methodist Church at Ovilla, and her body laid to rest beside her husband who, by several years, preceded her to the better world. She leaves one son and two daughters, a host of grandchildren, relatives and friends to mourn her departure, all of her other children having gone on before. But we sorrow not as others who have no hope. She was a prepared heart ready for the harvest, surely "she hath done what she could," and we know where to find her. Her pastor, FRANK HUGHEN, Red Oak, Texas.

MORRIS.—Will Morris, Jr., son of Will Morris, Secretary and Treasurer of the Giddings Memorial Church, Brenham, had just celebrated his ninth birthday, nine days previously when he was, September 22, summoned to complete his spiritual development in Glory. Both his great-grandfather and his great-grandmother were Methodist preachers. Ordination parchment of the latter, being still excellently preserved, bears the signature and seal of Bishop Asbury, so he came of splendid pioneer stock. Our young brother was a child of rare promise and deep religious feeling for one so young, being a regular attendant at Sunday School. He was ever obedient and obedient to his parents, his pastor, his teachers, and other friends in an almost over him. The stroke of bereavement has been heavy and the cup of sorrow painfully bitter; but our Heavenly Father loves him, too, and has taken him home. He leaves a good, bright and God-fearing soul, we bid thee farewell, but angels bid thee good morning! May the gates through which you passed receive us all in God's own time! ERNEST G. COOKE, Pastor, Rockdale, Texas.

SAULS.—Mrs. Lelia Sauls (nee Pope) was born September 4, 1825; died September 9, 1915; was a member of the M. E. Church, South, and a consecrated Christian mother. She had been confined to her home for more than nine years, and to her bed a great portion of that time. She was loyal and true to her home, her Church and her God, and through all her suffering never forgot her love for the service of God, and many times after she was denied the privilege of going to Church she invited us to hold service in her home, and as we gathered there around her bedside to read God's word and talk about the home above she would rejoice in the hope that her suffering would soon be over. Her last words were words of hope. She said she had no fear and only rejoiced that her time had come. She leaves to mourn their loss, a husband, two children, Mrs. Lilla Adams and Bernard, her mother, Mrs. Pope, one brother and two sisters, Johnnie Pope and Mrs. Willie Hilly and Mrs. Dollie Marshall, with a host of friends who will miss her. She was laid to rest in Bethlehem Cemetery, there to await the resurrection of the just. But to you who weep, I say weep not as one who has no hope, but live as she has lived and prepare to meet her in the beautiful city of God, where no sorrow or suffering ever comes again. Her Pastor, W. W. THOMAS.

CAMPBELL.—Grace Gaynelle, the little daughter of Sam and Minnie Campbell, was born July 27, 1913, and died August 7, 1915. Two years and eleven days marked here the earthly stay of this darling baby. She has gone to live with God. Her going away made the home so sad and lonely. Her life was a tender bud of love and sweetness, with clinging tendrils that wrapped themselves around the hearts of parents and loved ones. How hard it was to give her up! But we know where to find her. Yes, she has gone to that land of pure delight, where saints immortal reign. A precious flower was withered, crushed, gone, leaving the fragrance and blessed influence of her short life. Funeral services held at the cemetery, Edom, Texas. Cheer up, dear parents, and look to the land of cloudless sky, the land where there is no night. Some sweet day you will cross over your river and meet your precious little Grace Gaynelle never to part again.

P. I. MILTON, P. C.

WOOLSEY.—Mrs. Martha Elizabeth Woolsey (nee Rees) was born in Alabama, June 22, 1849. She was married to W. S. Woolsey November 17, 1870. After a lingering illness of several months she died at Yorkum, Texas, June 3, 1915. Mrs. Woolsey was converted early in life and united with the Methodist Church, and through all the years of her life was a faithful and devoted member. At the time of her death she was a member of the Sunday School and intensely interested in the work of the church. She was a member of her home life she was a devoted wife and mother. She was a true helpmate to her husband, and a mother who had an abiding and real interest in her children. In her last days though suffering intensely she kept her spirit as peaceful as the Nazarene who lay beneath her when she enjoyed health, was her companion in the time of pain and when death was at hand. She passed from earth to heaven without fear, "knowing him in whom she believed." Her husband and eight of her children survive her. To these and to her great host of friends the memory of her life is sweet. We shall meet her again in God's better world. F. B. BUCHANAN.

FRANCIS.—Sarah M. Cureton was born in Tennessee in 1828. She joined the Methodist Church when young. She was happily married to John L. Francis May 29, 1856, and they moved to Lone Star County, Texas, and settled in the old Rockdale Church community, the record of which church bears their names in the early fifties. This church still stands as a monument to them and their co-laborers. She, with her husband, bore all the hardships and toil incident to frontier life in this country. She was not only a faithful member of the Methodist Church, but an ardent advocate and supporter of every good cause, a friend and helper in every time of need. Her husband preceded her to the better land about fifteen years ago. Sister Francis died at the home of her daughter, Mrs. Dr. W. D. Yett, in Austin, Texas, June 16, 1915. She leaves four children to mourn their loss—Dr. W. D. Yett, Francis, Lampasas, Texas; Carl Francis, Marble Falls, Texas; Mrs. W. D. Yett, Austin, Texas; Mrs. C. E. Trumble, Harlingen, Texas, all of whom were with her several days prior to her death. A host of friends and loved ones join them in their sorrows. She was laid to rest in the Marble Falls Cemetery to await the resurrection of the just at the last day. R. E. DUKE, Pastor.

ROTHROCK.—In January of the present year, the sadly woman, A Mother in Israel, Mrs. Clark D. Rothrock, passed from earth to her heavenly home at the ripe age of eighty-eight years. Seventy-six of these had been given to the Master's service as a member of the Methodist Episcopal Church. She was intensely devoted to the Foreign work and for many years was president of a Foreign Missionary Society. Her dear, consecrated home was always open to the meetings and each member felt that it was a privilege to be thus brought under the influence of her lovely Christian character. She kept in close touch with the foreign work in her phases, and made each meeting both interesting and instructive. When that Woman's Foreign Missionary Society was first organized, more than thirty-five years ago, and the question of a paper or magazine was discussed, and it was decided that one could not be published until a sufficient number of subscribers could be obtained, her name was one of the first sent in, and the Advocate was for many years read and loved by her. Our Foreign Missionary work has been blessed by her presence in many places there are those whose names and memories will turn lovingly to the years when she was our leader, and whose presence was a benediction and inspiration to each member. Mrs. T. W. WHITE, Coleman, Texas.

