

TEXAS CHRISTIAN ADVOCATE

TEXAS

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Number 1

EDITORIAL

Among the exchanges which reach our desk no one refreshes our spirit more than the China Christian Advocate, official organ of the China Central Conference of the Methodist Episcopal Church, and of the China Mission of the Methodist Episcopal Church, South. Dr. A. P. Parker is the gifted editor. For literary finish, breadth of outlook and seriousness of purpose the China Christian Advocate has few superiors among the religious newspapers of world-wide Methodism.

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The view of our missionaries on the re-organization of American Methodism ought to be welcomed. The very conditions under which they labor compel them to go straight to the heart of the Christian message. The essentials in Christianity constitute their themes. Ecclesiastical tradition and sectional interests have little meaning to devoted men and women who are literally engulfed in a world of unchristian ideals and heathen living. A sense of loneliness calls for a constant retreat upon the deep things of our holy religion. A feeling of comradeship is entertained for every man who loves the Lord Jesus in sincerity. Minor differences pale into obscurity in the presence of devotion to a common task.

* * *

How do our missionaries in the far East look upon the proposed unification of Methodisms on the home base? The China Christian Advocate, of July, answers:

We here in China are very much interested in this work of union. All of us, both Northern and Southern Methodists, have long felt the need of union, and we have been working for union on the field even though it might not come about in the homeland. Indeed, the opinion has been expressed more than once that we might have been united long ago if the people at home would let us. But now that the home people have taken the lead we shall all gladly fall into line. We shall also have a good many details to work out, but no insuperable obstacle appears in view to militate against perfect union on the fields. * * * This union is a glorious consummation of the heartfelt desires and prayers of millions of Methodists the world over. Let us thank God and take courage and let us pray that there may be no unnecessary delay in putting the plan into actual operation, so that we may all enjoy at a very early period the many benefits that will grow out of the union.

NO INSUPERABLE OBSTACLE ON THE MISSION FIELDS.

The American Methodists of Shanghai met together Saturday afternoon, June 24, at the new property of the McTyeire School to celebrate what they understood to be "the practical union" of Northern and Southern Methodism. This incident only shows that Dr. Parker, editor of the China Christian Advocate, is not alone in his conviction that there is no "insuperable ob-

stacle" to the union of our two Methodisms on the mission fields of the Church.

Indeed, if the home Churches have learned anything from their experiences on mission fields, it is that their divisions have been among the greatest obstacles in the way of propagating the gospel in foreign lands. Again and again have we seen the matter of our divisions mentioned as a handicap to our work among non-Christian peoples. Foreigners themselves have commented upon this serious disability of the missionary enterprise.

In Japan this disability became so serious that Japanese Methodists forced the union of Canadian, Northern and Southern Methodisms. Foreign Christians are not interested in our differences at home and will not tolerate their perpetuation in their own lands. The Methodist Church of Japan is sure to be followed by a like Church in China, in India, in Mexico and, indeed, upon whatever fields American Methodists successfully labor.

The desire upon the part of the American Churches to partition the foreign fields, each becoming responsible for so many thousands or millions, is a confession that their divisions are a handicap to the enterprise of missions. This division of the field is in part due to a desire for concentration. It is only fair to the Churches to say this, but it is no injustice to them to say also that they have been impelled to this course because of the recognized disability which springs from their divisions.

The joint enterprises of our two Episcopal Methodisms in publishing houses and schools on the foreign fields is an eloquent confession of their own sense of the need of union on these fields. The task of evangelizing and educating millions is so stupendous that it requires the united strength of both Methodisms. Even the combined resources of both Churches are inadequate to the task.

In view of the needs on our mission fields, we say it is stupendous folly for the two Methodisms to continue the wasteful expenditure of men and money in duplicating enterprises on their borders and in the West. The faces of our Northern brethren ought to be mantled with burning shame whenever they contemplate their expenditures in Atlanta where Southern Methodists are successfully at work and likewise Southern Methodists ought to be convicted of unfaithfulness to their Lord in the wastefulness of his means in Illinois and elsewhere where our sister Church is firmly planted.

There is not only no "insuperable obstacle" on mission fields to the unification of American Methodism by means of re-organization, but every consideration of efficiency demands that such unification shall be speedily consummated.

THE VALUE OF GOING TO COLLEGE.

We are peculiarly interested in the young men on the farms, in the villages and in the cities just at this time. The fall term of our colleges is soon to open. Will these young men, in any considerable numbers, avail themselves of their high privileges? Have the parents who are among our readers read our Educational Number of last week and have they commended its reading to their sons and daughters who are of collegiate age? If not, may we not urge again that they do so?

The author of "Why Go to College?" Clayton Sedgwick Cooper, asked a hundred graduates of our North American Colleges to tell him the chief values derived from their college course. The answers are very interesting and any young man or woman would do well to consider them. Twenty-one of the hundred answered, "Broader views of life;" eighteen answered, "Friendships formed;" seven answered, "Training or ability to think;" eleven answered, "General education as foundation for life-work;" thirty-six answered, "Influence of professors," and seven answered, "Technical training."

Here are six answers to the question, Why Go to College? Perhaps these six answers are as good as any other hundred men in the country could or would give. And are they not sufficient to make any young man or woman hunger to go to college?

The college does broaden one's life. It enters one upon a marvelous inheritance from the past. It brings to one a wonderful inheritance in literature, science, philosophy, art and religion. It makes one a citizen of the world, at home in all lands and acquainted with all tongues.

The college does enrich one in his friendships. It brings him into the choicest circle on this planet. It enables one, too, to base his friendships on a community of interest in life's best things. It gives one fellowship with those who are to be the country's future statesmen and educators and scientists and lawyers and ministers. It makes one a member of the circle of the world's leadership.

The college does give one the ability to think. The particular things learned may be forgotten but the power to think, which is acquired by the mastery of the things learned, will abide. The ability to reason, to analyze, to define—the simple ability to think is the finest gift of one's alma mater. The future belongs to the man or woman who is able to think. Wealth, position, power, influence—these all belong to the individual who is able to do sustained and concentrated thinking.

The college does lay a broad foundation for one's life-work. It is the best preparation for the physician, for the lawyer, for

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The Proposed Union Of Methodisms

CALM AND CAREFUL CONSIDERATION CALLED FOR.

Bishop W. A. Candler.

Not a few good people seem to misunderstand the present state of the question concerning "unification" between the Methodist Episcopal Church and the Methodist Episcopal Church, South, and their enthusiasm on the subject is not justified by the facts.

That they should so misunderstand the matter is not a very strange thing. The press dispatches sent out from the General Conference at Saratoga were themselves misleading, and for this we can not seriously blame the press agents. The atmosphere of the conference seems to have been such as might easily impress a newspaper reporter that more had been done with reference to "unification" than really had occurred. The honored and beloved Senior Bishop of the Church of our Northern brethren had published a book on organic union in advance of the General Conference, and at the General Conference he preached a sermon on the subject of union with the Southern Church which stirred considerable emotion. Naturally the sermon did not deal definitely with details, and was addressed in the main to the sensibilities of the audience. Indeed the memory of the venerable Bishop seemed to have failed him about the "plan of unification" which as a member of the Joint Commission he had helped to frame; for in the course of his sermon he alluded to it as a plan of unification "that our sister Church of the South has put before us," whereas it was not a plan of the Southern Church, but the plan of the Joint Commission which was ignored four years before by his own General Conference. This sermon, however, and other things, created impressions upon the attendant press agents which caused them to imagine results had been achieved which have not yet been accomplished, and which may never be brought to pass.

Naturally the public, including many members of our own Church, fell under these misapprehensions; but it is time their minds were cleared up. It goes without saying that most, if not all, Southern Methodists approve the "plan of unification" which the Joint Commission, composed of representatives of the Northern Church, the Southern Church and the Methodist Protestant Church, framed before the General Conference of the Methodist Episcopal Church met in Minneapolis in May, 1912; but any reasonable interpretation of the action taken by the Northern General Conference which met at Saratoga May, 1916, would seem to justify the conclusion that this plan of the Joint Commission has had chance for adoption now than it had before that conference assembled.

Let us look at the facts: The Methodist Protestant General Conference approved the plan when it was laid before it, and our own General Conference, at Oklahoma City, in 1914, approved it with small amendment. But the Northern General Conference has appended to a general and indefinite approval of it certain "recommendations" that amount to a virtual substitution of the plan with an entirely different, if not contradictory, proposal. We are bound to believe that the "recommendations" adopted by the General Conference at Saratoga express with perfect sincerity and candor the minds of our Northern brethren. It is true that these "recommendations" are put forward as "tentative," but they certainly express what our Northern brethren sincerely mean and intend. This is the more evident when we consider that their General Conference, held in Minneapolis four years ago, ignored entirely "the plan of unification" which the Joint Commission had adopted; and furthermore, the action taken at Saratoga was foreshadowed by declarations made by many of their leading men before the General Conference assembled at Saratoga in which they expressly opposed "the plan of unification" which had been recommended by the Joint Commission

and the action of our own General Conference several years before their conference met at Saratoga.

In truth, when our General Conference of 1914 adjourned, the report of the Joint Commission had reached all the General Conferences of the three Churches whose representatives had participated in framing it; two of them—our own and the Methodist Protestant General Conference—had approved it in the main, and one of them—the General Conference of the Methodist Episcopal Church of 1912—had ignored it. But the General Conference of the Methodist Episcopal Church held at Saratoga in 1916 could no longer ignore it after the other two General Conferences had adopted it, and that body virtually presented a substitute for it. This means that much work must be done over again, if anything substantial and valuable is to be achieved.

Of course, our Church will appoint its Commissioners, and they will meet with the Commissioners of the Northern General Conference to discuss the matter with them in brotherly kindness and Christian candor. Nothing less could we do in justice to ourselves. This we will do in perfectly good faith. But let no one suppose that thoughtful men among us expect "unification" to be accomplished at a stroke of the pen. It can not be achieved by haste or by any program of mere hurrah. It is too serious a matter to be dealt with after that fashion. It is amazing for anybody to suppose that two General Conferences meeting simultaneously in 1918 could consummate the whole matter. The Constitution of our own Church requires such a matter to be submitted to the Annual Conferences, even if perfect agreement had been reached by all parties and the agreement approved without amendment by the General Conference. Of course, we will respect and obey our Constitution, and it would be very unjust to suppose that our Northern brethren will be quick to disregard their Constitution. They were too hasty by half when they accepted the suggestion of simultaneous sessions of the General Conferences to consummate their plan in 1918; but they will correct their mistake on second thought.

This is a matter for very serious and careful discussion and it will be thoroughly discussed, whether men wish it so or not. The Church membership of even one man is a very sacred thing, not to speak of the Church membership of many thousands of people. And these good people can not have their Church relations disposed of without a most deliberate consideration of the whole matter. Nor will they consent to ignore the history of the past, as if it were an utterly shameful thing to be hidden out of sight. No great movement was ever brought to a successful issue by ignoring past history. If we are to have any union in the future worth the name, it must be brought to pass in the light of all that has gone before, and care must be taken that evil things of the past be not repeated and that good things of the past be inviolably preserved in the future.

The fathers of Methodism who separated sadly in 1844 were not a set of god-forsaken sinners, but they were divinely guided men, who separated wisely that the work of God committed to the people called Methodists might be preserved in every part of our country, and God has blessed their labors and established the work of their hands. Methodism in the United States would not be the powerful thing it is today, if the fathers in 1844 had loved a mechanical union more ardently than they did the kingdom of God. Perhaps if "the plan of separation" to which they agreed had been more faithfully and religiously observed much waste of resources might have been avoided and greater results accomplished by their successors. We shall do well, if our devotion to God's cause at the present time shall be equal to their fidelity and wisdom in 1844.

A reunited Methodism is a thing which appeals very strongly to the imagination, but a triumphant Christianity in every part of the country appeals even more strongly to the Christian heart. We could by a forced and premature and hasty "plan of unification" set up more strife in our country, especially in the South, than we could

promote peace and Christian unity. We have seen the effort of a majority to merge the Cumberland Presbyterian Church into the Northern Presbyterian Church. Following that effort there has been litigation in the courts, alienation of brethren and even division of families, and still there is a Cumberland Presbyterian Church. It is impoverished and enfeebled, but it is still in existence and is likely to continue. It is easy to conceive of a "plan of unification" that would spread strife among the Methodists of the North and seriously damage Methodism in all those States; and it is quite easy to conceive of a "plan of unification" that would work similar results in the South. The litigation and strife and contention which would follow would be as much greater than that which has followed in the case of the Cumberland Presbyterian Church as the Methodist Churches are larger and more extensive than was that body. In view of all these things, and others which might be mentioned, it behooves our people to be calm and united among themselves. God will not forsake us if we continue true to him. We shall neither honor him nor promote our own piety if, in an effort to unite with another branch of Methodism, we make more division among ourselves. God is blessing us in all departments of our Church life and his favor has been with us through all these years. In the desolate period following the Civil War, when many of our Churches were taken from us by the military authorities, and when our people were poor and peeled, the divine blessing so rested upon us that the Southern Methodists rose up out of their desolation and rebuilt the waste places of our Zion. In all of the years that have elapsed since then the pillar of cloud by day and the pillar of fire by night has attended our Church. Now, when we are stronger and more prosperous than ever, we may still claim the divine favor and walk under the divine guidance. Let us be calm and fix our hearts on nothing else than doing the will of God. Let us not entertain such enthusiastic expectations that we should feel utterly undone if our over-sanguine hopes were not fulfilled. We will readily accept a "plan of unification" which does not hinder the work of God committed to our hands, and we will not undertake to force upon any other branch of Methodism a plan that would hinder their work. And let no man lecture us by irrelevant appeals to the ways of the world. Some have been ready to say "business men get together—why may not two Churches unite? And if the politicians get together, why may not two Methodisms yield all their differences?" In reply it is sufficient to say that a matter of Christian expediency, to say nothing of a matter of Christian principle, is not a commercial thing nor a political thing. Just because it is a higher thing than these it can not be handled in the same way. On a notable occasion Herod and Pilate made friends, but in the transaction can not be found the motive or model for Christian fraternity. The German Kaiser, the Emperor of Austria, and the Sultan of Turkey have composed their differences under the stress of political necessity, but we could hardly expect the Lutheran Church, of Germany, to harmonize so easily with both the Romanism of Austria and the Mohammedanism of Turkey. In the life and work of two great Churches something more sacred than that which is handled by commercial and political bodies is involved, and we cannot deal with Churches with the compromising methods of the commercial and political world. As a matter of fact, there is more real unity among all the Churches than ever existed between the forces of either the commercial or the political world, and the maintenance of this unity does not require that all Christians get into the same ecclesiastical organization. Equally irrelevant, and more improper, is an exhortation to "union at any price" based on our Lord's intercessory prayer in which he prayed for his disciples saying, "Neither pray I for these alone but for them also that shall believe on me through their word; that they all may be

one; as thou in thee, that that the world has sent me. our Lord pray ty of belie and the So is made in which it is s to the Lord Alford says has its true in Christ th as delivered therefore not ity nor can it." It is suc between the so the very clare. Will a entertain the phemous, con relations of t ed by any f mechanical s ganizations? with the Fat even hindere to force Chri tion. Such the Roman C clesiastical s large enough earth who pr Christians, in and all the communicant could not pr Spirit. Such would probal unholly ambi suffocates fai a worldly Ch The matte now before of Methodists: not be broug tian settleme specious and a matter to l liberate and all the issues doing that v effectually th conclusions short cuts a tality. Meth are unsuitabl Least of all diplomacy a be employed. This gravi pantly descr case of cou that method allowed, let Christian ms be enterpris advisedly, b advisedly, b Hasty marri brawling ho Whatever tion, or fede of all these tions, it is d it may bring mark the b tions. Fr been bad, bu the centers throughout breadth wou Border warf but civil w intolerable. perience the which involv the battles o fined to Sou not wish to clesiastically Let our pr untiedly, an work of the hands. Not has occurred unification a had occurred the part of v together and of God, and vor. "We l Canaanite at the land." Atlanta, G

METHODIS Rev. In thinkin momentous 1 eration and Lord Jesus tinent quest first, as in What promp seek a close ing, the ans Christianity; in accord wi priestly pray into close af

one; as thou Father art in me, and I in thee, that they may be one in us; that the world may believe that thou has sent me." The unity for which our Lord prayed is that spiritual unity of believers with the Father and the Son to which reference is made in another Scripture in which it is said, "He that is joined to the Lord is one spirit." As Dean Alford says most truly, "This unity has its true and only ground in faith in Christ through the Word of God as delivered by the apostles; and is therefore not mere outward uniformity nor can such uniformity produce it." It is such vital unity as subsists between the Father and the Son; for so the very words of the prayer declare. Will any sane and serious mind entertain the impossible, if not blasphemous, conception that the ineffable relations of the Godhead are expressed by any form of organic union or mechanical sameness of earthly organizations? This unity of believers with the Father and the Son may be even hindered by mechanical pressure to force Christians into one organization. Such has been the case with the Roman Catholic Church. An ecclesiastical syndicate, although it were large enough to comprehend all in the earth who profess and call themselves Christians, including all the Romanists and all the Protestants and all the communicants of the Greek Church could not promote this unity of the Spirit. Such an obese organization would probably destroy it, just as the unholy ambition for a world-Church suffocates faith in Christ and ends in a worldly Church.

The matter of unification which is now before the three leading bodies of Methodists in the United States can not be brought to a wise and Christian settlement by any or all of these specious and irrelevant appeals. It is a matter to be settled by patient, deliberate and religious consideration of all the issues involved with a view to doing that which will promote most effectually the Kingdom of God. Wise conclusions can not be reached by short cuts and slogans of sentimentality. Methods of haste and hurrah are unsuitable to the issue before us. Least of all can methods of devious diplomacy and dextrous manipulation be employed.

This grave matter has been flippantly described too frequently as a case of courtship and marriage. If that method of discussion must be allowed, let us remind ourselves that Christian marriage "is not by any to be enterprised, or taken in hand unadvisedly, but reverently, discreetly, advisedly and in the fear of God." Hasty marriages generally end in brawling households.

Whatever form of union, or unification, or federation that may come out of all these discussions and negotiations, it is devoutly to be wished that it may bring the end of strife and not mark the beginning of sharper contentions. Friction on the border has been bad, but discord and division at the centers of the Churches and throughout all their length and breadth would be unspeakably worse. Border warfare is to be deprecated, but civil war everywhere would be intolerable. The South knows by experience the horrors of a civil war which involved the whole Nation, but the battles of which were mostly confined to Southern fields; and we do not wish to repeat the experience ecclesiastically.

Let our preachers and people stand unitedly, and go forward with the work of the Lord committed to their hands. Nothing of supreme moment has occurred yet in all this matter of unification and if anything of moment had occurred, it would still be for us the part of wisdom and piety to stand together and do our work in the fear of God, and thus merit the divine favor. "We be brethren" and "the Canaanite and the Perizzite dwell in the land." Atlanta, Ga.

METHODIST UNION, FEDERATION AND UNITY.

Rev. W. L. Anderson.

In thinking and praying over the momentous matter of union and federation and unity the Church of the Lord Jesus has developed some pertinent questions. Among these the first, as in all issues, is of motive. What prompts Christian Churches to seek a close alliance? Broadly speaking, the answer is in the nature of Christianity; its spirit and teaching, in accord with our Lord's great high priestly prayer impel Christian bodies into close affiliation. In this sense it

were well for every truly Christian communion, Protestant and Romanist, to "seek a closer walk" together, and thus realize a "close; walk with God." So great a number of large and influential bodies of people acting with a definite and exclusive purpose is not to be thought of in any other plane of human activity—past, present or future. Contemplate all Christendom aggregated for redemptive purposes, and the heart will enlarge!

