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Presiding Elder.

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TEXAS CHRISTIAN ADVOCATE

TEXAS OKLAHOMA NEW MEXICO

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EDITORIAL

We have intimated more than once in these columns that we fear the invasion of German ideas more than the invasion of German armies. This fear has been confirmed by a recent reading of "The Function of Religion in Man's Struggle for Existence," by George Burman Foster, professor of the Philosophy of Religion in the University of Chicago. To be sure, it would be impossible for one of Professor Foster's gifts and learning to write a book of some three hundred pages without saying many noble things. And we would not withhold from the brilliant author this tribute. Nevertheless, his discussion of his vital theme is depressing and makes one fear for the future of Christianity in America and, indeed, for the future of our republic itself. For the very things which the brilliant Chicago professor affirms have been the core of the teachings of many German scholars for many years and the impotency of these teachings upon the moral life of Germany is at this moment having ocular demonstra-

Professor Foster does not hesitate to deny the deity of Christ and to say that Jesus would teach and act differently were he in the flesh today. He does not hesitate to say that Jesus did not create his religion, but that his religion is the resultant of the evolutionary forces of his day. He reduces Jesus to the stature of a mere man and, while he himself thinks it probable that Jesus lived, yet he thinks it would not be a serious matter if historical criticism should demonstrate that Jesus never lived. Professor Foster's estimate of the Church and of the Holy Scriptures is in keeping with his views of Christ. The Christian ministry, he thinks, is jealous for orthodox statements of truth for the same reason that Demetrius was jealous of the Temple in Ephesus—their living is involved. The Bible, he thinks, yields larger comfort if we treat it as folklore and sacred traditions of a people seeking after God. Its authority is now wholly gone.

Well, surely Professor Foster can not object to the application to his teachings of the test which he prescribes for religion itself. "If religion," says he, "stands the test by which you try every other human creation—namely, the test of contributing to the rich and full development of the ideal interest of humanity—if, in a word, religion stands the test of workability and of service equally with other subjective creations like art and language and morality, what more have we a right to demand?" Certainly this is the ultimate test of religion, of governments, of schools, of

philosophies and, indeed, of everything else which is presented to us for our acceptance. This was Jesus' own test. "By their fruits ye shall know them" is the final and infallible test. Applying this test, then, would you say that the destructive teachings of German scholars (of which Professor Foster is an echo) have contributed to the rich and full development of the ideal interest of humanity in Germany? Does the German idea of culture impress us favorably? Do the breaking of sacred treaties and brutalities upon innocent women and children give any evidence that such teachings have had any power to give high moral direction to the German nation? On the contrary, is not the pitiable condition of Europe today evidence that, once the divine sanctions of the revealed religion are broken down, depraved human nature is without either restraint or inspiration? And is it too much to say that the future of the American republic is as morally hopeless as that of Germany if the destructive work of Professor Foster shall prevail?

PERVERTING THE GOSPEL.

When supposedly Christian men turn upon the Church and its ministry and rend them, as Professor George Burman Foster has done, it is indeed humiliating, but for this reason are we justified in saying that such men have no place among us or that they are performing no appreciable service for the world? Should we not remember that even seemingly dark things may have moral uses? And, further, should we not carefully inspect ourselves and review our work in order to discover whether in us or our performances any occasion has been given for such castigation? May not such castigation prove salutary even as the contrary winds make the furnace draw? May it not be possible that we ourselves have not always delivered an unperverted gospel?

Paul spoke of those who "perverted" the gospel in his day. The epistle to the Galatians begins with a ringing denunciation. "I marvel," said he, "that ye are so soon removed from him that called you into the grace of Christ unto another gospel, which is not another; but there be some that would trouble you and would pervert (corrupt) the gospel of Christ."

Biblical students seem pretty well agreed that there have been three great historical perversions of Christianity—ritualism, intellectualism, and secularism. And our present interest in these perversions is not because they are historical, but because they have been constantly recurring in the history of the Church from the days of the Apostle Paul until now.

The Jew perverted the gospel by his ritualism. He insisted that every convert to Christianity should submit to certain Jewish rites and thereby made salvation a thing of human merit and changed the gos-

pel of Christ from a gospel of inwardness to a gospel of mere externalism.

The Greek perverted the gospel by his intellectualism. Had Paul lived one hundred and fifty years later, he would have charged the Greek Church with having perverted the gospel of Christ. "The elaboration of the gospel into a vast philosophy of God and the world; the conviction that because Christianity is the absolute religion it must give information on all questions of metaphysics, cosmology and history; the view of revelation as a countless multitude of doctrines and 'explanations'"—this, says Professor Harnack, is Greek intellectualism.

The Roman perverted the gospel by his secularism. Had Paul lived three hundred years later, he would have charged the Roman Church with having perverted the gospel of Christ. The Roman Church is the survival of the Roman empire. Roman civilization and Roman law and Roman ecclesiasticism, seemingly destroyed by the barbarians in the fifth century, in reality passed into the Roman Church. And of such origin, is it at all strange that the secularism of the empire should have been continued in the Church? Springing from such a soil, is it at all strange that the Roman Church should have sought to govern as any other earthly state, magnifying diplomacy and even grasping the sword?

Now, it were easy to demonstrate that both as individual Christians and as Churches we are constantly in danger of perpetuating these historical corruptions of Christianity. Our Christianity evermore is in danger of degenerating into a hollow externalism which has no appreciable effect upon our lives either in the home or in the counting room or in society in general. It is in danger of deteriorating into meaningless formulas about Christ which exercise neither restraining nor inspiring influences upon our daily lives. Or, it is in danger of descending to methods and policies by which purely secular institutions perpetuate themselves in the world. In a word, the supreme peril of Christianity is that it shall become a Christianity without Christ and a religion without the Holy Spirit.

And this is the most woeful perversion of the gospel of Christ. Such a gospel is a gospel with the enthusiasm for Christ, evaporated; it is a gospel with Christian experience eliminated; it is a gospel with the spontaneity of Christian service gone; it is the gospel of a servant rather than of a son, of bondage rather than of liberty; it is a gospel of law rather than of grace, of a rite rather than of a passion.

THE VANDERBILT ISSUE.

We present in other columns the voluminous report of Dr. James A. Anderson, Commissioner of the North Arkansas Conference for interests of Vanderbilt University.

(CONTINUED ON PAGE 8, COLUMN 1)

OUR NEW UNIVERSITIES.

(Excerpt from Fraternal Address Dr. James W. Lee before the General Conference of the Methodist Protestant Church, Zanesville, Ohio, May 24.)

I.

Since the meeting of your last General Conference, the Methodist Episcopal Church, South, has undertaken two great educational enterprises, which are destined to take rank with the four or five leading institutions of learning in this country. One is the Emory University, established in the city of Atlanta, Georgia; the other is the Southern Methodist University, established in Dallas, Texas.

The Emory University at Atlanta was opened September 15, 1915, and the Southern Methodist University at Dallas, Texas, opened its doors September 22, 1915.

Atlanta is in the very heart of Georgia, and Georgia has a history that gives to it a unique place among the States of the Republic. According to Miss Mildred Lewis Rutherford, of Athens, Georgia, in her book, "The South in History:"

Georgia was the first State to rule rum from her colony; the first to rule slavery from her colony; first in the United States to establish an orphan asylum, which continues to this day at Bethesda, near Savannah, Georgia. Georgia was the first to plant cotton. It is the State in which was fought the battle of Bloody Marsh, and where the Spanish flag was trailed in the dust.

Georgia was the first State to invent an Indian alphabet; the first to legislate against the slave trade; first to establish a State University—that at Athens, Georgia, in 1785; first to have a Sunday School—the one established by John Wesley in Savannah, a year before Robert Raikes was born.

Georgia was the first State to send a steamer across the Atlantic Ocean; first to have an ordained negro preacher in the United States—George Leile, in 1774; first to charter a woman's college—the Wesleyan Female College at Macon, Georgia, in 1836.

Georgia was the birthplace of the first woman to receive a college diploma—her name was Catherine Brewer. Georgia was the first State to bestow degrees upon women.

Dr. Crawford Long, a native of Georgia, was the first to discover anesthesia. The first fort ever established in the New World was at Fort Charles, built by Ribault in 1563.

The Emory University at Atlanta, Georgia, has already one of the largest Wesleyan libraries in the United States. The Emory University has, perhaps, more autograph letters from great Methodist leaders than any other, and its work will be to conserve the ideals that have made of Georgia the Empire State of the South.

II.

Nothing could be more fitting than the establishment of a Methodist University in the only State of the Union in which John and Charles Wesley lived.

There has been more discussion among the Methodists in the East as to whether Maryland or New York is entitled to the honor of having the first Methodist Church in the United States, but there is no discussion whatsoever as to the claim that Georgia was the only State in the Union to have had, for a time, among its citizens the two men who made Methodism possible.

John Wesley, who lived in Savannah, and Charles Wesley, who lived in Frederica, carried in their blood all Methodism, and the hymns that have sent it round the world a third of a century before Robert Strawbridge or Philip Embury, before Sam's Creek, Maryland, or John's Street, New York, was ever associated with Methodism.

The whole of Methodism in all the world moved beneath the shade of the wide-spreading trees of Savannah and Frederica, when John and Charles Wesley walked their streets; and the teachings of the one and the hymns of the other have done more to set the human heart to vibrating in unison with the kingdom of heaven than all other hymns and teachings ever written since the early disciples, were flowing in their blood before the revival that revolutionized England and fairly started in Great Britain.

Down in Frederica and in Savannah John and Charles Wesley lived long enough to identify the name and scenery of the two cities with their

own beautiful lives. The very glooms of their oaks are interfused with the perfume of the personalities. The grass that covers the earth there like a carpet of velvet moss is reminiscent of their footsteps.

The little yellow flowers that grow in that region on the soil like enamelled stars dropped from the sky to light up the plain, glow with a radiance borrowed from the light of their lives. The notes the waves there strike from the shores of the sea fill the air with a melody seemingly intermingled with something caught from the greatness of their spirits.

Through the relations of Savannah and Frederica to the hymn writer and to the organizer of Methodism, Georgia has been transformed, with its wide-spreading oaks, its magnolias and trailing garments of wild jessamine, into an ideal paradise of Methodism. Because Georgia, in the early morning of its earthly life, when its natural flowers filled the air with sweetness and covered the earth with curtains of blossom, had John and Charles Wesley for citizens, the State will forever tend to attract the footsteps of pilgrims to this shrine of American Methodism.

That fair and fresh little city of Frederica, known as the first capital of Georgia, and that larger city of the State, known as Savannah, there, under the magnolias on the shores of the ocean and the gulf, gleaming in the opening dawn of Georgia's history, are the American towns fixed, through all the changing years, beside the rhythmic sea, of Chas. Wesley's music and in association with the great, loving, warm message John Wesley brought to the people from heaven.

The forts and barracks and pioneer people of Savannah and Frederica are safe from invasion, either by the death-dealing inroads of time, or the destructive fires of alien armies; and it is the primal Georgia, encompassed and enhanced by the morning light of the spirit of the Wesleys, that keep the very ground of the Commonwealth, upon which they stood, eloquent with mystic meaning.

It is upon the ground, magnetized and enchanted by the footsteps of the Wesleys, in the State of Georgia, that Emory University is to stand and to preserve to all generations the memories and ideals of the two great founders of our Church, and of the early pioneer preachers, who gave their lives to plant Methodism throughout the Southern States.

III.

The other great institution of learning, which is to be known as the Southern Methodist University, is established at Dallas, Texas. Texas is not as old as Georgia, and hence has not the remarkable historic coloring that enhances the State in which the Wesleys lived, but in many other respects Texas is without any peer among the States of the Union.

If I were called on to name, in the order of their size, the big things I have met, I should mention first the Pacific Ocean, next the Alps, and third Texas. The Pacific has more surface; the Alps have more altitude; but measured by its relations to civilization, Texas surpasses the Alps and ranks with the ocean.

Texas is five and one-half times the size of New York State, fifty times that of Connecticut, one hundred and twenty-nine times the size of Delaware, and two hundred and ten times as large as Rhode Island.

Texas is as large as Maine, New Hampshire, Massachusetts, Rhode Island, Vermont, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Ohio and Illinois all put together, and six thousand square miles over.

Massachusetts has an area of 7800 square miles, or 4,992,000 acres, upon which she supports something more than two million souls. This is equal to something more than two hundred to the square mile.

Upon the ratio of two hundred to the square mile, the population of Texas would be 54,871,200. If Texas were peopled as thickly as Rhode Island, it would contain a population equal to that of the whole American Union.

Compared with the countries of Europe, Texas has 34,000 square miles more than the Austrian Empire, 62,000 more than the German Empire, and nearly 70,000 square miles more than France.

Texas is as large as England, Ireland, Scotland, Wales, Switzerland, Belgium, Holland, Portugal, Greece and Denmark combined. Supposing

Texarkana to be at Jerusalem, Palestine, and Texas lying northwest of the Holy City, El Paso would reach nearly to Rome, Italy.

Texas is not all size, however. Here is found the largest area of arable soil, continuous and lying in a single compact body, to be found anywhere else on the face of the earth.

There is more land in Texas, productive and capable of sustaining a dense population, than is found in Arizona, Colorado, New Mexico, Utah, Idaho, Nevada, Oregon, Washington and Montana all put together. Nor is there in Russia, Turkey, India or China such a united continuous body of fertile soil.

The physical conditions of Texas as to soil, climate and location, point to this State as the commonwealth where the highest and most remarkable civilization is to be reached yet known to the human race.

The three great civilizations of ancient times were the Grecian, the Roman and Judaic. Texas is in the same latitude of Greece, not far below that of Rome, not far above that of Palestine. It lies within the same range in the West occupied by the nations which wrought out the great civilizations in the East. It is the Western counterpart of the remarkable countries around the Mediterranean Sea.

Texas is a kind of American Union by itself, a sort of epitome of all the States. It almost seems as if, when the States were built, capacities for production were distributed and apportioned among the commonwealths, each one finding itself especially adapted to the production of some particular thing; but in Texas it was determined to unite in its soil and climate the possibilities of all the rest.

Texas is the corncrib, the smokehouse, the barn and the cotton warehouse of America. It is the garden, the orchard, the lumber forest, the orebed, the coal deposit, the sugar plantation, and the cattle ranch of all the States.

Methodism, perhaps more than any other Church, if any denomination might be so regarded, is the State Church of Texas.

In the midst of this great State is to be established a university that is to be large, after the fashion of the country in which it is to be built.

With the Panama Canal complete, and furnishing a highway for the ships of all countries, it is only a question of time when the center of commercial gravity will move toward Texas and the Gulf States.

IV.

It is, therefore, a matter for congratulation, not only to the South, but to all the States, that we have, at this time, two great universities, which are to maintain the ideals and traditions of the early settlers of the Southern States and hand them down to future generations.

This is all the more important when we remember that nearly all the people who live in the South are American people. We have very few foreigners. Our negroes are natives and our white folks are natives, and our white folks and our negroes get along together better than any white folks and negroes living together in any other part of the world.

Those of us who live in the South are inclined to think that the American Union stands today deeply in need of new emphasis upon the principles followed by the early settlers in the beginning of our history.

The Puritans and Pilgrims, who settled in New England, have in a large measure been supplanted by a foreign population. It is only in the South today that we have the real American life and outlook characteristic of our people in the beginning of our career as a nation.

The University at Dallas and the University at Atlanta have not been established too soon, but I am happy to be able to say that the people in the South are rallying with their money and their influence to the support of these institutions of learning.

A member of the Methodist Episcopal Church, South, Mr. Asa G. Candler, of Atlanta, Georgia, gave at one time a million dollars to Emory University; the city of Atlanta gave five hundred thousand dollars, and the people outside of the city are now preparing to secure a million.

I think it may be safely said, though I am not sure about the exact figures, that the Emory University at Atlanta begins its career with

a capital, in grounds and in endowment, of something like three millions of dollars. And the University at Dallas is also sure to meet with the most liberal and enthusiastic support from the hundreds of thousands of Methodists in the Lone Star State.

While these universities will be distinctly Southern, yet they will, at the same time, be distinctly national. They will be more national in all respects peculiar to the essential primal life of the American people than any other institution of learning in the United States, because the students who will attend these schools will, for a time at least, be mainly from the Southern States, and the Southern States constitute the genuine American part of the Republic as originally settled.

(To be Continued.)

CHURCH EXTENSION PRIZES.

Your readers will recall that in the summer of 1915 the Board of Church Extension offered prizes in gold to the amount of two hundred and fifty dollars for Church Extension messages in the form of sermons, addresses, experiences, stories, poems, etc. The Committee on Awards named by Rev. T. N. Ivey, D.D., editor of the Christian Advocate, Nashville, Tennessee, and Rev. A. F. Watkins, D.D., Secretary of the last General Conference, consisted of the following: Rev. John O. Willson, D.D., Greenwood, South Carolina; Rev. J. E. Harrison, D.D., San Antonio, Texas, and Rev. W. J. Young, D.D., Atlanta, Georgia. This committee reported through its Chairman, Dr. Willson, on April 22, 1916, which report was presented to the Board of Church Extension May 6, and is as follows: First prize, \$75. Manuscript No. 26—Essay: "What it Means to Build a Church," by Lester Weaver, Wesley Hall, Nashville, Tennessee. Second prize, \$50. Manuscript No. 19—Sermon: "Arise and Build," by Rev. J. R. Laughton, Martinsville, Virginia. Third prize, \$25. Manuscript No. 61—Essay: "The Value of Our Department of Church Extension," by Rev. Felix H. Coleman, Rural Route No. 2, Petersburg, Tennessee. Fourth prize, \$17.50. Manuscript No. 53—Story: "Beautiful Brooks of the San Joaquin," by Miss Stella J. Campbell, care Y. W. C. A., 2529 Folsom Street, San Francisco, California. Fifth prize, \$12.50. Manuscript No. 90—Essay: "The Value of the Church to the Community," by Rev. H. M. Ratliff, 100 Wicks Street, San Antonio, Texas. Sixth prize, \$10. Manuscript No. 91—Story: "Jack's Christmas Money," by Rev. H. A. Carlton, Wesley Hall, Nashville, Tennessee. Seventh prize, \$10. Manuscript No. 22—Essay: "The Message of the Church," by Rev. J. E. Godbey, D.D., Kirkwood, Missouri. Eighth prize, \$10. Manuscript No. 10—Historical Sketch: "What the General Board of Church Extension Has Done for New Mexico," by Rev. J. H. Messer, Clovis, New Mexico. Ninth prize, \$10. Manuscript No. 80—Story: "The Old and New Bellfield," by Mrs. F. W. England, Ruth Glen, Virginia. Tenth prize, \$5. Manuscript No. 18—Story: "Barriers Burned Away," by Rev. C. F. Wimberly, Franklin, Kentucky. Eleventh prize, \$5. Manuscript No. 51—Essay: "Board of Church Extension," by Mrs. Mary E. Stroud, Musella, Georgia. Twelfth prize, \$5. Manuscript No. 14—Story: "A Voice From Out the Storm," by Rev. C. F. Wimberly, Franklin, Kentucky. Thirteenth prize, \$5. Manuscript No. 50—Sermon Outline: "A Modern Solomon, or Building a House for Jehovah," by Rev. E. L. Peerman, Clarksville, Virginia. Fourteenth prize, \$5. Manuscript No. 46—Sermon: "The House of God," by Rev. W. B. Hays, Newport, Arkansas. Fifteenth prize, \$5. Manuscript No. 75—Story: "Casting Bread Upon the Waters," by Rev. H. H. Smith, Ford, Virginia.

The committee expressed itself as desiring to "commend especially" No. 24—Essay: "Remembered or Forgotten—Which?" by Rev. W. J. Snyder, Greer, South Carolina; No. 58—Essay: "The Need for Parsonages," by Miss Marion Benton Ballard, Box 58, North Augusta, South Carolina; No. 65—Sermon: "Church Extension Message," by Rev. P. S. Warren, Iowa Park, Texas, and No. 87—Story: "Church Extension and Our Cotton Mills," by Rev. C. S. Martin, Loco, Georgia.

W. F. McMURRY, Cor. Sec.

CHURCH EXTENSION, PLUS.

It was a graceful thing for the Automobile Club of Louisville, Kentucky, to take the members of our General Board of Church Extension, with representatives of Annual Conference Boards, and visitors, on a Saturday afternoon's drive over the city and through the shaded parks. We passed the Southern Baptist Theological Seminary, with three or four hundred students; the Presbyterian Theological Seminary, the churches of the city, the Ford automobile factory, the biggest tobacco factory in the world, the handsome residential districts, the shaded boulevards, and the beautiful parks. Hills and dells and groves and green swards and green trees made passing panoramas of rare beauty.

Our General Church Extension Board has not always been known and felt in Louisville, but now it is there, "on the soap," and to stay. The Board of Trade gave a complimentary banquet to Church Extension visitors in the city, which broke the record for that body, it being the first similar honor ever given to any part of a religious denomination. The big banquet hall on the tenth floor of the Seelbach Hotel was crowded, some seven hundred persons having seats at the festal board. Bishops and laymen, lawyers and doctors, Methodists, Baptists, Presbyterians and the rest were represented. Among those who responded felicitously to toasts were a Jewish rabbi, an Episcopal rector, a Baptist college dean, a Presbyterian instructor in elocution, an English physician and Methodist Bishops. Wit and wisdom abounded. Humor was in the air. Stilted dignity slipped out of the windows and flew away over the city housetops. The business toastmaster, Mr. Frank Cassell, an original Holston man and brother of Judge Cassell, of Radford, Virginia, led the way in discarding conventional proprieties, and in making the occasion free, felicitous and fine. The speeches were short—a dozen of them—so that the banquet was over by 11 o'clock.

The pulpits of Louisville listened to Methodist Bishops and dignitaries on the Sabbath following. In the afternoon our Fourth Avenue Church was packed to its capacious limit to hear the address of Dr. Sam Steel, of Columbia, South Carolina, who had been invited by the Board of Church Extension to deliver the same. All of our Bishops were present, except Bishops Key and Waterhouse. Bishop Atkins presided. Possibly the exercises were a little too long before the speaker of the hour was called, but the great crowd stood the heat heroically, and was genuinely disappointed when the eloquent speaker stopped. Has our Church a more fluent orator than Dr. Steel? I doubt it. His word-painting ability is something wonderful, while his eloquence is thrilling. His theme, "The Challenge to the Church," carried him through phases of Church Extension work, through foggy opposition to progress, through the bloody cruelty of warring nations to the world's only hope of safety—a triumphant Church, spreading the everlasting gospel of the Son of God. Following the address our splendid stone building, standing in fine proportions and beauty of perfect Greek architecture, was dedicated to the service of God through our General Board of Church Extension.

At night another capacity congregation crowded into the Fourth Avenue Church, two doors from the new Church Extension building, to hear two of our greatest pulpit and platform speakers, Bishops E. E. Hoss and Warren A. Candler. After other features of the evening program, Bishop Hoss read his address on the life of Bishop Asbury, read it under difficulties, as the air was hot and the acoustics not good. It is a scholarly and able address. Bishop Candler was called to the platform at a late hour, and did not attempt a full speech. He could hardly be dull if he should try. His reference to Bishop Coke's physique, and to his own "bungalow style of architecture" brought the broad smile, which, along with other apt witticisms, helped to electrify the atmosphere. He commented on certain phases of Bishop Asbury's character, and made pointed applications to present day conditions. I should very much like to hear Bishop Hoss and Bishop Candler, under the best conditions, with no time limit, and on separate hours, turn themselves loose on a great theme like the great Asbury.

Monday morning the General Board of Church Extension resumed its sittings. I was present, along with other visitors, by the grace of fine courtesy. For the first time I got an inside view of the workings of that great dynamo of our Church. Practical problems confront it such as many of our Methodist folk do not think about. How to save church property here and there, how to make loans to the best advantage, how to place donations where they will do the most good, how to get co-operation from presiding elders and preachers, how to get their great cause before the people, were among the practical questions of the hour. The completion of our Washington City Church was discussed. Mt. Vernon Place has been agreed upon as the site. The Board recommended assessments upon the Annual Conferences, and urged the collection of all outstanding subscriptions,

that the great church may be pushed to completion.

Mr. J. B. Duke, of North Carolina, was given a hearty vote of thanks for his generous provision for the distribution of \$35,000 annually to missions, to Church Extension, and to the superannuates of North Carolina. The significant statement of that princely giver, in giving this money, is worthy of widespread repetition. He said, "I give to the Church because it does not pass away." Let others who are able to put money where it will go down the ages benefiting humanity bear this wise utterance in mind. The Church is no transient institution.

Mrs. Hannah W. Morton, widow of Dr. David Morton, was given an enthusiastic but tender greeting when she came before the Board by special invitation. Five thousand copies of the life of Dr. Morton, by Bishop Hoss, will be taken by the Board for sale and distribution. It is Dr. McMurry's plan to put this volume in the hand of every young preacher coming into the conferences of Southern Methodism.

Dr. R. S. Stout, General Church Extension Secretary of the Colored Methodist Episcopal Church in America, made a short talk to the Board, and was recommended to our people for sympathetic assistance. Bishop Kilgo paid an earnest and eloquent tribute to the colored people of the South, and declared that we could not get along without them.

The increase in our general Loan Fund is the largest of any year in our history. The Board expressed its gratitude to Dr. McMurry and voted to make him some sort of a gift as a testimonial of appreciation. One of the Bishops suggested to the writer that it should be a vacation and a trip of recreation somewhere.