BOWLING.—Uncle Jimmie Bowling was born May 3, 1837, in Franklin County, Tennessee. Moved from there to McLennan County, Texas, about forty years ago. From there he moved to Tarrant County, then to Dallas and then to Wood County, where he resided until God called him home last Sunday, September 12, 1915. He was a true and faithful member of the Methodist Church, and his life was a true and faithful witness to the principles of the Confederacy. But the best work of Brother Slater's life was a soldier of Jesus Christ. He "knew in whom he had believed" and at an early age in life began to live in his communion and in his piety and devotion to the Church. It was his delight to tell what Christ had done for him, and to try in the Sunday School, and at all times to do something for him. I was his pastor once in the home of the Methodist Church, and when I finished he came to me and said: "That is my chief desire." Many times after in the years that followed he reminded me of that service. I went to see him a while before he died and he told me his soul went to be with Jesus. His last words were, "My race is run, the victory is won, and I am going home. May God ever bless those left behind and carry all to meet again." J. HALL BOWMAN.

SPROUL.—Fuerida Arabelle Caroline Hiler was born in Uvalde County, Texas, January 25, 1860. On March 22, 1883, she was married to Robert S. Sproul. For many years she was a devoted member of the Methodist Church. She was a worker of great ability and rare attainments. She came with her husband to Fort Davis in the early days and knew something of the hardships of pioneer life. But amid all the hardships she was a true Christian. For the past few years she sent the literature of the Sunday School into the homes of the people who were too far to attend school on Sunday morning. Words fail me when I would speak of the memory of this good woman—whom to know was to love. That most endearing and fascinating word, Mother, tells only in part the work she did. Devoted mother, not only to her children but unto all the motherless and lonely wanderers. Her heart was happy when she saw others happy. Not a few eyes have been dimmed, and not a few tears have been shed since August 28, at 8:20 o'clock, our dear Mother Sproul came to God. The Church mourns her loss. The ranks have been broken. Her comrades miss her, for she was always ready to bear her part of the load. A

friend she was to the preacher—administering, whenever able, in every way possible. For some time she suffered, but always cheerful, uncomplaining and cheerful. Her going away was a sadly departure. She truly magnified and enabled every condition or state of life into which she came. There were no formal farewells. While with us she entered into a communion whose blessedness we cannot know. We have the assurance by the way she lived that said, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." May the Lord of all grace comfort and bless with his gracious presence the faithful companion of our life in the loneliness of his estate, and the children in their great loss. Her Pastor, J. A. JOHNSON.

HENDERSON.—William Emmitt Henderson, son of H. M. Henderson and wife, was born in Hamilton County, Texas, October 31, 1887; was converted at fourteen years of age from Unitarianism to the Methodist Episcopal Church, South, July 13, 1910. He was happily married to Miss Bertha Simpson who survives him. Emmitt was a dutiful son, a loving husband, a kind and affectionate father. As a friend and neighbor, he seemed to possess those traits of character that enabled him to win and retain the friendship of almost every one he met. One week before his death he was taken violently ill with appendicitis. An operation was immediately performed and though the doctors gave little hope from the beginning, yet surrounded by friends and loved ones he fought bravely for his life until the last. Emmitt had been inactive in his Christian life for some time, but when told by the physicians that he could not hope to get well, he told his loved ones that he had no fear of death. About twenty-four hours before his death he called all who were present into his room and, after songs and prayers, he shouted aloud God's praises, bid them all goodbye, and bid them meet him in heaven; also all present to neglect their souls, but to live for God each day. Early Saturday, May 22, 1915, his soul went back to God. Saturday afternoon and one of the largest congregations we have ever seen upon such an occasion, we laid his body to rest to await the resurrection morn. Weep not, dear mother, companions and loved ones as those who have no hope, but live to God and you shall meet your loved one where parting shall be no more. His pastor, O. A. MORTON.

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HARRELL.—Asbury McKendree Harrell was born in Hunt County, Texas, February 18, 1857; died January 1, 1915. In his boyhood he was called to the altar and was converted in early life and joined the M. E. Church, South; served as superintendent of the Sunday School, steward and trustee. He was an industrious, careful business man, who accumulated property which enabled him to minister to the financial needs of his community, but above all he put the impress of a godly life upon those with whom he came in contact. His parting advice to his wife and children was to live in the love of God and to have peace and rest in the faith of the Bible. "Among his last words were, 'The Lord is my shepherd; I shall not want. All is well.'" He was married to Virginia Kelley December 22, 1881. There were three children and one daughter. The daughter (Bertha) died in 1896. The mother and sons are left to mourn their loss. Mack Harrell, my friend for more than fifty

years, was born of an illustrious parentage, not because of their genius, but on account of what they were and what they did. His father and mother, Richard and Nancy Harrell, were both of good Methodist stock. They settled about six miles south of what is now Celeste, Hunt County, Texas, more than sixty-five years ago. They soon had a preaching place, organized a Methodist Church, built a schoolhouse and grange, which was named in their honor, Harrell's Camp-ground, where for thirty-five years the multitudes gathered yearly to wait upon the ministry of men, whose names are on the honor roll of our North Texas Conference and "rest from their labors." It is not a surprise that Richard and Nancy Harrell should raise a family of thirteen children, all but four of whom are with them in heaven. The other four are on the way. The citizens of Celeste, many of them, gathered at the church to pay tribute to one of its most distinguished and best citizens. His pastor, Bro. J. Conkin, Bro. I. A. Thomas and the writer led the service. We sang some of the songs he loved and rejoiced, amid our sorrow, that grace had triumphed. May his mantle fall upon his only living daughter, and the position of his sorrow-stricken wife. His friend and brother, J. R. GOBER.

HARWELL.—Mrs. A. C. Harwell (nee Gilliland) was born November 20, 1832, in Madison County, Alabama, and departed this life September 26, 1915, at her home in Ft. Worth, Texas. She was married to J. B. Harwell, at Athens, Limestone County, Alabama, August 20, 1852. They had seven children, five boys and two girls. Her husband preceded her to his reward some thirty years ago. Four children are still living. Mrs. R. E. Douglas, of Ft. Chadbourne, Texas, is her sister. Mrs. Harwell, who was born in the State of Louisiana, had been living for about thirty years, at A. B. Harwell, of Mound, Oklahoma; J. F. Harwell, of Loco, Oklahoma, and Robert Harwell, of Bronte, Texas, are her sons. Besides these she leaves a host of friends and loved ones to remember her and testify to the fact that she lived a consistent Christian life all the way through. She embraced Christianity when but a child; had been a member of M. E. Church, South, about seventy years at the time of her death. She came to Coke County from Mt. Pleasant, Texas, in 1856, and has made it her home since. She assisted her home one week before her death and then she told me that she wasn't long for this earth, but that she was ready for the departure and beneath that statement a peace that passeth all understanding was perceptible. Her husband and many nephews and her mother has only gone to occupy that one which has been prepared for her and to wait beneath the trees of life for our coming. Therefore, let us be comforted for we weep not as they who have no hope. Her pastor, T. L. SORRELS.