Is this the motive propelling denominations in America that are seeking amalgamations and reorganizations? Not much of this effort is seen in the old world where people are seasoned to the idea that a race is inseparable from its natural form of religion—Christian or other religion. World redemption, even, being the great purpose why should the reorganization of Christian bodies in America seem imperative? Would not truly Christian federation the better accomplish the end? The States in this Democratic country are one in every essential. "In essentials unity, in non-essentials liberty, in all things charity" is a motto that should characterize all Christianity. Unity in character, involving the changed new life; unity in devotion to Christ, as deity, and love for His cause; unity in the great utilitarian ends involved in social redemption—these afford an ample plane of essential unity. Beyond these in the field of differential ecclesiasticism our Lord designed us for the largest liberty. Throughout all Christendom there is a growing charity so ardent as to deserve the name of Christian love. This status has always pleased the Master, and proven the best atmosphere in which to propagate His will. It pleases me. It affords an ample field for the development of the latent powers of every stratum of society in any section of the globe. Some ulterior motive certainly actuates the man or men who would unsettle the Providential ongoing of the Ark of God.

Does any one desire the organic union and outward conformity of all Christendom? If not, why not? And if not of the whole where shall the line be drawn? The union of all is impracticable, as God has made His world of things and people and "set the bounds of their habitations." Besides better results are realized by respecting the peculiar spiritual development (the angel of the Church) of each peculiar people. This automatically changes with every shifting or natural coalescence of populations.

Two motives only appear, on the surface of sufficient import to impel any considerable segment of Christianity. Individuals may entertain inordinate personal ambitions, as they do to their everlasting shame, in every section of the Church without, we trust, coloring the whole. So we dismiss the idea of personal ambition. Of the two motives, both of which may be unintentionally inculcated, neither is sufficiently praiseworthy to justify serious entertainment. I mention first, unconfessed political tendencies as a subtle and deceptive incentive. And I ask is this a sufficient ground upon which to base the risk of blending American Methodisms into one great body? Do all the political tendencies trend in one direction? Do we all want to become Southern Methodists? Do we all want to become Northern Methodists? Some have asked why the distinguishing word "Southern?" I reply: Why did God make a distinctive South any way? Why did He not obliterate the cardinal points here in America just to satisfy our great American utopian ideas and reduce it all to one great "excluded middle?" To ask is to answer. And in so great a Commonwealth, civil or ecclesiastical, there will always be sectional peculiarities and problems sufficient to distinguish. Do the States or their peoples wish to blot out lines and all be one great kussia? Not in America, nor yet in real Russia if all the Czars were dead, no more than does all Rome bow to the beck of the Pope. There would have been neither a tyrant Church nor an Inquisition if all the Popes had died before they were born. Neither do the people wish their Statehood bacon sliced in long strips running either north and south or east and west or diagonally. They prefer to remain in the providential boundary lines. Divinely ordained identities are not to be obliterated with impunity. If crushed out they will again spring up. And we can think in world-terms the better if we are left with our identity as a part of the world. If all Methodist bodies were one great

(Continued on page 6)



The Sunset Dish

Which Children Get Tonight

Perhaps a million children, this summer night, will sup on a dish like this. It is Puffed Wheat or Puffed Rice—the bubble-like grains—in a bowl of milk or cream.

The dish used to be bread and milk. Sometimes it was crackers. Now it is whole grains, because whole grains are better. And those airy, toasted, flaky grains are made four times as porous as bread.

Not Merely Delightful

Puffed Grains are served because children enjoy them. They don't like to go back to homely grain foods when they once taste these nut-like tit-bits.

But there are other and greater reasons. Children need whole grains, rich in elements which white flour lacks. And those whole grains should be wholly digestible.

That is what Prof. A. P. Anderson has accomplished in these foods. Every food cell is steam exploded. Every atom of the whole grain feeds. That is true of no other form of grain food.

Please remember that. Your doctor will confirm it. If you want easy, complete digestion—if you want the whole grain made available—you should serve wheat and rice in puffed form.

At Noon

When you serve ice cream, try scattering Puffed Rice on it. The finest chefs do this now. The grains are fragile, crisp and flaky. The taste is like toasted nuts.

Use them also in candy making. See directions on the package. Puffed Grains are both foods and confections. Between meals, children love to eat them dry—like peanuts.

Puffed Wheat	Except in Far West	12c
Puffed Rice		15c
Corn Puffs — Bubbles of Corn Hearts — 15c		

At Morn

In the morning serve with sugar and cream, or mixed with any fruit. Serve a different Puffed Grain each morning. Every pantry shelf in summer should contain all three. As breakfast dainties, Puffed Grains hold supreme place. Nothing compares with them.



The Quaker Oats Company

Sole Makers

(1364)

NOTES FROM THE FIELD

PAMPA.

I have been here since the first of April. Held my own meeting. We have received seventy-one into the Church. We have the money in hand for a new parsonage.—J. S. Truckabee.

MC CAULLEY.

We closed a good meeting at McCaulley July 30. We were assisted in the meeting by Rev. R. F. Brown, of Waco. Twelve professions and the Church greatly built up. Ten family altars were erected.—F. T. Johnson.

CASON CIRCUIT.

Just closed a great meeting at Bradfield Chapel. Thirty-seven accessions to our Church there. One week before we closed out a good meeting at Cason with eight members. Rev. C. H. Adams helped some in these meetings. He is good help in a meeting.—M. I. Brown, P. C.

QUINTON, OKLAHOMA.

Quinton will have an Epworth League rally for the McAlester District July 17-18. All the preachers of the district are invited, with their delegates, to attend. I closed a meeting at Vivian, Oklahoma, with Brother Aston, with nineteen conversions and ten accessions to the Church.—J. A. Grimes, P. C.

ARCHER, OKLAHOMA.

We have had Rev. Sam S. Holcomb, Conference Evangelist, with us for three weeks. He is a good preacher, Spirit-filled. We can recommend him to our brethren as a man of ability. Fights nothing but sin. He will do any place good. He has a few open dates. Write him, Ada, Oklahoma.—Rev. N. T. Peak, Rev. T. J. Potter.

NEW CASTLE.

I have held my revival meetings at Profit and True. Had good meetings at both appointments. Fifteen conversions at True. My Board of Stewards has ordered me off on a vacation of two weeks. Am going back to the hills of North Arkansas to see my father and drink mountain water and enjoy a few days' rest. All goes well with us at New Castle. This is a coming town.—Seba Kirkpatrick.

NEW HOPE, NEW MEXICO.

We have just closed a meeting at New Hope, the best that I ever saw. Sixty-one professed faith in Christ. Rev. T. A. Knight, of Richland, New Mexico, did the preaching and he did it with power. Strong men broke down under the Divine power. Whole families were convicted and converted and joined the Church. God bless Brother Knight in his work.—A. M. Hightower.

ASHER, OKLAHOMA.

The Church at Asher is in the midst of a revival under the efficient leadership of Rev. Sam S. Holcomb, of Ada, Oklahoma. He is a fearless, able preacher of the gospel, tireless in his efforts for the advancement of Christ's kingdom and holds the attention of the large crowds in attendance. Deep interest is being manifested and we are hoping and praying that the Church may be revived and sinners converted.—A. Member.

BRUCEVILLE.

We closed our meeting at Eddy July 30, at 11 o'clock, which began Sunday, July 16. Bro. L. L. Evans, of Waco, did the preaching and Bro. Bill Green, of Aquilla, led our singing. Bro. Evans is a fine revival preacher. He charmed our people. Bro. Green is a good gospel singer. We had more than 40 conversions and reclamations. Seventeen joined our Church today and others will join.—S. A. Ashburn.

KENNEDALE.

I have just closed out a splendid meeting at Kennedale, assisted by Rev. S. B. Knowles of Stephenville. There were quite a number of conversions and additions to the Church. I am in the second week of a union meeting with the Presbyterian pastor at Forest Hill. The meeting at Cold Springs was a success. Rev. C. E. Simpson, of Diamond Hill, did the preaching. This closes my series of meetings for the summer. I should be glad to assist in meetings at other places during August and September, if I am wanted.—E. F. Alsop.

CENTERVILLE.

On March 23 I arrived in Centerville. Have never seen a more loyal people than are to be found in this little town. We have the best Sunday School superintendent I ever saw. He is the superintendent of the public school and knows the needs of the Sunday School. Many of the county officials are members of our Church. The County Judge is an active Church worker, intelligent, consecrated and is always ready to stand by the preacher. Our work in the Women's Department is well represented with Mrs. E. P. Powell as President. With these good people we shall expect a good report at conference next fall.—S. W. Stokely.

VERA.

We are still on the map and on the job. Some find time to take outings and others visit places where they have innings, but in thirteen years I have never been where I could say I'm ready to take a trip. We have had two good meetings on the charge this year. Brother J. P. Callaway, of Tahoka, Texas, assisted me. He still preaches well and he leaves a membership in love with him and the Church and more devoted to God. He left many warm friends down here. Brother Callaway wants to work. His hands have long been tied by affliction, but death carried away the loved one. He is in love and harmony with the Church and devoted to God. I have two meetings to hold. In my meeting here I will be assisted by Brother D. D. Doak, of Colorado, Texas. We are making preparation and expect a great meeting. Brethren, pray for us.—C. D. Pipkin, P. C.

WELLINGTON.

We have just closed a good meeting at Wellington. We ran two weeks. Had some seventy or more conversions and reclamations and about the same number gave their names for membership in the different Churches. We had with us Rev. Ed G. Phillips, of Siloam Springs, Arkansas, who did us most efficient work, both as leader of music and as personal worker. I am glad to recommend Brother Phillips to our brethren. Brother A. W. Hall preached us two splendid sermons. Brother Newman, of the Baptist Church, preached one good sermon and rendered us efficient help all through the meeting. We serve a good people.—M. E. Hawkins, P. C.

TRENT CHARGE.

The revival at Trent closed last Sunday night (July 23). It was a great meeting in many respects. The greatest good was done in the Church. The Trent people are a splendid set of folk. They love their pastor. Brother Gattis left on Monday for Hobbs to assist C. A. Duncan in his revival. We begin Saturday night at White Flat for a ten days' fray. Pray for us. We have a week's spare time, beginning Friday night before the second Sunday and including the third Sunday in August. We shall be glad for any one needing our services to write us at Sweetwater. Brother Hardy is in high favor with his people, as is the presiding elder, J. T. Griswold. Pray for us that the Lord may use us to his glory.—E. S. Cook, Sweetwater, July 27.

CLYDE CHARGE.

On July 9 we commenced our meeting at Clyde, with Evangelist W. M. McIntosh doing the preaching. We continued two weeks closing July 23. It was a great meeting and drew large crowds. Over a thousand people present on the second Sunday night. About one hundred and fifty at every morning service. We had the gospel preached in its simplicity and power. We had the straw, the mourners' bench, penitents and prayers. Sinners were saved and Christians shouted. About seventy converted, thirty joined the Methodist Church, with twelve more to be received. A goodly number will join the Baptist Church. McIntosh and his good wife are not surpassed when it comes to thorough work. We are encouraged to press the battle.—W. M. Murrell, P. C.

HEAVENER, OKLAHOMA.

It is a matter of appreciation to this pastor to return after a four weeks' absence out of account of an operation and find all departments of the Church running smoothly and everything in harmony. I have never served a more faithful congregation in the twenty years of my ministry than this one. We had a great day Sunday, and though I was a little shaky in body for want of physical strength I greatly enjoyed the privilege of trying to preach again. The evening service was especially splendid and four adults united with the Church. Thirty members have been received during the year at our regular services. Our revival meeting was to be held at this time, but for want of physical strength it is postponed indefinitely, as the Church demands that the pastor do the preaching in the meeting. All our finances are shaping up nicely and everything is harmonious and lovely.—D. A. Gregg.

WEST DALLAS REVIVAL MEETING.

Rev. J. G. McCollum, the young pastor of the West Dallas M. E. Church, South, and student of the Southern Methodist University, has just closed a two weeks' meeting at Pecana Grove, on the West Dallas Pike, about one mile from the courthouse, enlisting a large number of Christian people and drawing large congregations nightly, and resulting in great good to the community and ten additions to the Church, besides a few conversions that have not identified themselves with the Church. This consecrated young man combines excellent preaching ability with fine organizing tact. He organized for the meeting a choir platform on which he placed an excellent piano, which proved an attractive entertainment and religious force, which with his strong personality, rendered his preaching more effective. These influences combined secured excellent attention throughout the meeting.—Perry A. Sidell, Steward.

WEST POINT CHARGE.

We have just closed our round of meetings. We have had six meetings on the charge, held three of them ourselves. Brother H. M. Whaling and wife were with us in two meetings. They did fine work. We were glad to have them with us and while the results of the meetings were not what we had hoped for, we feel that we have been greatly benefited by having them among us. We were alone in a meeting at Cistern, an unorganized point. We had a strong Catholic Church and its influence to contend with, the world, the flesh and the devil, but God was with us. We had a good meeting and organized a Church that has the prospect of becoming a good, strong Church. We have had over 50 accessions. Our Sunday Schools have been 30 per cent better in every way than they were last year. Our new presiding elder, Brother Fisher, was with us in our third Quarterly Conference. We fell in love with him at once. The finances are behind, but we feel confident of paying everything. We thank God and press on.—L. Norman Myers, P. C.

BETHEL CHARGE, OKLAHOMA.

We closed a very gracious and glorious meeting at Fairview July 23, with several conversions and one reclamation. Rev. T. Y. Hearn led in the meeting and did some old-time gospel preaching. The entire community was brought under the influence of the meeting. The Church received an awakening which has been needed for years. Brother Hearn is a live wire and would do any pastor good work. On July 28 Rev. J. H. Bridges, our pastor at Butler, took the lead in another campaign at old Center Point. The meeting starts off well. Last evening (Sunday) three very choice young girls were happily converted. The entire charge looks as though we were going to have a real revival at every place. Last Saturday afternoon the pastor went to Prairie Bell and elected a building committee to build a church at Bonner. The people have nearly \$900 in cash and good subscriptions to build a church and are going to dedicate it to the M. E. Church, South.

Those folks are anxious for a nice church and for the gospel to be preached. Rev. W. S. Dearing, our faithful and efficient local preacher who lives at Thomas, is going to assist me in a revival there in a few weeks. Our aim is to begin a revival at Bethel in a week or so. We are expecting our congenial and much beloved pastor, Dr. Willmore Kendall, of Weatherford, to assist us at Bethel, and we are going in to win and we will. Finances are in good shape. Most of the conference claims are provided for and salary about to date. Our last Quarterly Conference will be held August 11 and 12. It is not boasting to say we are coming out in full by conference. A Missionary Society, with seven members, has been organized this year and the Church as a whole is in much better condition than when I came on the work last fall. Every department of the Church has been blessed. To God be all the praise.—Chas. L. Cole, Custer City, Okla., Route Motor A, July 31.

REVIVAL AT UNION CHAPEL.

The greatest revival that has been held at Union Chapel, on the Douglassville Circuit, for several years, he is developing, and the end of the meeting was conducted by Rev. Tom W. Brabham, of Seminole. His sermons were simply grand and were ably delivered. Never were sermons at this place listened to more attentively, and we trust that it will be our good fortune to have Tommie back with us again. Tommie, as every one here calls him, was born and raised within a mile of Union Chapel. He has worked his way through what schooling he has had and went on the work at Seminole less than a year ago, which was his first charge. He is quite young yet and expects to spend several years more in school, and at the rate he is developing, by the end of that time he will be quite a power behind the work of God. May heaven's richest blessings rest upon him. Our pastor, Brother Huddleston, is still unable to be at his appointments, but we learn that he is still on the road to recovery from his spell of typhoid fever. We hope he will soon be among us again.—From a Member.

PILOT GROVE.

I have just closed a very successful meeting at Blackmon's Chapel, my first revival for the season. I was assisted by my son, of the Northwest Texas Conference. He did the preaching to the satisfaction of all who expressed themselves. The meeting was a decided success from every point of view. The visible results were 32 conversions, 16 additions to the Church, 4 infants baptized, an Epworth League organized with 46 members. I am now in a meeting at Pilot Grove. We have only had one conversion to date. I know I never in my life had so many hindrances in a meeting—three picnics, the election and we were building a shed which kept the men busy the first week, but we have the shed and it is an excellent one. It is 48x60 feet, covered with the very best shingles. We have also put our neat little church here in excellent condition by staining the floor, putting in a neat bookstand, a new stove and staining and varnishing the seats. We have here an Epworth League with about 80 members doing excellent work. I organized it since conference with 32 members. The Sunday School is also progressing nicely.—A. F. Watkins, Pastor.

PAOLI, OKLAHOMA.

I have just closed what was said to be, in many respects, the greatest meeting Wayne has had for some time. Rev. W. H. Brown, of Dallas, Texas, was with me and did the preaching. To those who know Brown I need not comment. His work is constructive and I am sure will abide. He did things no one but Brown could do. He preached, prayed, cried and shouted, but this was not all. He used some "adjectives" which gave expression about some things. He flays sin in all its sinfulness. He preaches a high type of Christian living and disdains the coward of the Church. The Church was greatly revived. I think she was brought to see her responsibility as never before. We organized a Junior League with thirty-three charter members. The women announced a women's prayer meeting to be held each Thursday night. I believe the Church was brought to have a clearer vision of her duty. We closed with nine additions to the Church. All expenses of the meeting were easily met. I consider the meeting a really great meeting.—Alonzo L. Williams, Pastor.

WESTBROOK CIRCUIT.

We began our protracted meeting for Westbrook on Sunday at 11 o'clock, July 2. Brother R. J. Tooley, of Iron Weatherford, Texas, was secured by our pastor, Brother C. F. Carmack. We held the meeting two weeks. Brother Tooley preached one week to the Church. Every member that had done anything mean, or had spoken evil of any one Brother Tooley told him of it. He is not afraid to fight sin in every form. He keeps his gun loaded with hot shot. We had prayer service each evening at the residences and prayer service before preaching at night. We had a packed house most every night. Results of the meeting, eighteen conversions, twenty-two reclamations. Received fifteen into the Church. At the close we took a collection for Brother Tooley which amounted to \$53.50. Doubtless more would have been paid had we not been in a severe drought. Our Baptist brethren helped some financially and were good to attend. Brother Carmack is rounding out his fourth year with us, trying to leave things in good shape for the next man. We want to try and pay him up in full, regardless of the drought, if we possibly can.—D. A. Neel, Steward.

McGREGOR.

We have just closed a great meeting in McGregor, the Methodists and Presbyterians joining their forces. We erected a big tabernacle in the middle of the street and the people flocked in to overflowing every night. The day services were exceptionally well attended. The business houses closed for the 10 o'clock services. We secured the services of my brother, Rev. Frank M. Neal, of Amarillo, Conference Evangelist of the Northwest Texas Conference, to do the preaching, and W. M. Bowden, of Waco, Central Texas Conference Evangelist, as director of the choir and soloist. The preaching was great—strong, plain, simple, old-time gospel preaching. It rung clear on every point. Some "cussed" and quit the meeting—said the preaching was too plain; others came, and trembling under the power of the gospel, said, "Go the way for this time; and others—more than 100—came

repented, surrendered and lined up with God's people for a better life. Bowden is great as a leader of a choir, and one of the best soloists in Texas. We had a platform for 125 singers, and it was full and more wanting to get on it. We had an orchestra of nine instruments, and I don't know that I ever heard better music. There were about 125 conversions and reclamations. Thirty-two joined our Church on profession of faith, and several by certificate, and each Church in town got their part. We took a freewill offering for the boys, for their services, and in about ten minutes raised \$529. We have received ninety into the Church this year—dismissed twenty-four. Yes, the poundings came. Two of them this year. No pastor ever lived among a bigger-hearted, more lovable people than I. We are planning for everything in full at conference, and the property clear of a debt of three years' standing.—Jno. M. Neal.

CAMP SPRINGS.

Our revival at Hobbs has just closed and it was truly an old-time revival of old-time religion. One of the best meetings we ever attended in our lives. Shouts went up to praise God in the highest. There was some old-time shouting and it made us feel good to hear the shouts of praise to God, because of newborn souls. Brother S. H. Gattis, of Frost, did the preaching, and Brother C. A. Duncan, the beloved pastor, was present with us and did some faithful work. Brother Gattis is one of the best young preachers in the Northwest Texas Conference. The people at Hobbs certainly do love him. We had something like seven or eight conversions and the Church is in the best spiritual condition that it has ever been in. The people all united in one body and worked to glorify God. The good Baptist brethren and sisters worked faithfully with us and we love them and want to say that Hobbs is one of the finest places in the West to live because we love God and his great cause. The good people of Hobbs showed their love and appreciation to Brother Gattis by giving him a purse of seventy-eight dollars or more, and also one to the singer, Brother Butler. We are still praying and expecting great things of God. Pray for us.—James E. Mauls.