A warning note was sounded to the effect that Churches which rush ahead with building enterprises in violation of business principles, and of the rules of our Church, must quit calling upon the Board to save them. I could not tarry till the closing session, as an engagement in Nashville called me inexorably. All in all, it was a great week for Church Extension, one of the strong arms of our Methodism. I failed to say that a big Sunday School rally was held on Friday night in our Fourth Avenue Church, which was addressed by Drs. Bulla and Chappell and Bishop Atkins. The General Sunday School Board met in the new Church Extension Building during this gathering of Methodist clans from over our Connectionism. The Sunday School department of our Church knows no secondary force.

Board of Trustees.

In our Publishing House at Nashville, Tuesday morning, the 9th, our General Board of Trustees met, with Dr. A. J. Lamar in the chair. All were present except Mr. F. M. Jackson, of Birmingham, Alabama, and Mr. Ed S. Vaught, of Oklahoma City. Our General Secretary, Rev. John R. Stewart, made his annual report, which showed the following figures: Receipts for the Superannuate Endowment Fund for the year ending March, 1916, \$97,277.62; deducting the amount of loans returned, \$38,444.91, the actual increase in receipts for the year is \$58,832.71. Received from Annual Conferences on assessments, \$28,639.35, an increase of approximately \$9000 over the previous year. The total sum received on the annuity fund for the year was \$6300. The amount disbursed to claimants last year was \$9950; the amount to be distributed this year is \$11,000. The cash assets at the end of the year amount to \$375,417.93. In addition to these holdings, there are a number of bequests aggregating some \$60,000. Subscriptions on hand amount to \$40,000, but many of them are of long standing and uncertain value.

Many of the Annual Conferences have not changed the basis on which they were paying before the new enactment went into effect. It is to be hoped that these conferences will remedy this dereliction and place the assessment as ordered by our last General Conference. The growth of this sacred fund is slow, but it is sure. The Board decided to increase its publicity work, and to that end appointed a special committee for this purpose. The General Secretary has written a little love story, with a wholesome moral that centers in a better care of our worn-out preachers. This book, "The Fraters," he gives to the Board for the actual cost of publication. Our preachers and progressive laymen should help to give it a wide circulation, as every dollar beyond cost goes into a publicity fund for our superannuates. The price of the book is 60 cents. Brother Stewart was re-elected Secretary. Every denomination is now putting stress upon the care of our dependent veterans, worn out in the service of the Church. We must not be behind. JAMES A. BURROW.

He walks as in the presence of God who converses with him in frequent prayer and frequent communion, who runs to him in all necessities, who asks counsel of him in all his doubtings, who opens all his wants to him, who weeps before him for his sins, who asks remedy and support for his weakness, who fears him as a Judge, reverences him as a Lord, obeys him as a Father and loves him as a Brother.—Jeremy Taylor.



THE MAGNET Which is Winning Millions To Scientific Foods

Puffed Wheat and Puffed Rice today stand supreme among all the prepared cereal attractions.

In millions of homes on both sides the Atlantic this is the dish of breakfast, luncheon and supper. And these, on summer afternoons, are hungry children's bonbons.

Do you realize how profoundly these bubbles of grain have affected our old-time customs?

Not Mere Airy Tit-Bits

Puffed Grains, of course, have wondrous fascinations. But the chief fact is, they lead the trend toward scientific foods.

Their invention placed Prof. Anderson among the foremost of food experts. Never before had a process been found to break all cereal food cells. The best cooking methods rarely broke up half.

Here every food cell is broken—blasted by steam explosions. So every atom of the whole grain feeds. The tremendous vogue of Puffed Grains shows how housewives study food.

Table listing prices for Puffed Wheat (12c), Puffed Rice (15c), and Corn Puffs (15c).

Consider these few suggestions.

There are three Puffed Grains, each with different form and flavor. For variety's sake, serve them all.

Don't serve for breakfast only. For luncheon and supper serve in bowls of milk. Keep a dish of them, doused with melted butter, where hungry children can get them. For these are food confections. Use them in candy making, as garnish for ice cream, as wafers in your soups.

Remember that Puffed Grains do not tax the stomach. And that every iota is food. This makes them ideal for between-meal lunches, or for a good-night dish. Don't be sparing of such foods as these, delightful and digestible.

THE QUAKER OATS COMPANY SOLE MAKERS

(1322)

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ENSION PRIZES.
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26—Essay: "What
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NOTES FROM THE FIELD

MENARD.

We are in a great meeting at this place. Many strong men are being saved. Because of hail at one point and pastor's wife being sick at another we had to postpone two meetings. We are open for dates for first, second and third Sundays in June.—J. T. Bloodworth, Polytechnic, Texas.

RUNGE.

Friar and Adams, evangelistic campaigners, closed a very successful revival meeting at Runge, Texas, Sunday, May 20, with 177 conversions—ninety-eight to Methodist Church and seventy-nine to Baptist Church. We are now engaged for two weeks at Stockdale. Large crowds are attending with very great interest.—John Adams, Tyler, Texas.

DENTON.

Denton is being placed upon the religious map by Dr. Charles Reign Schoville, of Chicago. Dr. Schoville and his party of some eight or ten in number arrived here on May 25 and propose to continue their services throughout the month of June. The pastors of the various Churches of the city caused this man of God to come here, and while the invitation to penitents has not been opened yet, large crowds and much good is being accomplished. A large tabernacle, with seating capacity for perhaps two thousand, has been constructed, and same has been filled upon several occasions. Only night services are held.—Lon A. Speer.

LOVELAND, OKLAHOMA.

We closed a very fine revival at Valley Side Sunday, May 28. Brother Reagan is the pastor. We ran two weeks, lacking one day. During this time we were rained and stormed out three nights and one day. Notwithstanding that we did not have a single full service. We had a number of professions and forty gave their names for membership in the Methodist Church, and others to follow. Some will join other Churches. There are some as fine people around Valley Side as you will find anywhere. Among those we received into the Church were some of the leading families of the country. Valley Side could easily pay a preacher for half time if they knew it.—E. M. Myers, District Evangelist.

WARD MEMORIAL METHODIST CHURCH, AUSTIN, TEXAS.

We had a splendid day yesterday. We had our Children's Day service at 11 o'clock. Over two hundred and forty in Sunday School. I baptized five children, and received two in the Church by vows, which makes seventy-two additions to date. Our Sunday School and Epworth Leagues, prayer meetings and Missionary Society are doing splendid work. Congregation at preaching service fine. Finances in fairly good condition to date. We hope to come out all o. k. in the end. There is certainly a great work to be done in this Church. Our Mothers' Day service was one of the best I have ever had.—M. J. Allen, P. C.

CARLTON.

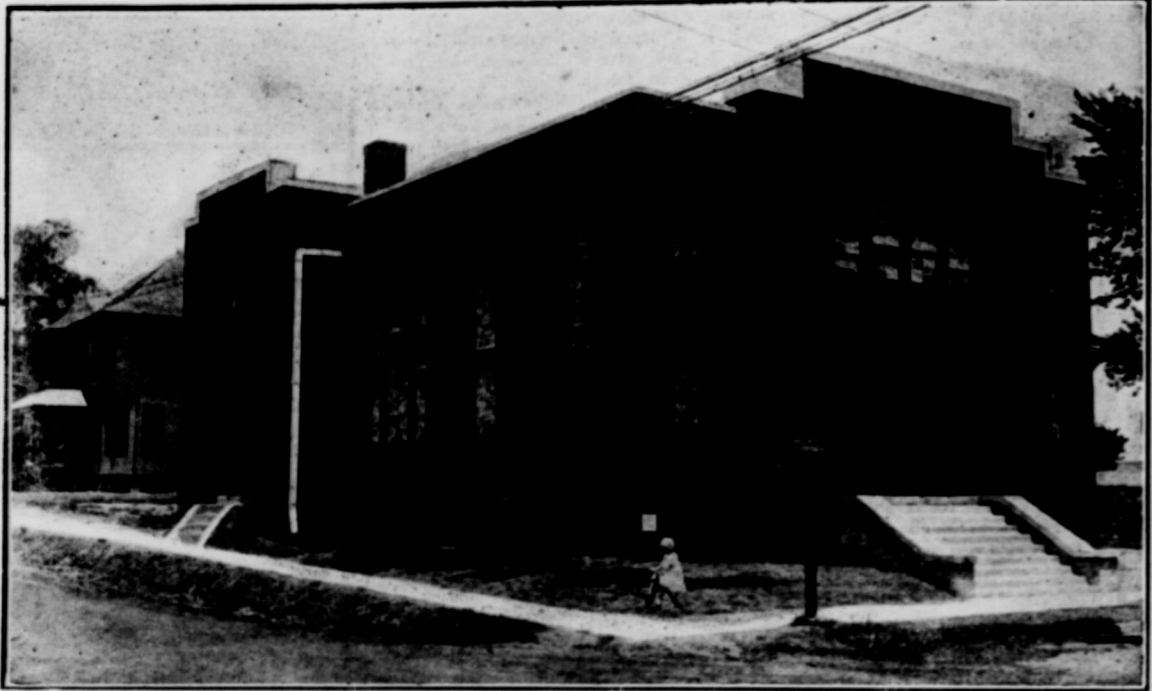
Every department of the Church is moving along nicely. We have held two of our protracted meetings with splendid results at each one. We have had about fifty-four conversions so far, and forty-seven additions to the Church. Our prayer meetings are excellent, and our Sunday Schools are growing all the time. We have a good and a progressive people to serve. At Carlton we have purchased a new piano and are planning to build a new church. At other points on the charge they are seating the churches and repainting. We are praying, trusting and working for a great harvest. And with the splendid lot of helpers—and especially with such a host of wide-awake young people as we have on our charge—we believe we can accomplish a wonderful work in His name.—J. D. Smoot, P. C.

DILLEHY AND MILLETT.

We have just closed fine meetings at the above named places. We had thirteen additions on profession at Dilley and four by certificate. The Church was greatly revived. Dr. H. M. Whaling and Mrs. Whaling, of Austin, conducted the meeting, Dr. Whaling bringing the evening message and Mrs. Whaling taking the morning service. They gave us a gospel both able and thoroughly evangelical. We shall certainly have them again. Rev. Shan M. Hull, of Utopia, did the preaching in the meeting at Millett. He shows marked talent as a soul-winner. He depends upon God for success. This meeting was the greatest I ever attended. Besides a thoroughly renewed membership, we had seventy conversions sixty-six of whom joined the Methodist Church on profession of faith. Several services were veritable Pentecosts. We shall ever remember the above named workers as among the most Spirit-filled we have met. To be associated with such thoroughly Christian and wholly unselfish spirits is to be refreshed and renewed for life's way.—R. S. Pierce, P. C.

COULTS MEMORIAL WEATHERFORD, AND ELSE.

Coults Memorial Church is not only growing in grace, but in numbers. Every department of the Church is alive and at work. We have a great Sunday School. We had 285 present Sunday. Our large Sunday School attendance is due to the faithfulness of the most loyal teachers and officers I have ever been associated with. I always count on the superintendent, officers and teachers being present. Our women are doing fine work. The pastor can count on them with a great deal of confidence. Coult Memorial can boast of a very fine class of young people. We have a splendid Young People's Missionary Society. Our Junior and Intermediate Leagues are doing good work. We are proud of this department of our Church. The Board of Stewards are as good as can be found. The pastor's salary is paid up in full to date. Has the day come when the usefulness of the local preacher has past? It's not true with mine. Brothers Witherspoon and Guthrie are



GRACE METHODIST CHURCH, PALESTINE, TEXAS.

I came to Grace Church just a little more than six months ago. I found the congregation worshipping in an old tabernacle, and very much confused over the prospects of building a new church.

In February our wide-awake, up-to-date, thorough-going presiding elder, who is none other than I. F. Betts, came and held our first Quarterly Conference, and gave me a building committee of my own choosing. I selected D. H. Guinn as chairman, A. M. Cohen as secretary. With these two brethren, and five others, we commenced to survey the ground. I think it was February 12 we met and the committee made me their financial agent, business manager, janitor and general roustabout. Now, don't forget I am still preacher in charge all this time.

On February 20 we commenced tearing down the old tabernacle, moving the two-story parsonage to the upper corner of our beautiful lot, so that we could build the church where the parsonage stood, and while this was all going on, we had a bunch of colored brethren digging a hole in the ground for the foundation of the new church.

I have only this much more to say: This is May and the church is finished and will be opened for service the third Sunday in June with C. H. Adams in the pulpit for the morning service, D. H. Hotchkiss will preach to the Y. M. C. A. boys at 3 o'clock and we are planning to make this one of the greatest services of its kind ever held in Palestine. At the evening service our own presiding elder, I. F. Betts, will preach.

I take great pleasure in presenting to the readers of the Texas Advocate the new Grace Methodist Church, and the beautiful two-story parsonage, both on the same lot just three blocks from the main business street in the good city of Palestine. This property is well worth \$20,000, and no longer than last Sunday evening I heard Sheriff Guinn, who is one of my stewards, and also chairman of the building committee, yes, and a delegate to the Annual Conference this fall, I heard him say that we would not think of taking that amount for our property. We have all the modern conveniences that you will find in any Church, and we are safe in saying that the Grace congregation is well provided for.

My people started out by making the pastor's salary twelve hundred dollars, and after three months' trial the Board met and, without the pastor's knowledge, they raised the salary to fifteen hundred dollars, and up to date they have kept paid up in full each month, both pastor and presiding elder, and last Sunday evening they said, "All you and Brother Betts will have to do to get the balance of your salary is to work on, just as you have been doing, and wait for the 20th of each month to roll around." We have paid for more than half of the church as we have built it, and we have the other arranged so that it will never be burdensome to the congregation.

I have preached in the City Hall nearly ever since I came to Palestine, and the good Mayor, who is my personal friend, made it possible for me to have this good place to worship in, and it all came without money and without price. Mayor Wright is a member of the Christian Church.

I go into my revival meeting July 9. I have secured the services of Brother Lee, who is now at S. M. U., in Dallas. I regard Brother Lee as one of the strongest preachers I have ever heard, and I am looking forward to this meeting as a time of great ingathering for my congregation. If you happen to pass this way and have a few minutes at the Union Depot, and would like to see my new church, all you will have to do is to call No. 980, and my automobile will be there in one minute. Don't forget the number, 980. L. B. SAXON.

net only popular in their Church, but their preaching is acceptable anywhere. Brother Kelley, my exhorter, keeps busy with the Master's work. Brothers Noble and McGehee, who superannuated last year and cast their lot with us, have been exceedingly loyal and faithful to pastor and Church. Like nearly all superannuated preachers, they have had a hard time financially, yet I have never heard them murmur. Dr. Nelms is a prince among men. He is doing a fine work over on his side of town. They expect to do some much needed improvements in the near future. Brother Paterson has things humming on the Weatherford Circuit. In fact the entire district is moving forward. Brother Webb, our presiding elder is a live, aggressive man. The Weatherford College, under the wise superintendency of Prof. Binkley, has just closed out a remarkable year. Prof. Binkley brought out a remarkable year. The people of Weatherford are justly proud of the success achieved by Weatherford College the past session. It is a fine place for boys. Its a Christian school owned and controlled by the Methodist Church.—J. N. McCain.

FIRST CHURCH, HILLSBORO.

The friends of this great Church will be glad to know that things are in hopeful condition with us. We have just closed our winter campaign and revival meeting, during which we had eighty accessions to our Church. Rev. Cullom H. Booth, of Georgetown, assisted us in our revival. To say this is to say that the work was well done. He did some great preaching for us and our people fell in love with him. His ministry was strong and efficient and was greatly enjoyed by all who heard him. His good wife was with him and won all hearts. No safer and better man could be placed at the head of our great school Church than Cullom H. Booth. Rev. J. M. Barcus, our much loved presiding elder, rendered invaluable service to the meeting. He was present all the while and by his great ministry and appealing prayers and helpful presence did much for the meeting. The Sunday School, under the superintendency of M. M. Lovell, is doing a great work. During our recent meeting nearly every pupil was won for Christ who had not already accepted him. The attendance has reached nearly four hundred from Sunday to Sunday and in efficiency it is among the best.—J. H. Stewart, P. C.

CHELSEA AND ALLUWE, OKLA.

I want to say, through the columns of our most excellent paper, a few things concerning my work. The results, up to date, have been very gratifying. We are preaching to large congregations for this town. Our Sunday Schools are increasing in interest and attendance. The Epworth League is doing fine work. They have bought an individual communion service for the Church. We have just completed our new church at Alluwe, and the Missionary Society has placed new pews in it and a beautiful pulpit to correspond. The dedication service was held the third Sunday in May, the sermon being preached by the presiding elder of the Vinita District, Rev. J. W. Rogers. This little Church has wrought well, and in a few years this Church will be a half station. Our commencement exercises here at Chelsea have just closed, and this

writer was unanimously elected by the graduating class to preach the baccalaureate sermon, and many were kind enough to say of the sermon that it was a great production. Mr. Editor, you are giving us a good paper and I enjoy your editorials very much. It looks now like the union of Methodism is coming. I say let it come if we can get it on the proper basis. May the Lord bless you in your work.—J. H. Rogers.

PICKTON CIRCUIT.

Our work is doing nicely. The people have the "going spirit," hence no trouble about congregations. Have received nineteen additions to the Church. Held no revival meetings yet—only getting ready. Think "preparedness" a fine idea, but not to use shot and shell. "I am not come to destroy men's lives, but to save them." Our Sunday Schools were never in better condition. Have list of fine men leading in this great work. We are now living in a beautiful, modern, eight-room new parsonage building, completed this year. Our good women deserve much credit for the nice new furniture placed in this home; \$1800 is a reasonable valuation of this property. Last, but not least, is our new church at Harmony. It's simply a beauty and the joy of the whole community. Work on this building was begun in February and it was opened for service the first Sunday in May. These new buildings will mean much for Methodism in this section and gives the charge a higher place in the rounds of progress. This writer never served a more loyal set of people. Our new presiding elder has certainly gained a warm place in the hearts of the people of the Sulphur Springs District. If he continues to shell the woods in his "very private conveyance," or otherwise, this old district will certainly hum as never before. We look forward and expect great meetings on this charge. Remember us when you pray.—S. L. Habern.

HEAVENER, OKLAHOMA.

So well have my people labored, and so successful have been their labors in the interest of our Church that I am inclined to give the same considerable notice in our great conference organ. They are all pleased with the Advocate. At the third Quarterly Conference, which was held recently all the finances were up and ahead. The conference collections were all paid for the year several months ago. The salaries are up to date. A twenty-five dollar special has been raised by the League for the Congo Mission. We have a five-hundred-dollar emergency fund in the bank waiting to be appropriated to any shortage we may have on any financial line this fall. The Church has two acres in onions that at present are looking fine. Every cent of the profits from them will go to the Church. They ought to clear five or six hundred dollars. We are positively set to the task of freeing the Church of its twenty-five-hundred-dollar indebtedness this year. We hope to have Bishop Mouzon to dedicate it when he comes to our conference at Muskogee. The Sunday School here is one of the best I have ever had charge of, and I have yet to see a Woman's Missionary Society so ready to follow the pastor's leading as the one here. We observed Children's Day on the fourth Sun-

day in May and combined with it the features of Decision Day. I preached to the children at the morning hour and called a conference in the afternoon for all children who desired membership in the Church. The Children's day program was rendered at the evening service and I received a class of sixteen members. It was the best spiritual day we have had since conference. Yes, some time since a host of people surprised us with a pounding of good things, not all of which are yet exhausted. The stewards have agreed that if all Church debts are paid by conference time that the pastor shall have an extra good suit of clothes and be authorized to say to the Bishop that the assessment for preacher's salary will be raised from a thousand to fifteen hundred dollars. They use the weekly envelope system here to collect it. Now, brethren, this is my first year, so just keep quiet. We are planning for a great meeting here in August. If the good pastor will give us space for this we will try and report again, just before the Annual Conference.—D. A. Gregg.

REVIVAL AT RANDLETT, OKLAHOMA.

We closed May 16 one of the greatest revivals ever known in Southwest Oklahoma. Evangelist D. V. York, of Eldorado, came to us April 21 and found the Church ready, having put in one week previous to his coming in prayer for a real revival. Having the right man in the right place and the cooperation of the people, God will always bring things to pass, so Brother York fought sin in the Church as well as out with a determination to win. He put the army to work and soon had Satan on the run, as he puts it, "a few got an old bone and went off to gnaw it," but a majority of all Church members fell in line and the result was somewhere in the neighborhood of 150 conversions. We held prayer meetings at 10 o'clock for men in the business houses, the ladies would hold two cottage prayer meetings at the same hour, then at 3 a service on the street or in a business house for all; at 4 a train of two to six autos loaded would go to the school houses in the country for a service, at which we had conversions at most all. At night the Methodist Church was always crowded to hear some great preaching, everybody enjoying the funny sayings as well as the deep things. The whole country for twenty miles around has been attracted by the wonderful power of God in saving souls, for we reached some of the hardest cases, some that seemed almost impossible. There were about thirty men, heads of families, besides a host of fine young men. Some got under conviction and tried to leave town, but could not get away. Fifty-six gave their names to join the Methodist Church with others to follow. A large number to the other two Churches. The singing was very ably led by W. H. Boteler, of Cleburne, Texas, who won the friendship of all. The loyal people showed their appreciation of the great meeting by raising for the evangelist \$305, for the singer \$75, for the preacher in charge \$50, and for the organist an offering of \$9. I now have the strongest Church in town, having a live Sunday School and prayer meeting, League and Missionary Society. We need more church room for effective work. We give God the praise for all this and say that when we pay the price the Lord will pour out his blessings upon us. Amen.—J. W. Cannon, P. C.



The above picture shows the principals of a golden wedding celebration of more than local interest which occurred at Brandon on the third day of May. In the center are Mrs. T. S. Fox and her bride of fifty years, while Mr. and Mrs. Cammack stand at the ends were best man and maid of honor at the original wedding. Mrs. Cammack (nee Mary Fox) is wearing the dress she wore at the wedding in West Virginia on May 3, 1866. Brother Fox was a loyal Confederate soldier and for more than fifty years both he and his wife have been faithful members of the Methodist Church, first in the Protestant Methodist and then for the last forty years in our Church. From 1867 to the present time Brother Fox has been an official of the Church, having been class leader, steward, Sunday School superintendent, and now being the chairman of the Board of Trustees and the committee on evangelization in Brandon Church. His brother, Robert, was for years one of the Southern Church's most efficient and prominent preachers in West Virginia. An enjoyable reunion was held in the Fox residence in Brandon, participated in by five of Brother and Sister Fox's children: Messrs. L. B. Fox, Tioga; C. W. Fox, Bynum, and Cecil Fox, Brandon; and Mesdames Elton Barnard, Pampas, and Laura Neal, Brandon. Two of the children, Mr. J. I. Fox, Wichita Falls, and Mrs. Lola Thompson, DeWitt, Oklahoma, could not attend. At the close of the day's celebration, Laura May, infant daughter of Brother Cecil Fox was baptized by Rev. Warner Moore, the pastor of the Brandon and Mertens charge.

PERSONALS

Rev. Frank A. Rosser's address is changed from 411 Windomere Avenue to 426 East Twelfth Street, Station A, Dallas, Texas.

Dr. McDugald K. McLean and Miss Emma Webb were married in Bell Buckle, Tennessee, May 27. We wish for these noble young people a happy career together.

Dr. A. J. Barton, superintendent of the Anti-Saloon League, is urging Texas pastors to aid in the circulation of the submission petitions. The time is short. Help, brethren.

State Senator H. L. Darwin, of Cooper, is a candidate for Congressman-at-Large. His home paper, the Cooper Review, speaks most complimentary of him and the pastors of his city endorse him.

Rev. and Mrs. Comer Woodward are doing fine work as students in the University of Chicago. The Master's Degree was conferred upon Brother Woodward on June 6, Chicago. Their address is 5718 Kienbark Avenue, Chicago.

Rev. J. H. Walker, of Pecos, writes that they are having a most successful year at Pecos. Conference claims paid in full Easter; a big church debt cancelled; eighty-two additions to the Church; a live Sunday School. Good!

The Blackstone College for Girls held its twenty-second annual commencement at Blackstone, Virginia, June 2-4. Dr. James Cannon, Jr., directs the fortune of this great institution and does it as he does everything else—well.

Dr. Ivan Lee Holt, of our School of Theology, has been busy filling important engagements in Tennessee, Missouri and Oklahoma. He recently preached the commencement sermon for the Oklahoma A. and M. No man among us is quite so much sought after.

Brother R. C. Dial, Conference Lay Leader of the North Texas Conference, writes us that the triennial meeting of Methodist laymen to be held in Junaluska, August 1-6, is to be the greatest meeting in the history of the Laymen's Movement. And Brother Dial will help to make it such.

The Dublin District, Rev. S. J. Vaughan, presiding elder, is the banner district in the Central Texas Conference for subscribers to the Texas Christian Advocate. The Gatesville District is second. Should not subscribers to the Advocate constitute one of the points in a district's efficiency?

Mr. Milton A. Candler and Miss Marion York Symmes, of Atlanta, Georgia, were married in Atlanta, Wednesday, June 7. The groom is a nephew of Bishop Candler and the bride is a niece of the editor's wife. They ought to do well. The Advocate extends its blessings.

Captain James Henry Mathis died at his home, 4825 Reiger Avenue, Dallas, June 2. Funeral services were conducted by Dr. Sam R. Hay, of First Church. The death of Captain Mathis removes a conspicuous character from our Southern life and the Advocate extends sincere sympathy to the stricken family.

Little Laura Stevens, daughter of Brother and Sister W. A. Stevens, of Dallas, is at the Baptist Sanitarium suffering from the effects of an acute attack of appendicitis. Little Laura will be remembered as the only granddaughter of Mrs. G. C. Rankin and the little sufferer will be remembered in prayer by the whole Church.