LODEN.—On July 2, 1915, Miss Luella Loden went up to occupy her place in one of those mansions prepared by her Savior for such as she. For months her tired body had been racked with pain, but through it all God gave grace to endure without a murmur, and ever be able to smile into the face of those who tended her, and to utter words of comfort that her affliction had opened some secrets of God hitherto dark. This elect young woman was born at Caldwell, Texas, January 29, 1888. She was one of triplets, born to Brother and Sister A. Loden. The other two, a brother, Lawrence, and a sister, Louise, and mother, sister, Hattie, and brother, Homer, all of Nacogdoches, are left still in the family home. She was a granddaughter of Milton H. Porter, one of the strongest of the pioneer immigrants, a member of the old Texas Confederacy, and a member of Rev. D. K. Porter, of Sherman. From a child she had followed her Lord, could not remember the time when she did not love him. This was not strange to one who, like this, has known this godly life for many years. Her health failed her, she was an efficient teacher in the public schools, an untiring and zealous worker in Church and Sunday School, beloved by all who knew her. She made a heroic fight to regain her health, but when she saw the battle was lost she bravely surrendered and stepped out into the presence of Him who doeth all things well. We laid her body away in the cool of a hot summer day and as the mound of fresh earth took form heaven was veiled with a cloud of black and the sky wept great drops so hot as to scorch the face of earth had been robbed of so fair and noble a life. H. C. WILLIS.

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We once heard of a man who went to a Church and went up near the front and sat down, but did not remove his hat from his head. After awhile the pastor or one of the stewards went up to him and asked him if he knew that he had his hat on. "Well, yes," said he, "I know I have it on." "Well, why do you keep it on?" He replied, "Because I have been coming to this Church two years and no one has ever spoken to me and I just thought I would see if I could do anything to make you notice me."—Southern Christian Advocate.

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An Inspiration. To the boy or girl who reads THE STORY OF MY LIFE. By DR. G. C. RANKIN. G. C. RANKIN, D. D. Parents are you not interested in your boys and girls enough to give them a book that arouses their ambition to be something in the world and become noble men and women. Such is the above book. \$1.00 Postpaid. G. C. RANKIN, Jr., 1802 Jackson St. Dallas, Texas. You Needn't. You needn't keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals, nor feeling nervous, or nervous, or nervous. In other words, you needn't keep on being dyspeptic, and you certainly shouldn't. Hood's Sarsaparilla cures dyspepsia—it strengthens and tones the stomach, perfects digestion, creates a normal appetite, and builds up the whole system. "Prayer and works, light and heat, come from the one flame of faith. The prayerless life is not a life of Christian work. The life without prayer is a life with the candle blown out. Light and heat are both gone." TOBACCO HABIT BANISHED. In 48 to 72 hours. No craving for tobacco in

THE SECRETARY OF EDUCATION OF THE METHODIST EPISCOPAL CHURCH, SOUTH, A "MISCHIEF-MAKER."

(Continued from Page 3.)

Commission is as follows. "This Commission suggests and requests that each of the annual conferences controlling said Southern Methodist University contract and agree that this Commission be granted the right to confirm or reject each and all of the trustees of said University who shall hereafter be selected or nominated, and that as soon as convenient the list of the present trustees be submitted to this Commission for confirmation or rejection, and that this relation and right shall continue and be in force until the next meeting of the General Conference, and that thereafter such right of confirmation or rejection shall forever continue and be vested in the General Conference or such body as it may name for purpose; and if such General Conference shall fail to act thereon, such right of confirmation or rejection shall vest in the Board of Education; and it shall be further agreed that no trustee hereafter elected or nominated for said university shall be authorized to act or have any authority or standing as such till he shall have been confirmed as aforesaid."

"That said right of confirmation shall be made a condition to the recognition and adoption of this Commission of the Southern Methodist University as the university west of the Mississippi River, in accordance with the suggestion of the General Conference creating this Commission; and that the said Southern Methodist University be requested to notify this body of its acceptance or rejection of these proposals as soon as it may conveniently be done."

The "proposals" were published in the Texas Christian Advocate some time in August or September of 1914. You will notice that the arrangement proposed was to continue till the General Conference and thereafter "forever." There is not one word said about a change of the charter of the institution.

Each of the nine Annual Conferences participating in the ownership and control of Southern Methodist University, at their session of 1914, took up the proposals of the Commission, and by appropriate action accepted them. At the same session each of the participating conferences made provision for certain other conferences to enter the union and authorized the Board of Trustees to change the charter so as to admit them. These two actions are embodied in resolutions as follows:

"Be it further resolved, That any other conference of the Methodist Episcopal Church, South, situated west of the Mississippi River, that may be designated by the Educational Commission and that may at any time hereafter agree by resolution to such admission, be admitted to participation in and ownership and control of Southern Methodist University; and be it further

"Resolved, That the trustees of said institution be and they are hereby authorized, empowered and directed to prepare and file an amendment to the charter of Southern Methodist University so as to include any such conference so electing to participate in the ownership and control of said institution, and providing for the representation of all participating conferences by a trustee or trustees to be elected by such conferences."

Clearly these resolutions assume that the University is to continue to be operated as an institution owned and controlled by a group of conferences. There is no indication here that the charter is ever to be changed so as to transfer ownership and control from a group of conferences to the General Conference, but to the contrary.

The arrangement proposed by the Commission and accepted by the participating conferences was completed February 20, 1915, by the confirmation of nineteen trustees. So far, there was no intimation of change of charter either by the Commission or the conferences except in the particular mentioned and in that proposed change the charter is assumed to be satisfactory in every other respect.