LINDEN.

On Tuesday night, July 24, we closed our meeting, and how sad! But, on the other hand, how glorious, for we had the opportunity to sit in heavenly places! Was there shouting? Why, yes! We prayed the barriers down and God opened the way and we walked through! "Ye must become as little children." These are the conversions that we had, and how it did make my heart rejoice for a great giant of a man to ask such sweet simple questions, How must I do? The number added to the Church was twenty-four by vows and seven by letter. Our Church is built up, our old members feel now that they can throw some of the burdens off and take up more weighty ones. We are a determined band of workers. Why shouldn't we be, when we have God for our Captain? We want to live closer to God and serve him more truly than we have ever done before. We have with us Brother Andrews, of Texarkana, and Brother Morgan, of Pittsburg. May God bless both of these men and make them fishers of men. We are so thankful that both of them came this way. Let all Christian workers put on the whole armor of God and run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith. Heb. 12:1-2. Stop and think, brother and sister; let's try and pay God up for even half that he has done for us. May He who watches the sparrow watch over and keep us ever near the cross of Christ.—P. F. D.

GOLDTHWAITE STATION.

We closed our revival Sunday night, July 30. Rev. M. A. Cassidy, of Ada, Oklahoma, did the preaching. Cassidy is a man with a message, and has a passion to make it known. Many times during a service his flash of wit and humor sent a ripple of laughter over the audience and then again they were melted to tears under the tenderness of his mighty appeals. He is absolutely fearless in presenting the truth, withholding none of it because it cuts, and yet not once unnecessarily wounding the feelings of any. I make bold to say that the gospel has never been preached in the city of Goldthwaite in a more powerful, manly, straightforward way than was done by Mike Cassidy. He spares no sin and condones no evil, but hews to the line. He is an Irishman and I like him. Prof. R. B. Ellis, of Dallas, led the singing. He is a great leader and can get more out of a chorus choir and congregation than any man I have heard sing in a dozen years. His brotherly spirit and real devotion to our Christ won all hearts. I like him fine. We had conversions, reclamations and accessions to the Church. Nine joined last night, and we have others on the list for membership. The Church has received the greatest spiritual uplift of its history. A thousand people heard the message last night, and many went away to live a better life. The following preachers came first and last to hear the evangelist: Revs. J. W. Cowan, E. A. Hunter, R. E. Locks, J. C. Wilson and J. R. Robinson.—Jesse G. Forester, P. C.

REVIVAL AT WINGATE.

On the third Sunday of this month (July) we began a revival meeting at Wingate, and we faced the many drawbacks and discouragements, and they were as many as any little town or community could have. But with all of this God blessed the efforts put forth for a meeting. We had forty-eight conversions and reclamations, and received twenty-seven in the Church. Wingate is altogether a different town. There were a few children converted, but the most of the conversions were grown people, young men, women, fathers and mothers. I do not remember of seeing a ten days' meeting just like it before in my life. It was in the old-fashioned way. Brother T. N. Lowrey, evangelist of Waco, better known as "Rawhide," as he calls himself, did the preaching for us, and Brother Samford Smith, of Fort Worth, Texas, led the choir. Brother Smith is one of the finest young men I have had the pleasure of knowing for some time, and he is as fine a singer as he is a man. He enjoys singing and can do more with an inexperienced choir than any singer I know of. Brother Lowrey, or "Rawhide," preached the old-fashioned way, and fire fell on the little town of Wingate. People who have been here for twelve or fifteen

years tell us have attend for his worl preacher w the "grub." home where be sure yo woman that the "grub." people we "Rawhide" was in the month's at Wingate sto in the good away. Brot have in a r as the past and Brother long remeb Wingate Ch We expect have ever d our new pu work in a s study, hall, cost us ne meeting at Wednesday. of Ballinger Gates, Past

D! We just den. Had additions to low. Broth and great it were broug religion. T Ellis is one Oklahoma love him. I work that h people app pastor for t did work th of their ap \$105. Our organist, M her post. S Brother W family were our third C an excellen meeting clo the parsona family neat table was l were tall on We truly le ple. They efforts. We urred night I have nev interest. A night. An Duke, to h eece Bound

On the 1 the pastor Church, am ing at Mah appointme preaching. He would I would pr and on the oldest y years since the one w We had ab tions. We two Churc were conce four united and twenty This great united, cor part of all held witho of Church I I am a M Brother M Church as ed to shov great thing that it wa Christian, that they branch of were Christ ful Christi interest, on Jesus, and which we Gaskins, P.

BISHOP

Five year erdon, coi nouncement graduates, address a high wat In his re two remar Prayer and His mornit taking for great froo used these frequentat ing, seek and keep iplea of rep one of our son gave I had never was going and keep crocking. One of that he co from sunri than this the Bisho precision, I noticed an The Bis on the Nat tion of th men cryst Spirit, Lig that God rendered Greek Tes correct in use the E having no correct re God is Spi The ser in the be

years tell us it is the best meeting that they have attended all these years. Praise God for his work. I would like to say to any preacher who thinks of having "Rawhide" the "grub." Had it not been for the good home where they will have plenty to eat, or be sure you know of some good man or woman that will stand by you and bring in the "grub." Had it not been for the good people we might have gone hungry, and "Rawhide" himself, for the second day he was in the parsonage he cleaned up the mouth's rations. So the good people of Wingate stood by us, and they are bringing in the good things to eat now, after his going away. Brother Lowrey is a fine preacher to have in a revival. The people here, as well as the pastor and wife, enjoyed having him and Brother Smith with them. It will be long remembered by saint and sinner. The Wingate Church is in good shape spiritually. We expect to do more for Christ than we have ever done before. We have moved into our new parsonage. It is a credit to any work in a small town. We have five rooms, study, hall, one closet and two porches. It cost us nearly \$900. We begin another meeting at Mazeland August 2, next Wednesday. Pray for us. Brother Stanfort, of Ballinger, will do the preaching.—P. H. Gates, Pastor.

DRYDEN, OKLAHOMA.

We just closed out a fine meeting at Dryden. Had thirty-five conversions, twenty-one additions to the Church, with others to follow. Brother H. B. Ellis did the preaching and great it was. The dead Church members were brought to life. Even the writer got religion. The old-time power fell. Brother Ellis is one of our leading members of West Oklahoma Conference. To know him is to love him. No one can tell of the good, deep work that has been done around Dryden. Our people appreciate this man. He was their pastor for two years about ten years ago. He did work then that is still living and as a token of their appreciation of him we paid him \$105. Our good and faithful choir leader J. M. Copeland, rendered great service. The organist, Mrs. McVickers, was faithful and at her post. She is Brother Copeland's daughter. Brother Weaver, our presiding elder, and family were with us two or three days. He held our third Quarterly Conference and preached an excellent sermon. The night after the meeting closed the good people gathered at the parsonage and pounded the preacher and family nearly to death. The large dining table was loaded. The house and the yard were full and we had an enjoyable evening. We truly love and appreciate these good people. They seem to appreciate our humble efforts. We began a meeting at Metcalf Saturday night. We are expecting a great time. I have never seen a meeting start with more interest. We had an immense crowd last night. Am expecting Brother Brooks, of Duke, to be with me in a few days.—Clarce Bounds, P. C.

FLORENCE.

On the 14th instant Rev. Morgan Morgans, the pastor of the Progressive Christian Church, and I began a union protracted meeting at Mahomet, Texas, this being one of the appointments for each of us. The time for preaching was divided equally between us. He would preach one night and morning and I would preach the next night and morning, and so on until the meeting closed. Some of the oldest citizens say that it has been many years since they had such a great meeting as the one we have just closed at Mahomet. We had about sixty conversions and reclamations. We had forty-six accessions to the two Churches. Forty-three of this number were converted during the meeting. Twenty-four united with the Progressive Christian Church and twenty-two with the Methodist Church. This great meeting came as the result of united, consecrated Christian effort on the part of all concerned. This great meeting was held without the sacrifice of a single principle of Church loyalty. That community knows that I am a Methodist from hat to heel, and that Brother Morgans is just as loyal to his Church as I could be to mine. We endeavored to show the people that while it was a great thing to be a member of the Church, that it was a greater thing to be a devout Christian, and if they were devout Christians that they would want to unite with some branch of the Church of Christ because they were Christians. We concentrated our prayerful Christian efforts along lines of common interest, our chief end being to win souls for Jesus, and, thank God, we had results, for which we give Him all the glory.—W. D. Gaskins, P. C.

BISHOP MOUZON AT CLARENDON.

Five years ago Bishop Mouzon was in Clarendon, coming to us to preach the commencement sermon, the sermon to the undergraduates, and to deliver the baccalaureate address; and, in all these, he was up to the high watermark of pulpit ministrations. In his recent visit, Bishop Mouzon preached two remarkable sermons, one on the Nature of Prayer and the other on the Nature of God. His morning sermon on the Nature of Prayer, taking for his text, "Ask, seek, knock," was great from every viewpoint. The Bishop used these verbs in their Greek meaning as frequentative, signifying ask and keep on asking, seek and keep on seeking, and knock and keep on knocking, thus conveying the idea of repetition and intensification. I heard one of our aged saints say that Bishop Mouzon gave her such a view of prayer as she had never had before and that henceforth she was going to ask and keep on asking, seek and keep on seeking, knock and keep on knocking.

One of our brilliant young men told me that he could sit and listen to such preaching from sunrise to sunset, and a man much older than this young man remarked to me that the Bishop "cinched him," to use his expression, to such a degree that he was hypnotized and lost the element of time. The Bishop's sermon at the evening hour on the Nature of God was a masterly presentation of this great subject. This splendid sermon crystallized around three great words—Spirit, Light and Love. Bishop Mouzon said that God is Spirit and not as is generally rendered God is a Spirit. Now get your Greek Testament and you will find that he is correct in his rendering, for the Greek is (I use the English letters) Pneuma ho Theos, having no article before the Pneuma. So the correct rendering is as the Bishop used it, God is Spirit. The sermon on the Nature of God will abide in the hearts of those who heard it; for it

certainly gave them a higher, nobler and grander conception of God and his wonderful attributes than is usually heard from our pulpits. May God multiply abundantly his mercies to our good Bishop, Mouzon and may God's richest blessings rest on his head and in his heart. S. E. BURKHEAD.

COTULLA.

Revival services, extending over four Sundays, have just closed. The Baptist and Presbyterian Churches co-operated heartily in the work with the writer, who did the preaching. Mr. A. A. Simpson conducted the singing for two weeks, and made full proof of his ministry. This consecrated man is especially fitted to help pastors who hold their own meetings, and any such pastor would do well to engage his services. Many people were reached for better things here both inside and outside of the Churches, and there is every promise of a new Cotulla springing up as a result of the services held. The revival rested heavily on the hearts of the people from the beginning. They prayed and worked till the victory came and numbers of the unsaved were brought in. The end came all too soon, but constant attendance for eight weeks had exhausted the nervous energy of the Christians till a rest was necessary. Up to this time twenty-five have joined the three Churches on profession of faith, and we expect many others to follow. Cotulla now has an increased attendance at prayer meeting amounting to 200, perhaps. We also have a young peoples' prayer meeting, and a children's chorus. Steps are being taken to have all the Christian people of the town assume the obligation of furnishing wholesome amusements for the young people, thus substituting for the dances and other questionable amusements. Cotulla is well up financially. We could go to conference next week with "Everything in full, Bishop." Already plans are being made for another meeting in the near future, in which an effort shall be made to reach those untouched heretofore.—Dow B. Beene, P. C.

REPORT FROM MARYS CHAPEL MEETING.

Our beloved pastor, Rev. D. W. Gardner tried hard to secure ministerial help, but through the wise providence of God he was unable to obtain same. It seems that Satan has been especially busy in his efforts to block the way of success, beside it was election week and this, too, brought up a strong current of opposing power. But, thanks be to God who giveth us the victory, all these things were faithful met and overcome by the wise direction and earnest preaching of our dear pastor. Christians were made to feel the binding power of God's love and to stand firmly on the exalted plane of his acceptance, amazed at his wonderful power, making us his children and heirs in common with our blessed Savior. This is not all. The power of the Spirit was plainly manifest in his office work of convicting sinners and reclaiming souls. The truth was accepted, "not in words but in power," and we heard the joyful exultant praise and clear ringing testimony of the emancipated soul. The visible results were: Two additions to the Methodist Church and the young men's prayer meeting organized with a young convert for leader. Brother Gardner was worn and tired and far from well, but we are profoundly glad that God took this method of proving that he is still with his faithful, trusting servants, both to own and to bless their work. Brother Gardner takes with him the love, confidence and prayers of this entire Church and we do most heartily recommend him to those he serves as a workman approved of God and worthy of his hire. "Praise God from whom all blessings flow."—Mrs. L. T. Cox.

LEESVILLE.

As usual with Churches, the revival season with us is during the summer. According to this custom it was necessary on the Leesville Circuit to have four protracted meetings almost in succession of one another. The first of these began June 21, with Brother S. C. Dunn, of Bishop, as our leader. Brother Dunn did all the preaching; it was real evangelistic gospel preaching and had the desired effect. The big tent 40x60 that we had stretched could not hold the people. We had tried to prepare for the meeting in all kinds of ways and were praying long before the meeting began. Soon the power was upon us. Sinners were convicted, and the Church membership was revived. It is a pleasure to notice the renewed interest that is taken in the work of the Master. This is plainly visible when you meet the people privately on the streets, in their homes and on Sunday at service or at Sunday School. We received nine new members into the Church and a number of people have joined the Sunday School since the meeting closed. Our next meeting was at Bebe. Here the pastor had to do his own preaching. Brother Oscar Downs went with him to lead the singing and we had some splendid singing. The good people put in their request for ladies' and men's prayer meetings, they volunteering to lead them. Soon it seemed as if things were running of themselves. The Lord was with us in power and sinners were saved and the Church was put on a higher plane of spirituality. Seven additions to the Church, two young men willing to preach the gospel and a weekly prayer meeting led by these young men are some of our visible results of this meeting.—J. C. Winkel.

OKLAHOMA CITY QUARTERLY CONFERENCES.

On call of the presiding elder, Rev. W. M. Wilson, the Quarterly Conferences of the five Churches in Oklahoma City were assembled in third session for the year at St. Luke's Church July 31, 1916. This joint session was a success. A good representation from each Official Board was present. Reports from the different charges were far in advance of the same quarter last year. All salaries practically to date, and conference collections will be in full. The reports further revealed the fact that attendance on all services was good, and especially are the Sunday Schools making progress. St. Luke's Sunday School is perhaps the best in its history. C Avenue, St. James and St. John are all doing well. Epworth, in proportion to Church membership, holds the banner record for the quarter. With a Church membership of 197, the average at-

Count the Leaders

Maybe there isn't a Southwestern University man or woman in your town. We do not know of such a community in Texas. Suppose you look the matter up before you decide where to go to college. Where did the leading lawyers in your town go to school; of what college is your most highly respected business man a graduate; where did your pastor go to college?

Go over the list. You will find that a surprisingly large number of them have been students at Southwestern. Nearly 11,000 men and women from Southwestern University have been taking most prominent places in the Church, in State affairs, in the industrial development of Texas during more than forty years. Ask yourself how it happened that so many of the leaders in all of these lines which make Texas great came from Southwestern. **It didn't just happen.** Why have Southwestern students won four out of eight Rhodes Scholarships from Texas in open competition, while students representing all of the other institutions in the State won only four? Why did the University of Texas in 1915 award three out of five fellowships to Southwestern students? Why did the New York State Department of Education this year register the B. A. degree of Southwestern as a basis for teacher's license, allowing one year's remission in the study of law in that State to holders of degrees from Southwestern?

Buildings, equipment and endowment count. Southwestern University has added these, until now the material assets of the Old School amount to more than \$1,000,000. The consecrated efforts of a faculty which commands the admiration of the leading educational institutions in America is of larger importance to the student. Our faculty is being added to from year to year as picked men can be secured. The other thing is intangible. You must come to Southwestern and get the spirit of the Institution before you can know the impelling influence for high ideals, noble effort, and sterling character that takes hold of young men and women here, and makes leaders of them. You can't get away from the fact that leaders in every movement in Texas for more than forty years have been Southwestern University trained men and women.

Most young men and women want to go to the College which produces leaders.

Southwestern University

THE REGISTRAR. GEORGETOWN, TEXAS.

attendance in Sunday School for the quarter was 168; while the collection for the same length of time was \$266.91. Another item of special interest was from C Avenue: "We have an average attendance at prayer meeting of 65, a Senior Epworth League with a membership of 52 with an average attendance of 42, a Junior League of 48 with an average attendance of 35; have had one hundred conversions during the year with eighty-five accessions," said the pastor. The presiding elder's address was one of power and destined to have effect on our city Methodists. His theme was, "We are Co-laborers Together With God," and the burden of the message was our Methodist forces working together, and the relation each sustained to the other. At the conclusion of the session many of the members of each pastoral charge spoke words commendatory of such a plan, and also insisted that similar meetings should be held at least once a year. By coming this way, we all feel each Official Board will learn of the work being done by his neighbor and the problems each Church has to confront. These kind of meetings will deepen the sympathy one for the other, and strengthen the bonds of brotherhood. C. C. BARNHARDT.

BEASLEY CHARGE.

Perhaps a few lines from the Beasley charge may be read with some interest by our many friends in different parts of the State. We are moving along as well as could be expected with our work here and making some progress in the Master's kingdom. Our first protracted meeting was held at Beasley, embracing the third and fourth Sundays in June, and while we are not satisfied with the visible results, yet we are confident that much good was accomplished by the faithful preaching of the pure, unadulter-

ated Gospel of Christ. We were much hindered by the rains, and other causes. It is a sad fact that Campbellism has a strong hold at that place and that, too, of the old Firm Foundation type that denies that any man can possibly be saved without water baptism. It is unfortunate for any community to be tainted with such awful heresies as that, and other kindred errors. Our second meeting was held at Iago embracing the first and second Sundays in July and was much more successful than the first. Here we received eleven members, several of whom were happily converted and the others came in by assuming the vows. The membership was greatly edified and built up and the meeting accomplished a great deal of good at that place. Our third meeting was at Hungerford, where we once had a good strong Church, but it has been greatly neglected of late years. The Campbellites of the non-progressive kind are very exclusive in their views and they think that nobody else can possibly be right but themselves. At this place we had the able assistance of Rev. L. L. Lloyd, the station pastor of Wharton, for two days, and his preaching was greatly enjoyed by all who heard him. Brother Lloyd is a very sweet-spirited man and we enjoy being associated with him very much indeed. We had two accessions to the Church at this place, and the young man who joined feels that it is his duty to preach the gospel, but will only be a local preacher, even if he can be licensed at all. I am glad to say, in conclusion, that the crops are looking fine all over this country and the farmers are in good spirits and are hopeful that times will be better this fall than for several years. More anon.—W. W. Horner.

God may speak to men through some deathless book, some extra pressure of responsibility, some enriching friendship, some great human need, some golden hour of upward desire.

Are You Still Undecided?

Hundreds of parents are still undecided to what College they will send their daughters for the coming year. Four great factors should determine the final decision: **First, INFLUENCES; Second, INSTRUCTION; Third, EXPENSES; Fourth, RECORD.** To enable you to reach a proper conclusion, send for catalogue of **THE BLACKSTONE COLLEGE FOR GIRLS**, Blackstone, Virginia. The INFLUENCES at Blackstone are Wholesome, Inspiring, Uplifting. The INSTRUCTION is honest and thorough. The EXPENSES are as low as possible consistent with nourishing food and competent teachers. A RECORD of twenty years has given ample time for a full test of the above claims of the College, and it stands today as

The Leading Training School for Girls in Virginia

The College offers four courses: (1) College Preparatory; (2) For Academic Diploma; (3) For Teacher Training Certificate; (4) For College Diploma. EXPENSES: \$160.00 (plus all expenses in the Academic Department; \$200.00 in the College Department. Send for catalogue to **JAMES CANNON, JR., M. A., D. D., President, Blackstone, Va.**

METHODIST UNION, FEDERATION AND UNITY.