We greatly appreciate the following invitation and pray choicest blessings upon the contracting young people: "Mr. Henry Bascom Urquhart requests the honor of your presence at the marriage of his daughter, Zou, to Mr. James Harvey Fenner, on the morning of Thursday, June 15, 1916, at 10 o'clock; 505 Tuam Avenue, Houston, Texas."

Rev. Thomas Gregory, presiding elder of the San Marcos District, reminds us of some inaccuracies in the published account of the new course of study. Bishop Mouzon confirms Brother Gregory. "The New Life in Christ," by Dr. Beet, Wesley's Journal, Vols. 1 and 2, Wesley's Journal, Vols. 3 and 4, "The Church and Ministry in the Early Centuries," by Lindsay should appear respectively in (3) and (4) of First Year and (4) of Fourth Year. Nothing escapes the eye of Thomas Gregory. Thanks!

Childress society had the unusual pleasure of witnessing a double wedding ceremony this morning at 9 o'clock, at the Methodist Church, when Miss Willie Russell and Rev. J. T. Rea, of Kirkland, and Miss Elizabeth Russell and Mr. C. V. Jones, of Seadrit, were united in marriage by Rev. W. H. Terry.—Childress Post. The Advocate extends congratulations to these noble young people.

A note from Rev. W. R. Kirkpatrick, preacher in charge of Big Spring Mission, states that Rev. S. B. Cox, our pastor at Coahoma, Texas, was operated on for appendicitis on May 4. The operation was successful and Brother Cox is up and doing well. The same note states that the daughter of Rev. J. T. Hicks, Miss Ennis, had a similar operation and is rapidly recovering.

Rev. and Mrs. C. L. Browning, of Milford, Texas, announce the marriage of their daughter, Ruth, to Mr. Thomas Ray Swim, of Garland, Texas, Rev. G. M. Gibson, pastor of Oak Cliff Methodist Church officiating. They were married at the residence of the bride's cousin, Dr. R. B. Spurgin, in Oak Cliff. Mr. and Mrs. Swim will be at home in Itasca, Texas, after September 1, Mr. Swim being one of the principals of the schools in that city.

OUR CHURCH NEWS

Boston University (Methodist Episcopal Church) is now the third largest university in New England.

Dr. Timothy Dwight, former president of Yale University, died at his home in New Haven, Conn., recently.

During the past twenty years the colored membership of the Methodist Episcopal Church has increased from 248,337 to 351,952 and their total annual contributions from \$755,304 to \$1,413,272.

Dr. Jowett's Church, the Fifth Avenue Presbyterian, New York, has completed its \$300,000 endowment fund. The congregation accomplished this as a surprise to Dr. Jowett, on the eve of his departure for England.

Our sister Methodism believes in apostolic succession. Bishop Matt Hughes, who was elected one of the Bishops at Saratoga Springs is a brother of Bishop Edwin Holt Hughes who was elected four years ago. Bishop John W. Hamilton, who, under the law of that Church, retired, escorted to the platform as one of the Bishops-elect his brother, Chancellor Franklin Hamilton of the American University. There are two pairs of brothers among the Bishops of the Methodist Episcopal Church—a fact that has never before been true in the history of American Methodism.

The Northern Presbyterian Board of Ministerial Relief made appropriations last year to 1555 claimants on that fund, 624 of these being ministers and 827 widows. The average amount paid to ministers was \$319.92.

Miss Eleanor Goucher, a daughter of Dr. J. F. Goucher, was baptized by Bishop Matthew Simpson, who was baptized by Bishop Francis Asbury on one of his journeys beyond the mountains. This is a case of Methodist apostolic succession, says the Pittsburg Advocate.

Bishop Hendrix has publicly declared that he knows a man not a member of either Methodist Church who has made up his mind to give a million and three-quarters dollars to the cause of conference claimants in the united Church. Let's get together quickly.—Michigan Christian Advocate.

Many friends throughout our Church will be interested in the announcement of the marriage of Mrs. Ada T. Hamill and Rev. Arthur W. Rider, D.D., at the home of Mrs. Hamill, in Nashville, Thursday, May 11. Dr. Henry Beach Carré was the officiating minister. Dr. Rider is Joint Secretary for Home and Foreign Missions in the Baptist Church, Pacific Coast District. Mrs. Hamill is known throughout our country as one of the most efficient Sunday School workers, and she has given to our own and other Churches

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Big information circular giving rates for tents, cottages, boarding houses, etc., now ready. Address

W. N. HAGY, San Antonio, Texas

FINAL REPORT OF THE WIN-ONE CAMPAIGN

W. C. Everett, Secretary Publicity Committee.

I am giving herewith my final report on that part of the Win-One Evangelistic Campaign which terminated with Easter Sunday.

Although I sent blanks and stamped return envelopes to all the preachers as requested by the committee, a comparatively small part of them have reported. Whether they have not yet held their campaigns or whether they have simply neglected to report, I cannot say. I am sure, however, that the unsatisfactory showing does not include all the facts, but if the work was really done, that is the important fact after all. Attention will be called to the remaining features of the campaign planned to extend during the year from time to time.

W. C. EVERETT, for the Publicity Committee.

Table with columns: Place and Charge, Pastor, Faith Certificate Sources, All From On S. S. Easter. Lists various churches and their respective statistics.

splendid service. Dr. and Mrs. Rider will make their home in Los Angeles, Cal.

Zion's Herald says of Dr. T. N. Ivey, upon his recent visit to the Northern General Conference: "He is one of the ablest editors in American Methodism, a man of virile convictions and courage, who has no hesitancy in standing for what he deems to be right. He has a place of commanding influence in the life and councils of Southern Methodism."

Twenty years ago Bishop Joseph C. Hartzell took charge of the African Mission of the Methodist Episcopal Church. In presenting his report to the General Conference in Saratoga he compared the condition of the work today with what it was twenty years ago. Then there were twelve missionaries engaged in the work; now there are ninety-five. Then there were ninety-five native preachers and teachers; now there are over four hundred. Forty-nine Sunday schools, with three thousand members, have grown to two hundred and seventy-one Sunday Schools, with four-

teen thousand seven hundred and nine members. The Church membership, which was then four thousand, is now more than fourteen thousand.

Miss Minnie E. Kennedy, of Birmingham, Ala., has been elected Director of Elementary Work with our Sunday School Board, taking the place made vacant by the resignation of Mrs. H. M. Hamill, now Mrs. Arthur W. Rider. Miss Kennedy was for a time with the great Sunday School at Opelika, Ala., and is said to be singularly well-fitted for her new position.

It is when we have borne submissively some dreadful sorrow that we see the golden ladder reaching upward, as did Perpetua from the darkness of the dungeon. When we have given ourselves to some great work and wrought it by God's help and the inspiration of his Spirit, triumphantly to the end, that vision is granted us.—R. S. Starrs, D.D.

Epworth Encampment PORT O'CONNOR, TEXAS JULY 28-AUGUST 6, 1916

THE HOUSTON AND TEXAS CENTRAL RAILWAY has been designated the official route for the Special Epworth train leaving Dallas July 26th, 8 P. M., arriving at Port O'Connor next morning. Join the big party on the "Comfort" train.

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For Old and Young

PASSING THOUGHTS.

There are some things money cannot buy. It won't buy the rich glow that comes to him whose life's sun is going down in glory behind the Western hills.

If you want the clearer vision when looking through the telescope first put out all the lights. And in the night of sorrow don't complain—it brings out the stars.

The mystery of the great soul is to be found in that dramatic crisis—the moment when the action of brain and heart would be a torment to the common rabble.

You can't sing the sweeter songs until you dwell amidst the shadows. Had you not noticed that the mocking bird sings sweetest in the dead of night?

Whom have you buried in your sepulcher of hate? Looking down into that vast grave, the tomb of one at least as good as yourself, your petty whims ought to dwarf into nothingness.

The higher education of man comes from within. Emerson said: "What we do not call education is more precious than what we call so." Great souls get knowledge and wisdom by direct perception—by listening to the whisperings in the silent places—by keeping the ear in tune with the sighing winds and the throbbing seas.

WHISPERINGS.

Mr. Spurgeon said that when he visited Venice he saw an instrument with which an old tyrant was in the habit of shooting the victim of his dislike. It shot a needle that in itself was not fatal—but he dipped it first in a deadly poison. Oh, just the mere word the person says behind your back isn't much. It's the deadly virus in which the needle is dipped. And for that reason an otherwise impregnable reputation is destroyed by whisperings. Stanley declared that he dreaded the poisoned arrows of the Wambutti dwarfs, of Africa, more than standing armies. And the dwarfs dipped their tiny arrows in a poison that was extracted from honey. Do you get it? Honey! Sometimes the sweetest praise is the covert for the fatal blow. We think the pistol whose bullet killed the noble McKinley was concealed in a bunch of beautiful flowers. Men will steer clear of a Niagara and then be drowned in the delusive whirlpool. Death is the thing we cannot see. Watch the fellow who with his kiss delivers you into the hands of the mob. Keep your eye on the fellow who gangs with the crowd that sniffs around your trail. Judas played that trick—and sold his Lord for silver.

TRAGEDY OF THE AGE.

One of the greatest tragedies of this age is the almost universal divorce between the fathers and the sons of this land. That man is far too busy who hasn't the time to be a real chum and partner in his boy's frolic and fun. And that man is ten thousand times more unfortunate if some mysterious hand drops a curtain between him and his boy. It's an unspeakable tragedy. Far better is it if that boy is privileged to weep in silence beside his grave. Many boys are more familiar with their pony and their dog than they are with their own father. Surely, we don't mean it! It is an unconscious neglect brought about by the awful hurry of this commercial age. For the love of gold we forget the fireside and the boy. We see him, maybe, at mealtime, and when we come in at night the tired little fellow has long since gone far out into slumberland. Home is more often less than a boardinghouse and the best of us, in order to grasp just one more dollar, is content to be the father of a well-born street waif. We wish we could say the word that would bring back to us the times when the father was the best chum a boy had in all the world. The proportion in which you neglect your boy to earn a dollar is the price you put upon him. Who'll deny that the old familiar relation belongs to a dead

past, and that in this age the father and the son are comparative strangers? That man is doubly rich who forgets the toil of the day in a great big romp with his boy. A partnership formed in boyhood has no future dissolution. Down in the heart of every bright-eyed boy there is a zone of loneliness. He longs to touch the deeper springs in the father-heart. It's a homely piece of verse, but it has the clarion call back to the olden days:

In short, I don't want anything as daddy's here, He's pretty much of everything, and don't get out of gear; And best of all the things I have, I'm sure you'll find it true, There's nothing like a daddy that will always play with you.

SIREN VOICES.

In some things we have drifted from our ancient moorings. We are confronted with the danger of departing from "the good old ways." In these latter days, a thousand siren forms would entice us with the promise of success. In our frenzy to succeed, we too often pursue nothing more than a delusive ignis fatuus. Dazed by a multitude of opportunities our minds are bewildered, our skies are overshadowed, our steps become indeterminate. The manifold channels through which our powers may leap to certain ends infatuate us. The race toward the goal is paralyzing. The thoughtless rush of the present intoxicates and ravishes. We need to draw aside; examine our field notes and take our bearings. The mighty men of yesterday breathed the atmosphere of a purer zone. For our own and the world's good we have pitched our tents too far toward Sodom.

THE ART OF FORGIVING.

We plead for the art of forgiving. What does it all amount to, anyway—this fighting and hating one another? If you cannot love your enemy you can at least leave him to wallow in the mire of his own malice. If in the wrong, no one knows it so well as he, while your conscience is clear. Don't be an Indian—he whose gross instincts and cold-blooded brutality are characteristic of his race—they who never forget because they will never forgive. It is as important to forget as it is to remember. No man or woman who deems themselves a nemesis, treasures up a wrong, nurses an injury, or permits an ignoble hatred to fester in their hearts, can ever experience true happiness or attain true success. They are always a pervert. They are creatures of petty prejudices and jaundiced resentment, that which a good God never made. Let go of the depressing and weakening grievance—wipe the slate clean each day. See to it that no hatred poisons the mind or clouds the memory. Forgive and forget—smile on—and let yesterday alone.

THE REAL PURPOSE.

Most Christians might, with profit, recall now and then the story of the farmer who said he had a willing pair of horses—one was willing to work, and the other was willing to let him. Some of us have known the times when we have had the willingness that has permitted us to stand off, and to let others do the work. A spirit like that is a poor one to be at large in any man, and it calls for prompt and positive correction.

It is said that when Dr. Milne, the great Chinese missionary, appeared before the committee at Aberdeen, he seemed so rustic and unpromising that a worthy member took him aside, and expressed his doubts whether he had the necessary qualifications for a missionary, but added that he would not object to recommending him as a servant to the mission, if he would be willing to serve in that capacity. To this young Milne replied, without hesitation: "Yes, sir, most certainly. I am willing to be anything, so that I am in the work."

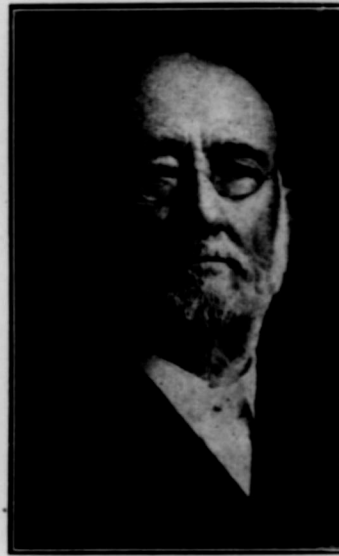
If there is a spirit like that within us, there will be no doubt about the sort of willingness that will be in our hearts. And it will be urging us to many little acts of usefulness that those who see it will be refreshed, and will rejoice.—Exchange.

HOW A BIRD HELPED IN BATTLE. Confederate Veteran, 92 Years Old

During the summer of 1690 there was a war in England, and the soldiers suffered very much. One evening, after a long march, they were so tired that they lay down for a short sleep, when it would have been wiser and better had they remained on the watch for the enemy.

Among the soldiers was a little drummer-boy whose eyes like those of his elders were fast shut. Just before he fell asleep he had been eating his rations, and some crumbs of bread had dropped on the head of his drum.

A little wren, perched overhead in one of the trees, saw these crumbs and flew down to eat them. As she hopped about on the drum the tapping of her beak awakened the little drummer. He opened his eyes, and was startled to see the enemy advancing. Quickly he beat the signal alarm, which aroused the soldiers and put them on their defense. The skill of King William III won that day, July 12, 1690, the Battle of the Boyne, but if it had not been for the little wren the fortune of the day might have been very different.—Exchange.



J. H. COLLETT, Austin, Texas.

A fine large navy sixshooter lost by J. H. Collett, residing at 1400 Colorado Street at the surrender of Fort Donaldson by the Confederates, February 16, 1862, was returned to him a short time ago after it had remained out of his possession for over fifty years. The peculiar feature about the absence of Mr. Collett's gun is that he has corresponded with its possessor for many years, but on account of circumstances that attended its loss, he never mentioned the gun in his letters.

Mr. Collett, now in his 92nd year, but still possessing an active mind and ability to get about unassisted on his two canes, related recently the very interesting incident of the gun, which involves himself and a Federal officer during the Civil War, Major George Bacon, of an Illinois regiment.

At the capitulation of Fort Donaldson, the Confederate soldiers by the terms of the surrender were allowed to retain their side arms.

Mr. Collett, a navy sixshooter, of the type which at that time represented the best of the kind known in the manufacture of revolvers, purchased it six years before and paid a great deal of pride in its ownership.

Mr. Collett believed that if he carried the revolver through his imprisonment in a Union prison it would likely cause him trouble and was hence very much puzzled as to what to do with it when Major Bacon, then a stranger, visited him at his tent, and with his very agreeable and companionable disposition, soon made friends with Mr. Collett. The gun was tendered Major Bacon for safe keeping in a speech that betokened irritation at the idea of surrender and the loss of his favorite weapon. In answer to this speech the Major replied in a quiet, undisturbed way:

"I will keep this as long as I live." "We exchanged names and addresses," Mr. Collett said. "His home was in Carlisle, Illinois, and mine was then at Fairfield, Texas. When the war was over, letters were passed between us occasionally and Major Bacon never failed to refer in some way to the pistol incident and that he would take care of the gun as long as he lived. I never referred in any way to it, for I was determined not to intimate to him that I wanted the gun again.

"Not long ago I had a letter from his daughter, Mrs. Bessie Bacon DeMenil, St. Louis, Missouri. She told me her father died on his 83rd birthday. She was informed about the pistol incident and stated that she would write to Carlisle and get it if possible and return it to me. On April 15 it came to hand by post in good condition."

When asked how he was able to positively identify the firearm as the one he tendered Major Bacon at the surrender of Fort Donaldson, Mr. Collett said:

"There can be no question as to the identity, for soon after I bought it in 1856, I coated softened bees' wax on the metal of the butt, then wrote my name in the wax with a course knitting needle, then burnt in the name with acid, and it is as plain now as if it had been engraved."

The gun bore out the claim, for in the bright metal facing on the butt was the name, "J. H. Collett," very similar to the handwriting of Mr. Collett as exhibited in some of his letters.

The term "navy" was applied to the gun to distinguish it from the revolver known as the army gun. It has a 7 1/2-inch barrel, and is .42 calibre. Powder is poured into the chambers from a small receptacle attached to the gun. Wadding and a lead bullet are rammed against the powder by use of a rod that is part of the mechanical make-up of the gun. A cap is fired to set off the powder.

Mr. Collett fought his last battle at Franklin, Tenn. There he was shot in the thigh and taken prisoner. After convalescing he was sent to Fort Delaware to remain until the close of the war. Many times during his service in the Confederate Army, Mr. Collett was wounded and taken prisoner by the enemy, but almost as many times he was able to get back on the right side of the line.

Although past four score and ten years, the ex-soldier says that he has as good general health as anybody. He still cultivates his vineyard while braced up by his two canes which he uses in getting about. Most of Mr. Collett's time is spent in the sunny porch swing of the Colorado Street residence.

He came to Texas in 1849 and married Miss Eliza Davis, who lives to share the companionship of old age with him. To the couple have been born four daughters and three sons. They are Mrs. R. S. Munger, Birmingham, Alabama; Mrs. Frank G. Morris, El Paso; Mrs. Rosa Dilworth, Austin; Miss Eugenia Collett, Austin; James D. Collett, Fort Worth; Ed K. Collett, Fort Worth, and Guy A. Collett, Austin.—Austin American.

In addition to his war record Captain Collett has been a faithful and zealous Methodist from young manhood. While he is now deprived of the pleasure of enjoying sermons on account of defective hearing, he is a great reader and keeps thoroughly up with current events. Among the periodicals he reads and enjoys most is the Texas Christian Advocate. May his bow abide in strength to the end.—Texas Advocate.

George Eliot once said: "The darkest night that ever fell upon the earth can never put out the stars." We need to remember this truth, which is akin to the old adage, "Beyond the clouds the sun still shines." Are we in the blackness of some special trial or sorrow? Let us not forget that truth and righteousness and God are there beyond the blackness, which is transient, and must pass away. The eternal verities cannot be blotted out by shadows or by night, but will flood the world with light.—Midland Methodist.

MARSHALL DISTRICT CONFERENCE.

The Marshall District Conference convened in Harleton, at 9 o'clock, May 24. The opening sermon was preached on the night of May 23 by Dr. James Kilgore, Professor in the Southern Methodist University.

The conference was opened with devotional exercises conducted by Presiding Elder J. B. Turrentine. A. J. McCary was elected Secretary.

Harleton is a small town on the Marshall and East Texas Railroad. L. F. Jewell is the pastor and everything thinkable was arranged for the comfort and pleasure of the visitors.

A beautiful \$5000 brick church is nearing completion. It is practically completed, with the exception of a little work in the basement and the facing of the pews, which have been shipped. This church is a monument to the faithfulness and vision of the loyal Methodists of the community.

Every pastor in the district was present, a thing rarely ever experienced in a District Conference. A goodly number of laymen attended, but the rains interfering with country travel and making work on the farm very necessary, prevented many that would otherwise have attended.

L. J. Wagoner, who is now a supply, was recommended for admission on trial.

C. O. Holland was licensed to preach.

On Wednesday morning a very interesting service was held by the laymen under the direction of H. L. Griffin, of Henderson, the District Lay Leader.

W. B. Woodall was received from the Methodist Episcopal Church as a local preacher.

The delegates to the Annual Conference are:

- H. L. GRIFFIN. J. W. OGBURN. L. TRICE. C. I. VOORHEES.

The following men represented the different Connectional interests: Dr. James Kilgore, S. M. U.; J. O. Leath, Kidd-Key College; W. T. Gray, Orphanage; S. S. McKenny, Washington City Church Enterprise, and J. W. Treadwell, Alexandria Collegiate Institute.

The preaching was done by J. W. Treadwell, R. E. Beard, W. D. White and H. M. Timmons. The sum of \$125 was raised for the Ministerial Education Fund of Southern Methodist University.

It was a good conference. The brethren were in good humor, made good reports of their work thus far and were confidently looking for final victory.

H. M. TIMMONS, Reporter.



Austin, Texas.

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... d married Miss ... e the compan- ... To the couple ... ters and three ... G. Morris, El ... Austin; Miss ... es D. Collett, ... ort Worth, and ... in American.

... d Captain Col- ... olous Methodist ... he is now de- ... caying sermons ... t. he is a great ... p with current ... e reads and ... tian Advocate. ... to the end.—

DR. J. A. ANDERSON'S REPORT.

To the North Arkansas Conference of the Methodist Episcopal Church, South, in session, 1915.

Dear Fathers and Brethren:

As your Vanderbilt Commissioner, elected at the session of the conference of 1914, in behalf of the former Arkansas Conference, I beg leave to submit the following report:

At the call of the Chairman of the General Conference Educational Commission, the Joint Commission met at about 11 o'clock Feb. 19, 1915, at the Peabody Hotel, Memphis, Tenn. There were seven of the eight Annual Conference Commissioners present, Dr. R. W. Browder, of the Louisville Conference being absent on account of illness. In a written communication to the Commission Dr. Browder set forth the position of his conference, which was in readiness to receive the rights of the General Conference in the University. Each Annual Conference Commissioner was asked to make a statement. Six of the seven Conference Commissioners present declared it to be the purpose of their respective conferences to carry out the will of the General Conference: to wit, to receive from the General Conference Commission all rights of the General Conference in Vanderbilt University, and to follow out the recommendation of the General Conference; namely, to "assert by proper legal proceedings their right to the ownership and control of the University." One Commissioner—the representative of the Memphis Conference—seemed to hold a different view from that of the other six.

After hearing read two lengthy legal documents concerning the impossibility of the patronizing conferences bringing legal action, the Annual Conference Commissioners were asked to join the General Conference Commissioners in a statement to the Church to the effect that there were no rights, titles or interests of the Church in Vanderbilt which the Commission could transfer to the patronizing conferences, etc. This the Conference Commissioners felt that under the actions and instructions of the General Conference they could not do. The Joint Commission adjourned about 10 o'clock on the evening of February 19th, without taking any action whatever. On February 21st, the Educational Commission issued an address to the Church, which has been widely published. The address closes with the following resolution:

"THEREFORE BE IT RESOLVED, That this Commission finds itself wholly without power to convey or transfer anything whatever to said original patronizing conferences, as instructed, but finds that it is impossible to effect this transfer in the meaning of paragraph 7 mentioned above; and, so believing, the Commission is unwilling to stultify itself by the execution of a useless form of transfer, and is further unwilling to authorize the institution of any further suit or suits by the patronizing conferences, or any of them, or the expenditure of any money in futile litigation, believing that by such course it will best preserve the interest and honors of the Church and put an end to all further controversy of every character pertaining to Vanderbilt University; but, in so doing the Commission desires to voice a final protest against the manipulations by which Vanderbilt University has been lost to the Church. The Commission feels that the adoption of this resolution forever puts an end to its connection with the Vanderbilt controversy, etc."

I take it that the Commission by this action intended to throw over all rights and interests of the Church in Vanderbilt University, and to sever all relations with it. My reasons for not acceding to the request of the Commission as mentioned above are briefly stated. (1) A grave doubt as to the authority and the right of the Educational Commission to refuse to transfer the rights and interests of the General Conference in Vanderbilt University to the patronizing conferences; and (2) a more serious doubt, if possible, as to the authority and right of the Commission to throw over all the Church's rights and interests in and to sever all relations of the Church with the University. The reasons for questioning the Commission's right and authority to take the action which it has attempted may be given as follows:

1. In its relation to Vanderbilt University the Commission was not entrusted with the definite task of settling the Vanderbilt controversy as it might see fit, but was directed by the General Conference to perform a specific duty. The directions are clear and definite and are as follows: "That said Commission when appointed, be, and are hereby given full power and authority, and directed to transfer and convey unto the patronizing Annual Conferences of said Vanderbilt University * * * all rights, titles and interest, and authority over and control in, said University, that the General Conference of the Methodist Episcopal Church, South, as such, has or may have, by virtue of the resolutions of conveyance to it adopted by the Annual Conferences, in and to the property, rights of supervision and control, or confirmation of the members of the Board of Trustees of Vanderbilt University."

In providing means for the Commission to carry out this definite direction, the General Conference recommended: "That the patronizing conferences of the Vanderbilt University are requested to elect one Commissioner, each to work in co-operation with the Educational Commission authorized and created hereunder, in the accomplishment of the transfer of the rights to the said aforementioned patronizing conferences, and the legal procedure necessary to enforce the same and to act for and on behalf of the patronizing conferences in the assertion of the rights to Vanderbilt University."