2. In September, 1914, Dr. Bradfield invited the conferences of Missouri (he says by the authority of the Chairman of the Commission) to adopt the charter of Southern Methodist University, thereby becoming members of a group of conferences owning and controlling the institution. I called his attention at the session of the Missouri Conference to the fact that the charter under which the corporation of Southern Methodist University was operating provided for an institution controlled by a group of conferences, while the General Conference required that the institutions established by the Commission should

be controlled by the General Conference. Dr. Bradfield gave no intimation of any purpose of change other than that of "opening the charter" (his very words) to receive other conferences to participation in ownership and control. Not only so; he stoutly defended the form of government which is provided by the charter of the University and which he asked the Missouri Conferences to adopt, as entirely consonant with the instruction given the Commission by the General Conference relative to the control of institutions established by it. And, by the way, this appears to have been Dr. Bradfield's view on this point as recent as the time of writing the editorial on "The Educational Commission" which was published in the Advocate of August 13, 1915. See the last paragraph of the editorial referred to.

On February 20, 1915, at the same meeting at which the nineteen members of the Board of Trustees of Southern Methodist University were confirmed by the Commission, the following action was taken:

"Whereas, the Southern Methodist University has been adopted by the Educational Commission as the institution of the General Conference to serve the Church as its university west of the Mississippi River; and whereas the Board of Trustees of Southern Methodist University and the conferences participating in its establishment have invited other conferences west of the Mississippi to elect representatives on its Board:

"Resolved, That the Commission commend this plan, provided that names of representatives so elected be submitted to the Commissioner for confirmation, and the persons designated shall not be recognized as members of the Board of Trustees until so confirmed."

Up to this time I have found no intimation of a purpose to change the charter of the University so as to transfer the legal right of control from a group of annual conferences to the General Conference. In the whole plan for making the university connectional, which seems to have been concluded February 20, 1915, I have found no indications in the actions either of the participating conferences or of the Commission to indicate that the charter of the University was not satisfactory. On the contrary, both the Commission and the participating conferences seem to have proceeded upon the assumption that the charter was satisfactory.

Sometime during the last days of February or the first days of March, 1915, Dr. A. J. Lamar, known to all the Church, and a member of the Educational Commission, came into my office and requested a conference upon the forms of government which the Commission had provided for our two new universities. This request was made in the spirit of complete Christian brotherliness and with the purpose of service to the universities. I endeavored to respond in the same spirit, and with the same purpose in view. I expressed myself as perfectly willing to confer about the matters proposed, but was not at that time prepared to do so, since I had not seen the charters provided by the Commission for the universities. Dr. Lamar then said that he would assist me to secure copies of the charters. I promised that after receiving and examining them, to let him know, and then we would discuss the charters. We sought to secure the charters through the Chairman of the Commission. I think, perhaps, both of us wrote to Bishop Candler. Perhaps, Bishop Candler's letter of March 12, 1915, is in reply to requests for copies of the charters. At any rate, the letter from the Chairman of the Commission, under date of March 12, 1915, shows him to be in full sympathy with Dr. Lamar in his desire for a conference with me concerning the charters of the universities.

After securing copies of the charters, I gave them as careful study as I was able to do. I not only studied the charter of Southern Methodist University; I went carefully into the acts of the participating conferences relative to the government of the institution, and also into those of the Commission covering the same subject. I found that while steps had been taken to change the charter, in a certain respect, since negotiations with the Commission began, the legal right of control, according to the charter, remained in the participating conferences just as it had been from the beginning.

I became convinced that it was not possible to carry out permanently the instructions of the General Conference in an institution with a charter such as the one provided for Southern Methodist University. However, I wished to make sure of my ground. Before conferring with Dr. Lamar, I sought counsel with a gentleman, whose name it is not necessary to call, in whose ability to understand and interpret charters and like docu-

ments, I have great confidence, and whom I also knew to be in full sympathy with the work of the Commission. The result of this conference was, I was confirmed in my views of the charter of Southern Methodist University.

Knowing that Dr. Lamar held views of the ability and of the attitude of the gentleman, whom I have just mentioned, agreeable with my own, and with the purpose of making our conference as helpful as possible, I asked Dr. Lamar to allow me to invite our mutual friend to be present and to take part in the discussion of the charters. To this he most readily and heartily consented. The conference was held. The provisions of the charters were discussed fully and freely.

The conference concluded by Dr. Lamar requesting that the questions raised concerning the charters be put in written form for presentation to the Commission. Accordingly, they were put in form, and on March 25, 1915, copies were sent, as requested to both Bishop Candler and to Dr. Lamar for the use of the Commission. The discussion relative to Southern Methodist University was essentially the same which was presented April 23, 1915, to the Board of Education in the section headed "Southern Methodist University."

I received no word of any kind from the Commission or from Bishop Candler, or from Dr. Lamar, or from any member of the Commission, concerning the paper containing the discussion relative to the charter and connectional arrangement of Southern Methodist University.

Recalling the facts that it was widely published that Southern Methodist University had been made the connectional university west of the Mississippi River, that as such collections and assessments were asked for it, and the Sunday School Board requested to divide the endowment fund for the Chair of Sunday School Pedagogy equally between the Southern Methodist University and Emory University, that the participating conferences in their actions relative to the University assumed that the provisions of the charter as to legal rights of control were satisfactory, that Dr. Bradfield defended the same position before the Board of Education of the Missouri Conference, that the Commission seemed to assume the charter to be satisfactory in its "proposals and requests" to the participating conferences and in its resolutions endorsing the plan of other conferences joining with the participating conferences in the ownership and control of the university, and not receiving any word from the Commission concerning the questions which had been raised in the paper requested, I naturally inferred that the charter of Southern Methodist University was satisfactory to the Commission and that in its judgment the questions raised in my paper were without merit.

I believed, for what appears to me to be good and sufficient reasons, that the arrangements to connectionalize the University, so far as the actions of the Commission were concerned, were concluded; and that the arrangements were such that, if they remained unchanged, would result in the future in misunderstandings and injury both to the University and to the Church.

As I saw it then and as I see it now, there was but one course for me to pursue—lay the matter before the Board of Education, which I understand has general supervision of all the educational work of the Church. Consequently, without in any way intending it to reflect on anybody, I put the case as I saw it before the Board of Education. The Church must be the judge as to whether or not my act places me in the attitude of a "mischief-maker." After reviewing with care the whole matter I find no sufficient reasons to disavow what I did.