(Continued from page 3)

mass it would still lie in the several sections of America and be, or become, as markedly different after the massing as before. For no one thinks of destroying the immunities and provincialities of any part of American Methodism unless he is reckoning without his host. A free people will not submit to it. We may, therefore, imagine what it would all come to should the motive be manipulating these great spiritual forces for political ends—the more so in America, where Church and State are separate parallels.

The other motive I mention is ecclesiastical aggrandizement. This can only arise from one section of Christianity seeking to overcome or outstrip another. The tendency would seem in this instance to array all Methodism against the rest of Protestantism, or finally to form one great American Protestantism as against Romanism. Take either prong and you are in a dilemma. Christianity recedes as Church bigotry advances. Did Romanism accomplish her desire of blotting out free thought and worship because she was once great enough to make the attempt? Nay, but she so steeped her escutcheon in human blood that the blood of Christ alone can cleanse it, and that after due and penitent confession. And shall we Protestants now teach Rome a lesson in kind? Shall we accumulate mass on mass till we are able to destroy Rome with her millions of precious lives? In this day this would be worse than the Inquisition. It would be to "crucify the Lord of Glory afresh and put him to an open shame." Should we not the rather seek a closer and more Christian walk with all Protestantism and Romanism? This with a more intense cultivation, each of our several and separate militant divisions, of the hosts of our conquering Lord will evince a better preparation for His earlier coming. Any attempt to force all life into one mold is to enter the field of wholesale destruction.

But, says one, this is to miss the whole subject. Economy and preventing friction are the motives. Then why cannot these be the better attained while separate, if at all? The great Baptist Church, North and South, is no more similar than Methodism in these two parts of the land. They do not encroach on each other. Who ever heard of a Northern and a Southern Baptist Church in the same community where friction results? Why? Are they more religious than we? Or is their form of militant life more suited to the work in Democratic America than ours? Nay, neither is true. Their ecclesiastic form is so loosely joined that they are spared the thrill of a temptation that comes from a realization of power, hence amity and comity prevail along their borders. If a Baptist Church is in place what matters whether it be Northern or Southern? So be it. The same might and should exist among Methodists. If this cannot obtain while we lie alongside we can never rest in peace together. This would have come through federation had both parties set about it as earnestly as some seem to be about reorganization. Thus the dangerous experiment of trying to reorganize together need never have been attempted. A greater Protestant Methodist Church than America ever dreamed of awaits any attempt to reorganize along the lines suggested in recent months, we fear. To attempt anything else than adjustment of the great bodies along border lines is certain to produce much disruption. This is a voice from the ranks of the people. I am not threatening to leave the reorganized product myself. I continually insist that our differences are not essential to Christianity. I am now pleading the slogan of the "practicable." If all our differences were equally blended and we all agreed that we will all do things alike now for a while, how long would this last? This desecionizing of the Church must be gone through with again every few years or we will grow apart; for there is certain to arise from time to time conditions that will separate the various grand divisions of our great country so decidedly as to work great deflections from the great force which God wants to use for Christianizing America and the world. We are a people who are alike with marked differences of far-reaching political, social and ecclesiastical import.

El Reno, Okla.

THE PROPOSED UNION.

In the discussion of the proposed union of the two great Methodist Churches it seems taken for granted that there exists a prevalent sentiment for union in the membership of both bodies. I've seen no indication thereof. Belonging to a Church of nine hundred members, I do not recall mention of the matter by one of them. I cannot suppose them entirely ignorant of the subject. It would be strange were they quite indifferent or ready for absorption without desiring to know the terms of coalition or thought of the probable results of it.

Conceding the power of the ecclesiastical authorities to effect the union with or without the consent of the lay members it could not be wise or prudent to do so in the absence of an active desire in less than a preponderant majority.

Such merger would carry all property rights and all the ecclesiastical authority and prerogative of the two organisms into the new body but it could not compel the dissenting member to remain with such new body. It would matter little whether reason or prejudice controlled him. He would be entitled to consideration and have to be reckoned with in either case.

The parallel between political or national and ecclesiastical union does not hold to the extent that the majority may coerce the minority in the latter as in the former relation.

If it is unknown that even a majority desires union would it not be wise to inquire before committing them?

It is asserted that God desires the union.

If so, would he not move the heart of the masses?

A man may suppose his desire to be the Lord's will while another man desiring the opposite thing may think the Lord is with him. L. B. COBB, Corsicana, Texas.

MISTAKES OF REV. WM. A. EDWARDS.

Rev. J. E. Harrison, D. D.

The article by Rev. Wm. A. Edwards in the Texas Advocate of July 27 inst., on the subject of "Church Union," contains some errors that might be overlooked by the average reader.

Not to touch the matter of his article but to correct some charges against our Bishops not equaled, so far as I know since the Great Iron Wheel of Dr. Graves, I ask for a small space to correct some of these mistakes.

Mistake No. 1. "Our General Conference may pass a law and the presiding Bishop may—veto it."

The veto power of our Church can be exercised only by the College of Bishops in a meeting of the Bishops. The Bishop presiding can give no decision on it—not even an opinion concerning it.

Mistake No. 2. "By this veto power one man can put his judgment against two-thirds of our wisest and best preachers and laymen and three-fourths of the Annual Conferences, practically the whole Church."

No Bishop in our Church is authorized to declare unconstitutional anything, anywhere or at any time.

The College of Bishops, in sending to the General Conference a veto message (which has been done only twice in our Church) do not put their judgment against the two-thirds and three-fourths votes mentioned above.

The veto message states that being a constitutional question, the two-thirds and three-fourths votes will be necessary to make it a law.

In sending in that veto message the Bishops are simply doing what the Church has ordered them to do.

Mistake No. 3. "They (the Bishops) decide all points of law and order." Rule No. 9 of the Rules of Order (1914) adds to that "subject, in both cases, to an appeal to the conference by any member without a second."

Mistake No. 4. "They (the Bishops) have legislative power."

The fact is, our Bishops are absolutely without legislative power. They can neither vote nor speak and if it becomes known that a Bishop is lobbying for a measure he will hear from the conference in a very definite way.

But Bishop Pierce exercised his episcopal legislative power at New Orleans in 1866. Now, that is an incident to show the legislative power of the Bishops in the M. E. Church, South.

Well, in 1820 Joshua Soule, Bishop-elect, used as a Bishop and not as a member with a member's rights, that

same episcopal power with the same effect—and that under the very desirable methods of the great M. E. Church.

To say that our plan of making our Bishops a supreme court to decide the constitutionality of enactments by the General Conference and to construe our laws for the Church, is not in harmony with American institutions is an egregious mistake because the United States has a Supreme Court whose duty is to decide the constitutionality of enactments by Congress and Legislatures and to construe those laws that are constitutional.

In the matter of our Bishops being a supreme court we are in complete harmony with Democratic government. It is our big sister that varies from the American ideal. San Antonio, Texas.

RELIGIOUS WELFARE OF BOYS IN CAMP.

Quite a good deal has been said through the papers concerning the troops along the lower Rio Grande, but so far as I have seen very little has been said about the efforts that the religious people are putting forth for the moral and religious welfare of the boys in camp.

A few words on that line will doubtless be of interest to the folks back home. First of all, coming into a new field, having to clear up the cactus and arrange for the sanitary, as well as the military conditions of the camps, together with the fact that our regiment was put on patrol duty at once, and therefore scattered out for a distance of seventy-five miles along the river, gave us very little opportunity for religious work.

We had no tent nor hall of sufficient size to hold a service, and could not hold them in the blazing sun, so an open air service at sundown was about the best we could do. The Y. M. C. A., through their State Secretary, Mr. L. A. Coulter, and the Secretary of the San Antonio Y. M. C. A., Mr. E. F. Dilley, were quick to perceive our needs, and set about to meet them.

The first thing to be done was to get money from somewhere to build and furnish some field halls. This they did and now we have a few of these halls in operation. These gentlemen invited our co-operation and have rendered us every assistance possible. The Christian counsel and fellowship of these gentlemen have been a real benediction to us, and have helped to supply our need in many ways.

Here in Donna we have organized a Sunday School in the hall and have our day service there. Let me say, however, that the halls, for lack of funds, were built too small. We need three times the space we have. This hall is packed through all the hours the boys have off duty, and many are turned away. If the friends of those boys could see how eagerly they avail themselves of every benefit we can bestow on them, I am sure they would double and triple their contributions to this work.

The hall is furnished with stationery, games, magazines and a graphophone. The poor little graphophone never gets five minutes rest at a time and the desks are always full of boys writing letters back home. Will you who read those letters pause and ask yourselves if there is not some way in which you can help? Music records, magazines, stationery, new games, glee club and chorus music—anything that will help—will be gratefully received.

It is proper that I should also state that the officers of the National Guard have rendered us every assistance and encouragement possible, and express their appreciation for the work being done for the moral uplift of the command in unstinted terms.

These officers are a fine body of men. In fact the entire regiment is composed of a fine set of fellows. We are not all as good as we could be, but we are not as bad as some would think. I doubt if an equal number of men, taken promiscuously from any part of our civil life, would rank higher, morally or intellectually.

The sanitary conditions are being carefully looked after and the health of our command is, and has been, remarkably good. We are well fed and equipped, and altogether are faring finely.

Very little has been said, through the papers, about the Texas troops. Much ado was made over the 116 men who failed to muster in (and perhaps had good cause for it), but I'd like for our people to know that the other 4400 answered the call with alacrity and zeal. In less than sixty hours from the time the call was issued the entire Texas National Guard was in camp at Camp Wilson, with the exception of three companies. And be it further said, in justice to our boys, that they have received unsolicited and unstinted praise for their efficiency and morals, both from the regulars and other bodies of the National Guard, with whom we have been thrown.

I can say this because as Chaplain I claim no part of the honor thus bestowed upon our men, but simply to tender honor to whom honor is due. A. A. WAGNON, Chaplain Second Texas Infantry.

JAIL DOORS STAND OPEN.

For the first time possibly in the history of this, Bowie County, Texas, our jail doors stand open, and that without an inmate.

This is a proof to the prohibitionist, and a blow to the anti, that when the whisky business is taken from a precinct or county that there is peace, not only to the law-abiding element, but it eliminates causes for killings, quarrels and suits.

This same condition, that is, eliminate whisky from Texas, with good officers with a good, moral citizenship to back them and Texas can in time throw open her penitentiaries, or to say the least can cut the percentage down to where there will be few inmates, thereby lessening our taxes for the upkeep.

We cannot say we are entirely free of bootlegging, but this, from what we see, hear and know, is confined to the city of Texarkana, which is on line of Texas and Arkansas. Our Texarkana friends hope to cut the worst and most flagrant ones to a thin stand. Our people here are for prohibition. JNO. E. ANDERSON.

OUR MEXICAN CAMP MEETING.

Rev. D. W. Carter.

It was held this year near Del Valle in Travis County. It was in every way a very gratifying success. Special effort was made to awaken a general interest in it among the Mexicans of Bastrop, Williamson and Travis Counties. The local congregation of Onion Creek met and organized an executive committee. Hand bills were printed to give it publicity; collectors were appointed to solicit funds and other help. Harmonious and good work was done, and well done, almost exclusively by the Mexicans themselves; neither of the pastors took much part in this part of the work. The meeting was financed and managed by the Mexican laymen. Their success was complete and a most gratifying proof of their growing efficiency and intelligent interest in their Church.

They rented seventeen field tents, which they furnished free to the campers. They also provided free feed for the horses and ice water for the thirsty people; all at a cost to themselves of about one hundred and fifty dollars.

Our tabernacle was spread under the shade of the tall pecan trees in the midst of the encircling tents of the campers. It was a picturesque scene when lighted up at night and the sweet songs of the worshippers floated out on the night air. The order and behavior of the Mexicans were perfect. Not a word nor an act was noted that required reproof. The American visitors remarked on this. The occasion was notably serious and reverent throughout.

At an afternoon service enough was subscribed to more than cover our conference collections.

The preaching was done by A. R. Cardenas, Pedro Grado, Basilio Soto, Prof. H. L. Gray and the writer. Four services a day were held; prayer meeting at 6 a. m. and preaching at 10 a. m. and 4 and 8:30 p. m. On the last Sunday we had more than three hundred Mexicans present. After an experience meeting at 3, followed by a sermon at 4, twenty-four adults and young people were baptized and received into the Church, and five infants were baptized. At night a gracious communion service closed a very successful meeting, whose influence will be widespread and far-reaching among this very needy people.

The Mexican situation was not discussed. They were, of course, all eager to know the news as to conditions and anxious for peace to be preserved between the United States and Mexico. Many prayers were offered for this. The Protestant Mexicans of Texas will never give the State any trouble. They are a peaceable and law-abiding people and if all Mexicans were like them all Mexico's troubles would soon end.

Georgetown, Texas, July 31.

TO THE EPWORTH LEAGUERS OF THE TEXAS CONFERENCE.

The Texas Conference Epworth League was reorganized at Houston on June 12th. A very interesting and enthusiastic three-day session was held and great plans are being outlined for the year's work. The following officers were elected for the year: President, L. L. Nelms, 507 Welsh, Houston; Vice-President, W. C. Casler, Kirbyville; Secretary, S. K. Williams, 2518 Caroline, Houston; Treasurer, I. W. Thorne, 1394 Broadway, Beaumont; Era Agent, Miss Lois Goddard, Galveston. The greatest task which confronts the new organization is the securing of accurate records of the Leagues, their officers, etc., over the Conference. No matter what your connection with the League may be you will be doing a good service if you will write to the President or Secretary of the conference at the addresses given above and tell them something about the League work in your Chapter. Don't wait for some one else to give this information. Write today giving the name and address of your League President and the whole list of officers if possible. We want to get in touch with every Chapter in the conference and the sooner the better. We have much to tell you about our plans for the year and are sure you will benefit by co-operating. Yours for a better League, L. L. NELMS, President Texas Conference.

GOOD PROSPECTS FOR LAMPASAS DISTRICT.

I expect to finish my work on this district in the next ten days and round out my quadrennium in good shape and I hope to carry to conference the best report yet. The Texas Christian Advocate is in high favor with our best people. God bless you. J. W. COWAN.

San Marcos District—Fourth Round.

- Harwood, Aug. 19, 20. Martindale, Aug. 26, 27. Staples, Sept. 2, 3. Manchaca, Sept. 9, 10. Blanco, Sept. 16, 17. San Marcos, Sept. 18. Leasville, Sept. 23, 24. Gonzales, Sept. 25. Waelder, Sept. 26. Luling, Sept. 27. Seguin, Sept. 28. Belmont, Sept. 30, Oct. 1. Lockhart, Oct. 2. Lytton Springs, Oct. 3. Kyle, Oct. 5. Dripping Springs, Oct. 7, 8.

Inasmuch as appointments cannot appear in Advocate week by week, let each preacher communicate with officials who may otherwise miss the same. If we are to succeed with our finances preachers must at once busy themselves and stewards must be on the alert. Nothing less than collections in full may satisfy us. That is possible in each charge. THOMAS GREGORY, P. E.

Lampasas District—Fourth Round.

- Burnet, at Burnet, Aug. 19, 20. Bertram, at Bertram, Aug. 20, 21. Lometa, at Lometa, Aug. 23. Star, at Star, Aug. 26, 27. Center City, at Center City, Aug. 27, 28. Goldthwaite, Sept. 2, 3. Mullin, at Mullin, Sept. 3, 4. Kempner, at Lampasas, Sept. 7, at 3 p. m. Willow City, at Oxford, Sept. 9, at 2 p. m. Llano Sta., Sept. 9, 10.

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BEAUTIFUL KIDD-KEY

School is in the air. Is Kidd-Key your choice? Why send your daughter to other climes when the beauty, culture, and atmosphere of the South, and the buoyancy and individuality of the West are concentrated in the North Texas College?

Mrs. Lucy A. Kidd-Key, founder and president of the institution, is one of the greatest women the South has produced. She gives the college her personal direction. To be associated with her, a woman of lofty ideals and ennobling principles, is a rare privilege.

The academic training at Kidd-Key is along standard lines. The school has the full standing of a junior college. But individuality is not sacrificed in favor of standards. Personal development is stressed, and special gifts highly encouraged. Kidd-Key gets the best possible from its students, and gives the most substantial and practical intellectual equipment in return.

Old Kidd-Key girls are devoted to their college. They remember it as a place where hard work was made a pleasure. They never forget the wonderful standards of modern womanhood that were set before them during their college days. And all their lives they enjoy the splendid friendships formed at Kidd-Key, because their friends are mostly Texas girls, and it is easy to keep in touch with them. Send your daughter to Kidd-Key. It is the only place for a girl of the great Southwest to go. You will never regret it.

The
North Texas Female College
SHERMAN, TEXAS.

The Scofield Bible Correspondence Course

is unique and without a competitor. Rev. C. I. Scofield, D. D., is one of the greatest Bible scholars in the world. The Scofield Reference Bible, edited by him, marks an epoch in Bible study. The world-renowned Oxford University Press chose him also to head the committee of scholars bringing out the Tercentenary Edition of the King James Version, known as the 1911 Bible.

For particulars of the Scofield Bible Correspondence Course, write
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SOUTHERN GASOLINE LIGHT CO.,
Elgin, Texas.

Shells hurtling through the air are the awful materialization of hate, thoughts that have been cherished in the hearts.

Cherokee, at Cherokee, Sept. 10, 11.
Llano Cir., at Fairland, Sept. 16, 17.
Lompasas, Sept. 17.
Johnson City, at Round Mt., Sept. 23, 24.
Marble-Falls, Sept. 24, 25.
Richland Springs, at Rich. Springs, Sept. 28, at 3 p. m.
Fredonia, at Bethel, Sept. 30, Oct. 1.
Mason, at Mason, Oct. 1, 2.
San Saba Cir. at China, Oct. 7, 8.
San Saba Sta., Oct. 8, 9.
J. W. COWAN, P. E.

Mangum District—Fourth Round.

Lone Wolf, at Koonkazachey, Sept. 2, 3.
Martha, Sept. 3, 4.
Elmer, at Elmer, Sept. 9, 10.
Olus, at Center Point, Sept. 16, 17.
Delhi, at Center Point, Sept. 17, 18.
Granite, at Willow, Sept. 17, 18.
Elk City Cir., at Hager, Sept. 22, 23.
Carter, at Carter, Sept. 23, 24.
Pleasant Hill and Bethel, at Bethel, Sept. 30, Oct. 1.
Hollis, Oct. 1, 2.
Brinkman, at McKissick, Oct. 7, 8.
Mangum Cir., at Center Point, Oct. 8, 9.
Mangum, 8 p. m., Oct. 16.
Headrick, at Headrick, Oct. 14, 15.
Blair, at Blair, Oct. 15, 16.
Sentinel, at Pleasant Grove, 7:30 p. m., Oct. 19.
Dryden, at Asbury, Oct. 21, 22.
Duke, at Duke, Oct. 22, 23.
Vinson, at Union, Oct. 24.
Eldorado, Oct. 26, 29.
Prairie Hill and Victory, at Victory, Oct. 29, 30.
Altus, 2 p. m., Oct. 30.
MOSS WEAVER, P. E.

Waxahachie District—Fourth Round.

Bardwell Cir., at Bardwell, Sept. 2, 3.
Bethel Sta., Sept. 9, 10.
Forreston Cir., at Collier, Sept. 16, 17.
Maypearl Cir., at Oak Branch, Sept. 23, 24.
Red Oak Cir., at Sterrett, Sept. 24, 25.
Bristol Cir., at Carroll, Sept. 30.
Ferris Sta., Oct. 1, 2.
Milford Cir., at Milford, Oct. 7, 8.
Italy Sta., Oct. 8, 9.
Palmer Cir., at Palmer, Oct. 14, 15.
Mansfield Sta., Oct. 21, 22.
Midlothian Sta., Oct. 22, 23.
Waxahachie Sta., Oct. 25.
Waxahachie Cir., at Dixon's, Oct. 26, 11 a. m.
Ennis Sta., Oct. 27, 8 p. m.
Britton Cir., at Webb, Oct. 28, 29.
HORACE BISHOP, P. E.

Chickasha District—Fourth Round.