Each of the eight patronizing conferences acceded to the request of the General Conference and elected at their sessions of 1914 a Commissioner. On February 19, 1914, seven of the eight patronizing conferences, through their Commissioners, declared themselves ready to carry out the expressed will of the General Conference. I hold, therefore, that the Educational Commission under the instructions of the General Conference and in view of the attitude of the patronizing conferences was under obligations to make the transfer. Not to do so was not to carry out the will of the General Conference.

2. The Commission gives us to understand that its course was determined by legal advice, inferences from such advice, opinions and constructions of its own, certain facts, and by the authority of the General Conference conferred in paragraph seven of the Report. Let us examine this advice and these opinions, constructions and facts for the purpose of ascertaining the strength or weakness of the Commission's position.

(1) The Commission seems greatly to rely upon the advice secured from two separate,

disinterested and able attorneys, which is to the effect "That under the decision of the Supreme Court of Tennessee in the Vanderbilt case, there remained no possibility of bringing a successful action in the Federal Courts, or any other Court, to establish any right, title claim, or interest in the Church, or in the patronizing conferences to the ownership and control of the University." The explicit task committed to the Commission by the General Conference relative to Vanderbilt University was "to transfer and convey unto the patronizing Annual Conference all right, title and interest, authority over, and control in, said University, that the General Conference of the Methodist Episcopal Church, South, has or may have, by virtue of the resolutions of conveyance to it adopted by the Annual Conferences in and to the property, right of supervision and control, or confirmation of the members of the Board of Trustees of Vanderbilt University." Directions could not possibly be more express. With what surprise, therefore, do we note that the Commission acts as if carrying out the will of the General Conference in making the transfer was conditioned upon the possibility of the Annual Conferences bringing "successful action to establish the ownership and control of the Church in Vanderbilt University." There is not a line in the recorded action of the General Conference nor a word uttered by any advocate or opponent of the measure adopted which remotely suggests that the transfer was to be so conditioned. There is no intimation anywhere that the conference committed to the Commission the responsibility of ascertaining whether or not action could be brought. Nobody was directed to bring action.

But the General Conference did recommend, not to the Commission, but to the patronizing Annual Conferences, that they bring action to secure the rights guaranteed to them by the charter of the University. I can readily see how the Commission might have found it necessary to consult attorneys as to how the transfer of the interest of the General Conference to the Annual Conferences might be made "complete." But they seem to have sought no advice covering this point. Furthermore, the very point concerning which the Commission secured advice from Counsel was settled by the General Conference. The decision of the Supreme Court was before the Conference. The question as to whether or not the patronizing conferences could bring suit was contested both in Vanderbilt Special Committee and before the conference.

The Chairman of the Vanderbilt Special Committee, which framed the report adopted by the conference, was Judge D. H. Linebaugh, a distinguished attorney of the State of Oklahoma. Judge Linebaugh's advice and counsel carried great weight with the conference. In a statement to the conference the Judge declared: "We say that the ownership, the equitable title to this property, is somewhere, 'Board of Trust' or 'What does that mean? It means that they are acting in trust. For whom? Acting as trustees for themselves? No. That relation would be impossible. They must act as trustees for somebody. Whom do they act as trustees for? The legal title to that property is in the Board of Trust; but the equitable title, the title they hold in trust, is in somebody. In whom is it? It is in the patronizing conferences. Why do I say that? Because as a matter of law and equity I believe it to be true. Because the Board of Trust of the University themselves in the resolution that they presented to the General Conference in 1898, this resolution appearing at page 197 of the bound volume of the minutes of that session, said: 'The title to the property is vested in a board to be held in trust for these conferences of the Methodist Episcopal Church, South.' The majority of the committee (Vanderbilt Special Committee) think that right should be asserted and can be asserted by no persons save the persons who hold the equitable title, which is the patronizing conferences. The Board of Trust are trustees for them. They are their servants, and the patronizing conferences are their masters. If the servant, in carrying out a trust on behalf of the master, acts in such a way as to misapply the trust, or misdirect it in such way as to divert the trust, then the master has the right in law and equity to say, 'No,' and to compel the servants, the trustees of the equitable title, to administer that trust in the line and channel that it was originally directed to be administered in. So in this case the patronizing conferences would have a right under the law to go into a court of equity and say to the Board of Trust, if the Board of Trust will not do it voluntarily, 'When you denied the ownership to the Methodist Episcopal Church, South, you were not correctly representing the will of your master. When you accepted a gift from Andrew Carnegie of a million dollars, which we say is in breach of your trust and dishonoring to our Church, you were not representing the will of your master, and you must give it back.' They could go farther and if their servants failed or refused to do these things, they could go into court and say, 'The Board of Trust servants be removed and other servants decreed would carry out their will, the purpose of their trust, be placed in their stead.' This is why the majority (Special Committee) said we ought to ask the patronizing conferences to carry out this trust and enforce it."

The General Conference also enjoyed the advice of another eminent lawyer upon the very point at issue. I refer to Judge N. E. Harris, now Governor of the State of Georgia. Governor Harris was one of the attorneys for the Church in the Vanderbilt lawsuit and was also a member of the Vanderbilt Special Committee of the General Conference. His opportunities to understand the whole Vanderbilt question were certainly better than those of the attorneys whose advice the Commission has followed. Judge Harris stated to the General Conference as follows: "I ought to be able to talk to you and tell you with some accuracy what this court (the Court of Tennessee) has decided in this case. I have been the one on the floor of the Special (Vanderbilt) Committee that from the beginning announced that whatever others may do, as for me I intend to stand for the idea that this Court ought never to give up Vanderbilt University until the last note of time. That is the position I occupy. And that is the reason I have assented to this majority report; as I shall tell you in a moment. I tell you with the full knowledge of all that is in it, that this majority report is the one safe way that you have left to save this institution. If you want to save it, let us pass the majority report. Am! I tell you, after studying it as no one here has studied it in every phase of its legal character, it is in my opinion the one way to save Vanderbilt University." In another statement before the General Conference Judge Harris said: "I signed the majority report and I believe it is the best means for obtaining the desire which I think all of us have, to preserve Vanderbilt University to the Church to which it was dedicated. I had intended to tell you the reason why I thought that, after studying the question so carefully as I have with all the brains and power of research that I

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could bring to bear on it for four long years. The right of the General Conference is by contract. It took over only the management or control of a trust which had been established by those original proprietary patronizing conferences. They had laid its foundation with prayer and fasting, but with hope and trust in the future. Those conferences stand related to this institution in a different way from that in which the General Conference stands related. They are shown by the decision of the Supreme Court to be interested through the charter of the institution and those nine immortal resolutions of the Memphis Convention. The eighth resolution prescribes their rights of representation; and by the by-law passed in 1873, in January, under which Mr. Vanderbilt's donation was made, gave absolutely to those conferences the right to name the trustees, to be confirmed by the Board of Trust. If they surrendered that right afterwards to the Board, it was only in a qualified sense. The Court has passed on the contract right of the General Conference. I never has passed on the charter right of the founding conferences. And when the right is brought before it I do not believe there is a Court on the face of the earth that knows anything about corporations, but will be compelled to hold that the right of the proprietary conferences is held in a different manner, under the foundation articles of trust, that cannot be changed by any Court or any Legislature."

Dr. Plato T. Durham, now Dean of the Candler School of Theology of Emory University, and a member of the Vanderbilt Special Committee, in a statement before the General Conference declared: "The patronizing conferences according to the advice of every lawyer, are able to enter the United States Court. But that door has been effectually closed to us (General Conference) in such a way that no one can tell us how it may be opened, and by unanimous consent the patronizing conferences can come to the final and last court of appeals of this nation."

From the foregoing it is made clear that advice similar to that secured by the Commission to the effect that suit could not be brought by the patronizing conferences was offered to the General Conference and rejected. Advice to the effect that action could be taken by the patronizing conferences was also offered, accepted and acted upon by the General Conference.

(2) The Commission announces that in its judgment "the General Conference was without power to convey or authorize to be conveyed, to the patronizing conferences, or to any one else 'anything' except with the consent of the Vanderbilt Board of Trust." This opinion seems to be an inference drawn in part from the advice of counsel, covering the point discussed above and in part from the Commission's construction of the decision of the Supreme Court. The question as to whether or not the General Conference could transfer to the patronizing conferences its rights and interests in the University was before the General Conference and thoroughly considered. Certain attorneys, as well as others, held to the view now held by the Commission, while others stoutly maintained that the General Conference could and should transfer its rights and interests to the patronizing conferences. The General Conference did not leave the Commission to decide which advice to follow, but settled the matter for itself, taking the view that it could and ought to transfer, and directed the Commission to make the transfer. Dr. Plato T. Durham, a distinguished member of the Vanderbilt Special Committee, expressed the view of the majority of the Special Committee, as well as a ma-

majority of the conference, when he stated to the General Conference as follows: "For two reasons the majority of that committee (which framed the report) have acted as they have. These are the reasons: We received every right we got in Vanderbilt University from the patronizing conferences. If by the action of certain gentlemen that right has become meagre, and if our hold has become slight, what other honorable thing could we do than to let the patronizing conferences have the last word concerning the trust we hold for them."

Those lawyers (of minority of the Special Committee who held the view which the Commission has now adopted) have also said that we had not the power to convey (to the patronizing conferences) unless we entered into a contract with the trustees of the University. But in our committee we had four judges (D. N. Linebaugh, N. E. Harris, J. R. Bond and J. M. McCormick), three of whom (Linebaugh, Harris and Bond) told us that there was absolutely no shadow of doubt of our ability to turn this (rights of the General Conference in the University) back to the patronizing conferences."

That the General Conference faced and settled the issue as to whether or not it could transfer to the patronizing conferences without the consent of the Board of Trust is further evinced by a very clear statement made to the conference by Dr. A. J. Lamar, who was also a member of the Vanderbilt Special Committee, and one of the authors and champions of the report adopted. His statement is as follows: "Now, your majority report recommends that to the conferences from which you received this great trust in 1898, to the conferences of our Church which founded and established and have maintained and did control Vanderbilt University, in spite of what any court on earth may say—your report recommends that to those original founders and owners this General Conference simply return that which was turned over to them. We put them back right where they were when they committed to our charge this great and valuable trust which was theirs. * * *"

To the same effect is the statement of Dr. T. N. Ivey, who took a prominent part in the debate before the Special Committee, as well as before the conference. His statement is as follows: "I believe in this majority report because the remaining of whatever we have in Vanderbilt University to those original patronizing conferences is equitable. There were only two parties, the General Conference and the patronizing conferences. That third party to which you refer, the Vanderbilt trustees, simply requested that there be a surrender of rights on the part of the Annual Conferences to the General Conference; then their functions ceased. The General Conference and the Annual Conferences took it up, then the Annual Conferences passed it into the hands of the General Conference; and it is a matter only for the General Conference and for the Annual Conferences. And again in 1898 when the patronizing conferences handed over to the General Conference something which has been said to be tainted now, and therefore we have no right to hand it back; I ask, when was that thing tainted? Did it become tainted before 1898, or afterwards? Turn to your Supreme Court decision. In the light of that decision you will find that whatever is wrong with our rights there became wrong before 1898. And it seems to me that since the Annual Conferences handed a tainted thing into the hands of the General Conference, it would be nothing more than equity for the General

(Continued on Page 14)



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THE VANDERBILT ISSUE.

(Continued from page one).

That our readers may see the Vanderbilt matter whole we give also the report of the Educational Commission on Vanderbilt University and the action of the General Conference at Oklahoma City and its instructions to the Educational Commission concerning that institution. We reproduce, in addition, the report of Rev. J. K. Farris to the North Arkansas Conference.

Dr. Anderson's paper clearly defines the issue which is now squarely before the Church and that issue is: Shall we continue our efforts to recover Vanderbilt University to the Church? Dr. Anderson concludes his report with the contention that the status of the Vanderbilt question at present is just what it was at the late General Conference in Oklahoma City and in his letter (which we published last week) openly avows that his report was written with the purpose of reopening the whole question of the Church's relation to Vanderbilt University.

It may appear to some of our readers that we take Dr. Anderson's paper and the avowed purpose in its production too seriously. Our readers may be disposed to remind us that all of the original patronizing conferences of Vanderbilt University, save the two Arkansas Conferences, have accepted the action of the Educational Commission as final. And it is true that only the Arkansas Conferences now remain out of harmony with the action of the Educational Commission. But, it is also true that individuals throughout the Connection, here and there, are in sympathy with Dr. Anderson's contentions. It is also true that even some of our connectional men in Nashville are in sympathy with the contentions in the Anderson paper.

As we see it, therefore, it would be entirely possible for an adroit secret propaganda in the interest of reviving the Vanderbilt question to give trouble in the Church and even seriously embarrass us in our efforts to foster and maintain our new universities. The Church, therefore, ought not to suffer itself to be taken unawares in this matter. We ought not to go to another General Conference to be confronted with another powerful Vanderbilt lobby. It were better to force an open fight and make up our minds now whether the Vanderbilt question shall continually interrupt our work. In our judgment, the issue can no longer be disguised—nor evaded. The issue is: Shall we continue our efforts to recover Vanderbilt University to the Church? And upon this issue, for our part, we unhesitatingly take our stand and unequivocally say, No.

Dr. James A. Anderson's paper quickly dissolves upon careful analysis. He quotes many individual speeches and arrays documents of many kinds. We remind him, however, that what the General Conference intended cannot be determined by speeches of individual members of the conference but must be determined by the final and completed action of the

conference itself, and this final and completed action is report number 2 of the Special Committee on Vanderbilt University which was adopted by the conference. How erroneous are Dr. Anderson's conclusions may be seen by applying the provisions of the report to his paper.

(1) The contention of Dr. Anderson that valuable rights in Vanderbilt University were left to the Church by the decision of the Supreme Court is answered by the General Conference itself in the following words: "We are also of the opinion that under said decision of the Supreme Court of Tennessee the control of the General Conference of Vanderbilt University is so small and remote as to be difficult of effective enforcement."

(2) The contention of Dr. Anderson of the desirability of maintaining relations with Vanderbilt University is answered by the General Conference itself in the following words: "We believe that the differences that have arisen between the Vanderbilt Board of Trustees and the General Conference of the Methodist Episcopal Church, South, so long as conditions remain as they are, are irreconcilable."

(3) The contention of Dr. Anderson that the Educational Commission was unqualifiedly directed to reconvey to the original patronizing conferences of Vanderbilt University the rights of the General Conference in that institution is answered by the General Conference itself in the following words: "In case it be found impossible to effect this transfer, we hereby authorize and instruct the Commission herein named to take such steps as in their opinion may be necessary to preserve and defend the interests and honor of the Church."

(4) The contention of Dr. Anderson that the Commission was not authorized to make the possibility of further successful suit against the Board of Trust of Vanderbilt University a condition of its action is answered by the General Conference itself in the following words: "The patronizing conferences of the Vanderbilt University are requested to elect one Commissioner each to work in cooperation with the Educational Commission * * * in the accomplishment of the transfer * * * and the legal procedure necessary to enforce the same." This contention is answered also in the following language: "Should said recommendation be favorably acted upon by said patronizing conferences, the expenses of such litigation shall be paid by the Board of Education * * * under the direction and supervision of the Commission hereinbefore provided for."

Could the Educational Commission, entertaining the views expressed in its report, consent to "direct" and "supervise" the expenditure of large sums of the Church's money in the prosecution of a hopeless suit at law? Would such a course "preserve and defend the interests and honor of the Church?" The General Conference never intended that the question of bringing suit should be left exclusively to the Commissioners of the patronizing conferences, but that the Educational Commission itself should "co-operate" in whatever action should be taken. Could a Commission of sane men, therefore, be expected to "co-operate" in a procedure which the best legal talent in the land pronounced would be futile? And how can Dr. Anderson get his consent to assail the Commission for its refusal to entangle the Church in a hopeless suit at law when even the Vanderbilt Commissioners themselves, at the Memphis meeting, expressed grave doubts that anything of value remained, after the decision of the Court, which the Commission could convey

to the Commissioners of the original patronizing conferences of Vanderbilt University? Thus it is seen, we think, how the report of Dr. Anderson dissolves into mere empty words when tested by the final and completed action of the General Conference which is found in report number 2 of the special committee on Vanderbilt University.

But this is not all. That the purpose of the leaders of Arkansas Methodism to reopen the Vanderbilt question has seriously affected the interest of our new universities in Arkansas is very clear. First of all, our General Secretary of Education, even before the Commission could complete its work, sent broadcast to the Church his criticism of the Commission's work both as to Vanderbilt and the new universities. Then followed the action of the North Arkansas Conference in reconsidering the resolution of Rev. J. K. Farris which pledged the conference to the support of our new universities. Then followed a second action of the conference in which it declined to elect representatives to the Board of Trustees of Southern Methodist University as requested by the Educational Commission.

We recite these facts simply to show that interest in our new educational program is in an inverse ratio to interest in Vanderbilt University. That is, Southern Methodist University has little chance in Arkansas while the leaders of Arkansas are pledged to the reopening of litigation for the recovery of Vanderbilt University to the Church. And should the purpose to reopen the Vanderbilt question become general throughout the Church, we may well prepare ourselves for results like those in Arkansas.

We now feel that we have performed our task. We have uncovered the bottom facts in our educational difficulties and have disclosed the real issue which confronts the Church. If at any time we have needlessly offended our brethren who differ with us, we are sorry. We have not said that they are bad men. Their judgment only do we assail and the issue which they have forced on the Church we now commit to our brethren.

THE CORSICANA DISTRICT CONFERENCE.

(Editorial Correspondence).

The Corsicana District Conference, Rev. W. H. Matthews, presiding elder, was largely attended at Frost last week. The conference was in full swing when we reached it Thursday morning. The spiritual condition of the Church in the district is said to be the best in the history of the district. The Central Texas Conference will celebrate its semi-centennial at its session in Waxahachie next fall and every district in the conference seems determined to make this jubilee year the best in the history of the conference.

The Central Texas Conference has set for its goal 50,000 new members during the year and the Corsicana District will take its proportion of this number. A jubilee committee has already been appointed for the district. The committee consists of the presiding elder, W. H. Matthews, and the following pastors and laymen: J. W. Fort, E. B. Hawk, J. E. Blair, J. L. Holbert and J. T. McKeowan.

The Jubilee session of the Central Texas Conference at Waxahachie next fall will have strong representation from the Corsicana District. The delegates were elected from among the strongest men in the district and are as follows: K. L. McKeown, J. L. Holbert, S. W. South and Melvin Sharp. Alternates: J. R. Collins and Harry Shields.

Three young men were licensed to preach: William H. Wallace, A. T.

Plunket and A. R. Lundy. The latter was recommended to the Annual Conference for admission on trial. The Sunday Schools show large gains during the year and finances are far ahead of the corresponding period last year.

Rev. C. S. Wright, Vice-President of Southern Methodist University, preached during the session of the conference and the district readily agreed to raise two scholarships of \$125.00 each for the School of Theology.

The preaching of the gospel was magnified. Sermons were preached by the following: R. W. Nation, I. E. Hightower, J. E. Crawford, W. J. Mayhew, C. S. Wright and W. D. Bradfield.

Visitors literally swarmed about the popular conference. H. A. Boaz, D. L. Collier, W. J. Mayhew, Josephus Lee, J. O. Leath, E. A. Smith, J. E. Crawford, C. S. Wright and W. D. Bradfield were among the number.

The conference was kind to the editor, listening sympathetically to his sermon, commending his administration as editor and agreeing to place the Advocate in every home in the district.

We are bound to say that W. H. Matthews is making a great presiding elder and has associated with him as aggressive a lot of preachers and laymen as we have seen in Texas. The most beautiful spirit of co-operation prevails. Rev. E. B. Hawk was in the Secretary's chair, filling it full, too, and took pains to acquaint us with the happenings of the conference before our arrival. The fellowship of a few short hours with Bro. Matthews and his noble itinerants and laymen greatly refreshed us.

GREATEST MOVEMENT IN DALLAS METHODISM.

Sometime ago we spoke at length on "The Great City Church." It is not necessary to repeat now what we said then except to say that Methodism has been able to impress our cities precisely in proportion as it has maintained great central city Churches. And what is true of Methodism is true of every other denomination.

This statement, moreover, holds not only for the United States but for Canada and England and, indeed, everywhere else. Who can ever forget the Metropolitan Church in Toronto? When the Methodists of that great city united, many years ago, they erected this immense central church and from its altars holy influences have pierced every part of Toronto and of Canada itself. Its great organ, its spacious auditorium, its central location, and its large membership make this Church the greatest in the Dominion of Canada.

There is a democracy in the great city Church which is found nowhere else. There are a freedom and an ease in the great city auditorium which make it attractive to multitudes who otherwise would be embarrassed in any Church edifice. The poor and the rich meet together in these great city Churches and neither class feels conspicuous or embarrassed. We have seen this in old Centenary Church, St. Louis. We have seen this in our great downtown Church in Memphis. We saw this at Travis Park, San Antonio. If we shall save our cities and deliver our full strength as denominations upon their multitudes, we must maintain great central Churches which shall be indeed temples of the people. And our Baptist and Presbyterian brethren in Dallas have shown us the way.

The proposed merger of Trinity, First Church and Highland Park, of Dallas, as we see it, is the most significant step which has been taken in the history of Dallas Methodism. The

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movement, to our way of thinking, evinces the highest quality of eccles- iastical statesmanship in the leaders of these Churches.

To be sure, any suggestion of such consolidation will start tears in many eyes. For the altars of these Churches are enshrined in the holy memories of sainted dead. Here babies have been dedicated in baptism to God, buoyant sons and daughters have been united in the bonds of holy matrimony and here the dust of precious dead has been consigned to the earth. But, nevertheless, it is a great day for Dallas Methodism, aye, for the Meth- odism of the Southwest, when the noble men and women of these Churches consent to the sacrifice of personal predilections for the good of Methodism as a whole in the greatest city of the entire Southwest. We congratulate our presiding Bishop, our resident Bishop, our presiding elder, our pastors and our membership that such a day has come in the history of our rapidly growing city. The location of the new Churches, plans for building and else have been commit- ted to wise committees. May God bless and guide in this significant movement!

A SUNDAY IN WACO.

(Editorial Correspondence).

In November of 1892 we successfully withstood the fierce examination of John R. Nelson et al and were admit- ted on trial into the Northwest Texas Conference, at its session in Waco. The conference met at Fifth Street. Last Sunday it was our rare privilege to preach from the pulpit of Fifth Street, at the evening hour, having preached at Morrow Street in the morning. We were glad indeed to be in Waco—one of the most beauti- ful cities in the entire Southwest. And what changes since we first saw it nearly twenty-four years ago! Its great buildings, paved streets, hand- some homes and fine people make it one of our most delightful cities. Baylor University is easily the pride of the city. The beautiful college buildings and the fine campus of the noble institution greatly impressed us.

Sunday morning a splendid congrega- tion gathered at Morrow Street. Bro. S. L. Munger is not only a superb pastor but a superb singer also. He and his wife gave us an exhibition of the spiritual power of song. A little tired, nevertheless we were ready to preach when the service of uplifting prayer and song had concluded. "The Joy of the Seventy" was our theme and God made many of our own hearts to rejoice.

Morrow Street is perhaps in the best condition in its history. Bro. Munger has received more than one hundred and twenty-five members since conference. He has raised several thousand dollars, practically pay- ing off the indebtedness on their splendid new lot. His people are alert and wide-awake and we felt, after preaching among them but a single sermon, as if we had known them for years. The fellowship in the home of Brother and Sister Munger refreshed us.

Fifth Street was comfortably filled at the evening hour. Rev. John R. Morris, the pastor, is himself a singer and what a difference it makes in choirs when the pastor knows singing! Fifth Street, as well as Morrow, has a splendid choir. Bro. Morris is in his second year, we believe, at Fifth Street. He has received some sixty or seventy members during the year. His membership numbers between six and seven hundred and old Fifth Street, under the leadership of this noble man of God, still holds a com- manding place in the life of Waco. This mother Church of Methodist Waco is still beautiful and young. She

honors and loves her pastor and he is deservedly popular in the city.

The presiding elder, Bro. J. A. Whitehurst, and his family were with us at the evening service. After his opening prayer we felt ready to preach and the people heard attentively as we spoke on "Doing the Will of God as a Life Purpose."

We did not see anything of the other pastors, but we know that they are sharing the success which now characterizes Waco Methodism. Their reports at the District Conference, as we gave them in the Advocate two weeks ago, show that Waco Method- ism is prospering in an unusual de- gree.

Where can more delightful hosts and hostesses be found than John R. Morris and H. L. Munger and their noble wives? Bro. Morris has been our loved friend for many years. God bless these Methodist men and their homes!

SPECIAL COMMITTEE ON VANDERBILT UNIVERSITY RE- PORT NO. 2.

(The first paragraphs of this report, which are here omitted, relate to the decision of the Supreme Court and else. This report was adopted by the General Conference, in session at Oklahoma City, and was the final action of the Conference on Vanderbilt and the proposed new universities.—Editor.)

We are also of the opinion that under said decision of the Supreme Court of Tennessee the control of the General Conference of Vanderbilt University is so small and remote as to be difficult of effective enforcement.

We believe that the differences that have arisen between the Vanderbilt Board of Trustees and the General Conference of the Methodist Episcopal Church, South, so long as conditions remain as they are, are irreconcilable for the following reasons:

(a) In the pleadings in the cause before the Supreme Court of Tennessee, the Board of Trustees denied the ownership and control of our Church over the affairs of the University.

(b) The Board of Trustees accepted a gift of one million dollars from Mr. Andrew Carnegie, which gift was tendered by the giver with certain statements and conditions, the acceptance of which was declared by the College of Bishops in their "Veto" and "Statement to the Church" to be in breach of our trust and dishonoring to our Church.