Dr. Bradfield says that there is a small contingent "in the Church which indulges the hope that the Commission will fail in its great work." If he meant to class me as one of that "contingent" he was never more greatly mistaken. I have the profoundest respect for every member of the Commission and the greatest concern in the success of the enterprises which it has in hand. I now offer, as I have done before, my personal and official services to the Commission and to the authorities of the Universities for any service I am able to render. I began as early as in May, 1915, to endeavor to make the November Bulletin of the Board of Education a "University Number," devoting the entire number to our two new universities. I stand related to these universities exactly as I do to every other educational institution of the Church. It is both my duty and desire to help them all to the fullest extent of my ability.

STONEWALL ANDERSON. September 28, 1915.

HOLDENVILLE DISTRICT.

I rarely ever write to our Church papers, but as I am nearing the close of my quadrennium on this district I have decided to send in this brief report.

We have had a most harmonious and successful year. Without exception there is a desire for the return of every pastor. Most of the charges will make a full report on all financial lines. Some fine meetings have been and are now being held. I have never worked with a finer band of laymen. The pastors have shown to me every courtesy possible.

D. A. Gregg, of Wanette, has done a great work, as he always does. Wanette demands his return.

A. T. Winn, of Sasokena charge, has held some great meetings and there is universal demand for his return.

J. M. Ball, of McCloud and Earlsboro, is in fine favor with his people. They believe in him and would welcome his return.

J. C. Crowson, of Maud, is popular with his people. He is studious and pleases his congregation. They want him back.

W. L. Broome, of Konawa, has had two most successful years in that important charge. Konawa would be delighted to have him returned.

M. L. Sims, of Dustin, is closing up the third year of his pastorate at Dustin. They have asked for his return. A choice spirit he is.

W. L. Blackburn, of Wetumka, has won his way into the hearts of his people. They are bold to say they would not swap him for any man in the conference.

A. P. Johnson, of Wewoka, is doing fine work and is deservedly popular with his people. Johnson has a way of drawing men to him. They want no change at Wewoka.

R. M. C. Hill, of Asher, has had a successful year. He is a wise pastor, a good preacher and one of the best informed men we have. The people are demanding his return.

W. L. French, of Union Chapel Circuit, is closing out his second year on that charge. He is one of the finest young men I have known. The people want him sent back next year.

G. W. Grace, of the Shawnee Circuit, is in poor health and will not take work. He has served Shawnee Circuit for seven years and the people love him dearly. God bless this good man.

C. P. Broome is serving Trinity charge. He is a fine case, and has done a most excellent work this year. He will be admitted on trial this fall and expects to enter college and complete his education.

Luther Roberts, at Holdenville, has captured the town. He is a fine preacher, a wise pastor and a successful leader of men. The Church is insistent that he be returned for another year.

B. S. Williams, of Weleetka, is very popular with his people, a great meeting, church debts paid, Sunday School doubled, etc., are some of the results of the work of this fine young man. Without exception his people want him returned.

T. F. Roberts, presiding elder of the Creek Indian District, gives Seminoe two Sundays in each month. He is in great favor with his people. He is the perfect image of his sainted father. They would be glad to have him returned to Seminoe.

A. C. Pickens, of Tecumseh, is one of the best preachers in the State. When I joined this conference eighteen years ago he was one of the presiding elders. Oklahoma Methodism never had a better presiding elder than he. His people want him returned.

L. B. Ellis, at First Church, Ada, has built the most beautiful church in our conference, his pastorate has been very successful, indeed. The people want him returned. B. F. Stegall, at Asbury, Ada, has built a fine tabernacle and has done many things to put Asbury on a firm footing. He is popular with his people.

S. H. Babcock, of First Church, Shawnee, is near the end of his second year's pastorate in that very important charge. His people do not hesitate to tell you he is by far the best preacher and the most popular pastor First Church has had. They would like to be assured they could keep him for four years. Everybody wants him back.

I have mentioned every pastor in the district, for the reason some evil-minded person has circulated the false report that every man in the Holdenville District had to move. This is an injustice to these men. The laymen in these charges will bear me witness that I have given the facts.

N. L. LINEBAUGH, P. E.

ANSWER TO BRO. CHAMNESS.

In the Texas Christian Advocate of September 2 you ask a question which many have asked. For this reason I have thought well to write to the Advocate instead of to you directly. You state that you have applied for license to preach and that you fear you will not pass the examination. Then you ask: "If God calls a man to preach, who is the committee that can say no?" You have asked a very important question. It is easy enough for a committee to say whether or not one has passed a creditable examination; but it is also very easy for them to admit one into the ministry who is not deeply moved to preach the Gospel.

But there are two questions in one. As to one's call to the ministry it is a question between himself and his God. But what you want is not for any committee to say yes or no to your call, but it is as to whether the Methodist Church is willing to indorse you and let you go forth to represent the Methodist Church as a minister. If the Church fails to indorse you as a regular minister you are not "let" without work to do, for if there ever was a time when we needed consecrated workers it is now. As to the itinerancy, it is full; but diligent workers are not as plentiful as they ought to be. You probably would not want to leave the Methodist Church in order to have room, nor is it necessary.

You will agree that some some requirements are necessary in order to preach. One should know how to speak, read and write the English language. He should have a voice that could be heard; he should have some degree of health. A disposition to study his Bible and make it plain to others is indispensable. He should be willing to study people and the conditions which surround them. Jesus, Paul, John Wesley, Luther knew the people and what they were thinking about. All successful evangelists and pastors have shown their ability to grasp the situation and reach the people in the sphere in which they lived. To be able to interpret the Bible message to the men of our age is not an easy task, but it is the task of the prophet of God.

If you have good health and are willing to work hard there is no reason why you should not acquire enough of the knowledge required by our course of study to enter. Moreover, you may have many years to continue learning. All truth is God's truth. We live in God's world and everything that he has made should be of interest to his child, whether history, geography, psychology, astronomy.

There may be a difference between what you think is necessary to an efficient ministry and what the Methodist Church thinks. You could be right and the Methodist Church wrong. Protestant Churches have no right to claim infallibility. But you should give the Church the same right that you claim for yourself; that is, to have its own belief as to these things. After all, the standard is very reasonable as to beginners. The fact is, many of us think it is not quite as rigid as it ought to be. If one is willing to meet all other requirements, the little demand of our course of study is not really hard to satisfy. It simply takes some time, patience and labor. I trust you may become an exceedingly useful worker in the Master's vineyard.

J. A. PHILLIPS. San Antonio, Texas.

There is no necessary connection between attention to business and neglect of religion. If a man's heart is where it ought to be he can give heed to secular affairs and adhere to Christ too.