Rush Springs and Wood Lawn, at Rush Springs, Aug. 12, 13.
Wauveka Sta., Aug. 13, 14.
Terral Cir., at Fleetwood, Aug. 19, 20.
Ryan and Addington, at Ryan, Aug. 20, 21.
Erin Springs Mis. at New Hope, Aug. 26, 27.
Alex and Bradley, at Alex, Aug. 27, 28.
Corum Cir., at Valley View, Sept. 2, 3.
Comanche Sta., Sept. 3, 4.
Marlow Mis., at Beaver, Sept. 9, 10.
Marlow Sta., Sept. 10, 11.
Chickasha Mis., at Verden, Sept. 16, 17.
Avardale Sta., Sept. 17, 18.
Maysville Cir., at Maysville, Sept. 23, 24.
Lindsay Sta., Sept. 24, 25.
Cement and Fletcher, at Cement, Sept. 30, Oct. 1.
Tuttle and Ninekah, at Tuttle, Oct. 1, 2.
Alfaia and Colony, at Colony, Oct. 7, 8.
Carnegie Sta., Oct. 8, 9.
Binger Mis., Oct. 14, 15.
Mt. View and Ft. Cobb, at Mt. View, Oct. 15, 16.
Chickasha Sta., Oct. 21, 22.
Duncan Sta., Oct. 22, 23.
C. F. MITCHELL, P. E.

Jacksonville District—Fourth Round.

Malakoff Cir., at M., Sept. 2, 3.
Athens Sta., Sept. 3, p. m.
Neches and Brushy Creek, at B. C., Sept. 9, 10.
Palestine, Grace, Sept. 10, p. m.
Eustace Cir., at Elm Grove, Sept. 16, 17.
Transcedar Mis., at Pauline, Sept. 17, p. m.
Palestine Cir., at Field's Chapel, Sept. 23, 24.
Elkhart Cir., at E., Sept. 24, p. m.
Palestine, Centenary, Sept. 25, p. m.
Keltys Cir., at K., Oct. 1, a. m.
Rusk S. A., Oct. 1, p. m.
Alto Cir., at Adams Chapel, Oct. 7, 8.
Alto Sta., Oct. 8, 9.
Cushing Cir., at Linn Flat, Oct. 14, 15.
Frankston and Larue, at F., Oct. 15, 16.
Overton and Arp, at Arp, Oct. 21, 22.
Troup Sta., Oct. 22, 23.
Gallatin Cir., at Tatum's Chapel, Oct. 28, 29.
Bullard and Mt. Selman, at B., Oct. 29, p. m.
Montalba Cir., Oct. 31.
Rusk Cir., at Atoy, Nov. 1.
Jacksonville Cir., at Earl's Chapel, Nov. 4, 5.
Jacksonville Sta., Nov. 5, 6.
Let every official member be present at his fourth Quarterly Conference. Stewards are urged to make special effort to report out in full at the conference. Go to work now. Do not wait until the last. You know what that means. I hope the pastors will be able to report all the assessments in full. Brethren, there is no reason why every cent of the assessments should not be paid in full. I am expecting the Jacksonville District to send up a full report. Do not forget the superannuate fund and the district parsonage. Trustees are urged to have their written reports. Cut this out and paste it in your pastor's or steward's book. Do not forget the date of your conference.
I. F. BETTS, P. E.

Marshall District—Fourth Round.

Hallville Cir., at Winterfield, Aug. 26.
Longview Sta., Aug. 27.
Kellyville Cir., at Shiloh, Sept. 2.
Jefferson Sta., Sept. 3.
Beckville Cir., at Allison's Chapel, Sept. 9.
Harleton Cir., at Ashland, Sept. 16.
Gilmer Sta., Sept. 17.
Rosewood Cir., at Rosewood, Sept. 23.
Ogburn Cir., at Ogburn, Sept. 24.
Church Hill Cir., at Fountain Head, Sept. 29.
Henderson Sta., Oct. 2.
Henderson Cir., at Good Springs, Oct. 4.
Laneville Cir., at Laneville, Oct. 7.
Kilgore Cir., at Cross Roads, Oct. 14.
Harrison Cir., Oct. 21.
Bethany Cir., Oct. 28.
Marshall, First Church, Nov. 4.
Marshall, Summit Street, Nov. 5.
To the Preachers: This is the last round. Read your Discipline and be ready to answer each question accordingly. Where writ-

ten answer is called for it will be expected. Prepare your list of nominations carefully and get the best men for the different offices of the Church. Better cut this notice out and save it, as it never appears but once. To the Church and Especially the Official Boards: The year's record will soon be made. Let each one do his part in bringing the year to a successful close. We must pay our assessments in full this year or some worthy cause will suffer. Let no preacher be forced by your neglect to carry over debts and may be suffer this winter for the necessities of life because you didn't do your part in the work. Officers for next year will be elected this round. Arrange to attend and take part in this conference.
J. B. TURRENTINE, P. E.

Tulsa District—Fourth Round.

Tigert, Aug. 19, 20.
Sapulpa, Aug. 26, 27.
Broken Arrow, Sept. 2, 3.
Stroud, Sept. 9, 10.
Depew, Sept. 23, 24.
Bristow, Oct. 1, 2.
Coweta, Oct. 7, 8.
Haskell, Oct. 14, 15.
Okmulgee, Oct. 21, 22.
Bald Hill, Oct. 22, 23.
Beggs, Oct. 28, 29.
Pasco, Oct. 29, 30.
Boston Avenue, Nov. 4, 5.
Mounds, Nov. 5, 6.
Henryetta, Nov. 11, 12.
Tulsa, Nov. 12, 13.
Henryetta Cir., Nov. 14.
J. H. BALL, P. E.

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WRITE FOR BULLETIN

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All remittances should be made by draft, postal money order, or express money order, or by registered letter. Money forwarded in any other way is at sender's risk. Make all money orders, drafts, etc., payable to

BLAYLOCK PUB. CO., Dallas, Texas.

THE VALUE OF GOING TO COLLEGE.

(Continued from page one).

the minister, for the statesman or for any other profession one may elect. Only one per cent of young men of college age have gone to college and from this small contingent have come by far the larger number of successful men of our day.

And the college, above all, does incarnate in the life of the student the noble lives of professors and college presidents. What student of Chancellor Garland or Dr. Carlisle or Warren Candler can ever forget him? Such men have helped him find what he is fit for; they have helped him discover his destiny and the unfading memory of these noble lives holds him to his task.

In view of these values and others which might be mentioned, we say to our young friends, Go to College. If you have money, go; if you have none, go. Go with or without money. The only thing absolutely required to go to college is a will to go. Go to college! For the value of college is more precious than rubies.

A HUMILIATING SPECTACLE.

It long has been the claim of the Democratic party that it is the party of the people, for the people and by the people. The historic claim of Democracy is that it registers and reflects the will of the people. Party leaders, in the past, have been desirous of knowing the will of the people and they have been eager, in the past, to write the people's will into their platforms.

Just now in Texas we witness the humiliating spectacle of some of the trusted leaders of our Texas Democracy hesitating about writing into the party platform the expressed will of the people. Among the subjects submitted to the people in our July primaries were the questions of Submission and the Robertson Insurance Law. The majority of the people who expressed themselves on these subjects were for the Submission of a prohibition amendment by the Legislature and for the retention of the investment feature of the Rob-

ertson law. But the anti leaders in the Texas Democracy have expressed themselves as unwilling to write either of these measures into the party platform.

Surely such leaders will take a serious second thought before the State Democratic Convention shall conclude its labors at Houston this week. Surely they will not stubbornly stand out against the expressed will of the people. Surely they will not assault the time-honored tradition of the party by refusing to write in their platform their acquiescence in the sovereign will of the people.

How shall we account for this proposed refusal to acclaim the people's will in the platform of the Democratic party of Texas? Whatever may constrain the action of these leaders on the Robertson law, no man doubts that it is the whisky power of Texas which emboldens the anti leaders to refuse to write into the platform the people's will on Submission. This whisky power for years has been supreme in Texas. It has elected our public officials, it has supervised State legislation, it has debauched the electorate and, now that it finds itself in the minority, it proposes to defy the will of the majority. Truly the swaggering, corrupting liquor traffic dies hard.

But, say these leaders, Submission did not get a majority of all the votes cast for Governor in the July primaries, but, we answer, did it not get a majority of all the votes cast on that particular subject? And have we not recognized this as the test in our elections in the past? The majority voting for any officer or for any subject, be the number large or small, determines an election. Governor Ferguson himself was not nominated by a majority of all the qualified Democratic voters of Texas. Many thousands of Democrats in Texas did not vote one way or the other in the recent election, but we say Governor Ferguson was nominated because he received the majority of those actually voting on the Governor's race. So, we say, Submission carried because it received a majority of the votes cast on the subject of Submission. It would be as logical, therefore, to say that Governor Ferguson is not the nominee of the Democratic party as it would be to say Submission has not carried.

But, say these anti leaders, Submission did not carry two-thirds of the Senatorial Districts in Texas; but, say we, did not Submission carry the majority in the entire State of those voting upon that question? If the State is not the unit in a State election, why have a State election at all? If the will of the sovereign State can be defeated by the vote of a few districts, then it follows that we have no State at all. Such a theory dissolves the sovereign State and to such a doctrine the people of Texas will never subscribe.

The servile minions of the Texas whisky traffic shall not humiliate the Democracy of this State. The judgment day has come for the bloody traffic in Texas and as certain as right is right and wrong is wrong a day of terrible reckoning will come for whisky politicians who dare to thwart the expressed will of the people of Texas.

GOVERNOR COLQUITT'S INDEFENSIBLE POSITION.

The morning press, of August 8, carries the following interview from Ex-Governor O. B. Colquitt, candidate for the United States Senate:

My position on submission is exactly what it always has been. In 1910 I said that I had no objection to the submission of a prohibition amendment to the Constitution when brought about in the constitutional way. I

said then, and I still believe, that it is wrong to add together the votes in the State at large and say that members of the Legislature are bound by this. As an advocate of local self-government, I believe that the vote in each district is for the guidance of the Representatives from such district. Otherwise there would be no such thing as a representative government. I repeat that my position in this regard is unchanged, and I may add that I was very greatly pleased when I read that President Wilson refused to follow the example of Mr. Hughes on national woman suffrage, but said that, as a believer in State rights, he would leave this subject to be dealt with by each of the States.

However much we may admire the candor of Mr. Colquitt at a time when his political fortunes are in the balance, nevertheless, we cannot resist the conviction that he has voiced the one remaining argument by which anti prohibitionists hope to prevent the submission of a prohibition amendment by the Legislature to the people of Texas. If there is any way by which the submission of such amendment may be defeated, Mr. Colquitt has suggested that way. And more than that, he boldly announces himself as the champion of that way.

It will be observed, too, that Mr. Colquitt tries to bolster his position by an appeal to President Wilson, whom, on former occasions, he has so severely arraigned and whose tenure of office he has predicted is nearing a speedy close.

But, it will be observed, there is a vast difference between the position of President Wilson on the equal suffrage question and that of Mr. Colquitt on the prohibition question. President Wilson appealed to the doctrine of State rights, but Mr. Colquitt strikes down the State as the unit of government and sets up a government by subdivisions of the State. Mr. Colquitt would dissolve the State as a unit of government and would invest Senatorial and Representative districts with the power to negative the majority vote of the State. Mr. Colquitt's doctrine is a doctrine of "District" rights rather than one of "State" rights.

Subdivisions of the State are no political sovereigns. The State is the only sovereign recognized in democratic government. The subdivisions of the State are mapped out as a matter of mere convenience. These subdivisions derive their powers from the sovereign State; and, therefore, the doctrine that a few subdivisions may neutralize the will of the majority in the entire State destroys the very power which created these subdivisions. That is, the creature becomes greater than the creator and the servant usurps the place of the master.

And, it must be further observed, that Mr. Colquitt invokes this undemocratic doctrine—for what? Is the doctrine invoked in the interest of the happiness and well-being of the people? Is the doctrine invoked to preserve any inalienable rights of the people? On the contrary, Mr. Colquitt has invoked this strange doctrine in the interest of the preservation of the bitterest foe the people of Texas ever had—the liquor traffic. For this traffic has debauched our electorate, directed our legislation, hired our public men, produced paupers and criminals, impaired our economic efficiency as a people, increased the constabulary, broken up homes, blighted the happiness of our women and smothered the hopes of countless thousands of our children.

It was Mr. Colquitt, who, while Governor of Texas, stepped into the breach for the brewers and defeated Submission a few years ago. It was Mr. Colquitt who used the prestige of his office as Governor to defeat the hopes of the people in that campaign. And it is the same Mr. Colquitt, even while aspiring for the greatest office

within the gift of his State, who steps in and proposes the defeat of the declared will of the people now. We say with all the conviction of our soul that his position is indefensible and that he is serving the foe of his people with a fidelity which is worthy of a better cause.

THE BREWERIES AND TEXAS POLITICS.

Attorney-General Looney and the Hon. R. H. Kirby bring us under lasting obligations for their thoughtfulness in mailing us two volumes each bearing the title of "The Breweries and Texas Politics."

The preface to these volumes bears the date of San Antonio, Texas, March 27, 1916, and the volumes themselves contain "practically all of the evidence" introduced at the celebrated trial of the breweries in Sulphur Springs, begun Jan. 24, 1916.

The volumes are divided into nine parts. Part one contains "The Petition," presenting in full the allegations of the Attorney-General against the breweries with reference to their participation in politics and elections. Part two deals with "Funds," showing how the money was raised by the breweries and the liquor people. Part three bears as its title "Poll Taxes," showing how the brewers managed the poll tax problem. Part four bears as its caption "Legislation," showing the brewery methods of handling the Legislature. Part five bears as its title "Local Option—General," showing a general system of participation in and controlling local option elections by the brewers. Part six bears as its caption "Local Option—By Counties," giving an alphabetical list of the counties and quoting the evidence under each county. Brewers' letters are arranged in chronological order under each county, covering a period from one to ten or fifteen years in each county. Part seven bears as its title "General," giving in full letters of the brewers which could not be classified. Part eight bears as its title "Oral Testimony of the Brewers," containing such testimony in full. Part nine has as its title "Judgments of the Court," giving the several judgments entered by the court verbatim.

At the end of volume two is a comprehensive Index. The reader is thereby easily enabled to pick out such parts of the voluminous testimony which may be of immediate interest to him. By means of the Index he is also able to trace every reference in the testimony to any single individual or subject. For example, if one desires to find out just what the brewers thought of the Texas Christian Advocate, he needs only to turn to "Christian Advocate" and then to Vol. 2—1246, 1282, 1370, 1373, 1382. For example, if one wishes to ascertain references in the testimony to Governor Colquitt, he needs only to turn to "Colquitt, O. B.," in the Index and at once he is referred to Vol. 1—151, 156, 175-180, 181, 294, 301, 338, 484-5, 487, 489, 491, 499, 500, 501-2, 507-8; Vol. 2—744, 987, 1109, 1450, 1453, 1454, 1458, 1459, 1464, 1465, 1467, 1468, 1474, 1479, 1488, 1489, 1496, 1498, 1505, 1509, 1511, 1526, 1527, 1529, 1530, 1533, 1539, 1540, 1547, 1568. The brewers, as can be seen, were a trifle more partial to Gov. Colquitt than they were to Dr. Rankin.

References to many other men now in public life in Texas may be easily traced through this remarkable Index. T. H. McGregor, of Austin, is often mentioned in the brewers' interesting correspondence. In short, the two volumes of "The Breweries and Texas Politics" are the whisky

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traffic's portrait-gallery of many men now in the public eye in Texas.

When these two volumes are read by the people of Texas (and they will be read), we predict that there is not enough power in earth or hell to defeat prohibition in 1917. The only hope on earth the anti's now have to defeat us is to get the Legislature to disobey the instructions of the people of Texas given on July 22. And the surest way to make our representatives obey the voice of their masters is to distribute "The Breweries and Texas Politics."

THE ARKANSAS METHODIST SAYS NAY.

Our recent proposal that the editor of the Arkansas Methodist and the editor of the Texas Advocate cease their controversy with each other and enter upon genuinely constructive work brings the following response from the doughty Arkansan:

THE TEXAS EDITOR WOULD QUIT.

On another page, under the caption, "The Arkansas Methodist Proposes Some Constructive Work," the editor of the Texas Christian Advocate, after expressing approval of our recent editorial on strengthening the School of Theology of Southern Methodist University, says: "We are ready to kiss and make up with the Arkansas editor." He thus admits that he has been pouting, but he does not propose to atone for the harm which he has done. We have no personal quarrel with Dr. Bradfield. If we had, it would be very easy to "kiss and make up." We have been discussing vital issues, and feel under obligation not only to Arkansas Methodism, but to the whole Church, to continue to probe and turn on the light until the whole truth is presented and the principles for which we stand are vindicated. As Dr. Bradfield has sought to discredit the course of Dr. Stonewall Anderson and has refused Dr. Jas. A. Anderson opportunity to reply to his editorial strictures, and as he has persistently refused to answer questions which were intended to clarify the issues, we must continue the discussion in spite of the offer to "kiss and make up." The correspondence between Dr. Bradfield and Dr. Jas. A. Anderson and the latter's article, all of which are published in this number, are illuminating, and show the spirit of the former.

In our editorial, from which Dr. Millar quotes, we reminded him of his charge that we had "almost wilfully misjudged" Arkansas and said that without asking or waiting for an apology we were willing to join hands with him in building up our great connectional school for the region west of the Mississippi River.

Dr. Millar, as the reader can see for himself, not only refuses our tender, but, in effect, repeats his charge that we have "almost wilfully misjudged" Arkansas in our criticisms of Dr. Stonewall Anderson. And, too, the Doctor asks for an atonement for the alleged harm which we have done.

In reply to our dear brother we wish to say that we sincerely regret his announced purpose to continue his controversy with the Texas editor. Had we known that he would so deeply resent our gentle reminder of some months ago that he should not repeat the mistake of Dr. Stonewall Anderson in criticizing the unfinished work of the Educational Commission, we certainly would have refrained from even so innocent a suggestion. For that suggestion called forth replies closely bordering on abuse. "Self-appointed censors," "close our mouths," "almost wilfully misjudged"—these and other expressions were applied to us.

Notwithstanding the belligerent attitude of our brother, however, we can not confess that we have "misjudged" the course of Dr. Stonewall Anderson, and we have no "atonement" to make for our criticisms on the course of our Corresponding Secretary of Education. Dr. Stonewall Anderson's course has been indefensible. He secured the charter of Southern Methodist University from the President of the Educational Commission saying that he desired informa-

tion contained therein which would better enable him to assist in rallying the West to the university. He took that charter to Dallas where he met Dr. Hyer and Bishop Mouzon for consultation. He pointed out to these gentlemen what appeared to him the defects in the charter. He was assured by these gentlemen that they would recommend the proposed changes agreed upon to the Commission at its next meeting. Moreover, Dr. Anderson was asked the direct question whether the changes proposed would satisfy him and to the question answered in the affirmative.

Imagine the surprise of even his best Dallas friends when the July Bulletin (1915) appeared carrying the identical criticisms made by Dr. Anderson at the Dallas meeting and, in addition, representing that the Educational Commission had completed its work on the charter! These criticisms were sent broadcast over the entire Church. The Board of Education itself was invoked by the Secretary to intervene with suggestions to the Commission in order that the Church might be saved from harm!

Now, the offense of the Texas editor is that he criticized this course of our Corresponding Secretary. We have said and we now repeat that the course of Dr. Stonewall Anderson has been hurtful and divisive. It can not be justified and in this judgment we sincerely believe that we are not mistaken. This single item of many things which might be mentioned (did space permit and were it necessary) we have recited in order to show that our criticism of Dr. Stonewall Anderson has not the nature of a "wilful" misjudging.

If Dr. Millar, in view of these added statements to a controversy already too long extended, shall now choose to continue to say that we have "misjudged" Dr. Stonewall Anderson, we shall not complain. For we make no claim to infallibility of judgment. But, if he elects ever again to say that we have "almost wilfully" misjudged Dr. Stonewall Anderson or any other living man, then he places himself beyond the pale of Christian discussion and of the correctness of this position we leave our readers to judge.

THE TEXAS METHODIST ASSEMBLY FOR CHRISTIAN WORKERS.