(c) The Church, through its ministers and representative laymen, assembled in our Annual Conferences throughout the Connection, almost unanimously indorsed and approved the position of the Bishops and their statement that the acceptance of this gift would be a breach of our trust and a dishonor to our Church.

(d) The Board of Trustees, in our opinion, have failed to execute their trust in such manner as to conserve the interest either of the original patronizing conferences or of the Methodist Episcopal Church, South.

In the light of the considerations above we express the belief that the General Con- ference of the Methodist Episcopal Church, South, to prevent injury to itself, or to the University, and to subserve the high interest of all parties concerned, should return to the patronizing conferences the rights received from them in and to Vanderbilt University.

Therefore be it resolved: First. That a commission be and is hereby created, to be appointed by the College of Bishops of our Church, to be composed of sixteen members, four of whom shall be Bishops, four ministers other than Bishops, and eight laymen, to be known as the Educational Commission of the Methodist Episcopal Church, South.

Second. That said Commission, when full power and authority and directed to transfer and reconvey unto the patronizing Annual Conferences of said Vanderbilt University—to-wit, the Tennessee, Memphis, North Mississippi, Little Rock, Arkansas, White River, North Alabama, and Louisville Annual Conferences—all right, title, and interest, authority over and control in said University, that the General Conference of the Methodist Episcopal Church, South, as such, has or may have, by virtue of the resolutions of convey- ance to it adopted by the Annual Conferences in and to the property, right of supervision and control, or confirmation of the members of the Board of Trustees of Vanderbilt Uni- versity.

Third. We recommend to said patronizing conferences that they assert, by proper legal proceedings, their right to the ownership and control of said University, guaranteed to them by the charter of said University, and as established and founders of Vanderbilt Uni- versity a charitable trust. Should said rec- ommendation be favorably acted upon by said patronizing conferences, the expenses of such litigation shall be paid by the Board of Education of the General Conference of the Meth- odist Episcopal Church, South, under the di- rection and supervision of the commission hereinbefore provided for.

Fourth. That the patronizing conferences of the Vanderbilt University are requested to elect one Commissioner each to work in co- operation with the Educational Commission authorized and created hereunder in the ac- complishment of the transfer of the rights to the said aforementioned patronizing confer- ences and the legal procedure necessary to enforce the same and to act for and on behalf of the patronizing conferences in the assertion of the rights to Vanderbilt University.

right to reject any person selected by the Board of Trustees who, in the judgment of the General Conference or of its agents, the Board of Education, will not properly dis- charge the duties pertaining to the office; that the Board of Education is hereby instructed that in the performance of this duty it shall confirm no person as a trustee of Vanderbilt University unless satisfied that such person will in the performance of his duty as trustee fairly represent the interests of the Methodist Episcopal Church, South, in said University.

Sixth. The General Conference instructs the aforesaid Board to safeguard to the utmost the interests of the Methodist Episcopal Church, South, in the Vanderbilt University by con- firming as trustees those persons only who will endeavor to carry out most heartily the aims and purposes of those who founded and who labored to develop a great university for the training of our ministers and in every other department in the training of our young men, and who will magnify our Lord and Savior Jesus Christ, honor his Church, and emphasize by life and teaching his pre- eminence and leadership in all the work of life.

Seventh. In case it be found impossible to effect this transfer, we hereby authorize and instruct the commission herein named to take such steps as in their opinion may be nec- essary to preserve and defend the interests and honor of the Church.

Eighth. That the Commission herein provided for shall have all power and authority of this General Conference to complete and make effectual the formal surrender and transfer of the powers, relations, and rights of the General Conference over said University to the said patronizing conferences and to take all steps necessary to carry out the said transfer so as to make the same effective and complete.

(The remaining paragraphs, which are here omitted, relate to the establishment of the proposed new schools and are not pertinent to the present controversy with Dr. James A. Anderson.—Editor.)

THE REPORT OF THE EDUCATIONAL COMMISSION ON VANDERBILT UNIVERSITY.

(This report was adopted by the Commission at its Memphis meeting, February, 1915.—Editor.)

To the Members of the Methodist Episcopal Church, South:

From its organization, it has been the policy of the Educational Commission to take the Church into its entire confidence, and to acquaint it with all its proceedings, and, in this spirit, it has, at its previous meetings, issued communications or addresses, detailing its actions and progress. The meeting called at Memphis for February 19, 20 was largely for the purpose of conference with the Commissioners appointed by the original Patron- izing Conferences of the Vanderbilt University, with the view of complying with the instruc- tions contained in the resolutions of the General Conference creating this body. All the Commissioners from said several conferences, except one, were present, and an all-day joint meeting with them was held on the 19th, at which the instructions given, and the duties imposed on the respective bodies by the General Conference were freely discussed. With a view to determining what, if any, right or title, or control over, or interest in Vander- bilt University the General Conference has heretofore had, and what rights it could au- thorize this Commission to transfer or assign in the light of the decision of the Supreme Court of Tennessee, and subsequent events, the Commission had procured the opinion hereinafter referred to.

By Article Second of the action taken by the General Conference respecting Vanderbilt University, this Commission was given full power and authority, and was directed to transfer and reconvey unto the Patronizing Conferences, namely, the Tennessee, Memphis, North Mississippi, Little Rock, Arkansas, White River, North Alabama and Louisville Conferences, all right, title, interest and au- thority over, and control in, said University, that the General Conference, as such, has, or may have by virtue of the resolution of con- veyance to it adopted by the Annual Con- ferences in and to the property, rights of super- vision, and control or confirmation of the members of the Board of Trust of said Uni- versity. And by Article Seventh it was pro- vided that in case it be found impossible to effect this transfer, then this Commission was authorized and instructed to take such steps as in its opinion might be necessary to pre- serve and defend the interest and honor of the Church.

For the guidance and advice of the Com- mission, in the exercise of its power and au- thority in the performance of its duties in the premises, two disinterested and learned attor- neys, Hon. Andrew J. Cobb, of Georgia, and Hon. Armistead Brown, of Alabama, were en- gaged to investigate the subject and examine the questions, and to render the Commission their opinions whether, under the decision of the Supreme Court of Tennessee in the Vander- bilt case, there remained any possibility of bringing a successful action in the Federal Courts, or any other court, to establish any right, title, claim or interest in the Church, or in the Patronizing Conferences to the ownership and control of the University. Each of these distinguished lawyers, acting inde- pendently of each other, furnished a written opinion to the Commission in which both came to the conclusion, first, that the Gen- eral Conference was virtually a party to and was, in effect, before the court, in the Vander- bilt case; second, that a final judgment pronounced by a competent court estops and concludes parties and privies.

Third. That such a judgment concludes all rights, questions and claims which were di- rectly in issue, as well as all matters follow- ing by necessary inference, from the judgment.

Fourth: That the Patronizing Conferences are in privity with the General Conference, and, as assignee, could have no greater rights than the General Conference itself.

Fifth: That on all the issues involved in the Vanderbilt case, there is a final decree; and all the parties to the suit, and those in privity with them, or represented by them, are estopped and concluded from reopening the controversy in any court anywhere.

the reason that there would be no question arising under either the Constitution, or the laws of the United States.

Seventh: That even if diverse citizenship and a Federal question were involved, the controversy could not be reopened, because the decree rendered by the Supreme Court of Tennessee is (a) a final adjudication, and (b) it is a construction of a charter and of certain statutory laws of Tennessee, and in such cases, the Federal Courts are bound by, and follow, that construction and application which are given to State laws by the highest court of the State.

Eighth: That the entire Vanderbilt con- troversy revolving around, and dependent upon, certain laws of the State of Tennessee and certain contracts made on the faith of those laws, a Federal Court would follow the decision of the Tennessee Court.

Ninth: That the Supreme Court of Ten- nessee adjudicated practically every question which was, or could be, with good reason, raised in regard to the controversy; and, as these findings are made the basis of the de- cree, they cannot now be successfully re- opened.

And it inevitably follows from these opin- ions:

Tenth: That there is no right, title or in- terest which this Commission can transfer to the Patronizing Conferences, and, that the execution and delivery of any instrument of transfer would be ineffective to pass anything.

In the light of these decisions, thus epitomized and in view of the fact that the only relation between the Church and Vanderbilt University recognized by the Supreme Court of Tennessee, was the qualified right to con- firm new Trustees, which qualified right, the court expressly held, arose out of contract only with the General Conference, after the transfers to it by the original Patronizing Conferences, and, in view of the further fact that, since the last General Conference, the Trustees of Vanderbilt University, acting under advice of counsel, expressly refused to recognize further any contractual relations that may have theretofore existed under the decision of the Supreme Court of Tennes- see, the Commission determined that it was powerless to transfer anything whatever to the original Patronizing Conferences. The de- cision of the Supreme Court was to the effect that no right ever existed, other than the qualified right of confirmation of Trustees, vested in the General Conference by contract with the Board of Trust of Vanderbilt Uni- versity, which was conditioned on continued co-operation by the Church, and which the General Conference was without power to convey, or authorize to be conveyed to the Patronizing Conferences, or to any one else except with the consent of the Vanderbilt Board of Trust.

In the conference with the Commissioners from the Patronizing Conferences, all these difficulties were discussed and fully recognized by such Commissioners, who, for the most part, if not unanimously, agreed with the Educational Commission that nothing of value would or could have been transferred, yet the mere execution of a transfer might have created in the minds of the members of the Patronizing Conferences, not familiar with the facts, that valuable rights were passed to such Patronizing Conferences, and this right might have led to further agitation and even litigation calculated to bring the Church into disrepute. The Commission, therefore, having unanimously concluded that they were powerless to convey anything whatever to the Patronizing Conferences and recognizing that the responsibility rested upon them, and that it should be borne by them rather than shift- ed to the Commissioners from the Patronizing Conferences decided that it did not comport with the honor or dignity of the Church to do a vain thing, and, therefore, passed the following resolution:

"Whereas, By motion of the General Con- ference this Commission was instructed to retransfer to the original Patronizing Con- ferences all the rights heretofore vested in and held by the General Conference in and to Vanderbilt University, which transfer was to be effected through Commissioners from said several Patronizing Conferences, said instruc- tion being limited only by paragraph seven of such resolution creating this Commission, to the effect that if this body should find it im- possible to accomplish the transfer, then it should take such steps as, in their opinion, may be necessary to preserve and defend the interests and the honor of the Church," and,

"Whereas, The said several original Patron- izing Conferences have appointed Commis- sioners to act in co-operation with this Com- mission, and such Conference Commissioners have met with this body in joint session; and,

"Whereas, It appears from the instructions given by a majority of said Patronizing Con- ferences to their respective Commissioners, that said majority of said Patronizing Con- ferences are unwilling to assume or maintain any relation to Vanderbilt University except that of ownership and control thereof; and,

"Whereas, This body has obtained opinions from two distinguished and disinterested at- torneys that the decision of the Supreme Court of Tennessee is conclusive against any character of ownership of Vanderbilt Uni- versity by the Church, or said Patronizing Conferences, and to the effect that none of the matters heretofore in controversy, and cov- ered by the decision of said Supreme Court of Tennessee, can be again put in issue either in Federal or State courts, which opinions so interpreting the decision of the Supreme Court of Tennessee are concurred in by all of the members of this Commission; therefore be it

Resolved, That this Commission finds it- self wholly without power to convey or trans- fer anything whatever to said original Pat- ronizing Conferences, as instructed, but finds that it is impossible to effect this transfer, in the meaning of paragraph seven above men- tioned; and, so believing, the Commission is unwilling to stultify itself by the exercise of a useless form of transfer, and is further un- willing to authorize the institution of any further suit or suits by the Patronizing Con- ferences, or any of them, or the expenditure of any money in futile litigation, believing that by such course it will best preserve and defend the interest and honor of the Church; and put an end to all further controversy of every character pertaining to Vanderbilt Uni- versity; but, in so doing, the Commission de- sires to voice a final protest against the manipulations by which Vanderbilt Uni- versity has been lost to the Church."

The Commission feels that the adoption of this resolution forever puts an end to its con- nection with the "Vanderbilt controversy," and believes that the membership of the Church at large will fully indorse this action, when understood, and will rejoice that the efforts of the Church will now be untriedly di-

(Continued on page 16.)

CLARENDON DISTRICT CONFERENCE.

The Clarendon District Conference met in the Methodist Church, Memphis, Texas, May 23, 1916, with Rev. A. W. Hall, our brother, presiding.

Dr. H. M. DuBose, editor of the Methodist Review, preached a very fine sermon the evening previous, as well as delivered a great Asbury Centennial Lecture at 11 o'clock the first day. Perhaps the very fine spirit that seemed to pervade the whole membership of the conference throughout its sessions was a result of this very able servant's helpful messages.

The welcome address was delivered by W. B. Quigley, District Steward, in the choicest and most pleasing words, and was responded to by Rev. R. B. Bonner, a much loved former pastor of the local Church and supernumerary member of the Northwest Texas Conference.

Every pastor in the district was present during the conference. The largest and finest delegation of laymen, it was said, in the history of the district, was present and appeared to take very much more than usual interest in the work and spiritual problems confronting the conference.

Clarendon District is the home of some splendid men, who are broad-minded and consecrated in a rare degree. It seems to have attracted a very superior citizenship as well as engaged in training to practical efficiency a coming generation of the choicest young manhood and womanhood. No little of the credit for such a desirable condition is due Clarendon College, which, under the able administration of Rev. Geo. S. Slover, is more and more coming to be a mighty factor in the civic and religious life of Northwest Texas.

Dr. Casper Wright, Vice-President of S. M. U., was with us in the interests of that marvelous young giant among educational institutions, and the conference gave him \$255 toward the Ministerial Students' Sustainment Fund. You are perfectly welcome, Doctor, for we enjoyed your fellowship.

Rev. J. D. Young, Vice-President of Texas Woman's College at Fort Worth, came, and the most remarkable thing about his visit is that he did not take a collection. We infer from that that T. W. C. must be in a most flourishing condition; for, if there had been the slightest need of funds, or the prospect of such a need within the next century, Jim Dandy would have moved heaven and earth for a collection.

The report of the pastors showed a very healthy spiritual condition over the district. More than two hundred conversions were reported, with over three hundred and fifty additions to the Church.

Four young men were granted license to preach and three were recommended to the Annual Conference for admission on trial in the traveling connection.

The laymen elected delegates to the Annual Conference as follows:

- E. L. WOODLEY.
W. S. NOBLE.
W. A. WALKER.
REV. L. O. LEWIS.

Alternates: N. T. King, C. M. Killiam.

The Sunday School Scholarships offered by Southwestern University were awarded to John Wilson, of Shamrock, and Miss Bess Norwood, of Memphis.

The conference will remember for many a long day the fine spirit and generous hospitality of the people of Memphis. At the close of the afternoon session the first day we were invited to a banquet in the basement of the church, which was indeed a treat to us all. That big-hearted layman, W. P. Dial, who was the moving genius in its provision, nominated Rev. A. W. Hall as toastmaster. After a few remarks, Dr. DuBose was called upon to toast "The Ladies." Dr. Caspar Wright responded in fine humor to the toast, "Our Laymen," and Rev. A. J. Weeks used his full measure of "melancholy" humor in his response to "The Bald-Headed Man."

Now, what shall I say of that tireless little red-headed son of Erin, Rev. A. L. Bowman? Well, to say the least, he is making good upon

every part of the ground in that fine, growing and responsible pastoral charge. None but the highest praise was heard, both for his preaching and his pastoral work.

A. W. Hall has now served his six months' probation as presiding elder and we have received him into full connection and fellowship. He came to the district under trying circumstances, but has overridden all obstacles and been welcomed into the reserved guest chamber of all our hearts. Those of us who were in the district last year loved and still love J. T. Hicks, his predecessor, but we love Brother Hall for his own true merits as well. A. W. Hall is humble, consecrated, sympathetic, brotherly in his relations to his preachers and firm for right, able in the pulpit, punctual in appointments, far-seeing in his administration and cultured in his bearings in his official position. We'll keep him gladly, Bishop.

Before I close let me speak of the presence and helpful service of Rev. E. Hightower, Divisional Field Secretary of our Sunday School Board, during the conference, as also that of Rev. C. D. West, Conference Agent for Supernannate Homes.

The next session of the District Conference goes to Wellington.

J. T. HOWELL, Secretary.
J. S. HUCKABEE, Asst. Sec.

"Fidelity in little things is the secret of a great life. The masterful personalities that mark the progress of the world are not products that operate unseen in the inner life. 'Thou hast been faithful over a few things, I will make thee ruler over many things.' is a statement of Christ that has in it the explanation of most of them. We shall never do anything great so long as we disdain to do the small things that lie along the pathway to greatness."

SUNDAY SCHOOL DEPARTMENT.

REV. E. HIGHTOWER, Editor
Georgetown, Texas.

BOXING THE COMPASS.

By special request of Presiding Elder A. W. Hall, of the Clarendon District, the Sunday School Editor visited the District Conference of that district at Memphis, Texas. It met May 23, and closed the next afternoon. It was a great occasion in many ways. The town of Memphis cared for more than a hundred and fifty out-of-town attendants, most of them lay delegates. And he remembered that this is a western district of magnificent distances and perhaps a majority of those present came by private conveyance. This is Brother Hall's first year on a district, and he said he felt awkward, but he did not act awkward. The business of the conference was conducted smoothly and with dispatch. The pastors and laymen manifested a spirit of consecration and hopefulness, and altogether it was good to be there. The Sunday school cause was given a patient hearing at eleven in the morning on the last day of the conference, and the secretary had the privilege of preaching to a goodly number of the Memphis people that night.

A SUNDAY IN BALLINGER.

From Memphis the editor proceeded "by a straight" course to Ballinger—that is, as straight as the railroads will allow. The intervening distance is a little less than four hundred miles, which suggests that the Divisional Secretary is something of a traveler. Rev. Rosamond Stanford, grandson of Thomas Stanford of blessed memory, is pastor. We have not in all Texas a better equipped pastor than Brother Stanford. We think it is high time he should annex a helpmeet, but perhaps his failure at this point is his misfortune and not his fault. Knowing him as we do, we expected to find things moving forward at Ballinger, and we were not disappointed. Judge Doss, son of a member of the Central Texas Conference, is superintendent of the Sunday School. He is new at the work, but progressive and glad to learn. Brother Stanford was absent in a revival on Sunday, but the editor had the pleasure of preaching to a good congregation in the morning and a smaller one at night—no new experience to ye scribe. He got used to that in the pastorate. On Monday Brother Stanford returned and we were joined by Miss Nellie Peterman, Elementary Specialist from our Dallas House, in holding a one day's Sunday School Institute. This school will move at once for a room and facilities for the Junior Department. There is already a large and enthusiastic Teacher Training class, and one of the best primary departments, facilities considered, that we have seen anywhere. The old parsonage has been sold off the church lot to give more room for Church work, which disposes of an eyesore and improves conditions generally. This charge is moving forward all along the line. How the tired field workers did enjoy the fish fry given by the county attorney and his good wife. We had fish, too. This is written on the way to Cisco District Sunday School and Epworth League Conference, of which something will be said in our next screed.

GOOD FOR TRINITY.

We see the announcement in the daily papers that the Quarterly Conference of Trinity Church, Dallas, of which Dr. S. H. C. Burgin is pastor, has decided to erect a building adjacent to the church for the Men's Bible Class. Of course we are pleased that those fine men are to have a class-room of their own. They deserve it and will justify the investment. But we are still more glad that the Quarterly Conference is sponsor for the movement. Too frequently, when some Sun-

day School worker wakes up and decides to do some fine thing for the Master and goes to the Quarterly Conference for help that august body proceeds to smother his ardor under a wet blanket of indifference or opposition. Not long ago an elementary superintendent in one of our leading Churches applied to her Quarterly Conference to equip her department and those custodians of Church finances graciously voted her five dollars. The Discipline makes it the duty of the Quarterly Conference to take care of the Sunday School, and we are glad that one Official Board has discovered that fact and is taking its duty seriously. There will be accommodation for three hundred men, and that class will furnish the men. Judge C. M. Smithdeal is teacher and John C. Harris, president.

During the last quarter the average attendance at Trinity Sunday School was five hundred and twenty-one. W. B. Hamilton is a very wide-awake and aggressive superintendent, and he has some good helpers. We shall hear from this school again.

WEST TEXAS CONFERENCE NOTES.

Rev. A. E. Rector, Field Secretary.

The institute at Palacios was very inspiring. Rev. B. A. Myers, the pastor, lent all possible co-operation, and the various meetings held Saturday and Sunday were marked by a fine attendance, liberal offering and lively interest. With the two points now lacking, but which one pledged to be supplied, this school will be a standard school. Rev. A. W. Wilson, the presiding elder, was with us part of the time and helped greatly by practical sympathy and intelligent encouragement. He volunteered the promise that the Cuero District would measure up to the requirement of the Discipline this year by observing Children's Day in every school. This hitherto unreached mark in our conference can easily be reached with a determined presiding elder behind our faithful pastors and superintendents. That record has not yet been reached because we have not yet felt the full weight of the obligation imposed on us by the Discipline, nor the importance of the enterprise. Brother Wilson suited the action to the word next day when he preached at a side appointment, presented the important matter to a small Sunday School, and himself took the collection required by the Discipline.

At El Campo the attendance of officers and teachers was not altogether satisfactory, but the general attendance was ahead of what it was two years ago, and the collection was more than double. Since that time El Campo has added the Home Department and Wesley Bible Class and contemplates starting a teacher training class, which will make it a standard school. Superintendent Good was tied up with jury service, but Pastor Rowland was right behind the enterprise and placed the Field Secretary under obligations for many courtesies.

The next three dates were all on week days in the Victoria Circuit. Rev. C. M. Dunseth, the young pastor, is a stirring Sunday School leader, and I enjoyed the fellowship of his live collaborators. At Fairview the school is small and threatening weather kept the old folks at home, but a very promising band of young people took a lively interest in the proceedings and ordered several Sunday School books. I think this item important enough for me to revert to the Palacios report and say that several books were ordered there.

At Dodds the organization is more advanced and pledges were given for further progress. Here a liberal offering was given and several books were ordered. Though few in number the workers at Dodds are unusually earnest and faithful.

Lone Tree furnished a surprisingly large attendance for a country place on a week day. The number present was eighty. The organization was already fair, and Brother Dunseth and his enterprising superintendent, Brother Tracy, promised to add enough points to make the school standard with the exception of teacher training. I hope to hear of this being added also.

Swinging around to the Beeville District, the next point was Alice. The pastor, Rev. J. W. Black, is our Board Treasurer, and we naturally expected an exceptionally and profitable institute. We were not disappointed. The superintendent, Brother Patton, is a man of Sunday School enthusiasm, capable, and willing to work. Pledges were made which will bring this school right close up to the front rank. Here also a number of solid books were ordered. Sunday night the church was beautifully decorated and lighted and a well-prepared Children's Day program was rendered.

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GULF COAST LINES
EPWORTH LEAGUE ENCAMPMENT AT PORT O'CONNOR JULY 28. AUGUST 6, 1916
Map showing routes to Galveston, Corpus Christi, Brownsville, Port O'Connor, and other locations.

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THE WOMAN'S DEPARTMENT

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

NEED OF A UNION WOMAN'S MEDICAL COLLEGE FOR EAST CENTRAL CHINA, TAUGHT IN ENGLISH.

Dr. Hattie F. Love, Woman's Medical College, Soochow, in a leaflet puts in a plea for the establishment of such an institution. Medical schools for men in China far outnumber the three for women; the more invested in their equipment also is out of proportion. And now Rockefeller, with his influence and money, is putting the medical education of Chinese men even more on a permanent financial and scientific basis. The Rockefeller Commission, however, thinks the time has not come to give the women a medical education. Social laws and customs concerning women are far less free in the Orient than in the West, which makes it highly desirable that girls and women shall be attended medically by members of their own sex, especially in obstetrical and gynecological cases. In India there are 123 male medical missionaries and 225 lady medical missionaries. The scarcity of women physicians leads to a dangerous position.

Already missionaries and the Chinese parents are meeting difficult problems caused by foreign customs invading China. The medical education of Chinese women must keep pace with that of the men. The customs, the woman's right, her modesty, Christianity demand it.

We must not permit the education of the man to get fifty to a hundred years ahead of the woman. Both must be educated equally to make a happy home where there is congeniality, equality, mutual respect, love and helpfulness between husband and wife.

The mission schools are crowded and government schools for girls have sprung up all over the land. A large number of Chinese women are applying to our medical school for entrance. There are two medical schools in China for women, but both teach in Chinese. The plea is for a medical college taught in English. Why? The graduates of the high school are capable of studying medicine in English, the medical missionary can teach at once without trying to master the Chinese language, medical books and magazines translated into Chinese are yet limited in number. The student educated in English can keep up to date. Such a student will be fully prepared for postgraduate work in the United States or England.

The Rockefeller Commission recommends English as the principal medium of instruction. The medical college should be a union college because of the need of faculty, funds, friends, permanence and results.

Shanghai, on account of its population, wealth and convenience, offers the greatest inducements for its location. It will afford the greatest amount of clinical material and probably the most substantial support among the Chinese.

The Rockefeller Commission proposes to establish at Shanghai a new medical college and provide for a co-operation with the medical schools in and near Shanghai. If the Union Medical College for Women could be established in Shanghai and affiliated with this great foundation, the advantages would be so great that the Chinese women need not go out of their own country for proficiency in the medical profession.

TYLER DISTRICT MEETING.

The Tyler District Meeting will be held at Alba, June 12, 13 and 14. All preachers and their wives, also any visitors, have a very urgent invitation and a hearty welcome. MRS. C. J. PEARSON.

ALBUQUERQUE DISTRICT CONFERENCE.