Goodness always commands respect. The value of a man's testimony in court depends largely upon the character of his life out of court.

After the grip, pneumonia or typhoid fever, take Hood's Sarsaparilla—it restores health and strength.

Do not be content with following good advice; catch up with it—The Youth's Companion.

Stomach Sufferers GALLSTONE VICTIMS and all who suffer from pains in Right Side, Back, Under Shoulders, in Pit of Stomach, Colic, Gas, Indigestion, Sick Headache, Dizzy Spells, Nervousness, Bad Color, Blisters, Constiveness, Yellow Jaundice, Torpid Liver, etc. Have you enough confidence in us and fairness not to take snap judgment and put us down as fakes, but to write for a copy of our valuable book of information and hear what we have to say, and what others knowing us or our remedy have to say, and decide for yourselves, fairly and without prejudice as to our honor and the merit of our remedy? Then address Gallstone Remedy Company, Dept. B-8, 219 S. Dearborn St., Chicago, Ill.

October 7, 1915. Various small advertisements including 'The Rings', 'Sensible Novelty', 'Dr. H. B. Dechero', 'Organs', 'Sweet Tone', 'LS School', 'My Life', 'Kin, Jr.', etc.

OUR CHURCH NEWS

(Continued from page 9.)

us all the more deeply to regret that we have not had the chance of hearing him in New Zealand."

Of those who composed the Montana Conference when it was organized, in 1878, Rev. E. J. Stanley is the only preacher living. He is the chronicler of Southern Methodism in the Northwest. He is a forceful writer and what is better, a Methodist of the heroic type.

The twenty-third session of the Randolph-Macon Woman's College was begun on Wednesday, September 22. Statistics compiled by the registrar's office indicate that the attendance will be the largest in the history of the institution. Five hundred and eighty-two students were enrolled on the opening day.

Rev. S. A. Neblett, Superintendent of the Central District of Cuba, with headquarters in Matanzas, has been in the United States for several weeks past. He was brought to the States by Mrs. Neblett's condition, which demanded an operation. She is now on the road to recovery, and they will return soon to Cuba.

Mrs. W. B. Candler, Sr., of Villa Rica, Georgia, was struck by a passenger train and instantly killed September 23. The accident occurred on the crossing of the Southern Railway, in Villa Rica. Mrs. Candler was a sister-in-law of Bishop W. A. Candler, she being the wife of his eldest brother.

The Christian Advocate (Nashville) says that a telegram received several days ago from Miss Lizzie Wilson stated that the workers in Palmore College, in Chihuahua, Mexico, had been ordered out of the country by the American consul. This was somewhat discouraging to the workers in view of the splendid opening of the school a short time since.

Dr. John A. Rice, pastor of St. John's Church, St. Louis, presented September 26 an appeal for \$2500 to make the last payment on St. John's Church, Szechow, China. This church building was projected five years ago, St. John's, St. Louis, agreeing to pay \$12,000 for its construction. Something like two-thirds of the amount was raised upon the spot, and Dr. Rice will carry to conference, at St. Louis, Missouri, the \$2500 required for final payment.

HONOR ROLL GROWS.

Rev. D. A. Williams, Cuero District, pastor at Hallettsville, has sent his conference assessments all to the treasurer. His charge is the second in the district to go on the Honor Roll. A. W. WILSON, P. E.

Rev. E. G. Hocutt, pastor at Smiley, is the third preacher of the Cuero District to get on the Honor Roll. He reports conference collections all sent to the Treasurer. A. W. WILSON, P. E.

October 4.

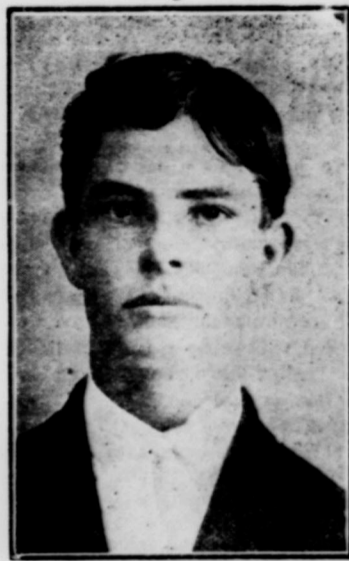
Flynn charge, Marlin District, has paid everything in full—conference collections, district parsonage, Orphanage, preacher and presiding elder's salary—all before the last day of September. Rev. O. F. Zimmerman is the enterprising pastor. I hope to report other churches paid in full next week. GEO. W. DAVIS, P. E.

Duckholts charge, Marlin District, Rev. J. W. Campbell, pastor, this day reports everything paid in full, in spite of the fact that two churches on the work were totally wrecked by the recent storm. One of the churches will be completely rebuilt before the sitting of the conference. GEO. W. DAVIS, P. E.

A LONG, GOOD RECORD.

Mr. Jeff T. Kemp, of Cameron, orders the Advocate sent to Mr. Joe Luce, of Cameron, and says of him: "This is a birthday present from me to probably the oldest Methodist in Texas. He has been a member of the Methodist Church seventy-seven years. He is a native Texan, born in Cherokee County, near where Alto is now, October 3, 1825. Are there any older Texans? After his marriage he constantly held family prayer until his home was broken up several years ago by the death of his good wife. He is honored and respected by all who know him."

Rev. J. F. Webb, of San Angelo, sends a big list of collected renewals for the Advocate and writes: "No one has refused to pay or asked for more time."



REV. T. D. ELLIS, Pastor Novice, Texas Central Texas Conference.

Brother Ellis has sent to the Advocate this year twenty new subscribers under as trying conditions as can confront any pastor, his section having suffered from severe drouths for several consecutive years. But nothing daunts Brother Ellis in doing the work of the Church. He will have a good report on all lines at conference.

KING WORDS FROM NEW MEXICO.

This is my first year of the Texas Advocate. Permit me to say that I have read Christian Advocates for a third of a century and that I rank the Texas Advocate as one of the most powerful Advocates of our Church. I read it and the editorials are especially strong, scholarly and Christian. JAS. R. WADDILL, Deming, N. M.

DON'T FORGET THE ADVOCATE.

While we are reporting honor rolls of full collections on conference assessments, it is cheering to receive assurance that some of the brethren are remembering that the Advocate is also a Church institution. The following received this week are, we hope, forerunners of many others: "The entire accounts of the Advocate will be paid in full on my charge."—S. W. Stokely, Lyons, Texas. "The inclosed report very nearly completes my list. The rest will follow in a few days."—J. A. King, Lavernia, Texas.