The recent Epworth League Encampment at Port O'Connor adopted with considerable enthusiasm the report of its Committee on Policy. This report in full is given elsewhere. We desire to reproduce here a single paragraph of the report:

"It seems clear to your committee that the New Assembly Grounds at Port O'Connor can never be used to the highest advantage as the enterprise of the Epworth League alone. If the splendid site and the proposed investment in buildings and improvements are to be capitalized at their true value, we believe that the whole Methodist Church of Texas in all its organized departments ought to be equally interested in and responsible for the development of the Assembly.

"We therefore recommend that, at the earliest moment practicable, the Texas State Epworth League arrange to share its interest in the grounds and the proposed buildings with the rest of the Boards of the five Annual Conferences of the State of Texas; and that hereafter the annual meeting at Port O'Connor be known and advertised as the Texas Methodist Assembly for Christian Workers, and not as the State Encampment of the Epworth League."

We believe this to be a most generous offer upon the part of our

Leaguers to the whole Church in Texas. It is generous because it is made at a moment when there is not a dollar's encumbrance upon the hundred acres at Port O'Connor and when, in addition, there are several thousand dollars in the treasury for improvement and buildings. The Leaguers of Texas are not asking the Church at large to come to their rescue and pull their enterprise out of debt, but are offering to share a valuable property and several thousand dollars in actual cash with the other departments of the Church. Could anything be more generous?

We believe, further, that the plan is as wise as it is generous. Texas Methodism needs such an Assembly. Every department of Church work would be greatly helped by such an Assembly. The efficiency of our Sunday School workers, of our League workers, of our women workers and of our laymen workers would be largely increased if representatives of these departments could spend ten days each year in the institute work of the Assembly.

The bringing of the foremost preachers and lecturers of the Church to the Assembly each year would be a source of incalculable inspiration. The fellowship with the representative men and women of our Churches would be productive of the richest joys.

Moreover, the recreational features of such an Assembly are not to be despised. The presence of mature men and women would insure at all times the maintenance of the highest proprieties among our inexperienced young people. For these reasons and others, which could as easily be given, we are unqualifiedly in favor of the proposed Texas Methodist Assembly for Christian workers.

A SUNDAY IN MOUNT VERNON.

We spent last Sunday with Rev. N. W. Oliver and his good people at Mount Vernon, preaching both morning and evening. Forty years ago we passed through the town of Mount Vernon, in a wagon, en route to Sulphur Springs. The town, as it was then, consisted of two or three frame box storehouses and a score or more of modest dwellings. Today there are magnificent brick stores, two fine banks, a modern courthouse, a fine public school, commodious churches and a population of 2000 people. We saw comparatively little fruit in the vicinity of Mount Vernon upon our visit forty years ago, but this season Mount Vernon has shipped 200 cars of peaches and fifty cars of melons and into the pockets of the people have gone some forty or fifty thousand dollars from these sources alone.

Brother Oliver is in his first year as pastor. He has a membership of 250 and a Sunday School enrollment of 150. He has received some twelve or fifteen members during the year. His acceptability and popularity among his people are evidenced by their request that he conduct his own meeting this summer and he will begin the same within the next two or three weeks.

The editor took an entirely new set of sermons with him, preaching in the morning on "The Man With a Ruling Sense of God" from Gen. 39:9: "How then can I do this great wickedness and sin against God?" In the evening he preached on "The Peril of the Lesser Good," a characteristic of the rich young ruler. More interesting congregations we have nowhere found. Brother H. G. Munden and family, of Commerce, were present, furnishing superb music. The Munden Orchestra, composed of father, mother, daughter and two

THE PATHWAY OF THE CHURCH PAPER.

Because of the greatly increased price of paper and printing material a special emergency meeting of the Book Committee of the Methodist Episcopal Church was recently called to review the situation from the point of view of the numerous publications that the Church issues. After careful discussion it was decided that the different Advocates would have to bear this additional cost in their production by means of an increase in their subscription price. The details touching each paper are yet to be announced. The pathway of the Church paper has never been a specially rosy one, but the war is certainly not making it any more rosy.—Christian Guardian.

No one wonders that Dr. J. W. Hill, of Commerce, Brother Munden's pastor, has fine congregations. We, too, could have big crowds did we have the Munden Orchestra to draw them. (No reflection, of course, meant on "Gulliver.")

Dr. J. W. Fleming and his delightful family brought the pastor and the editor under lasting obligations by their fellowship and hospitality around the dinner table Sunday noon. Brother and Sister Oliver were as kind as they could be to the editor and the kindness in their home will not soon be forgotten.

BISHOP ATKINS' GREAT SORROW.

We are deeply pained to hear of the death of the wife of Bishop James Atkins, which occurred at the family home, in Waynesville, N. C., August 1. Death came to this noble servant after only a few days of illness. Paralysis was the immediate cause.

The entire Church will share with Bishop Atkins his deep sorrow. Hosts of friends throughout the length and breadth of his Church will bear him to a throne of grace in the time of this the greatest bereavement which befalls the lot of a man. We beg to extend to Bishop Atkins our personal condolence and sympathy.

BEGINNING THE SIXTY-THIRD YEAR.

With this issue the Texas Christian Advocate enters upon the sixty-third year of unbroken service to the Methodism of the Southwest.

For fifty years our senior publisher, Bro. L. Blaylock, has watched over the fortunes of the Advocate. He has loved it and fostered it as he has loved and fostered the children of his own flesh. His record, for duration and fidelity of service, is without parallel in our Church.

The first issue of the Advocate in the month of September will be called "Publishers' Number." It will be a 32-page edition and, among other things, will contain a complete history of the Advocate. This issue will contain valuable contributions on the mission of the religious newspaper and its value to the Church. The issue will champion the whole cause of good literature and will plead for the circulation of publications from our own Publishing House.

It will be remembered by our readers that September has been designated as "Good Literature" month. The Executive Committee of the Win-One Movement has called upon our ministers in Texas, Oklahoma and New Mexico to devote the month to the increased circulation of the Texas Christian Advocate and the circulation of good literature.

For months and years the Texas Christian Advocate has stood as the champion of every interest of the Church and now it is asking the Church in turn to devote a month to the interests of their long-serving religious newspaper. We mean to make the sixty-third year of the Advocate the best of the entire sixty-three.

SUNDAY SCHOOL DEPT.

REV. E. HIGHTOWER, Editor
Georgetown, Texas.

NEWS AND NOTES.

Dr. Hoyt M. Dobbs reports that the Sunday School of First Church, Fort Worth, has increased at least thirty-three per cent in the last three months.

Rev. A. E. Rector is making full proof of his office as Field Secretary of the West Texas Conference.

Miss Nelle Peterman won new laurels as an elementary specialist at Texas Methodist Assembly.

Dr. Bulla writes that notwithstanding rain and mud and floods and washouts the Wesley Bible Class Conference at Junaluska was one of the most interesting and helpful meetings ever held at that prominent meeting place.

About the first week in September the editor and Miss Peterman will assist Rev. R. T. Blackburn, of the Hugo District, East Oklahoma Conference, in a series of three sectional institutes.

There is a more or less prevalent opinion that most of the elements of Sunday School organization recommended by our General Board are impracticable except in the schools of our larger towns.

The June report of our Teacher Training Superintendent shows very little accomplished in that field for the Southwestern Division.

Miss Josephine Land writes that a good Teacher Training Class has been formed at Claiborne in the Central Texas Conference.

At the recent Conference of Field Workers and Conference Chairmen, held at Junaluska, the following officers were elected for the ensuing year.

In a private letter Mrs. Will T. Decherd, of Austin, writes: "We are going to make a success of the correlated work this next session."

Miss Minnie E. Kennedy, who takes the place of Mrs. Hamill as Superintendent of Elementary work, has had years of experience in field work.

It was due merely to an oversight on the part of the compositor that Brother Knickerbocker's slow train got into this department week before last.

SUNDAY SCHOOL WORK AT LAKE JUNALUSKA.

Last week the editor explained why not much matter was furnished for this department. He was getting out of that North Carolina country any way he could.

rains and the breaking of some dams in the mountains above Asheville were the contributing causes. Junaluska can never be much affected by floods.

It is to be feared, however, that the putting out of commission of all the trunk lines of railway leading into Asheville has seriously hampered the work of the Church at Junaluska for this year.

The meeting of the Conference Boards and Field Workers was full of interest and fire. The opinion prevailed that the day and a half allotted for the work of this body was not enough time.

We left during the Sunday School Institute. The work, principally by Miss Kennedy and Rev. John W. Shackford and Rev. Will Alexander, was excellent; but many people were getting away and few were arriving.

SOJOURNING AT PORT O'CONNOR.

This is written at Port O'Connor, which is the site of the new Epworth Encampment, to be known henceforth as the Texas Methodist Assembly. On the second of August there is a great calm and the weather is sultry.

But one swallow does not make a spring, and ground and bathing facilities do not make a successful Methodist Assembly from year to year.

The first is the active support of Texas Methodism. This year, if we except those on the program and the Board of Trustees, there are scarcely a dozen preachers here.

The second task of the management is the working out of a policy that shall command the respect of Texas Methodism. Such a plan must offer to each person engaged in Church work some adequate inducement to attend the annual Encampment.

without spending too much time away from home. The Assembly must be financed and kept out of debt.

These problems call for strong interest and ability and much patience. The Sunday School work at this Assembly has been a great pleasure to the workers.

EPWORTH LEAGUE DEPT.

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

(All matter for this department must be in the hands of the editor on Thursday—one week before the date on which it is to appear.)

These notes are sent in from our Encampment at Port O'Connor. It is a great Encampment and a feast of good things is being enjoyed by those present.

We are glad, indeed, to have the report of the meeting of the East Oklahoma Conference and of the organization of the Shawnee District.

EAST OKLAHOMA EPWORTH LEAGUE CONFERENCE.

East Oklahoma Epworth League Conference met in connection with the Oklahoma Methodist Assembly at Guthrie, Oklahoma, July 14, 1916.

SHAWNEE DISTRICT ORGANIZED.

The Shawnee District Epworth Leaguers and pastors who were in attendance at the Oklahoma Methodist Assembly at Guthrie, Oklahoma, met July 17, 1916, and organized the Shawnee District Epworth League Conference.

GREENVILLE DISTRICT CABINET MEETING.

The officers of the Greenville District held their second meeting July 14, in Greenville, at Wesley Church. The purpose of the meeting was to discuss and further the plans that had been mapped out by the Cabinet in their last meeting.

STATE EPWORTH LEAGUE ENCAMPMENT BEGINS.

With the arrival on July 27 of a large delegation of Leaguers from North Texas, the Twelfth Annual Encampment of the State Epworth League of Texas was begun.

LARGE CROWD ATTENDING EPWORTH-BY-THE-SEA JULY 29.

Special trains and automobile parties have been arriving at Port O'Connor for several days and a large crowd was on the grounds for the opening session of the Encampment on the night of July 28.

The Dallas delegation is the largest on the ground at this time and will be augmented by automobile parties later on.

record. A large automobile party, headed by Dr. W. J. Johnson, pastor of Grace Methodist Church, Dallas, arrived early in the week.

Other automobile parties on the grounds are those of Mr. F. E. Ring, Corpus Christi; Rev. I. Hightower, Dawson; Mr. B. A. Meyer, San Antonio, and Dr. John S. Turner, Dallas.

Boats from all points on the coast from Corpus Christi to Galveston are here to take care of the large crowds. Many launches and sail boats are boarded at the big pleasure pier for the use of those who enjoy sailing.

FIRST SUNDAY IS BIG DAY.

A special train arrived this morning bringing five hundred visitors from near-by points and carrying a special car from San Antonio. Three boat excursions from Palacios and one from Port Lavaca arrived in Port O'Connor last night.

Program.

The following Institute classes were organized Saturday morning: Mission Study Classes under the direction of Rev. F. S. Onderdonk, San Antonio; Rev. O. T. Cooper, San Antonio; Miss Pearl Crawford, Corpus Christi.

Epworth League Methods—Rev. J. Marvin Culbreth, Assistant Secretary of the General Epworth League Board, Nashville, Tenn. Woman's Work—Mrs. B. W. Lipscomb, Nashville, Tenn.

Children's Work—Miss Pearl Crawford, Corpus Christi; Miss Ella Nash, Dallas.

Sunday School Work—Rev. E. Hightower, Divisional Sunday School Secretary, Georgetown; Miss Nell Peterman, Dallas. The announcement of the organization of these classes was made at the Friday evening meeting, which had a record-breaking attendance for the first evening.

Dr. W. D. Bradfield, Editor of the Texas Christian Advocate, Dallas, preached the opening sermon on Saturday, and Rev. O. T. Cooper, San Antonio, preached the Saturday evening sermon from the text, John 12:32.

The Model Sunday School was held Sunday morning and was very largely attended. All departments being taken care of by trained teachers. Rev. A. E. Rector, Sunday School Secretary of the West Texas Conference, acted as superintendent with Mr. W. M. Carter, Port O'Connor, and Rev. S. J. Goddard as assistant superintendents.

Fully 2000 people were on the grounds for the eleven o'clock service to hear Dr. Bradfield preach the Annual Epworth League sermon on the subject, "The Authority of Jesus." A Missionary Rally in the afternoon held spellbound a large congregation to hear addresses by home missionaries to foreign-speaking people in Texas.

Preceding the vesper service on the pier the young people of the Encampment were entertained by the "Dallas Bunch" with an "At Home" in the auditorium. This was in the nature of a get-acquainted meeting for the young people of the Encampment and the town.

THE CHALLENGE TO THE CHURCH.

Dr. W. F. McMurry, Corresponding Secretary of the Board of Church Extension, has published, in booklet form, the address of Rev. S. A. Steel, "The Challenge to the Church," which was delivered at the dedication of the new Church Extension building May 27, 1916.

We worry because we are too much concerned about the impression we make on others. Study the lily; it indulges in no sturd and costly ostentation.

CHURCH SUPPLIES

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 21
ESTABLISHED 1888
THE C. E. BELL CO., HILLSBORO, OHIO

party, headed by Grace Methodist... Encampment at

on the grounds... Corpus Christi... Mr. B. A. John S. Turner... Port O'Connor... fifty miles... time on this...ouston and San... by this road... the coast from... here to take... my lunches and... he big pleasure... o enjoy sailing... or trips to the... ts on the coast... om Palacios, a... e auditorium is... ver the water... pier. Visitors... excellent fishing... well as from... d the adjacent

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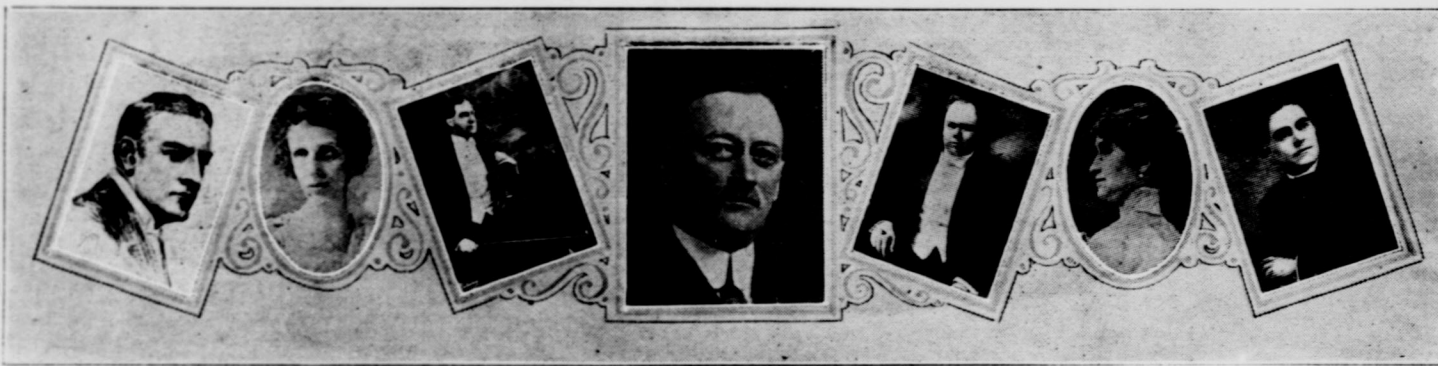
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Southern Methodist University

DALLAS, TEXAS



Seven Scholarships To Be Awarded In Fine Arts Department

Each of the above professors in the Department of Fine Arts of Southern Methodist University will offer a free scholarship in his special Department this coming year. There will be 4 scholarships in Piano, 1 scholarship in Voice, 1 scholarship in Violin, 1 scholarship in Organ.

The recipients of these scholarships are to be determined by means of competitive contests to be held in the early part of September. The details of the contests (date, auditorium, selections, etc.) will be announced just prior to the contests themselves in September.



"The Ultimate Southern Methodist University"

It has been a matter of commendation from all sections of the country that Southern Methodist University got together for its first year's work a faculty that proved itself able to hold the standards of the institution even the first year in a conspicuous place in the march of educational progress. Educational experts who have visited the institution in considerable numbers during the year have extolled throughout the country the excellence of the instruction. Not one jot or tittle has this new institution fallen under the standard.

It must be borne in mind that S. M. U. has no preparatory department and no students are accepted in any department who do not evidence the necessary 14 entrance credits by graduation from an affiliated school or by examination. Only two of these entrance credits may be conditional. No better class A College work is done in the Freshman, Sophomore, Junior and Senior classes open to both sexes than is offered in S. M. U. In addition to the College of Liberal Arts, complete courses are offered in the School of Theology and the Department of Fine Arts. Degrees are granted on the completion of these courses.

Grounds And Buildings

The property of the University lies immediately north of Highland Park, a residence suburb of Dallas, and is reached by an extension of the Highland Park car line. This property consists of more than six hundred acres of land, of which one hundred and thirty-two acres have been reserved for the campus. The site is exceptional in its natural beauty. The Administration Building of the University stands upon the crest of an elevation equal to that of a seventeen-story office building in the business center of the city, and thus affords a splendid view of the city of Dallas and the surrounding country.

The buildings of the University consist at present of Dallas Hall, erected by the citizens of Dallas, and four residence halls, accommodating about three hundred students. Dallas Hall is four stories above ground, and extends 264 feet, facing south toward Highland Park, which is accessible by a broad paved boulevard. It is of fire-proof construction, and unusually well planned as an administration and recitation building.

The Woman's Building is also of fire-proof construction, and extends 200 feet, facing south. It is extremely well designed and furnished as a residence hall.

Rankin Hall, North Hall, and South Hall, occupied by young men, furnish accommodation at low cost for one hundred and seventy-five students.

The buildings of the University are furnished with steam heat and electric lights.

Adjacent to the campus, in University Park, are a number of private residences, already occupied or in process of construction, which will accommodate a considerable number of students at reasonable rates.

The University has on its property two artesian wells, the larger having been completed recently at a cost of about \$20,000, reaching to the Trinity sands about 3,000 feet below the surface and affording more than 500,000 gallons of the purest and best water daily. Natural gas has been carried to all points of the University's residence section and community as well as to the campus.

Southern Methodist University, : Dallas, Texas

DOL
No 21
Date

West Oklahoma Notes

By **REV. E. R. WELCH,**
CORRESPONDENT

Rev. R. S. Satterfield, of Paul's Valley, has been appointed by Bishop Morrison as the representative of the West Oklahoma Conference at the approaching centennial of Methodism in Missouri. A happy selection.

The Alex saints, inspired by their pastor, Rev. J. D. Kidd, no doubt, recently sent the presiding elder, C. F. Mitchell, a crate of frying-size, yellow-legged, regulation chickens. Also Brother D. Y. Zachery, a steward at Cement, sent him a crate of Rocky Ford cantaloupes. Mitchell is in high glee and wants to go back. We are willing.

At Custer City Station Rev. E. C. Webb recently received seventeen members at one service and no special revival on either. Webb may be counted on.

We regret to learn that Brother Jesse Crompton, pastor at Blair, is suffering from an attack of appendicitis and will soon undergo an operation. Let the prayers of the brethren ascend for this good brother. May he have a speedy recovery.

At this writing Rev. C. L. Canter, of Martha, is engaged in a meeting, being assisted by Rev. Walter Douglas, of Frederick. With that fine Martha membership to "scotch" for Douglas' preaching and Canter and that good pastores thrown in, what hindreth a great revival?