The Albuquerque District Conference convened in San Jon, New Mexico, at 9 o'clock, Monday morning, May 10, 1916.

The conference was presided over by the presiding elder, Rev. Geo. H. Givan, in his usual painstaking and happy manner. There was no discord nor unpleasantness from beginning to end. Taking it all in all, the session was the most thorough, harmonious and spiritual the writer ever attended. Special emphasis was given to preaching service morning and evening. One young man was converted and united with the Methodist Church, South, at one of these services.

The following preached during the conference: E. D. Lewis, W. L. Self, S. D. Ferguson, R. A. Crawford, A. B. Weaver, C. P. Moore, H. Rodgers and J. A. Scoggins. The sermons of these brethren were at high water mark and showed they had tarried at the place of power.

The conference had a happy closing on Sunday. The presiding elder preached at 11 o'clock to a crowded house and the sermon will long linger in the minds of the people.

The people of San Jon showed their appreciation of the conference by attending each session of the four days. They came from miles around in such numbers it seemed more like a revival was in progress than anything else.

Rev. E. D. Lewis, our pastor at Carrizozo, preached the opening sermon on Tuesday evening at 8 o'clock. Geo. H. McAnally, pastor of Cen-

UVALDE DISTRICT MEETING.

The district meeting of the Woman's Missionary Society of the Uvalde District will be held at Hondo June 6 and 7.

We had a most helpful meeting at Devine last year and we are expecting even a better one this year. Let each Auxiliary in the district send a representative with a complete report. Our "Whirlwind Membership Campaign" will be over then, and we are hoping that our Societies may be strengthened by the addition of many new workers.

We hope this year to organize many new Auxiliaries, as well as stress the work with the young people and children.

MRS. A. G. PERSON,
District Secretary.

CONDOLENCE

Word comes to us of the grief that has come to our Press Superintendent, Mrs. C. I. Canter, in the death of her sister, Mrs. H. B. Peebles, of Woodward, Oklahoma. Mrs. Peebles was injured in the storm that swept that part of the State Saturday, May 20, and passed away the following day.

Our hearts go out in sympathy to our friend, the dear old mother, and we pray the Father to comfort them in their sorrow.

MRS. R. M. CAMPBELL,
Oklahoma City, Okla.

YOUNG PEOPLE—CENTRAL TEXAS CONFERENCE.

We have just had a great conference in Weatherford and am glad to tell that more than twenty Young People's Societies were represented. Mrs. B. W. Lipscomb, our Home Base Secretary, of Nashville, was with us and gave us a fine inspirational address on Young People's night.

You now have a new leader in this department, Mrs. B. R. Beeler, of Mineral Wells. She is young, good looking, a sweet singer, loves young people and is a fine Christian character. We bespeak for her success along all lines, if you will give her the hearty co-operation you have so nobly bestowed upon me in the past. She can do great things. I feel sure it will be your pleasure to do even more and help her to make this the greatest Young People's Conference in Southern Methodism. While attending that great council meeting in Atlanta we were made to rejoice several times over the praise given Central Texas Young People's Societies. On the last day the pledges were taken for each conference, and we felt sure you would be glad to help at least \$500 on the fine property recently purchased by the Board in Rio and to repair Holding Institute in Laredo. Now I felt you could do even more than raise this amount and this was proven recently at the conference here, when three Societies in Weatherford District pledged \$100 of this amount, leaving only about \$36 to each district to raise. Your help and encouragement has enabled me to plant this work in this conference. My life has been broadened and brought closer to the Master by our association together for the last six years, and I'd not ask to be relieved of the leadership because I was not interested, but the work is growing rapidly and needs a woman that can visit and instruct the Societies. This your new leader can do and will if you let her know when she is needed. Help her in every way you can and now that she is arranging about the summer camp she will need you. Write her about how many will go from your Societies so she will know how to make arrangements for your accommodation. With best wishes for you and your new leader, I remain, Yours in the Master's service.

MRS. J. B. PRICE.

ter Street Church, Tucumcari, delivered the Asbury Centennial Address on Wednesday evening.

The reports of the preachers showed every department of the Church in good condition.

Albuquerque reported Sunday School in good condition—twenty-five additions to the Church, one good League.

Rev. E. D. Lewis, at Carrizozo has Sunday School of 100 average attendance. Epworth League of twenty-five members, Junior Church of forty-five members, W. M. Society; finances in good condition.

Rev. W. L. Self reported Clayton Circuit in good condition. Spiritual state of the Church excellent; finances in good shape; two flourishing Sunday Schools.

Rev. S. D. Ferguson has two Sunday Schools on the Cuero Circuit. Spiritual state of the Church good; received six new members.

Rev. G. C. Emmons, pastor at Gallup, being absent, his report was made by his presiding elder. A new church is being built to cost \$15,000; good Sunday School and W. M. Society; twenty-two babies baptized and sixty members received.

Rev. R. A. Crawford reported Grady Circuit flourishing. Has ten preaching places, with nine organized Churches; good Epworth League; baptized babies and received new members.

Rev. A. B. Weaver was wrought well at Magdalena; received twenty-five new members; two Sunday Schools in excellent condition; parsonage and church debt paid; good League and W. M. Society.

Rev. Dorsey Newborn is a busy

Sister: Read My Free Offer!



I am a woman.
I know a woman's trials.
I know her need of sympathy and help.
If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week. If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living,

I INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT

and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Adviser." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address, MRS. M. SUMMERS, - - - - - Box 137 SOUTH BEND, IND.

pastor on the Watrous Circuit. Conference collections in hand; two Sunday Schools; improvement being made on churches and parsonages.

Rev. J. E. Stephenson, of Melrose Circuit, was absent. His presiding elder reported fifteen new members received; good Sunday School and Epworth League of forty members. Rev. D. P. Wilburn reported McAlister Circuit by letter. Fifteen new members received; two new churches organized.

Rev. J. I. Kelley has his work well in hand on the San Jon Circuit. Good W. M. Society; salary paid to date; five members received and two babies baptized.

San Marcial was reported by the presiding elder in the absence of the pastor, Rev. M. O. Williams, who had been removed to Fort Stockton Station to fill the vacancy there caused by the failing health of Brother J. E. Conder. Good Sunday School; splendid W. M. Society; finances in good condition.

Rev. Geo. H. McAnally reported Tucumcari having received twenty members; raising the heavy indebtedness on the church; Epworth League and W. M. Society; excellent Sunday School of two hundred and twenty-five.

Rev. J. A. Scoggins is pushing things on Vaughan Circuit. Fifteen members received; one League and two Young People's Societies; two Sunday Schools and one W. M. Society; conference collections subscribed.

Two were licensed to preach: Robt. Farris Weaver and Charles H. Hatfield.

Thursday afternoon was given to the interest of the Woman's Missionary Society. The District Secretary, Mrs. C. H. Hittson, presided with ease and dignity. There were encouraging reports from all over the district, and every detail is being looked after.

Rev. C. P. Moore, D.D., of Los Angeles, our Divisional Field Secretary of Sunday Schools of California, Arizona and New Mexico, was present and conducted a Sunday School Institute Friday afternoon in his inimitable way. His presence and counsel were a benediction to all. Delegates elected to the Annual Conference:

- T. W. MEDLEY.
- J. T. McDANIEL.
- JOHN SIMS.
- C. H. HITTSON.

Albuquerque was selected as the place to hold the next District Conference.

Albuquerque District is blessed by having for its chief pastor the presiding elder, Rev. Geo. H. Givan. He is in love and sympathy with his preachers and every one of them will try their level best to report everything in full at conference. GEO. H. McANALLY, Sec.

"The light that was never on sea or shore is the only light that will never fade."

"After all, what is life? It does not require a cannon, an earthquake or a dynamite bomb to end it. A small bullet, a few breaths of a mephitic atmosphere, a tiny reed with a barb of iron, the bite of a tiny insect, a few drops or a few crystals of poison, and earth's scenes are past. Let us take these things to heart and prepare for an upper and better life."



RELIEF FOR WOMEN

If you are weak, worn out or suffering from the diseases peculiar to women, write today for valuable information relative to relief. DON'T DELAY A SINGLE HOUR. You will bless the day you wrote. Address: St. James Medicine Co., Dallas, Texas.

MONEY REFUNDED IF NOT SATISFIED

THIS BEAUTIFUL FAN FREE WITH EVERY DOZEN OF HANDKERCHIEFS

EXTRA FINE PURE BLEACH. HEMSTITCHED 1/2 INCH.

No. 1001 MENS SIZE 18x18 DOZEN \$1.25

No. 1000 LADIES " 12x12 .75¢

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THE TRAIN COMPLETE MKT

"The Texas Special"

KANSAS CITY—ST. LOUIS—CHICAGO—NEW YORK

Ask Any Traveler

PASSING DAY

President Wilson, marching on foot, will lead the preparedness parade in Washington on flag day, June 14. Afterward he will review the procession and deliver a flag day address to the marchers. When a local committee asked the President to review the parade he replied enthusiastically that he not only would review it, but would march in it.

Bocuk White, pastor of the Church of the Social Revolution, New York City, who participated in the burning of the American flag and other National emblems in the rear of his church, was found guilty of desecrating the American emblem and was sentenced to thirty days in the penitentiary and to pay a fine of \$1000. The offense of which he was convicted was the desecration of the American flag.

On June 1 a committee of Syrians from New York appealed to President Wilson and Counselor Polk to seek permission from Turkey and the entente allies to get food to Mount Lebanon, an autonomous Turkish State, where they said 80,000 persons already had died of starvation. The delegates told the President virtually all of the inhabitants of Mount Lebanon were Christians and for that reason the Turkish Government had treated them with unusual severity.

As a protest against possible American intervention in Mexico, 15,000 Mexicans paraded through the streets of Monterey last Sunday. The parade resulted from a call issued in a circular letter calling attention of Mexicans to the possibility of "Americans trespassing the sovereignty of Mexico" and calling upon the rank and file of Mexican citizenry to show their patriotism and demonstrate the number upon which the Mexican Government could depend in event their services are needed.

The Federation of Women's Clubs has just closed their great convention in New York City. In twenty-six years they have grown from 61 to 20,000 delegates. At the convention one important achievement of the delegates who took part in the conservation conference was the selection of a National flower. We have been reminded several times that we have neglected to choose a National flower, and many kinds of blossoms have been suggested. The laurel was adopted by the Federation as best expressing the sturdy American spirit.

Last Saturday President Wilson signed the Army Reorganization Bill, first of the important preparedness measures passed by Congress during the present session. The President has been studying the bill carefully for more than a week. He used a pen belonging to Senator Smith, of South Carolina, who desired it for a souvenir. An analysis of the bill by Senator Chamberlain of the Senate Military Commission put the peace strength of the army under the law at 211,000 officers and men, including 25,000 staff troops, Philippine scouts and unassigned recruits, and the war strength at 236,500 officers and combat troops, which, with staff troops, scouts, etc., would bring the total aggregate maximum of the regular army to 261,500. As reorganized, the National Guard would num-

ber 457,000, making a grand total available war strength of 718,500. Other important features include an appropriation of \$20,000,000 for a Government nitrate manufacturing plant, establishment of military training camps for volunteer citizens and creation of several boards to investigate questions of preparedness. Authority is given the Government to seize and operate privately owned munition plants in war time. Regular army enlistment is fixed at seven years, four of which may be spent in reserve, and at no time after five years, when the minimum is to be obtained, is the peace strength to go under 160,000.

Hon. Cato Sells, Commissioner of Indian Affairs, en route from Texas to Washington City, said to the press. "Whatever may be the issue from time to time during the campaign for President of the United States, the one great issue at the apex of the campaign will be the real test of the popularity of Woodrow Wilson—whether of New York, the eminent deaf and blind student, is in Columbus for the purpose of testing out Mrs. Born's new process. Thomas A. Edison, the inventor, also is said to be interested in Mrs. Born's experiments. The new teaching method consists of facial expressions accompanied by piano tones which the student can not hear. To date the Cleveland girl has mastered more than an octave of notes, enough, scientists say, to prove that the new method is a success.

Teaching a deaf person to sing has been accomplished by Mrs. Christian Born, of Columbus, Ohio, after weeks of experimenting with Magdalene Sattler, an 18-year-old Cleveland student at the Ohio State School for the Deaf. Miss Helen Keller, of New York, the eminent deaf and blind student, is in Columbus for the purpose of testing out Mrs. Born's new process. Thomas A. Edison, the inventor, also is said to be interested in Mrs. Born's experiments. The new teaching method consists of facial expressions accompanied by piano tones which the student can not hear. To date the Cleveland girl has mastered more than an octave of notes, enough, scientists say, to prove that the new method is a success.

SPECIALS TO THE NEW BUILDING FOR METHODIST ORPHANAGE.

Bottom Sunday School (Oenaville Circuit), \$3; Lovelace Sunday School, \$2.40; Lone Oak Sunday School (near Depot), \$1.20; Childress Mission Sunday School, \$5; Forrest Hill Sunday School (Petty Circuit), \$2.27; San Saba Sunday School, \$6.00; Royse City Sunday School (Primary pledge), \$2.50; Woman's Missionary Society, Estelline, \$13.00; Silver Bend Sunday School (Marysville Circuit), \$10.20; Honey Grove Sunday School, \$10.00; Slidell Sunday School, \$13.75; Junior League, Claude, \$1.40; Newman Sunday School (New Mexico Conference), \$3.50; Mrs. J. S. Smith, \$2.70; Mt. Zion Sunday School (Fate Circuit), \$3.40; Mrs. E. E. Craig, Ennis, \$5; Calvert Sunday School, \$12.20; a Methodist, Dallas, \$5; Crockett Sunday School, \$10.50; Mrs. R. A. Manly Wilson, \$10; Happy Sunday School, \$1.75; Midland Sunday School, \$12.50; El-dorado Sunday School, \$4.04.

We very much appreciate these donations. Will not others send their checks to me? Remember that we are taking care of less than half of our own children in Texas. Every hundred dollars given now guarantees a home for a homeless child. Will you not send me \$100 or some part

What Is There In It For YOU?

- WHAT is there in it for you if you read this advertisement?
- WHAT would it be worth to certain residence sections of this City if wise and permanent restrictions had been placed on them from the beginning?
- WHAT would it be worth if these restrictions, benefiting everybody, were enforced by a Trust Company which had financial interest in the property and were able and anxious to keep it up?
- WHAT would you consider it worth to you to have adjoining your district one of the great universities of the country, whose campus will be a perpetual park, whose buildings increase in number every year and grow and mellow with age?
- WHAT is it worth to you to have in and around your home site the most modern and perfect improvements that ingenuity can devise or money buy?
- WHAT is there in it for YOU to make you investigate

University Park
The Addition of Culture?

M. M. GARRETT, University Sales Agent.

Dallas Trust & Savings Bank

EXCLUSIVE AGENTS 1101 MAIN STREET

of it? Over 200 children turned away from our Orphanage in one year. We have no room for them. Please help us finish our building at once. Send me your check for any amount that you can give. W. T. GRAY, Field Secretary Methodist Orphanage, Station A, Fort Worth.

if the pastors will just call their attention to it. Unless you good pastors do this what are we to do? R. A. BURROUGHS.

REPORT FOR M. E. ORPHANAGE, MAY, 1916.

Texas Conference—Gary Circuit, \$14; Marlin, \$100; G. W. Glass, Treasurer, \$97.92; total, \$211.92. Central Texas Conference—Palmer, \$25.30; Bristol, \$6.60; Lillian, \$3.50; total, \$35.40. North Texas Conference—Sadler, \$6.50; Prosper, \$20; Sunset, \$9; Yowell, \$3.10; Fate, \$8; total, 46.60. West Texas Conference—Treasurer, C. C. Walsh, \$34.40. Northwest Conference—Quail, \$10; total of all, \$338.32.

What Shall We Do With the Orphanage? It is plainly seen from the report this month that we are getting very little money for the Home. Will some one tell me how to feed and care for nearly two hundred people on such a little money? What do we as a Church, one of the largest in the United States, propose to do with the Orphanage? Shall we continue to drag along as we have for these years, or shall we as a great Church get up and do something that will glorify God and bring a blessing to the unfortunate? People will willingly give to the Orphanage.

PRESIDING ELDERS, PREACHERS AND LAYMEN.

By this time it is pretty generally known that we are to have a great Laymen's Conference at Junaluska August 1-6, and I trust many of the laymen of the North Texas Conference are making their arrangements to attend. Certainly every District Leader should attend. It is expected that this will be the greatest conference in the history of the Laymen's Movement. We have had some great conferences, but there is no reason why this should not be the greatest of them all. Presiding elders, preachers, laymen and all who want a great outing this summer and who would enjoy great speeches, delightful entertainment, incomparable scenery and the purest mountain air, are invited to go to Junaluska for this conference.

One special feature of the Junaluska Conference is a plan to have the presiding elders attend. The work of the presiding elder is so closely related to the work of the Movement that the men are especially desirous that he should be present in large numbers, studying with them their problems, contributing his counsel, and catching the inspiration of this occasion, and it is whispered that many districts will compliment these worthy superintendents by raising purses to send them. R. C. DIAL, Conference Leader.

North Texas Female College

And Kidd-Key Conservatory of Music and Art

SHERMAN, TEXAS

The North Texas College and Kidd-Key Conservatory has entered upon a new era of Prosperity. One of the most successful years in the long history of the school has just closed. Over four hundred students were in attendance. The health and morale of the school were never better.

Valuable additions have been made to the faculty of the college. The college has been classified by both the General Board of Education and the State Teachers' Association as a junior college. Arrangements have been made by the President and the Board of Trustees for the perpetuity of the institution. **It is here to stay.**

The Supremacy of the Conservatory is undisputed. Only four others in the United States take rank with it. During the year just closed, there were 313 students studying piano; 105, voice; 7, pipe organ; 67, art; 54, expression. Our equipment includes 135 pianos, six of which are concert grands, and a pipe organ.

Hans Richard will continue as Director of the Conservatory and head of the Piano Department. He will be ably assisted in piano by Frank Renard, Pettis Pipes, Ralph Leopold, Wilson Fraser, Mrs. Eikel, Miss Fulton, Cara Phillips and Gertrude Porter. The Voice Department will be directed by Louis Versel, assisted by Mrs. Holt Versel and Ethel Rader; in Violin by Allen Curry Gracey, who has successfully conducted an orchestra of thirty pieces during the past term; in Pipe Organ, Louis Versel; in Art, Miss Eva Fowler and Miss Pearl Smith; in Expression, Miss Ida Roundtree and Miss Spencer Tarrant.

In addition to the 17 buildings already on the campus, a new brick building is in course of erection. This one, with all the rest, will be furnished with all modern conveniences as to lighting, heating and sanitation.

Come and investigate, if you have a daughter or a ward to be educated and desire the most wholesome environment. Write for pictorial bulletin and catalogue.

MRS. L. A. KIDD-KEY, President, Sherman, Texas.

YOU?

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PREACHERS AND IN.

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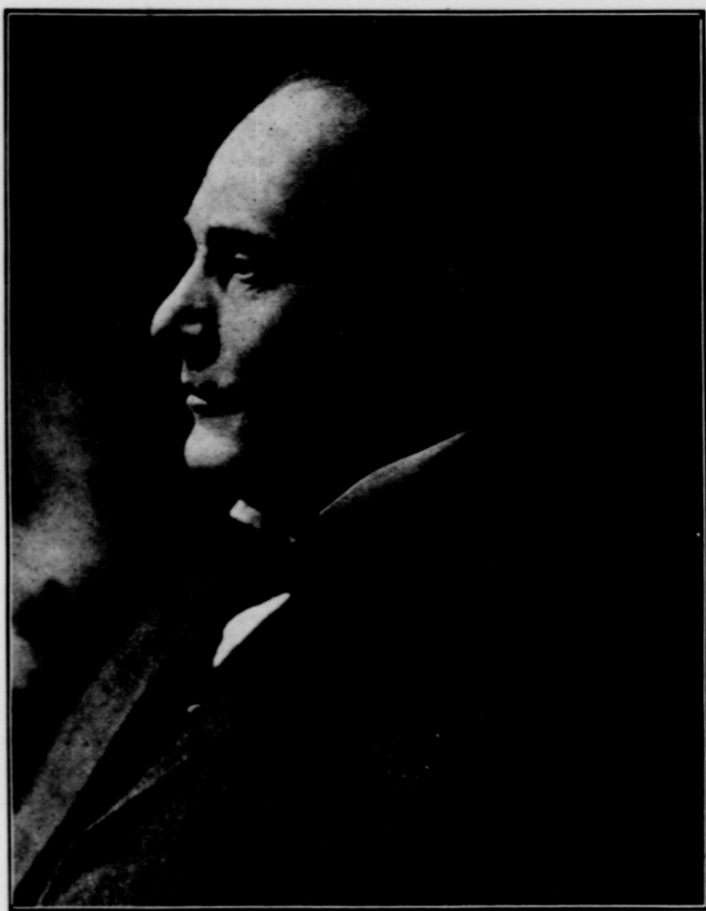
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JUDGE GEORGE W. RIDDLE, Candidate for United States Senate.

Judge Riddle is for State-wide and Nation-wide Prohibition.

He believes the saloon is a nuisance anywhere and every- where, and ought to be eliminated from society.

His system of establishing Land Banks is a solution of the land problem. Cheap money is needed to buy homes and land, and the interest rate should not exceed 4% or 5%. The way to get it is for the Government to lend its credit to the Land Banks and secure itself by the land. The Plan is feasible and practicable beyond a doubt, and the people should elect him to the Senate in order to give him a chance to work out the plan.

His Ship Bill will solve the ocean transportation problem, and save the cotton industry of the South.

(Political Advertisement.)

MARRIED

MOORE-HILL—At the home of the bride's parents, Mr. and Mrs. J. W. Hill, Carlton, Texas, 2 p. m., May 24, 1916, Rev. J. D. Smoot officiating. PILGREEN—FLOREY—At the home of Mrs. W. J. Coolidge, in Overton, Texas, May 15, 1916, 8:30 p. m., Mr. Allen Pilgreen and Miss Mildred Florey, Rev. Leo Hopkins officiating.

NOTICE

The date of the Oklahoma City District Conference is changed from June 19 to June 21. W. M. WILSON, P. E.

NAVASOTA DISTRICT CONFERENCE

Navasota District Conference will meet at Willis, 9 o'clock a. m., July 5. The opening sermon will be preached Tuesday night, July 4, by Rev. C. U. McLarty. Committees are as follows: License to Preach—G. W. Riley, E. W. Potter, D. W. Gardner. Recommendations—C. T. Tally, J. F. Kidd, C. E. Mock. E. L. SHETTLES, P. E.

WEST OKLAHOMA CONFERENCE

Will the teachers and Sunday School superintendents allow me to call their attention to June 26 as special China Day in the Sunday School? The plan is, as you all most likely know, to make June 25 a day of great interest to both the Sunday Schools and China. Arrange a suitable program on China and take an offering, the only offering in the school for that day, specially for China. Give the children a chance to show their interest in this great field. Send the offering at once to the Teller and specify what it is for. I hope each school will find it convenient to do this on that day. J. W. SIMS, For the Boards of Missions.

DEATH OF SISTER A. C. BIGGS.

Rev. S. J. Hayes, of Hearne, sends us the following message: "Mrs. A. C. Biggs, wife of Rev. A. C. Biggs, a supernannated minister of conference, passed to her reward Sunday morning, June 4. She was 70 years of age. She was truly a saint on earth. Brother Biggs was prominent in the old Texas and in this conference for years. They had been married nearly 50 years and leave four children, two boys and two girls, all married. Brother W. J. Johnson, of Dallas, buried her yesterday at this place."

Sufficient for today are the duties of to-day. Don't waste life in doubts and fears; spend yourself on the work before you, well assured that the right of performance of this hour's duties will be the best preparation for the hours or ages that follow it.—Ralph Waldo Emerson.

DISTRICT CONFERENCES.

- Ardmore, at Stratford, June 7
Albuquerque, at San Jon, June 10
Western (Ger. Mis.), at Phebeville, June 15
Oklahoma City, at Oklahoma City, June 21
Wakabachie, at Palmer, June 20
Navasota, at Willis, June 5
Timpson, at New Prospect, July 5
Creek, at Harkey's Chapel, July 19
Choctaw, at Old Cedar, July 27

NOTICE

My mother's birthday is June 28, 1916. She and father are living alone. He is a little past 80. Mother will be 80 the last of this month. We are planning a post card shower for them on that date. Will you send them a card, if you please? Their address is: A. E. and S. A. Snell, Alpha, Illinois. Thank you. O. S. SNELL, Milburn, Oklahoma.

Wichita Falls District—Third Round.

- Electra Mis., at Barwise, June 17, 18.
Burkburnett, June 18.
Byers, at Valentine, July 1, 2.
Petrolia, at Charlie, July 2, 3.
Wichita Mis., at Holiday, July 7, 8.
Iowa Park, July 8, 9.
Electra Sta., July 9, 10.
Vashti, at Friendship, July 14, 15.
Bellevue, July 15, 16.
Bowie, July 16, 17.
Ringgold, at Morris, July 21, 22.
Nocona, July 22, 23.
Henrietta, July 23, 24.
Blue Grove, at Deer Creek, July 24, 25.
Archer City, July 29, 30.
Megorjee, at Bitter Mound, July 30, 31.
Dundee, at Dundee, Aug. 5, 6.
Wichita Falls, Aug. 6, 7.
J. SAM BARCUS, P. E.

Muskogee District—Third Round.