A CORRECTION.

In an article published in the Texas Christian Advocate of September 30 I refer to the fact that Mr. Blalock, a young Methodist from Marshall, Texas, had announced for the office of President of the Student Body of the University of Texas; that afterward a Roman Catholic young man announced for that same office and that I had been informed that pressure was brought to bear upon the young Methodist student, who was and is a member of the Texas Legislature, to force him out of the race. This information came to me from a committee of students, friends of Mr. Blalock, who waited upon me while the race was in progress and before Mr. Blalock had withdrawn. It seems, however, upon further investigation, that the plan of the Catholics had been to approach these and other young men who were the friends of Mr. Blalock and not him. He had announced that he would not run if there was opposition and he informs me that his reason for withdrawing from the race was that fact.

I know young Mr. Blalock well and prize him as one of the finest young men I ever knew. I have his word to the effect that he was not approached by the Catholics and that, whatever they may have said to his friends, they did not threaten him; and that had they threatened him he would have remained in the race to the end. I make this statement to do both Mr. Blalock and the Catholics in the University of Texas justice. There seems to be no doubt that the Catholics exercised their usual diplomacy and sagacity in electing their man president of this student body and that, whatever may have been the influence they sought to exercise upon the friends of Mr. Blalock, they did not by personal threat seek to force him from the race. R. P. SHULER.

For confidence and calm joy Christ tells us to turn to nature. For love and sacrifice he bids us live close to our fellowmen. For comfort and immortal hope he asks us to believe in him and in our Father, God.—Van Dyke.

No man ever regrets that he gave himself entirely to Christ.

A Circle Swing in Texas

(By the Advocate Man.)

Some years ago I achieved some distinction because of a write-up I made for the Galveston News. It was not for what I said, but rather for what was left unsaid. The write-up was of San Antonio and the wonderful achievement was in writing an article of several columns on which there was not a single reference to the Alamo. The omission was not accidental, but I was writing of the commercial San Antonio, not of its missions or its ozone. The achievement was a noticeable one at that time and so far as I know my claim to distinction remains unchallenged. I lived in San Antonio in the later eighties. We had as neighbors an excellent family with three grown daughters, born as it were under the very shadow of the "Cradle of Texas Independence," but until these young ladies accompanied my family to the Alamo, they had never been on the inside of that historic building. So far as the Alamo has to do with the achievement of these young ladies is the only one I know of that in any way approaches mine. I regard it a great privilege to visit the Alamo. One can not but help being a better Texan, a greater patriot, after a visit to its sacred precincts where died Bowie, Travis, Crockett and that band of heroes. It is not my purpose now to make a write-up of San Antonio, but I can not conclude my "Circle Swing in Texas" without some reference to the wonderful forward step in San Antonio Methodism. Since that write-up twenty-five years ago Travis Park Church was then, as it is now, the central, or down town church, but it has been added onto or as the old darkey would say had "condishuns" put on it until it is almost twice as large as it was then. Rev. W. W. Pinson, now Secretary of the General Board of Missions, was pastor of Travis Park Church. There were but two other Churches there at that time—I mean our Churches—they were Tenth Street and West End. Since then Methodism has advanced in San Antonio until today eleven churches, many of them modern brick structures, are necessary to house the Methodist family. I have no figures before me, but I hazard the guess that San Antonio alone has a membership now almost, if not fully, as great as the membership of the San Antonio District a quarter of a century ago. But the San Antonio District has not stood still and shows a gain also. Some of the greatest preachers in Texas have labored in San Antonio and have advanced to high stations from there. I do not recall all of them. The advance of Methodism in that city was contested at every point. There were no commands to "fire and fall back," but the word was passed down the line to press forward and there has been no halt in the advance movement in the Alamo City. Rev. J. H. Grose, presiding elder, is on his first year, having succeeded Rev. S. H. C. Burzin, who is now pastor of Trinity Church, Dallas. It is safe to say that at San Angelo on October 20, when San Antonio District is called to the "front and center" the report will be a good one. San Antonio has made some educational strides as well as religious. It is now contesting with Dallas the right to be called the educational center of Texas. There are many worthy institutions of learning in that city but there is none that is so close to the hearts of our people as the San Antonio Female College. How could it be otherwise? It is a Methodist College. Its President, Rev. J. E. Harrison, is a Methodist preacher and if it were not for fear that I would be called upon to explain what I mean, I would say he is a "Methodistically" Methodist preacher. He believes in the good old-time simplicity of our fathers. Bro. Harrison has kept pace with the times, but sidesteps the ritualistic form of modern day Methodism. He recently addressed a short note to the publishers of the Advocate requesting him to discharge me instantly, giving as his reason for the request that I inveigled him into spending too many of his hard-earned dollars for advertising in the Advocate. The publishers, however, did not deem his as "a good and sufficient" cause and I am further indulged with a drawing account.

The San Antonio Female College opened for the twenty-first time early in September. I was there a week later. It was one of its best openings, Bro. Harrison told me. The hundreds of pretty girls I saw suggested the thought that it was not only one of the best, but it was the most "beautiful" opening in its history. San Antonio Female College is ideally located. It is far enough away from the city to breathe the pure uncontaminated ozone that has made San Antonio famous and close enough to the city to enjoy its advantages. Bro. Harrison was much pleased with the auspicious beginning of the 1915-16 term and was specially gratified over the fact that so many of his girls of last year returned to renew their work. To most of them it was a "home-coming." Bro. Harrison will attend the West Texas Conference at San Antonio. There will be a meeting between him and a good brother that he endearingly calls "Dear Episcopalian." And there possibly he will renew his request to "fire me."

Not nesting at the foothills, but on the hill and not far from the headwaters of the beautiful San Marcos River, is another of our connectional schools—Coronal Institute. It is co-educational. It is one of the very best junior colleges in the State. Rev. Sterling Fisher is President. Under his able management it has prospered. Its fortune is linked with that of San Marcos—they are inseparable. Anywhere in Southwest Texas, if you should ask a ticket agent for a ticket to Coronal Institute he would, without question, hand you a ticket to San Marcos, and if you were in the scholastic age along about the time for school openings and should ask for a ticket to San Marcos, he would say, "Goin' to Coronal, are you?" In two years from now Bro. Fisher hopes to celebrate the fiftieth anniversary of the college. For forty-eight years it has been moulding the character of young men and young women. He was not there at the birth of Coronal and may possibly not be present at its demise, but he was a matriculate in and graduated from the college over which he now officiates as its head. There are very few instances of this kind. I believe President Wilson was at one time a student in Princeton from the presidency of which he stepped into the governorship of New Jersey and thence to the most exalted position in the world—President of the United States. I do not know if there is a product of Coronal Institute who is destined to fill the office of President of the United States, but Coronal is a good preparatory school. It's an easy stage from Coronal to the State University and then—not necessarily via the New Jersey route, on to Washington.