One of the most interesting enterprises among our younger pastors is the weekly Bulletin of C Avenue Church, Oklahoma City. T. J. Durham, pastor. Had we not had our suspicions confirmed by other evidences we should conclude that something is doing up that way. We are tempted to spread on a little taffy here, but our good friend, Sam Jones, doesn't like taffy a little bit. Strange mortals! But Durham does things nevertheless and will have to be reckoned with. He walked a circuit all last year, but he will never have to do it again. He is going to ride in an automobile. A meeting has just closed with Rev. J. E. Matlock, of Frost, Texas, preaching and Prof. Minnis leading the singing. We have not yet heard the results.

Rev. W. H. Martin recently conducted a fine meeting at Prairie Hill, Mangum District. The preaching was done by Rev. H. A. Stroud, of Okmotee.

On the Mangum District the presiding elder, Rev. Moss Weaver, has assisted several of the brethren in their revivals. Weaver is equally at home holding a Quarterly Conference, conducting a revival, defending the Church in a doctrinal debate, or holding a Sunday School Institute. We need many more like him.

Rev. Geo. Lewis, of Hollis, has been granted a month's vacation by his charge.

Mrs. W. U. Witt and the baby are spending the summer at Colorado Springs.

Rev. Marion M. Monk is the resident pastor at the Oklahoma Masonic Orphanage. He enjoys his work and lets no opportunity pass for leading the children to Jesus. During the past six months fifty-eight have united with some of the Churches in El Reno. A real live Sunday School is conducted with an average attendance of 135. Monk commands thirty boy scouts and recently took them on a camping trip of two weeks on the Washita. God bless this deserving young man and his important work!

Rev. Clarence Bounds, of Dryden, charge, is in a meeting now with Rev. H. B. Ellis, of the preaching. We regretted to see Ellis leave the pastorate, but we have known that his heart was in the evangelistic work and he will make good. He needs no introduction from me nor words of commendation to the brethren of West Oklahoma. He is all wool, if like the writer, something less than a yard wide.

Brother T. J. Taylor, of Sayre Station, is assisting Rev. William Harp this week in a meeting at Delhi. Brother Taylor always holds a good meeting. We know him well and love him for his worth. Brother Harp, too, always does good work. He rarely gets unstrung or out of tune with the spiritual harmonies of the universe.

N. A. Phillips, of Clinton, is assisting J. L. Gage, at Eldorado. How we would like to be there! Phillips' preaching is always manna to our hungry soul. The supreme thing about Nath is that he has religion all over and everybody knows it. Eldorado has always enjoyed the reputation of being one of our most true and loyal Churches and Gage is the fortunate and beloved pastor. We predict a good revival. So mote it be! Amen!

On July 30 Rev. Frank Barrett preached a forceful sermon in St. Luke's on "The Ethical Relation of the Church to the Problems of the People." Among many other good things we excerpt the following, "There is the custom of social and public dancing which is dangerous to the moral and spiritual life of the home. According to announcement in the Oklahoma Times under date of last Thursday a movement is now on foot to establish a municipal dance hall for this city. In behalf of St. Luke's Church, and the homes of this city, I want to protest against the establishment of any such dance hall. There is no Board of Control that can make a municipal dance hall a morally clean place. The moral leper, the scarlet woman, the debauchee and the agent for the white slave mill will find it a most inviting resort. We don't want a municipal dance hall." The Daily Oklahoman endeavored to reply, which was the latest effort at argument we have read for many moons. Hurrah for Dr. Barrett! We are for you! Lay on, Macduff!

Rev. W. M. Wilson, on the evening of the 31st ult., held a joint session of the Quarterly Conference. It met at St. Luke's with all the city pastors represented. Dr. Wilson gave a timely and inspirational address. Reports from all the Churches were far in advance of this time last year. After the session refreshments were served.

Miss Veral Antell Wignal, one of St. Luke's most active young women, was recently granted license to practice law, making the third highest mark in a class of seventy.

Rev. J. D. Z. Munsey, of Grand Valley, is in Colorado Springs with his daughter, who is in poor health. His son, Pearce, is also there and has recently undergone an operation for appendicitis. Rev. Claud Bryan is supplying the charge while he is away.

Brother C. J. Harrell, at LaKemp, is making good. This is his first year and a difficult

proposition. He is getting up his course of study and covers a large territory.

W. L. French is stirring Goodwell as no other pastor has ever done. French is little but wiry. A splendid meeting resulted from his efforts at revival, assisted by "Dick" Tooley. A great number were converted from the school. These went to different places to unite with the Church.

M. F. Sullivan recently closed a great meeting at Liberty where he was assisted by T. Y. Hearn from Leedy. About thirty additions to the Church resulted from the meeting.

T. E. Neal has been very abundant in labors at Guymon and Teshoma, having added over 100 to the Church since conference as a result of several meetings.

Tom C. Steele is the popular Bishop of Cimarron County. There is no pastor among us more popular with his people than Steele. And there are no more lovable persons in this strip than Steele and his good wife who is his helper indeed. They have just closed a fine meeting at Union Chapel, a splendid country point on his charge. Rev. H. B. Wilson, of Hooker, helped him for two weeks. This was a truly great meeting where sinners were converted in the old-time way, and the Church was revived to the praising point. There were twenty-one conversions and a number of renewals besides. Quite a fine class was received into the Church as a result. This is Wilson's third year at Hooker and possibly the best one. About forty have been received into the Church within the last ten months. Hooker is not a bad place to live.

W. J. Stewart is making his third round now. His "jitney" carries him over this great country regularly and without a groan. His district expects to land the collections as usual, but the crops are not as promising as for the past two years. The wheat, which is nearly all harvested, will not yield as much per acre as heretofore, but perhaps as many bushels will be shipped out since the acreage is so much greater than formerly.

If any pastor publishes a Bulletin he also greatly favors us by sending it to us. Also please send us what notes you can get. We want to make this column of merit and helpfulness, but how can we do so without the "dope?" One good brother writes: "Always glad to see the notes. Keep the good work going. Make some poor preacher's load lighter. You can't say too many good things of the deserving. Keep the good work going." Continually we get similar messages from others. But how can we do it without the information? We are not omnipresent nor omniscient. We thank you in advance. Especially do we crave the news of the fellows on the weaker charges.

OUR CHURCH NEWS

Mrs. James Atkins, wife of Bishop James Atkins, died August 1 at the family home, in Waynesville, N. C., death resulting from a stroke of paralysis. Her illness was for only a few days, and the news of her death came as a great shock to her host of friends. The entire Church will remember with sympathy the bereaved husband and children.

Mr. J. J. Gray, Jr., of Rockdale, Tenn., who some time ago made a gift of \$25,000 to Emory University, has made another \$25,000 contribution to the university. With the \$50,000 contributed by this generous layman of the Tennessee Conference the Board of Trustees of Emory University will erect an out-patient building for the clinical work of the School of Medicine. It will be called the "J. J. Gray Clinic." Affiliated with the School of Medicine will be a new memorial hospital, to be erected at an early date. There will be additional buildings for the Medical Department. When all these buildings will have been completed, the medical plant of the University will be worth \$875,000, including its endowment of \$275,000.

On August 10 six young ladies under appointment of the Board of Missions for service in China and Japan sailed from Vancouver, British Columbia, on the Empress of Russia for their fields in the Far East. Five are missionaries returning from furloughs: Miss Ella Sue Wagner, Big Stone Gap, Va.; Miss Bertha Smith, Marshall, Mo.; Miss Bertha Tucker, Crawfordsville, Ga.; Miss Alice Dean Noyes, Macon, Ga.; Miss Annie Bradshaw, Lynch, Va. Miss Mary A. Blackford, who was consecrated at the last meeting of the Woman's Missionary Council, goes to China to take up her work there. Accompanying these young ladies will be Miss Belle H. Bennett, President of the Woman's Missionary Council, and Miss Mabel Head, Secretary of the Foreign Department (woman's work) of the Board of Missions. Miss Bennett and Miss Head will spend some months visiting our mission fields in the East.

The Laymen's Conference, at Lake Junaluska, N. C., postponed from August 1 to 15, promises to be a great gathering of our laymen and preachers. Some of the speakers announced for the conference are: Mr. F. S. Brockman, New York; Mr. W. E. Doughty, New York; Rev. H. C. Tucker, Rio de Janeiro, Brazil; Mr. T. S. Southgate, Norfolk, Va.; Dr. George R. Stuart, Knoxville, Tenn.; Dr. P. P. Manget, Huchow, China; Hon. Josephus Daniels, Secretary of the Navy; Bishop W. S. Lewis, Fochow, China; Rev. C. C. Jarrell, Atlanta, Ga.; Mr. J. E. Edgerton, Lebanon, Tenn.; Rev. William Nashville, Tenn.; Dr. W. E. Gell, eminent Baton Rouge, La.; Dr. John M. Moore, Nashville, Tenn.; Dr. W. E. Gell, eminent traveler, author, and lecturer; Mr. Raymond Moore, Pa.; Mr. John R. Pepper, Memphis, Tenn.; Chicago; Mr. W. T. Ellis, Swarthmore, Tenn.; Bishop James Atkins, Waynesville, N. C.; Dr. Ed F. Cook, Nashville, Tenn.; Dr. Harvey Reeves Calkins, Evanston, Ill.; Dr. R. Mallen, Secretary of the Friendly Relations Committee of the International Y. M. C. A.; Prof. W. K. Tate, Peabody College, Nashville, Tenn.; Dr. W. W. Pinson, Nashville, Tenn.; Dr. C. D. Bulla, Nashville, Tenn.; Bishop E. D. Mouton, Dallas, Tex.; Dr. D. Clay Lilly, Nashville, Tenn.; Dr. E. H. Rawlings, Nashville, Tenn.; Bishop E. R. Hendrix, Kansas City, Mo.

USEFULNESS OF ADVOCATE GREAT.

You are giving us some A-Grade editorials. I wonder how you keep them all on so high a level. The Advocate has never been greater in its usefulness than now.

Sincerely,
SEBA KIRKPATRICK.
Newcastle, Texas.

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A NEW HOME AND A NEW AIM.

Rev. J. Marvin Culbreth.
It happened at Port O'Connor. The Epworth League had just arrived after a long journey from Corpus Christi, and was busy unpacking her things and arranging them in the new domicile. Naturally, there was more or less confusion. The question of where to place the furniture caused many sharp discussions. Some members of the family wanted to fix everything exactly like it had been at the old place. But certain of the younger folk wanted to see a different arrangement in one or two particulars.

"I'll tell you," declared one member of the family, "you are never going to get the preachers interested in a program of classes and institutes. They read all about your missions and Sunday Schools and Epworth Leagues in books and in the Church papers; and when they come down here they don't want to go to school all the time. And you are never going to get the people to come unless the preachers come and bring them. So if you want a crowd down here, you just as well make up your mind to let all this institute and instruction business go. It's just as religious to fish as it is to preach. Give us preaching twice a day, morning and evening, and turn us loose the rest of the time to do as we please, rest and fish and swim and go boating." The man who said this was a preacher.

A group of young people were reminded one morning that it was the hour for one of the features of the program in the auditorium. One spoke for the crowd: "O we didn't come down here to work. We came down here to take our vacation and have a good time. We don't want to go to the auditorium." And they didn't go.

One evening a visitor arrived. Genial, cordial, alert, a leader of men, his coming was hailed with delight. At night it was reported that he was getting up a party to go fishing the next morning. Young people who were enrolled in the classes of the Assembly were invited to join the party. Some of them had been sent, all expenses paid, to learn what they could about Sunday School and Epworth League work for the benefit of those back home who could not be present. At dawn the next morning the party went fishing. Included in it were some of the leaders and speakers of the Assembly. The party returned after midday. Their absence made necessary several substitutions on the program of the morning.

For a number of years now two ideas have struggled for the first place in the annual meeting of the State Epworth League—the idea of play and the idea of work. Critics of the League say that, as the idea of work was given more distinct recognition, the popularity of the Encampment grew less. Friends of the League claim that the idea of work gave a dignity, a consistency, and promised a permanency to the Assembly which could not have been gained in any other way. The first business meeting of the State Epworth League at Port O'Connor the other day sent a resolution to the Trustees of the Encampment urging them to plan the new Assembly on the basis of work first and play second. The appeal for patronage ought not to be based upon the opportunities offered at Port O'Connor for having a good time. The attractive physical advantages of the place ought to be used to make it pleasurable for our young people and other workers in the Church to take serious training in their duties for a brief period each year. The Methodists of Texas are not going to be willing to invest thousands of dollars to build a "summer resort." They can be induced to invest much in an adequate equipment to afford their children the advantages that the youth of other sections of our Church are beginning to value and enjoy.

This is the faith of the Epworth Leaguers of Texas. And for the vindication of this faith they pray.
Nashville, Tenn.

BIBLES NEEDED FOR SOLDIERS.

Forty thousand Testaments are needed at once for the use of our soldiers on the border. At least one-half of the men we have found to be without any part of the Bible. Army Chaplains and Christian workers in the army urge that every man be supplied at once. A special "Bible Car" and two Bible men have been detailed by us for this army work. Requests for the Book are coming in by hundreds and thousands. One Army Chaplain, with years of experience, was frank to say, "Among the regulars I would not say that there is any per cent of the men who make a profession of Christianity. For the most part, among them, it is considered weak and effeminate to make such a profession. Work with such men is very discouraging." This may be somewhat of a pessimistic view, but conditions religious and moral are bad. Y. M. C. A. men, Chaplains, and all of those with whom we talked who were interested in Christian work among the men urged: "The opportunity of a generation to reach men is now. Especially do the new men, the National Guardsmen and the militiamen, need the influence of this Book in their lives before they get into the ways of the regulars. Do your work at once if at all possible." And they have backed up this advice with offers of service.

Our Agency already has spent around a thousand dollars in this work. Several thou-

sand more will be required. This mobilization has produced an emergency for us to meet, and it must be taken care of in a large measure by special gifts. For Christ's sake, and for the sake of these men who have enlisted for the honor and safety of our nation, we urge immediate help in this Bible campaign.

As stated above, at least 40,000 Testaments will be required. They will be prepared especially to meet the demands of the soldiers—very light and durably bound in khaki. Their manufacture alone will cost the Society no less than ten thousand dollars, or 25c per volume. Are the enlisted men from your home, or community supplied? One dollar will supply four men; five dollars will supply twenty men; ten dollars will supply forty; twenty-five dollars will supply one hundred men. Most any child can supply one soldier; older people can give dollars; Sunday Schools, classes, young peoples societies, Churches, organizations and communities may supply whole regiments. Direct any gift to: J. J. Morgan, American Bible Society, Dallas, Texas. It will be officially receipted and applied as directed.

J. J. MORGAN,
Agency Secretary.

A HOPEFUL INDICATION.

Nothing has occurred recently so well calculated to stimulate hope for the expansion of activity in the cause of conference claimants as the special number of the Texas Christian Advocate of July 6, devoted to this interest. It is a rich number and will do good. Liberal use is made of it in our department this week. The good our conference papers might achieve for this holy cause is almost incalculable. A great awakening is needed, and the papers can do much in effecting it.—Dr. J. R. Stewart, in Nashville Christian Advocate.

DO THOU LIKEWISE.

The following letter manifests a real interest in the old and worn-out preachers. If you failed to see the letter from a superannuate preacher, and my appeal in his behalf, to which the letter below is a response, then look up your Texas Christian Advocate of July 20 and turn to page 13 and read it. There ought to be one hundred Methodists to respond to this call, from ten dollars down to one dollar. If they would do so, then I could furnish this good brother a comfortable Superannuate Home. I will acknowledge in the Advocate all sums received for this purpose.
DANIEL L. COLLIE,
Ag't. Superannuate Homes, Cent. Tex. Conf.

San Marcos, Texas, July 23, 1916.

Dear Brother Collie:
I notice in the Advocate of July 20 a superannuate brother writes to you of his distress. I enclose you a check for \$10 for him and I do hope that God will put it into the heart of some one who is able to give him a home.
Very truly yours,
MRS. J. T. O'BARR.

Poetry is the blossom and the fragrance of all human knowledge, human thoughts, human passions, a motion, language.—Coleridge.

New Orleans
\$10.00 Round Trip
ON SALE
Saturday, Aug. 19
Limit to leave New Orleans
August 24
ALL STEEL TRAINS
OIL BURNING ENGINES
HEAVY RAILS
ROCK BALLAST
THROUGH SLEEPERS
Make Sleeper Reservations
Now.
H. & T. C.
RAILWAY
Leon Dismuke, D. P. A.
Dallas
J. H. R. Parsons, G. P. A.,
Houston

REPORT FOR E. TEXAS.

Your Co desires to

Whereas, Leagues in have adopt 1916-17, th 1st, Th Epworth L several Con the followi a. To se ference Ca and to pla b. To or nual Confer League me year. c. To us trict Team pastoral ch d. To pro Epworth L nual Confer disburse all jets.

e. To fo plan to put for the We Missouri St Kansas to th the East OI ferences in f. To co \$10,000 in boat to ply of our missi 2nd. As n operation, b the State Eq of the Pres McAlester, and that th communicate the Preside As regard worth-by-the to make the commendatio

It is an ministrative League Pres burdened wit ssembly. We supervising discharged b Trustees, or body. I set the new Ass can never be as the entory. If the splende ment in buil be capitalize that the who all its orga equally inten development recommend ti scable, the I nge to shar the proposed Boards of t the State of annual meeti and advertise ssembly for t the State encl

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As to a pen Assembly, you most earnestly from year to y to the educati Bible study, n spirational and ing of the Ass rather than for ing daily sche 9-9:50—Bible 10-10:50—Mi 11-11:50—Me 11:50-12:30— 8:15—Platior tion. This plan all and excludes it hours after 9 o

Your commit ments of this expressions of ous and courte zands of the T first encampme would also exp League and to and program th bled delegates have rendered.

ADD

Any one kno Garland Adair, B Adair at C write. It is ve in the settleme

REPORT OF COMMITTEE ON POLICY FOR EPWORTH LEAGUE WORK IN TEXAS.

Your Committee on Policy and Resolutions desires to submit the following report:

I. Whereas, The several Annual Conference Leagues in Texas have been reorganized and have adopted a program of work for the year 1916-17, therefore be it resolved,

1st, That the officers of the Texas State Epworth League do all they can to aid the several Conference Presidents in carrying out the following plans:
a. To secure meetings of the several Conference Cabinets in order to discuss measures and to plan the work for the year.
b. To organize every district of every Annual Conference, and conduct an institute of League methods in each district during the year.

c. To use the one-by-one method and District Teams to organize Leagues in all the pastoral charges.

d. To promote the new financial plan of the Epworth League by which the several Annual Conference Leagues are to collect and disburse all money raised for League objects.

e. To forward as rapidly as possible the plan to put in the field a Traveling Secretary for the Western Division, which includes the Missouri State, the St. Louis, the North Arkansas, the Little Rock, the West Oklahoma, the East Oklahoma and the five League Conferences in Texas.

f. To co-operate in the work of raising \$10,000 in the next two years to build a boat to ply on the lower Congo for the use of our missionaries in Africa.

2nd, As means of effecting this desired co-operation, be it resolved that the President of the State Epworth League attend the meeting of the Presidents of the Western Division at McAlester, Oklahoma, on October 14, 15, and that the President of this organization communicate at least every two months with the Presidents of the five conferences.

As regards the Annual Assembly at Epworth-by-the-Sea, your committee begs leave to make the following observations and recommendations:

II. It is an obvious disadvantage to the administrative functions of the State Epworth League President that that officer should be burdened with the business details of the Assembly. We therefore urge that the duty of supervising and directing the Assembly be discharged by some member of the Board of Trustees, or by some person selected by that body. It seems clear to your committee that the new Assembly grounds at Port O'Connor can never be used to the highest advantage as the enterprise of the Epworth League alone.

If the splendid site and the proposed investment in buildings and improvements are to be capitalized at their true value, we believe that the whole Methodist Church of Texas in all its organized departments ought to be equally interested in and responsible for the development of the Assembly. We therefore recommend that, at the earliest moment practicable, the Texas State Epworth League arrange to share its interest in the grounds and the proposed buildings with the rest of the Boards of the five Annual Conferences of the State of Texas; and that hereafter the annual meeting at Port O'Connor be known and advertised as the Texas Methodist Assembly for Christian Workers, and not as the State encampment of the Epworth League.