- Sallisaw, May 10.
Hartsen Cir., at Lone Oak, May 20, 21.
Muldrow, May 21, 22.
Fort Gibson, May 28.
Stilwell Cir., at Baron, June 10, 11.
Vian, June 13.
Briggs and Gore, at Briggs, June 14.
First Church, Muskogee, June 18.
Wainwright Cir., at Wainwright, July 21.
Tamaha Cir., at Eureka, June 24, 25.
Whitefield Cir., at Duke's, June 25, 26.
Westville Cir., at Chance, July 1, 2.
Tahlequah, July 5.
Park Hill Cir., at Eureka, July 8, 9.
Semmer Assembly, at Guthrie, July 10-21.
Checotah, July 23.
Muskogee Cir., at Oktaha, July 26.
Porum Cir., at Fawn, July 29, 30.
Boynton and Morris, at Eram, Aug. 2.
Warner and Webbers Falls, at W., Aug. 5, 6.
St. Paul, Muskogee, Aug. 13.
CHAS. L. BROOKS, P. E.

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. In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black faced type will be used. Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

AGENTS WANTED.

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

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.

EVANGELISTIC.

D. V. YORK, Evangelist, Eldorado, Okla.

SANE evangelism, sound preaching, satisfactory references. REV. CORNELIUS EDWIN WALKER, D. D., Wynnewood, Oklahoma.

REV. S. N. ALLEN, of the Texas Conference, who has been connected with our Orphanage at Waco, has asked the Bishop to relieve him of the charge. He will return to the ranks this fall, but in the meantime is anxious to help brethren in meetings. He is an effective revivalist and will prove excellent help for any brother who may engage him. His address is R. F. D. No. 9, Box 17, Waco, Texas.

DEAR BRETHREN—I have agreed, D. V., to help in a few meetings. Let us get ready. When possible let's begin each meeting on Friday night. Let's pray much and have good, religious singing. In hope, F. M. WINBURNE, 308 N. Frio, San Antonio, Texas.

EVANGELISTIC SINGER.

CHORUS LEADER and Gospel Soloist. Horace Hay has open dates after the third Sunday in June. Address HEMPHILL CONSERVATORY, 818 Lamar St., Fort Worth, Texas.

AM not engaged for the first two weeks in July. Prefer West Texas engagements. Address G. H. GRIFFIN, Milford, Texas.

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SPECIAL OFFER—Beautiful fan free with each dozen of first quality hemstitched handkerchiefs. Men's, \$1.25; ladies', 75c; charges prepaid. TEXAS TEXTILE COMPANY, Box 745, Dallas, Texas.

Dublin District—Third Round.

- Iredell, at Fairview, June 10, 11.
Gustine, June 14, 2 p. m.
Harbin and Green's Creek, at H., June 17, 18.
Stephenville Cir., at Rockfalls, June 24, 25; Q. C. at Midway, Aug. 9.
Comanche Sta., 8 p. m., June 30.
Comanche Cir., at Indian Creek, July 1, 2.
Bluffdale, at Wesley Chapel, July 8, 9.
Tolar and Lipan, at Lipan, July 15, 16.
Hico Sta., 8 p. m., July 18.
De Leon Cir., 11 a. m., July 22.
De Leon Sta., July 23; Q. C. 8 p. m., July 21.
Proctor, at Graham Chapel, July 29, 30.
Duffau, at Pleasant Hill, Aug. 5, 6.
Hasse, at Harmony, Aug. 12, 13.
Carlton, at Fairview, Aug. 19, 20.
Huckabay, at Huckabay, Aug. 26, 27.
Bunyan, at Owen Chapel, Aug. 27, 28.

Let the stewards "run a race" to see who can take best care of the pastor. I want to be in as many revivals as possible on this round. S. J. VAUGHAN, P. E.

Albuquerque District—Fourth Round.

- Gallup, July 8, 9.
McAlister Cir., Browning, July 15, 16.
Cuervo Cir., Mt. Zion, July 22, 23.
San Jon Cir., Glen Rio, July 29, 30.
Corrumpa Cir., Mountain View, Aug. 4.
Clayton Cir., Creed's Chapel, Aug. 5, 6.
Melrose Cir., Prairie Flower, Aug. 12, 13.
Cuervo Cir., True, Aug. 16.
Vaughn Cir., East Vaughn, Aug. 19, 20.
Magdalena, Aug. 26, 27.
Murdock Cir., Deep Lake, Aug. 31.
Grady Cir., Liberty Bell, Sept. 2, 3.
Carrizozo, Sept. 9, 10.
Tucumcari, Sept. 16, 17.
San Marcial, Sept. 23, 24.
Albuquerque, Oct. 1, 2.
GEO. H. GIVAN, P. E.

Navasota District—Third Round

- Anderson, at Steel's Chapel, June 17, 18.
Millican, at Spring, June 18.
Grapeland and Lovelady, at Grapeland, June 23.
Beloit, at Center Hill, June 24, 25.
Madisonville Sta., June 30.
Midway, at Elwood, July 1, 2.
Madisonville Cir., at Connor, July 2.
Huntsville Sta., July 7.
Walker County Mis., at Bath, July 8, 9.
Conroe Sta., July 8.
Shiro, at Mary's Chapel, July 15, 16.
Navasota Sta., July 16, 17.
Dodge, at Blackjack, July 22, 23.
Willis, at El Mina, July 23.
Porter Springs, at Latexo, July 29, 30.
Crockett Sta., July 30.
Onalaska, at Weldon, Aug. 5, 6.
Trinity Sta., Aug. 6.
Groveton Sta., Aug. 7.
Brazos County Mis., Aug. 12, 13.
Bryan Sta., Aug. 13.
Montgomery, Aug. 19, 20.
Cold Springs, Aug. 26, 27.
Cleveland and Fostoria, Sept. 2, 3.
E. L. SHETTLES, P. E.

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OPEN DATES.

I HAVE open dates for July, August and September. If you need help in your meeting, write me. J. C. WILSON, Conference Evangelist, Alpine, Texas.

I HAVE open date for 2nd and 3rd Sundays in June. Called off a meeting because of destructive hail, consequently can give 2nd and 3rd Sundays to some worthy brother. J. T. BLOODWORTH, Polytechnic, Texas.

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BY REV. C. G. SHUTT. Price (2) two cents. 15 for 25 cents. Put it in the hands of your converts to make them immune against the proselytes. It sure does the work. Get it from C. G. Shutt, Zibach, Texas, or SMITH & LAMAR.

Decatur District—Third Round.

- Argyle and Ponder, at Prairie Mound, June 3, 4.
Roanoke Cir., at Roanoke, June 4, 5.
Krum and Sidell, at Sidell, June 10, 11.
Greenwood Mis., at Greenwood, June 11, 12.
Sunset Cir., at Salona, June 17, 18.
Alvord Sta., at Foster, June 18, 19.
Paradise Mis., at Boonville, June 24, 25.
Vineyard Mis., at Willow Point, June 25, 26.
Bryson and Jermyn, at Bryson, July 1, 2.
Craffton Mis., at Cundiff, July 8, 9.
Chico Cir., at Sand Flat, July 9, 10.
Perrin and Barton, at Perrin, July 15, 16.
Jacksboro Sta., July 16, 17.
Decatur Cir., at Oliver Creek, July 22, 23.
Decatur Sta., July 23, 24.
Mt. Zion and Shiloh, at Pleasant Valley, July 29, 30.
Bridgeport Sta., July 30, 31.
First Oak Mis., at Antelope, Aug. 5, 6.
Boyd Cir., at Fairview, Aug. 8, 9.
W. A. STUCKEY, P. E.

McKinney District—Third Round

- Anna and Melissa, at Melissa, June 11, Q. C., July 11.
Princeton Cir., at Culleoka, June 17, 18.
McKinney Sta., June 18.
Allen and South McKinney, at S. McK., June 25; Q. C., July 12.
Carrollton and Farmers Branch, July 2; Q. C., July 27.
Prosper Cir., at Little Elm, July 8, 9.
Frisco Sta., July 9, 10.
Celina Sta., July 14, 16.
Weston Cir., at Roseland, July 15, 16.
Renner Cir., at Frankford, July 18.
Blue Ridge Cir., at Pleasant Grove, July 21.
Josephine Cir., at Copeville, July 22, 23.
Farmersville Sta., July 23, 24.
Nevada Sta., July 29, 30.
Piano Sta., July 30, 31.
Wylie Sta., at St. Paul's, Aug. 19, 20.
Richardson Cir., at Pleasant Valley, Aug. 20, 21.
C. W. DENNIS, P. E.

Paris District—Third Round.

- Embersen, at Chicota, June 10, 11.
Bonham Sta., June 11.
White Rock and W. C., at Prairie Grove, June 17, 18.
Clarksville Sta., June 16, 18.
Annona, at Coleman Sta., June 24, 25.
Roxton, at Elm Grove, July 1, 2.
Deport, July 7, 9.
Pattonville, at Cunningham, July 8, 9.
Paris Cir., at Renou, July 15, 16.
Blossom, at Blossom, July 16.
Woodland and K., at Kanawha, July 22, 23.
Detroit, at Liberty, July 21, 23.
Bogata, at McKenzie, July 29, 30.
Centenary, July 30.
Howland, at Rocky Ford, Aug. 5, 6.
Lamar Avenue, Aug. 6.
Avery, at Shawnee, Aug. 12, 13.
Clarksville Cir., at Bethel, Aug. 19, 20.
J. L. MORRIS, P. E.

(Continued from Page 7.)

Conference to hand this back and let them do whatever they please with it." Dr. E. G. B. Mann, who took a leading part in settling the question, in a statement to the General Conference refers to the point at issue as follows: "That great lawyer (referring to Governor Harris) who just left the floor after four years' intimate connection with this case and distinguished service to the Church, says that in his judgment of this case there is no other course for the Church to pursue except for the General Conference to turn back to the original conferences all right and title which was transferred by those conferences to the General Conference. There is no question but what the Church at large wants this General Conference to reassert its belief that in moral and from every standpoint of right the Church owns Vanderbilt University. We do assert that the Church founded and owns and should control the University. This majority report says that we can join with those conferences—for if there is any title to this property it is through that charter procured by the original eight conferences—and stand behind them morally and financially in prosecuting this cause."

We conclude, therefore, that the position of the Commission, namely, that the General Conference could not transfer its rights in Vanderbilt University to the patronizing conferences, except with the consent of the Board of Trust, is directly and clearly opposed to the position of the General Conference upon the same point, a position which was taken deliberately, after carefully considering the advisability of adopting the view which the Commission now holds. In view of the opposition between the General Conference and the Commission touching the point in question, does not the attempted action of the Commission serve to make void the action of the General Conference rather than to carry out its will? (3) What is there of value to the Church in Vanderbilt University under the decision of the Supreme Court? The answer of the Commission seems to be: "There is nothing." For the soundness of this view the Commission seems to rely partly upon its interpretation of the decision of the Court and partly upon the advice of the two attorneys mentioned. The Commission's attitude concerning the question now under consideration, it seems, may be thus expressed: "Since action cannot be brought by the patronizing conferences or some other agency to recover ownership and control of the University," all is lost; for the Courts of Tennessee gave to the Church nothing of value in the University.

That there were members of the General Conference who held this view which the Commission now holds is undoubtedly true. This view of the matter swept over the whole Church like a flood-tide when the decision was first made known. No doubt a large majority of the delegates to the General Conference at the opening session felt quite sure that all was lost in Vanderbilt University. But as the matter was considered, weighed and discussed, members began to think otherwise. The final pronouncement of the General Conference on the point under consideration was far from that which seems to be made by the Commission in its message to the Church. When the decision was first handed down we failed to make a distinction between losing the lawsuit and losing all legal hold on the University. We brought suit to sustain two rights in Vanderbilt University, to-wit: (1) the right of the General Conference to elect members of the Board of Trustees of the University, and (2) the right of the College of Bishops to exercise visitatorial power over the University and to veto the action of its Board of Trust. We lost the lawsuit. We failed to secure the two rights contended for.

After thinking about it we are coming to understand that losing the lawsuit is a thing quite different from losing the University to the Church. The Commission has not even secured the rights in our new universities which we sought by the lawsuit to secure in Vanderbilt University. Our Bishops are not common-law visitors to any of our institutions, and while in the case of some of them the conferences elect trustees outright, in others, trustees are elected by the co-operative method—the Boards electing or nominating, and the conferences confirming. The right to confirm or reject the trustees of the governing body of an institution of learning is a valuable right carrying with it great power. Even Carnegie Foundation recognizes this. No institution whose trustees are confined by a Church body can secure a place on the accepted list of that Foundation recognizes this. No institution, therefore, is a Church institution.

In a paper submitted to the Church, through the College of Bishops, at least three of the attorneys (Messrs. O'Rear, Maddin and Harris) for the Church in the Vanderbilt case, presented in April, 1914, an official statement setting forth the great value to the Church of the power to confirm trustees of the University as granted by the Court of Tennessee. Judge O'Rear makes this statement as to the relation of the University to the Church under the Court's decision: "It may be summed up in a sentence; it is precisely what it was at the close of the Birmingham General Conference in 1906, with this addition—it is definite. It is more than was then conceded by the Board of Trust, which was that the Church's relation to the University is 'historical and sentimental.' It is less than the Church believed it was—that of ownership with right of control."

As to the value of the power of the confirmation, Judge O'Rear, who ought to understand this matter if any man living does, says: "A feeling has been expressed since the decision (of the Supreme Court of Tennessee) that the Church had lost its University. But it has not. We have, it is true, lost unqualified control. . . . It is not true that the Board of Trust has won a signal victory over the Church. It has lost more than it has won. Analyze the option in connection with the Board's contention in its answer: The Board maintained that it was strictly a self-perpetuating body. The Court holds otherwise; that it can perpetuate itself only by the concurrence or acquiescence of the Church's official body. It sought to have the Court hold that the relation between the University and the Church was simply 'Sentimental and Historical.' The Court, on the contrary, holds that it is contractual—and maintains the status fixed in the resolution of session to the Baltimore General Conference of 1898. Its attempted repeal of the By-Law providing for confirmation by the Church is held void. It contended that the famous Memphis resolutions were not part of the charter. The Court holds that they were. This will prove to be the sheet anchor of the Church in the University."

It has been thought by some that the decision of the Court allowing trustees to act till rejected by the Church operates to largely annul the value of confirmation. Hear Judge O'Rear upon this point: "The dictum of the Court, that trustees elected by the Board may act as such until their nominations are acted

upon by the Board, may act as such until their nominations are acted upon by the Church's official body, may be shorn of its dangers by the Board of Education, who will see to it by prompt and constant oversight that undesirable nominations if presented are immediately rejected, not from a spirit of comity or spite, but on just grounds. Time and circumstances, under vigilance, will eliminate the present trustees who are inimical in sentiment and action to the best tradition of the union of the Church and the University and will insure a reasonably satisfactory Board. It will not be much different from the Randolph-Macon situation."

According to Judge O'Rear, the legal government of Vanderbilt University under the decision of the Court is, by means of a Board of Trustees, selected by the Board and the General Conference co-operating, the Board's function being to elect, and that of the General Conference to reject or confirm.

In another relation, the Commission itself seems to appreciate the form of co-operative control, legalized by the Court's decision for Vanderbilt University, to be exercised by the Board of Trust on the one hand and the General Conference on the other. For in organizing our two new Universities the Vanderbilt form of government, so far as its main features are concerned, is followed by the Commission.

In providing for a form of government for both Emory University and Southern Methodist University the Commission has arranged for each of the institutions to be controlled by the Board of Trustees selected by an electing and a confirming body co-operating. In the case of Emory University the electing body is the Board itself, while the confirming body is the General Conference. In the case of Southern Methodist University a certain group of conferences, or their agent, or agents, is the electing body; the General Conference, or its agent, being the confirming body. In the case of both institutions it is provided that a member-elect may not take his seat till confirmed. Also it is provided in the case of Emory University that the General Conference may remove a member of the Board for cause, but may not fill the vacancy thus created. As long as the electing and confirming bodies work in harmony, it will be seen that there is no difference in the form of government guaranteed to the Church in Vanderbilt University and that provided for by the Commission in Emory University and Southern Methodist University. In case of a difference between the electing and confirming bodies, such as arose between the General Conference and Vanderbilt University, it is difficult to see how the modifications of the Vanderbilt plan adopted by the Commission for the two new Universities would enable the General Conference to completely control these institutions.

I do not wish in any wise to minimize the provisions in the plan of government chosen for our new Universities, differentiating it from the Vanderbilt plan. However, when the differences have been given their full value, the two plans are so much alike that one would hesitate to say that in the case of the two new universities the General Conference is in control, while in the case of Vanderbilt University the General Conference has no control whatever of value. (That I have correctly represented the plan of government for the new universities, see their charters and the agreement entered into between the Commission and the participating conferences of the Southern Methodist University.)

In its final action the General Conference showed that it was far from regarding as worthless "the right of confirmation of trustees." This is set out in its instructions so carefully given to the Board of Education. It is as follows: "That the General Conference hereby commits to the Board of Education, until such time as the transfer to the patronizing conferences is complete, the responsible work of the confirmation of the trustees of Vanderbilt University. This right of confirmation, we believe, implies of necessity the right to reject any person selected by the Board of Trustees who, in the judgment of the General Conference, or its agents, the Board of Education will not properly discharge the duties pertaining to the office; that the Board of Education is hereby instructed that in the performance of this duty it shall confirm no person as a Trustee of Vanderbilt University, unless satisfied that such person will, in the performance of his duty as Trustee, fairly represent the interests of the Methodist Episcopal Church, South, in said University."

In holding the doctrine that the "right of confirmation" guaranteed by the Courts to the Church is of no value, the Commission again is clearly at variance with the General Conference.

(4) The Commission gives us to understand that the construction which the Board of Trust put upon the action of the General Conference relative to the Vanderbilt matter, together with the fact that the Board refused to submit trustees-elect to the Board of Education for confirmation was a consideration in determining its course.

"That all relations between the University put upon the action of the General Conference is expressed by the Board as follows: The construction which the Board of Trust and the General Conference were voluntarily terminated by the action of the General Conference, and because of such action have ceased and ended."

I shall not say that the Commission is in agreement with the Board of Trust in the foregoing construction, but I will say that it seems to be in such agreement. Acting in line with its construction of action of the General Conference, the Board of Trust refused, when called on to do so on June 23, 1914, to submit trustees-elect to the Board of Education for confirmation. To support its position the Board of Trust seems to rely not mainly upon the final action of the General Conference, but upon an earlier and rescinded action, as well as upon statements and published utterances of individuals. It ought not to be necessary to call attention to the fact that neither the statements of members of the General Conference, nor the rescinded action of the conference, but the matured final action of the conference expresses its purpose and governs its relation to this whole matter. In this connection it will be called to mind that the Board of Trust put a like misconception upon the action of the General Conference of 1910. When that conference undertook to elect trustees of the University, the Board of Trust not only denied the right of the conference to elect, but also declared that in undertaking to elect trustees "the conference had forfeited its right of 'confirming trustees.'" But the Supreme Court of Tennessee says, "No, the General Conference had not forfeited its right to confirm by claiming and acting upon that claim the larger right of electing trustees."

So in the case of the General Conference of 1914, it did not mean to surrender its rights,

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but did desire a fuller control of the University than was given it under the decision of the Court. It was advised by attorneys in whom it had confidence that such control could be secured, and to reach this end its action was taken. If the Commission is in agreement with the Board of Trust as to the construction to be placed upon the action of the General Conference, it is in very great disagreement with the Board of Education of the M. E. Church, South, upon the same point. The Board of Education in session June 24, 1914, took the following action:

"The Board of Trust has undertaken to construe and interpret the action of the General Conference of the Methodist Episcopal Church, South, at Oklahoma City, in 1914, and to declare the legal results that follow therefrom. We accept of the interpretation placed upon the action of the General Conference and the resolutions and actions of the Board of Trust based thereon, and hereby enter our solemn protest against the action of the Board of Trust in refusing to submit trustees-elect to the Board of Education for confirmation or rejection.

We furthermore call attention to the fact that sixteen trustees of Vanderbilt University had been elected by the Board that had not been submitted to the General Conference or its Board of Education for confirmation or rejection prior to the meeting of the General Conference in May, 1914; and although cognizant of the time and place of the meeting of the Board of Education (to-wit, on May 2, 1914), the Board of Trust of Vanderbilt University, disregarding the decree of the Supreme Court in the recent litigation and the rights of the Church, failed to submit any of the Trustees-elect but not confirmed to the Board of Education, and proceeded with the meeting, and we hereby enter our exception to and protest against this action of the Board of Trust."

The General Conference believed that it had a right to a larger measure of control than the Supreme Court gave to it. Attorneys assured the conference that there was a way by which such control could be secured. In endeavoring to secure the larger control, the lesser control was not surrendered. Claiming a larger right does not by any means surrender or forfeit a lesser right.

(5) The Commission declares that it was influenced by the fact that a majority of the patronizing conferences instructed their representatives to the effect that they, the Annual Conferences, "were not willing to assume or maintain any relation with Vanderbilt University, except that of ownership and control thereof." I think the construction of the commission misses the point in the instruction given by four of the Annual Conferences to their Commissioners. This instruction grew out of a proposal, supposed to be from the Board of Trust, to turn over a part of the University—the Theological Department—to the patronizing conferences. The conference in question said, "No; we are not willing to do that. Our relation shall be to the University as a whole—not merely a part." The exact language of the instruction given by the Tennessee (Memphis and North Alabama Conferences) is as follows: "That said Commissioner is instructed to agree to no terms binding the Tennessee Conference to the support of and co-operation with Vanderbilt University or any department thereof that are not based upon a recognition of the ownership and right of control of the entire University by the patronizing conferences." This purpose is more clearly expressed by the North Mississippi Conference as follows: "And he (the Commissioner) is hereby instructed not to accept any relation to the University that does not give it a potent and legally incontestable part in the management of its affairs or any connection with any one of its departments different from that which the conference sustains to the whole institution." It is very evident that the instruction of the conferences had no reference whatever to the relation of their Commissioners to the General Conference Commission. What this was had already been fixed by the General Conference. Each of the four Annual Conferences, giving such instructions, gave it for the purpose of guiding its Commissioner in his relations and negotiations with the other Annual Conference Commissioners, and especially with the Board of Trust.

(6) Another consideration which influenced the Commission was an unwillingness to "authorize further suit or suits by the patronizing conferences." One looks in vain in the record of the action of the General Conference for even a suggestion that there was committed to the Commission a right to authorize the patronizing conferences to bring legal action. The action of the conference on this point is a recommendation "to the patronizing conferences that they assert by proper legal proceedings their right to the ownership and control of the University." Nor is that all. The conference goes further and provides that "the expenses of such litigation shall be paid by the Board of Education of the General Conference of the Methodist Episcopal Church, South." By consulting the rec-

ords of the proceedings it will be seen that the attitude of the General Conference was rather that of urging the patronizing conferences to bring legal action. This clearly appears in the statements of those members of the conference who had the passage of the measure in charge. Dr. A. J. Lamar, a member of the Vanderbilt Special Committee, and a champion of the measure, said on the floor of the conference: "And now as we hand back to you (the patronizing conferences) this magnificent trust weakened and clouded, we feel that we should help you in defending your title. You can go into the United States Courts, if you will, on a new case, and say: 'We demand our property which has been misappropriated and misdirected, and which is in danger of being wrested from us,' and we feel that it is the fair thing, in recommending to you this trust which you gave into our hands, that we should bear the expense of any litigation which you may see fit to engage in in order to perfect your title to this property and make it as clear and undoubted as it was when you handed it to us. And we will pay the expense if you take that step." Judge Harris, a member of the Special Committee, contends for further legal action. He declares that the results of the Court's decision "was the raising of a duty and the insuring of a second lawsuit. I think the decision in this case is all wrong, based on wrong conclusions, from beginning to end. I think it is wrong, because I heard it argued all through, and heard every word of that twelve thousand pages of testimony read to the Chancellor and the Court. I heard the two weeks' argument by seven great lawyers trying to tear down the case which the Church had made, and five lawyers trying to sustain it. I heard every question that could be presented in that lawsuit. And I tell you that I think the Supreme Court simply misunderstood the case. A great deal of the decision is obiter, and I do not think that court or any other court will ever be bound by it when it is brought before it again. How can you get into the Federal Court? This method of turning back to the conference was thought out and believed in by the Special Committee for saving the University."

Dr. Plato T. Durham, another member of the Special Committee, and an earnest champion of the measure, made this statement: "By unanimous consent the patronizing conferences can come to the final and last court or appeals of this nation. And I shall not be satisfied until the Supreme Court of the United States, sitting and without passion, shall hand down the final word in relation to the Vanderbilt University."

Judge Linebaugh, Chairman of the Special Committee, speaking upon this point, said: "That is why the majority said we ought to ask the patronizing conferences to carry out this trust and to enforce it. (Bring legal action.) It has been said that it is a burden upon the patronizing conferences, and we do not know whether they will do it (bring legal action) or not. I believe, I know that the patronizing conferences will direct the administration of their trust in the channel in which it should be administered. Are we doing wrong? Will that be doing wrong? Are we causing a burden upon them? I say no. Why? Because we say to them: 'We want you to do this. You alone under law and equity can do it. We cannot do it because our relations are already determined. They have been adjudicated; and these relations under the decision of the higher court, the court of last resort, are contractual, and the contract does not say anything about this

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by full name... substitution... it will be seen that... general conference was... the patronizing confer-... This clearly ap-... of those members of... and the passage of the... A. J. Lamar, a mem-... special committee, and... said, on the floor... and now as we hand... izing conferences) this... med and clouded, we... help you in defend-... into the United States... a new case, and say... y which has been mis-... rected, and which is... ted from us, and we... ing, in recommending... h you gave into our... bear the expense of... u may see fit to en-... ct your title to this... clear and undoubted... led it to us. And we... you take that step... of the special com-... her legal action. He... s of the Court's de-... of duty and the in-... nit. I think the de-... is wrong, based on... I beginning to end... I use I heard it argu-... every word of that... of testimony read to... Court. I heard the... seven great lawyers... the case which the... ive lawyers trying to... y question that could... suit. And I tell you... our Court simply mis-... a great deal of the... I do not think that... it will ever be bond... ed before it again. How... federal Court? This... to the conference was... d in by the special... e University."

proposition. It only mentions the confirma- tion of trustees. But your relation is higher and greater. You are the master and estab- lisher and equitable owner. You are the mas- ters of your own trustees. We wish you to act and administer the trust in the proper channel, and we will pay our bills. Could there be proposed a fairer and more honor- able proposition? Thus it is clearly seen that the Commission is out of harmony with the General Conference as to the desirability of taking further legal action in the Vander- bilt matter.