Dr. Fisher is a member of the West Texas Conference. For many years he was Secretary of the Annual Conference. He is a religious man and every boy and girl in the college is brought under religious influences. I dropped in between trains one night a few weeks ago and made a hurried visit to Dr. Fisher. I phoned him from the hotel I was coming. "Well, hold on there," said Dr. Fisher, "is it going to cost me anything to see you? If so, I'm not at home." I told him it would not cost him a "cent," but when I left him he had agreed to pay me several dollars for a certain ad, which for obvious reasons I chose later not to insert. Thus what was intended as a joke—I don't know whether you catch it, not a cent is the answer—was not on him, but on me. It did not cost him a cent. I had framed up a most attractive proposition that dealt only with our schools, but most of the schools refused to "play," so the game was called off. That's how Dr. Fisher got out of it. I will always believe, though, that the other schools ought to have "played." San Marcos is the county seat of Hays County. It is one of the most cultured of our Southwest Texas towns. It is an educational town. Besides Coronal, there is another denominational school, also a State Normal. It is a business town; a moral town. It is the home of the United States Fish Hatchery in Texas and it is the town that has given to the nation its Postmaster-General. It was the home of the late Hon. Gustave Cook, one of the greatest lawyers and criminal judges in Texas. It is famous for its chautauquas, but its real greatness lies in the fact it is the home of Coronal Institute. Bro. Fisher was radiant with smiles when I called on him. A North Texas preacher told me he had offered a cash premium some years ago to be given to the college president who first failed to say that the opening of his college was not the "best in its history." That's been some years ago, and the cash is still working for the North Texas preacher. But "honest Injun," Coronal did have a grand opening and Brother Fisher's smiles were genuine. He had much to make him proud, and now that Southwest Texas is enjoying its greatest prosperity for years, the outlook is good for additional students.

It's a long and tedious trip from San Antonio to Jacksonville—if made in the daytime. The distance is no less at night, but you have paid two dollars for a downstairs room in a Pullman, and if you set your money's worth, you are not taking account of time. My trip was made in the daytime, or rather it started in the day, but wound up at midnight. I was up early the next morning and at Alex-

ander Collegiate Institute before breakfast. I think this was a mistake. I met Rev. W. K. Strother, President of that college, but no amount of talk could convince him that without his co-operation my plan was doomed to failure. But Napoleon met his Waterloo, and the world was shaken from center to circumference thereby. Why not a Waterloo for me when nothing but my ambition was to suffer? I met defeat at Jacksonville. I will always believe it was because I tackled Bro. Strother before he had eaten breakfast. Alexander Collegiate Institute had a most auspicious opening. Bro. Turrentine, now presiding elder of the Marshall District, took hold of it shortly after its great loss by fire. Under his guidance, Phoenix-like, it "arose from the ashes." A new brick dormitory took the place of the modern structure that burned and Alexander entered upon a new era. This year Bro. Turrentine returned to his work and Bro. Strother again assumed the reins at Alexander. Bro. Strother was one of its earliest presidents. He wandered away from the sandhills of East Texas to the broad plains of the West. But he is home again and is justly proud of the reception accorded him at Jacksonville, but is prouder still of the great student body that assembled in Alexander Collegiate on its opening day. He believes now that Alexander has struck its pace and will keep right along with the best of the junior colleges. If location cuts any figure, it ought to do so. Jacksonville is in the very heart of the fruit belt of Texas. It is a beautiful little town and a busy one, too. It is on three railroads and is the shipping point for vegetables and fruit for a large section of territory adjacent to it. A short run to Mineola, thence to Dallas, and the "Circle Swing in Texas" is complete. This is the third and last of the series. A little boy attending a circus listened with open mouth to the showman's recital of the story of Daniel in the lion's den, all the while his bulging eyes being riveted upon two objects in a cage. At the conclusion of the showman's story, the little fellow asked, "Mister Showman, which is Daniel and which is the lion?" "Aither one yer please, me little lad," replied the showman, "you'se hev pay'd yer money and you'se hev a right to tak yer choice." A. T. W.

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GOLDEN WEDDING.

Rev. J. H. Moreland and wife celebrated their Golden Wedding at the home of J. W. Roark Tuesday, September 26, 1915.

All of their children and grandchildren were present, constituting five families.

Other relatives present were Rev. B. T. Hayes, of Whitesboro, and Mrs. Sallie Thomas, of Willis, Oklahoma, brother and sister of Mrs. Moreland. For nearly fifty years Brother Moreland has been a local preacher in the M. E. Church, South, most of which time has been spent in supply work in the North Texas Conference, undergoing the hardships of an itinerant preacher, in sparsely settled communities with little remuneration; his loyal wife gladly sharing his privations and trials.

He stated that had he his life to live again, knowing all he would have to endure, he would gladly go over the path that he might preach the Gospel of Christ; that he and his wife felt fully repaid in being permitted to live to see all their children filling positions of honor and responsibility in the Church, and training their children for the Church and the Master's service.

Religious services were held in the afternoon. The writer reviewed the life of Brother Moreland and our acquaintance and friendship, covering a period of more than thirty years, speaking of his loyalty and faith and good works, and commending his life and example to the children and grandchildren. After which were dedicated to God in Holy Baptism the two youngest children of Brother and Sister Roark.

Then followed a short and appropriate sermon by Rev. O. E. Moreland from Prov. 16:31, "The hoary head is a crown of glory, if it be found in the way of righteousness," in which he paid loving tribute to his honored parents. Rev. B. T. Hayes led an earnest and fervent prayer. Some of the old-time hymns, such as "In the Sweet Bye and Bye," "How Firm a Foundation," "God Will Take Care of You," were sung.

Brother Moreland then made a touching talk, and calling his aged wife to his side, reconsecrated the remainder of their days to God's service, calling on the children and friends to join them in this reconsecration. Surely it was good to be there. The Holy Spirit filled every heart and ratified with his benediction this gracious service.

May these saintly parents abide to bless with their presence and godly counsel. J. F. ALDERSON.