3. By a careful study of the records, it will be seen that the General Conference at Ok- lahoma City was divided into three groups relative to the Vanderbilt con- troversy. One group, the smallest, wished to sever all relations of the Church with the University. The interpretation of the deci- sion of the Supreme Court by this group was the same as that given us by the Commission in its message to the Church. The majority of the Bishops seemed to have had at this time that view, for in their address to the General Conference occurs this statement: "The decree of the Court leaves to the Church a mere shadow of connection with the University, which in our opinion does not justify the Church in any attempt to direct the affairs of the institution or assume any responsibility for it." The brethren in this group seemed to hold the view that losing the suit meant losing the University. They wished the Church to wash its hands of the whole matter. But it seems that brethren holding this view did not develop sufficient strength to propose to the General Conference the action which these members believed should be taken. There were two, and only two, lines of action submitted to the Con- ference for adoption; these were presented as majority and minority reports of the Special Vanderbilt Committee. The second group presented the minority report. This group held that since the Supreme Court had made the Memphis resolutions a part of the charter, that part setting forth the spirit and purpose, "the plans and specifications"—all of which are saturated with Methodism—of the institution, and had given the General Conference the right of confirming trustees, the legal relation of the Church to the Uni- versity is vital, that the right of confirming or rejecting trustees would enable the Church to select trustees who would hold the institution to its "Articles of Foundation" as ex- pressed in the Memphis Resolution; and thus restore and forever maintain unity between the Church and the University. Those who held this view refused to believe that the right of confirmation was a merely "formal" or "conventional" right; and they were will- ing, if need be, to take legal action to test the vitality of that right. With the "plans and specifications," the Articles of Incorpora- tion, Methodist, the right to pass upon each trustee by the General Conference carries with it the power of the General Conference to hold the University forever to its Methodist foundation. Brethren of this group held not only that this course might be taken, but that it ought to be taken. Men of this group strongly opposed severing all relations of the Church with the University. They did not want Vanderbilt University to become inde- pendent, they believed that as an independent institution it probably would dominate the educational life of the South in the future just as it has done, as a Methodist institution, in the past. They did not want that to occur. If the work of the Commission in severing the relations of the Church with the University is allowed to stand as the work of the Church, then must we bear our share of the responsibility for the presence of a powerful dominating, independent institution, situated at the very heart of Southern Meth- odism, and of the South! One which is edu- cating and which will continue to educate large numbers of Methodist youth. We doubtless shall be able to turn all or most of our Methodist ministerial students to Atlanta and Dallas, but not so our Methodist lay students. The third group was made up of those who wished to transfer the rights and interests of the University back to the patron- izing conferences. This group presented and put through the report which was adopted. The arguments made to sustain the action which was adopted were made along two lines, as follows:

1. The General Conference secured all the rights and interests which it has in the University from the patronizing conferences. It is, therefore, just that these should be re- turned. It is right that the conferences should make a final disposition of the whole matter, whatever that may be.

2. The other line of argument was to the effect that the patronizing conferences sustain a relation to the University which the General Conference does not sustain, and that it will be possible for them to bring legal action to gain a larger measure of control than that secured under the decision of the Court. The record will show that this second line of argu- ment was greatly emphasized.

When the contest between the two proposed actions was decided, the vote of the confer- ence stood for maintaining the right of the General Conference to confirm trustees 140 (all the delegates except one from the three patronizing conferences in the State of Ar- kansas, voted with this group); for trans- ferring all rights and interests to the patron- izing conferences, 151. I cannot say that all those who favored severing all relations with the University voted with the majority to transfer, but the pronounced advocates of the view did. The final action of the General Conference was the adoption of a report which modified the first report adopted in the di- rection of concessions to the views of the mi- nority report.

In refusing to reconvey the rights of the General Conference to the patronizing con- ferences and attempting to sever all connec- tion with the University, the Commission de- clares that it is sustained by the advice, facts, opinions, and constructions, which have been discussed above, and which we have seen were not held by the General Conference. By an analysis of the records and actions of the General Conference as to the composition of that body relative to the Vanderbilt con- troversy, it is found that there was a minority group in the conference which held the views, opinions and constructions which the Com- mission now holds, and which advocated the course which the Commission has taken. Therefore, it appears that the course of the Commission does not carry out the express will of the General Conference but the wishes of the minority. Is it competent in Metho- dism for an instructed Commission to carry out the will not of the conference which gave it being, but of a minority of that confer- ence?

In view of the action of the General Con- ference and all that has transpired since, what is the present status of the relation of the

University to the Church? And what has be- come of the interests of the patronizing con- ference in the University—interest which the General Conference took pains to guard so sacredly?

From the foregoing discussion it clearly appears that the Commission is not warranted, by the instructions given to the Annual Con- ference Commissioners by the several Annual Conferences and by the construction which the Board of Trust placed upon the action of the General Conference, in its position, name- ly, "that it is impossible to carry out the di- rections to make the transfer." It is equally clear from the discussion that the position of the Commission, regarding (1) the power and right of the General Conference to effect a transfer of its interests to the patronizing conferences; (2) the right and authority of the patronizing conferences to bring legal action when such transfer should be made; (3) the desirability of further legal action to secure a larger measure of control over the University; and (4) the value of the rights of the Church in the University under the deci- sion of the Supreme Court is not the posi- tion of the General Conference on any one of these important phases of the matter. These differences, here brought out, between the General Conference and the Commission, place the Commission in its attempted action in the light of sitting in judgment upon the course of the General Conference and cor- recting its mistakes. No such functions were committed to the Commission. The Com- mission had no authority to correct the General Conference. And since its action would in effect be a correction of the conference, it is not warranted in invoking paragraph seven of the report adopted by the conference, in just- ifying its course. It is not competent to in- volve the authority of the General Conference to undo the work of the General Conference, to set aside its will, to disobey its instruc- tions. Since the Commission has not carried out the instruction of the General Conference concerning the University, the status of the relation of the University to the Church is precisely what it was when the General Con- ference convened at Oklahoma City in May, 1914. The interests of the patronizing con- ferences in the University remain and are held as they have been since 1898 through the General Conference. This opinion is in per- fect accord with the view held by the ma- jority of the Special Vanderbilt Committee which framed the report adopted by the General Conference. That there may be no doubt in your minds as to the correctness of the last statement, I call your attention to a explanation of the very important phase of the matter, made by Dr. H. M. DuBose, a member of the Special Commission, and a courageous champion of one measure. Dr. DuBose's opportunities to know the mind of the Special Committee, and his ability to re- present the committee and to voice the view of the conferences on this important phase of the subject, none who know the circumstances will doubt for a moment. Dr. DuBose's state- ment is as follows: "We (the General Con- ference) lose nothing, for what rights or titles we have (in the University) remain in our hands by virtue of this Commission until they shall have been legally and completely transferred to the original donor (patron- izing conferences) or original constituent of the organization (University)."

Respectfully submitted, (Signed) JAMES A. ANDERSON

CLARENDON COLLEGE COM- MENCEMENT.

Clarendon College has just closed the most successful year in its his- tory. The enrollment reached three hundred and ten and a large class of splendid young Texans received their diplomas.

The institution meets the require- ments of the Board of Education for a standard junior college. There is probably no better junior college in the whole Church and few as good. It has a wide field and one of grow- ing importance. This section of Tex- as is rapidly developing. It is amaz- ingly productive and is occupied by a wide-awake and progress people of American birth and ideals. The out- look for the future of the college was never so bright.

A large increase in attendance is confidently looked for next year. Rev. Geo. S. Slover, the president, is a successful school man and an in- fluential citizen of the community. He is giving himself unreservedly to this great work and is no doubt making a larger contribution to the future of this Panhandle country than any other man in it.

He has gathered about him a well- equipped and harmonious faculty. The highest standards will be main- tained.

The commencement occasion this year was most enjoyable. The en- tire program was of a high order. Dr. H. M. DuBose was the com- mence- ment speaker. He preached the commencement sermon and the ser- mon to undergraduates Sunday, May 21, and delivered the address to the graduating class Monday morning, May 22. Great audiences greeted him on each of these occasions and those who know him will not doubt that he delighted all who heard him. His visit will not be forgotten.

A. J. WEEKS.

The backbone of character is made in the home.

OBITUARIES

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

Resolutions of respect will not be inserted in the Obituary Department under any cir- cumstances, 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.

MORTON—Rev. John Earley Morton was born in Etowah County, Alabama, August 14, 1856; died March 28, 1916, aged 59 years, 7 months and 14 days. Was born of Methodist parentage, his father, Marshall J. Morton, being an efficient minister of the Gospel in the local ranks, which made the environments of his childhood life such that he naturally im- bibed the essential elements of a useful Chris- tian character. He could not remember the day that he was not familiar with the old- time morning and evening prayer. So it was not unreasonable that he should be converted at the age of twelve years and to find his way at once into the Church of his parents. As a youth and through his young manhood he was of sterling worth to those of his age. He speaks as one who had opportunity to do, as on through his life, to know the power of a truly consecrated soul. In the fall of 1871 Brother Morton came with his father's family to Erath County, Texas. It was here that he gave his public service to the Church; was licensed to exhort in 1879; was licensed to preach in 1880; was ordained deacon by Bishop Key in 1889; was twice recommended by his District Conference for elders' orders. First, in 1893, sickness in his family prevent- ed his attendance at the Annual Conference that fall. He was again recommended by his last District Conference for elders' orders, but his failing health made it impossible for him to be present at the conference that fall. Brother Morton a number of times served as supply, serving from one to four years with much acceptability. God was ever honored by his ministry. He was married to Miss Emerilla E. Culwell and from this union there came a family of eight children, five girls and three boys, two of whom preceded him to the better world, a small girl, and Tommie, who died a noble man but a few years ago. Two boys, O. A. Morton, pastor of Graford, Texas, and Eddie Morton, pastor in New Mexico, his only two surviving sons and one son-in-law, Brother Oliver, of Elias- ville, Texas, are active itinerant preachers. The four girls who still survive him are noble and devout Christian women. Brother and Sister Morton did well in rearing their chil- dren. They knew the power of family prayer. Morning and evening a model family, in their blessed country home they went before God in the best worship of all. Their house was kept in order. The Lord can certainly use their children. On March 29, 1916, under the large, old tabernacle, where for many years dear Brother Morton camped, preached, prayed and shouted and had seen his own children converted and received into the Church, there, together with his dear com- panion and all his children, his brothers and many relatives and a great congregation of friends for many miles, was held one of the most helpful yet solemn services we have ever attended. It gave us abundant evidence in his death of our great loss. A number of our pastors and local brethren were there, and just across the hill, in the old Greec Creek Cemetery, we laid the dear old tired body away to rest and to await God's own good time to call us to the resurrection day. Fight on, Sister Morton and loved ones, a few more days and the storms will all be over and we will all be gathered yonder, where sad partings can never come and sor- row and sickness shall flee away.

C. F. KIKER. Stephenville, Texas.

LACY—Mrs. Rebecca Lacy, daughter of A. B. and R. A. Reavis, was born at Lavon, Texas, February 17, 1869. She departed this life at Clarksville, Texas, May 23, 1916. At the age of twenty-three she was born into the kingdom of grace and afterward united with the Methodist Church, South. She was mar- ried to Mr. J. T. Lacy in the year 1891. To this marriage were born three children, of whom two survive her—Clyde, aged 23, and Ima, aged 18. One brother, Rev. L. A. Reavis, a member of the Northwest Texas Conference, and five sisters are left to mourn their loss. The funeral services were con- ducted by Rev. S. C. Riddle, assisted by the writer, in the Methodist Church, Farmersville, Texas, and her body sleeps in the beautiful Old Fellows' Cemetery at that place. Her home for a number of years has been in Farmersville. She was visiting her son in Clarksville, Texas, when called out of this life to the home not made with hands. I was her pastor for two years and during that time her husband, Mr. J. T. Lacy, died. Sister Lacy was a true and faithful Christian, a devoted wife and mother, a good neighbor and loyal and devoted to her Church. Hers was a meek and quiet spirit, with an unshaken faith in the promises and providences of God. A large and sympathetic audience assembled to pay their tribute of respect to one whom all who knew her loved and respected. She sleeps, but not forever. We know where to find her. To the children and relatives we tender our deepest sympathy. We shall see her again in the beautiful home above.

C. B. FLADGER. Roysse City, Texas.

BRADFIELD—John Rufus Bradfield was born in Edgefield District, S. C., (that being before counties were organized in that State) October 29, 1840, and died in Eastland, Texas, April 13, 1916. He had been in failing health for many years, but had been an invalid for two years. He bore his sufferings bravely and with unshaken faith of a devoted Chris- tian and passed away calmly as in sleep. He served his country in the war in Com- pany D, Phillips' Georgia Legion, four years. He was converted and joined the Methodist Church in May, 1875, and lived a consecrated Christian life until his death. He was mar- ried to Miss Nettie Hamlett December 30, 1888, in Erath County, Texas. To this union was born one child, a daughter, who with an aged wife survive him. We will meet him some day around God's throne.

E. S. HAMLETT. Meadow, Texas.

FINNELL—William Finnell was born Oc- tober 9, 1883, near Cleveland, Tennessee, and departed this life May 7, 1916, at his home in Pilot Grove, Texas. After many weary months of suffering, God's finger softly touch- ed him and immediately the pain dropped from his nerve-racked body, like a discarded garment, and he fell into that deep, painless sleep that softly seals the eyes of mortal man and knows no waking here. He and Miss Anna- bell Viser were united in marriage three years ago and her devotion and fidelity to him as a wife during these three years of their mar- ried life could not be excelled. The sweet spirit and tenderness which characterized her devotion was truly an example of true woman- hood and Christian integrity of the highest type. His religious life covered a period of ten years, four of which were spent in the Methodist Church at Pilot Grove. He was a very earnest and conservative Christian, loyal and devoted to his Church. He was of a jovial and cheerful disposition and these char- acteristics were dominant to the last. Brother Benton, of Van Alstyne, conducted the fun- eral service, assisted by the pastor. The pastor being sick was unable to assume all the responsibilities of the occasion. Brother Finnell is survived by his wife, a father, six brothers, four sisters and friends numbered by his acquaintances. The high esteem in which he was held was evidenced by the large attendance at his funeral. Interment took place in the Pilot Grove Cemetery, under the auspices of the Odd Fellows and W. O. W. lodges, he being a member of these lodges. Both of these lodges were unwavering in their fidelity to him during his prolonged illness. Mr. Hill, as he was familiarly known, was honored and loved by all who knew him. He will be missed so much in his home and Church, leaving hearts filled with sorrow at his going. Dear heart, farewell until we meet again. We peer into the impenetrable shadow, but we see not. We listen in the infinite silence and there is no sound; but the cable of human hope stretches from shore to shore. Over it we whisper our messages of love to those who have gone before, and with the ear of faith wait the answer of our prayers. His pastor,

A. F. WATKINS.

CHAMBERS—William Franklin was born in Fulton County, Kentucky, August 25, 1840. After serving in the Confederate Army two years he was married to Miss Margaret F. Latta, moving to Erath County, Texas, with his wife and two children in 1870. Five other children were born, two of whom died in infancy. In 1905 Mr. Chambers moved to San Jose, California, with his wife and one daughter, living there until he was called April 27, 1916. Mr. Chambers was converted in early life and joined the M. E. Church, South, back in the seventies. He was one of the pioneers of Texas and did much to develop the State. He was genial in disposition and made many friends in Kentucky, Texas and California. The main channel of his life was turned in the right. Those who knew him best loved him most. Perhaps no man ever lived who had a more ardent affection for children. Everybody's child was his friend. He knew just how to get in touch with them. When his little grandson was called in 1914 he re- ceived a shock from which he never recover- ed. We know he is with Jesus. His daugh- ter, MRS. CORA CHAMBERS RUFF.

POWELL—Dr. W. M. Powell was born at CLOPTON, Alabama, June 30, 1854. He came to Texas in 1876 and located at Fort Griffin. He was happily married to Miss Mary Spears June 22, 1881. From this union came five children, two of whom preceded him to the land where sorrow and separation are un- known. After residing a few years at Fort Griffin he moved to Albany, where he com- manded a large practice for twenty-five years. Dr. Powell was refined and cultured and occupied a prominent place in the medical fran- chise for a number of years. He came to Cisco in 1910, where he resided at the time of his death, May 19, 1916. He was sym- pathetic in heart and always ready to extend the healing hand to suffering humanity. The last few months were characterized by much suffer- ing, but as the end approached he expressed his readiness to go. He was converted when a boy and was an ardent lover of the Methodist Church. We extend to the be- loved wife and children our sincere sympathy and commend them to the care of our loving Heavenly Father. E. P. WILLIAMS.

COX—Sister Nelja Jane Cox was born July 12, 1834, at Livingston, Missouri. Moved to Bell County, Texas, in 1852. Married in 1853 to S. H. Cox. To this union thirteen children were born, four of whom preceded her to the better world. She professed reli- gion and united with the Methodist Church in 1857. She remained a faithful adherent of this Church and a true Christian until her departure April 19, 1916. She is survived by her husband, nine children and a host of relatives and friends. She was a true Christian. Her every day life showed it. It is said of her that she had no enemies. Hers was a pure life. For forty or more years she and her husband camped at the old camp ground, near Nolanville. Oftentimes, in great exulta- tion of spirit, she shouted the praises of God. She was an optimist. She was always smiling. She was cheerful, happy, serene. She had faith in God and humanity. All of her nine children are Christians. She has gone to her Savior whom she has served for fifty-nine years. L. B. SAWYERS, P. C.

SLAY—J. Frank Slay was born in Sabine Parish, Louisiana, September 6, 1860. Moved to Van Zandt County, Texas, with his parents when he was three years old. At the age of 22 years he came to the plains coun- try. His departure brought sadness to many hearts. Frank was converted to Christ at the age of 17 years and in course of time united with the Methodist Episcopal Church, South. He was one of our most trusted men and wisest counselors. He was married to Miss Maggie Miller July 10, 1895. To this union were born six children; the five living children are exemplary, dutiful boys and members of the Methodist Church. He also leaves an aged mother, one sister and four brothers. Frank Slay was a good provider for his fam- ily, a loving husband, a devoted father, a friend of the friendless, a noble citizen, a kind neighbor and a tireless friend of the down-and-outs. He devoted his time and money without stint to the Church. He departed this life May 13, 1916. Weep not sorrowing ones, you shall meet him again some sweet day on the shore of blissful im- mortality. C. S. CAMERON.

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MADE FROM CREAM OF TARTAR
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REPORT EDUCATIONAL COMMISSION. COMMISSIONER J. K. FARRIS'

(Continued from Page 9.)

rected toward the building of the two great Universities at Atlanta and Dallas, to be forever owned and controlled by the Church. The success of these institutions, promised and attained, shows what an aroused Methodism is capable of doing, and leads us almost to believe that the Vanderbilt case, which at first seemed to involve injury to the Church, now, under Providence, promises to redound to its benefit.

Fraternally,

WARREN A. CANDLER.
W. B. MURRAH.
JAMES H. MCCOY.
JOHN C. KILGO.
PLATO T. DURHAM.
W. D. THOMSON.
W. G. M. THOMAS.
W. D. BRADFIELD.
A. J. LAMAR.
G. T. FITZHUGH.
F. J. PRETTYMAN.
JOS. E. COCKRELL.

REPORT AND RESOLUTION TO THE NORTH ARKAN- SAS CONFERENCE.

(Both the report and the resolution were adopted by the North Arkansas Conference at its last session. Later both were reconsidered and were filed with the Secretary of the Conference without action.—Editor.)

To the North Arkansas Conference of the Methodist Episcopal Church, South, in Session, 1915:

Dear Fathers and Brethren: As one of your Vanderbilt Commissioners, elected at the session of the conference of 1914, specifically to represent White River Conference, new a part of this body, I beg leave to submit the following report:

At the call of the Chairman of the General Conference Educational Commission, the Joint Commission met at about 11 o'clock

February 19, 1915, at the Peabody Hotel, Memphis, Tenn.

All the Conference Commissioners, save one, were present. Upon the call of the roll of the Conference Commissioners each one present made a statement of the action taken by the conference he represented, which was to the effect that he was present to receive anything the Educational Commission had in hand to bestow, your White River Commissioner saying at the time it was far more blessed to give than it was to receive.

The Joint Commission, through the Secretary, then read the opinions of two very learned lawyers, whose advice had been previously sought by the Educational Commissioners, as to whether the latter had or held anything pertaining to Vanderbilt University, which they could legally and rightfully hand over to the Commissioners of the Patronizing Conference.

The opinion of both lawyers was to the effect that there was absolutely nothing they could transfer.

This was followed by a general discussion, in which members of the Educational Commission and the Vanderbilt Commissioners took part.

No agreement, by which unanimity of action could be had, appearing likely, the Joint Commission was dissolved, and on February 21, 1915, the Educational Commission issued an address to the Church, setting forth in plain, lucid terms that it found itself without power to effect any transfer to the Commissioners of the patronizing conferences. That address is now before you.

Your Commissioner, representing the White River Conference, now a part of this body, found himself then, and still finds himself, in hearty sympathy with the conclusions reached by the Educational Commission, believing their position abundantly justified by a correct interpretation of all the law, both ecclesiastical and civil, which applies to the matter they were called upon to consider.

Therefore, I heartily recommend that the North Arkansas Conference do take such action as will unequivocally approve of the findings of the Educational Commission.

Respectfully submitted,
J. K. FARRIS, Commissioner.

Resolution.

Resolved, That we, the members of the North Arkansas Conference, accept the action of the Educational Commission as final, in the settlement of the Church's relation to Vanderbilt University.

Resolved, That, while we bow to the opinion of the Supreme Court of Tennessee, we still believe that in all moral and equitable right the University is still the property of the Methodist Episcopal Church, South.

Resolved, That we rejoice in the splendid beginning of our two great schools, Emory University of Atlanta, Georgia, and the Southern Methodist University of Dallas, Texas, and heartily commend these institutions to the support of the Church.

(Signed) J. K. FARRIS.

"When the apostle say that 'godly sorrow worketh repentance to salvation not to be repented of,' he means that this sorrow which means salvation pleases God in its cause, its methods, and its fruits in this world and in the world to come."

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Stir the powder in a quart of milk and freeze. Nothing more to be done. Everything is in the package. Makes two quarts of delicious Ice Cream in 10 minutes.

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COMMENCEMENT PROGRAM SOUTH- ERN METHODIST UNIVERSITY.

Thursday night, June 8—First annual Senior banquet, Oriental Hotel.

Friday morning, June 9—The Seniors will give a breakfast to their Sophomores whom they have chosen to help them in the hooding ceremony.

Friday night, June 9—The Senior oratorical contest.

Saturday night, June 10—Faculty reception to the Seniors, Woman's Building (formal).

Sunday morning, June 11—Baccalaureate sermon, Bishop E. R. Hendrix, Kansas City, Missouri.

Sunday evening, 7 o'clock—Senior Vespers, Bishop E. D. Mouzon, Dallas.

Monday, June 12—Alumni Day.

Tuesday, June 13, 10 a. m.—Commencement address, Governor-Elect Brough, Arkansas. Award of diplomas, President Hyer.

Tuesday afternoon—Senior class will have final class meeting at which all business matters will be closed up, permanent officers will be elected, arrangements will be made for home-comings, etc.

A wee miss once prayed very sincerely this prayer: "O dear God, I asked you last night to make me a better girl, and here today you let me get mad with Willie! Do try harder, dear God, and I'll try too!" That child showed the right spirit. When one has failed to be all that he should have been, and has taken up temporarily with sinning, the only thing to be done is to ask God to help him to try harder to further the right in future—for there is really no reason why we should go on week after week sinning the same sins and making the same moral blunders.—Exchange.

Home Making and Home Keeping

This is an important phase of woman's education. The Department of Household Economics in **TEXAS WOMAN'S COLLEGE** affords the opportunity to acquire such knowledge. The Department is one of the best equipped in the State, and offers courses as follows:

DOMESTIC SCIENCE—A three-year course in cooking, food combinations and values, economics, sanitation, dietetics and serving.

DOMESTIC ARTS—A three-year course in sewing, fitting, drafting, dressmaking, designing and the study of textiles.

MILLINERY—A one-year course in construction, styles and trimming.

EQUIPMENT—The Domestic Science Department is equipped with gas ranges, kitchen cabinets, utensils, tables, lockers and a handsomely furnished dining room; the Domestic Arts Department with sewing machines, cutting tables and fitting forms.

CERTIFICATES—Completion of the combined three-year courses (which may be accomplished in three years) together with the required literary work entitle the student to a diploma; also to a first grade State teacher's certificate good in any public school in Texas.

INSTRUCTORS—Miss Mabel Strickland and Miss Vera Foreman are graduate specialists in Household Economics, and are skilled both in the scientific and practical phases of the work.

ENTRANCE—Regular classes are formed at the opening of each term in September and January. Students may enter any month during the school year.

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