III. Your committee is convinced that it is desirable to define more clearly the aim of the Assembly and to settle upon a permanent plan of conducting the annual meeting. Evidently four distinct elements are present in the work of the Assembly—spiritual, educational, the recreational and the business elements. Your committee believes that the first of these elements, namely, the spiritual and educational, should be made the dominant aim of the Assembly, and that the other two ought to be held subordinate to this one endeavor. We believe that the appeal for patronage should be based upon the spiritual, the educational, the training, ideal and not upon the necessity of financing the bringing together of several thousands of people every summer, or upon the attractiveness of the physical advantages of Port O'Connor for recreation. It would probably be necessary to content ourselves at first with smaller registrations than some may think essential. It would certainly be necessary to give up the idea of having hundreds of people on the grounds who were not vitally interested in the program of the Assembly. The committee is persuaded, however, that the spiritually educational is the only truly permanent appeal, and entertains the belief that strict loyalty to it will gradually build up a patronage for the Assembly that will yield multiplied good fruits of efficiency and consecration. Your committee, therefore, pleads for the thrusting forward into the first place of this dominant educational aim.

As to a permanent plan of conducting the Assembly, your committee wishes to contend most earnestly for the inclusion in the program from year to year of certain features essential to the educational ideal. Those features are Bible study, mission study, methods and inspirational and devotional addresses. Thinking of the Assembly as for the whole Church, rather than for the League alone, the following daily schedule is suggested:

- 9-9:50—Bible Study.
10-10:50—Mission Study.
11-11:50—Methods.
11:50-12:30—Address.
8:15—Platform; address, sermon, attraction.

This plan allows recreation in the afternoon and excludes it entirely during the morning hours after 9 o'clock.

IV. Your committee would express the sentiments of this gathering in mentioning, with expressions of great appreciation, the generous and courteous treatment received at the hands of the Townsite Company and the citizens of Port O'Connor in arranging for this first encampment at the new location. We would also express to the officers of the State League and to the members of the faculty and program the hearty thanks of the assembled delegates for the service which they have rendered.

COMMITTEE.
ADDRESS WANTED.
Any one knowing the address of A. G. or Garland Adair, please send same to Rev. J. B. Adair at Campbell, Texas, or have him write. It is very important, as he is involved in the settlement of an estate.

A PERSONAL STATEMENT.

The writer has received many inquiries both by letter and in person concerning his present relation to the Southern Assembly at Lake Junaluska, North Carolina, and as there seems to be some confusion and uncertainty on the question I have prepared the following statement for publication in our Church papers:

When I accepted the position of General Superintendent of the Southern Assembly it was clearly stated that whenever the time arrived to press the fight for State-wide Prohibition in Virginia it would be necessary for me to lighten my labors in connection with the Assembly, that I might have sufficient time to do effective service for the Prohibition cause.

At the beginning of the year 1914 the Executive Committee of the Anti-Saloon League of Virginia decided that the time had come to press the battle for State-wide Prohibition, and passed a resolution requesting the Commissioners of the Southern Assembly to release me from my duties in connection with the Assembly so far as might be necessary for the successful prosecution of the Prohibition work in Virginia. The Commissioners formally agreed to this arrangement, and elected Mr. H. J. Sloan and Mr. J. Dale Stentz as Assistants to the Superintendent in the carrying on of the Assembly work. The passage of the enabling act, the fight at the polls for State-wide Prohibition, the raising of the funds to pay the debt incurred in the State-wide campaign, the election of a favorable Legislature in 1915 and the passage of the Prohibition law in 1915 completed the aggressive program of the Anti-Saloon League of Virginia.

Since January 1, 1914, therefore, it has been impossible for me to do any active work in connection with the Assembly, but only to act along with the other Commissioners. The fact, however, that it was possible to give only a small amount of time to the work of the Assembly has not in any way changed my relation to the Assembly, or my interest in its work, and my confidence in its final success. I am as firmly convinced as ever that there is no single movement of the Church which has in it the promise of greater practical results. I am very glad that the pressure of work in other directions has lightened sufficiently to enable me to give much more time to the Assembly, and to be present at all of the conferences this summer.

So fully convinced are we in Virginia of the great need of such an Assembly to the Church and of the possibilities of Lake Junaluska, that although Richmond is over 400 miles from Lake Junaluska, a party of Virginians have joined together to build the Virginia Lodge, a house with eighty rooms, in order to furnish a place where comfortable accommodations can be had at a moderate rate. If the preachers and laymen of every conference will take similar action and determine to build a conference lodge in time for the summer of 1917, the future of Lake Junaluska as a great summer rallying place for our Methodist people will be firmly established. We have more beautiful surroundings and a more delightful climate than any other Assembly Grounds on the globe, and we can, if we join together, make it in a few years to be the pride of our entire Church. Shall we not have that prompt and hearty co-operation?

JAMES CANNON, JR.,
Gen. Supt. Southern Assembly.
Lake Junaluska, N. C., Aug. 3.

DEBATE NEAR ASPERMONT.

There will be a religious debate at Mount Olive, twelve miles north of Aspermont, beginning Thursday, August 17, at 10 a. m. and lasting six days. Elder H. F. Oliver, of Austin, will represent the Church of Christ (Firm Foundation), and Rev. B. W. Dodson, presiding elder of the Hamilton District, will represent the Methodist Church. The usual questions will be discussed. Free wood and water for those who wish to camp.

B. W. DODSON.

PARIS, TEXAS.

The program that was rendered at the Union Echo meeting of the three Leagues at Lamar Avenue Church the first Sunday after Annual Conference was also repeated at Bonham Street Church the following Sunday with much enthusiasm and good results. A large crowd was present and we had a good opportunity to present the work of the Epworth League before some who had never heard of its work. The pastor turned his evening hour over to the young people for their program which consisted of reports and reminiscences from the Annual Conference which convened at Gainesville, Texas.

At a recent business meeting of the Bonham Street League a new set of officers was elected. We expect to make this our banner year of the League. Roy Scales, President; George Forrester, Vice-President; Lawrence Condray, Secretary and Treasurer.

A movement is on foot to reorganize the Paris District Epworth League Union. Letters have been mailed to the other Leagues outside of Paris calling a meeting in Paris for this purpose.

What does your League do to assist the pastor in the Church work? Did you ever try conducting the mid-week prayer meeting? Our League did last Wednesday night during the absence of the pastor in the revival meeting. Just appoint a leader, the rest of you come and help him in the service. There is much more that you can do if you but try.

Where is the delegate who generally turns his bottle of enthusiasm over as he gets on the train to return home. We trust that he had all the zeal and good resolutions which he received and made at the conference well preserved when he reached home and is now giving all to his fellow Leaguers.

LAWRENCE CONDRAY.

LOYALTY TO THE CHURCH.

The people called Methodists need to develop a deeper loyalty to the Church. We do not believe in bigotry. We rejoice in the larger fraternity between the different denominations that characterizes this age, and we should like to see that spirit absolutely dominant. But we have no sympathy with the doctrine that a Methodist should hold other Churches in as high esteem as he does his own. That is a spurious fraternity; and the man who asserts that he loves other Churches as well as he does his own generally does not quite understand himself, or else he does not care much for any of them.—Raleigh Christian Advocate.

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 unwashable stains from clothing, marble, etc. Good seller, big margins, agents wanted. The original, 25c a tube. Beware of infringements and the penalty for making, selling and using an infringed article.

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.

METHODIST ORPHANAGE.

We are very sorry to be so often complaining, but for some reason the Home does not seem to be upon the hearts of the ministers. We are as saving as possible, yet we cannot run the Orphanage on less than \$1600 a month. This month our expenses were \$1614.69 and you only sent us \$314.60. Please tell me what I am to do? Do the ministers of Texas really want an Orphans' Home? Of course we get money from the Sunday Schools and other sources, for which we are truly thankful, but even these amounts are not sufficient. We are having to borrow and pay big interest, which is very poor business. Brethren, those of you who have not taken your collections, won't you do so soon?

R. A. BURROUGHS, Manager.

NORTH TEXAS FEMALE COLLEGE.

The Kidd-Key College has received classification as a "Class A" Junior College. This classification was made by the committee appointed by the college section of the State Teachers' Association of Texas and also by the Board of Education of the Methodist Episcopal Church, South. This means that our work is recognized by the highest authorities as of standard grade. The qualifications for entering the collegiate department are the same as required to enter freshman Class of the University of Texas and graduates of our literary department may receive without examination junior standing in the University of Texas and in the "Class A" colleges of the State that confer the A. B. degree.

J. O. LEATH, A. M., B. D., Business Manager and Professor.

REPORT METHODIST ORPHANAGE, WACO, TEXAS.

Texas Conference: Conference Treasurer, \$4.80; Brenham, \$10; Buckholts, \$7.65; Wilcox, \$9; total, \$31.45.

North Texas Conference: Tyler Street, Dallas, \$2.
West Texas Conference: Conference Treasurer, \$34.50.

Northwest Texas Conference: Polk Street, Amarillo, \$153; Brashear, \$10; Estelline, \$40; total, \$203.

Central Texas Conference: Herring Avenue, Waco, \$13.50; Salado and Holland, \$17.15; Itedell, \$13; total, \$43.65.

Grand total, \$314.60.
R. A. BURROUGHS, Manager.

ITINERARY OF W. E. HAWKINS.

Venus, August 18-20.
Covington, August 22-24.
Glen Rose, August 25-27.
Hempfield Street, August 28-September 3.
Burleson, September 5-7.
New Castle, September 8-10.
Eliaville, September 11-13.
Brock, September 15-17.
Crawford, September 19-21.
Turnersville, September 22-24.
Fairy, September 26-28.
Coryell, September 29-October 1.
Gustine, October 3-5.
Carlton, October 6-8.
Glen Cove, October 10-12.
Voss, October 13-15.

Dublin District—Fourth Round.

Stephenville Sta., Sept. 2, 3.
Gustine, Sept. 9, 10.
Iredell, at I., Sept. 16, 17.
Harbin and Greens Creek, at G. C., Sept. 23, 24.
Dublin, 8 p. m., Sept. 24; Q. C., 8 p. m., 25.
Comanche Cir., at Sidney, Sept. 30, Oct. 1.
Comanche Sta., 8 p. m., Oct. 1; Q. C., 8 p. m., Sept. 29.
Bluffdale, at B., Oct. 7, 8.
Tolar & Lipan, at T., Oct. 8, 9.
Carlton, at Carlton, Oct. 14, 15.
Hico, 8 p. m., Oct. 15; Q. C. 8 p. m., Oct. 13.
Duffau, at D., 11 a. m., Oct. 16.
Proctor, at Hazeldeh, Oct. 21, 22.
De Leon Cir., at Downing, Oct. 28, 29.
De Leon Sta., 8 p. m., Oct. 29; Q. C. 8 p. m., Oct. 27.
Hasse, 11 a. m., Oct. 31.
Stephenville Cir., Nov. 2, at 11 a. m.
Bunyan, Nov. 4, 5.
Luckabay, Nov. 5, 6.

I call upon our members to see to it that the pastors are paid their salaries and that all benevolent claims are paid in full.
S. J. VAUGHAN, P. E.

HELP WANTED.

THOUSANDS Government jobs open to Men—Women. \$75.00 month. Steady work. Short hours. Common education sufficient. Write immediately for free list of positions now obtainable. FRANKLIN INSTITUTE, Dept. N174, Rochester, N. Y.

HOUSEHOLD TEXTILE FABRICS.

BED LINEN, BEDSPREADS, etc., 10 per cent discount on all mail orders during our annual sale, July 15 to August 16. Ask for booklet No. 205-B. TEXAS TEXTILE COMPANY, Box 745, Dallas, Texas.

SINGER.

E. C. HUCKABEE, singer with Lockett Adair for five years, is open for a few meetings, helping pastors. His address is 4703 East Side Avenue, Dallas, Texas.

TEACHER POSITION DESIRED.

LADY teacher of eight years' experience desires position. Permanent State certificate, good recommendations. Latin, Spanish. Address BOX 283, San Marcos, Texas.

THANKS TO FRIENDS.

I take this method of acknowledging the many kind letters from both the preachers and laymen, which found their way to me during my stay in the hospital. I highly appreciate every one of them and pray the blessings of the Heavenly Father upon each writer. Now that I am over the operation and on my feet in good shape again I shall do my best to render larger and more complete service to the Church and my Master.
D. A. GREGG.

Pittsburg District—Fourth Round.

Hardy Memorial, Aug. 13 (preaching), 8 p. m.
Cason, at Lang's Chapel, Sept. 2, 3.
Daingerfield, at Harris Chapel, Sept. 3, 4.
Dalby Springs, at Dalby Springs, Sept. 9, 10.
New Boston and DeKalb, at DeKalb, Sept. 10, 11.
Winfield, at New Hope, Sept. 16, 17.
Mt. Pleasant, Sept. 17 (preaching), 8 p. m.
Boston Cir., at Old Boston, Sept. 23, 24.
Pedwater, at Redwater, Sept. 24, 25.
Nash, Sept. 30, Oct. 1.
Texarkana, First Church, Oct. 1 (preaching), 7:45 p. m.
Winnboro, at Musgrove, Dec. 7, 8.
Hughes Springs, at Hughes Springs, Oct. 8, 9.
Douglassville, at Union Chapel, Oct. 14, 15.
Linden, at Linden, Oct. 15, 16.
Queen City, at Harmony, Oct. 21, 22.
Atlanta Sta., Oct. 22, 23.
Texarkana, First Church, Oct. 24 (conference), 7:30 p. m.
Texarkana, Hardy Memorial, Oct. 25 (conference), 7:30 p. m.
Pittsburg Cir., Oct. 26 (Q. C. and preaching), 7:30 p. m.
Cornett, at Cornett, Oct. 28, 29.
Naples and Omaha, at Naples, Oct. 29, 30.
Mt. Pleasant, Oct. 30 (conference), 7:30 p. m.
Pittsburg Sta., Nov. 3 (conference), 7:30 p. m.
Pittsburg Cir., Nov. 4, 5.
Pittsburg Sta., Nov. 5 (preaching), 7:30 p. m.
W. H. VANCE, P. E.

Ardmore District—Fourth Round.

Elmore Cir., Sept. 2, 3.
Wynnewood, Sept. 3, 4.
Davis, Sept. 6.
Overbrook, Sept. 9, 10.
Ardmore Mis., Sept. 10, 11.
Thackerville, Sept. 16, 17.
Marietta, Sept. 17, 18.
Ringling and Loco, Sept. 23, 24.
Joiner, Sept. 24, 25.
Conference of all the preachers of the district, to be held at Broadway, Ardmore, Sept. 26, 27.
Woodford, Sept. 30, Oct. 1.
Lone Grove and Wilson, Oct. 1, 2.
Ardmore, Broadway, Oct. 4.
Leon Cir., Oct. 7, 8.
Ardmore, Carter Ave., Oct. 11.
White Bead, Oct. 14, 15.
Stratford and Byars, Oct. 15, 16.
Durwood Mis., Oct. 18.
Hickory, Oct. 21, 22.
Sulphur, First Church, Oct. 22, 23.
Sulphur, Vinita Ave., Oct. 23.
Berwyn and Springer, Oct. 25.
JOHN D. SALTER, P. E.

Hillsboro District—Fourth Round.

Malone and Bynum, at Malone, Sept. 2, 3.
Munger, at Calina, Sept. 9, 10.
Coolidge, Sept. 10, 11.
Kirk and Prairie Hill, at P. H., Sept. 16, 17.
Penelope, at Penelope, Sept. 23, 24.
Hubbard, Sept. 24, 25.
Big Hill and Ben Hur, at Ben Hur, Sept. 30, Oct. 1.
Abbott, at Abbott, Oct. 7, 8.
Covington and Osceola, at Covington, Oct. 8, 9.
Peoria, at Peoria, Oct. 14, 15.
Line Street, Oct. 15.
Lovelace, at Lovelace, Oct. 21.
Whitney, Oct. 22, 23.
Whitney Mis., at Woodbury, Oct. 28, 29.
Itasca, Oct. 29, 30.
Brandon and Mertens, at M., Nov. 4, 5.
Irene, Nov. 5, 6.
Hillsboro, Nov. 12, 13.
A special jubilee service will be held in every Church in the district during the first week in November. Dates and speakers to be announced later. Let preachers and stewards make determined effort to have everything in full before these jubilee services are held.
JNO. M. BARCUS, P. E.

WOMAN'S DEPARTMENT

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

DEATH OF MR. J. H. YARBROUGH.

The many friends of Mrs. J. H. Yarbrough, the Superintendent of Supplies of the Woman's Missionary Council, will be grieved to learn of the death of her husband in Spartanburg, South Carolina, on July 2. Mrs. Yarbrough has been Superintendent of the Supply Department since 1896. She has thus helped many preachers' homes in hard places and has brought comfort and inspiration not only to those to whom she sent relief, but to those who worked with her in this department. Mr. Yarbrough had been ill for four years, and his going home was not unexpected. During all these years of her ministry in the Church he had been most loyal and devoted, making it possible for her to do a great work by his unselfish and cordial cooperation.

UVALDE FEDERATION.

The women's societies of the several Churches in Uvalde, Texas, organized a federation of these societies in social service work. Mrs. W. D. Love, of the Methodist Woman's Missionary Society, was elected President of the Federation. Leaflets and literature have been given to the negro Missionary Society and co-operation extended them in their work. Magazines, books and papers will be placed at a central distributing point for the use of those unable to pay for such reading matter and for the soldiers. In addition to this two definite lines of work were decided upon, viz.: Civic and industrial work among the Mexicans and the organization of a junior and a senior Camp Fire Club among the girls of the town.

The following are the officers of the Federation: Mrs. W. D. Love, President; Mrs. A. B. Mayhew, First Vice-President; Mrs. A. W. Evans, Second Vice-President; Mrs. J. M. Patton, Third Vice-President; Mrs. Donald Campbell, Treasurer; Mrs. P. C. Rice, Secretary; Miss Katherine Martin, Corresponding Secretary. **MRS. W. R. MARTIN,** Publicity Superintendent.

DE LEON.

On Monday afternoon, June 5, a Young Woman's Mission Society was organized. The following officers were elected: Bertha Ross, President; Lena Belle Doss, Vice-President; Una Bragg, Recording Secretary; Lois Carter, Corresponding Secretary; Love Scott, Treasurer; Louise Doss, Social Service Superintendent; Kate Love, Superintendent Supplies; Laura Patterson, Publicity and Missionary Superintendent; Alice McKemie, Parliamentarian.

Laura Patterson.

CENTRAL TEXAS NEWS.

God is helping us to understand our opportunity of advancing His cause through the channels of the Woman's Missionary Society.

Central Texas now has almost 200 auxiliaries in the adult department, with 5436 members. We support twenty scholarships, seventeen Bible women, three day schools, two girls in Scarritt, and seven missionaries besides the good work we accomplish with our dues. We did splendid work in 1915, but we are commanded to go forward in 1916.

The conference committee to formulate plans and suggestions for the conference-wide whirlwind campaign is composed of Mrs. J. W. Downs, Mrs. R. B. Beeler, Mrs. A. E. Milam, Mrs. R. F. Brown, Mrs. W. L. Perry and Mrs. J. H. Stewart.

We, the entire conference, are to have a whirlwind campaign the third week in September, beginning September 17. Ask your pastor for the night service September 17, and hold a public meeting at that time, giving out much information about our missionary work. During that week let each Auxiliary visit, through a large committee, every woman, young woman and child in your Church to secure new members. Report on September 30 to your District Secretary without fail, and she in turn must report to Conference Corresponding Secretary at once. The Conference Secretary will phone the entire gain at once to Conference President. The Conference President will wire the Council at once. We are going to count on each Auxiliary. Do not fail him. Get orders at once from your District Secretary just how to conduct your auxiliary campaign.

The last week in September, ending with September 30, will be set aside for a whirlwind campaign for new organizations by the District Secretaries. They shall try to organize an Adult, Young People's and Junior Divisions in every charge where we have a Church where at all possible.

We ask District Secretaries who have not already done so, to hold their district meetings between October 1 and 15.

Our aim for new members: 2500 adult, 2000 young people, 2000 juniors and 500 babies.

Pledge aim: \$8750 adult, \$500 for young people and \$250 for children.

My, how lonesome we did feel when we had to give up so many old officers. We gave the new officers a royal welcome into our conference family and a noble set they are. We have seven new District Secretaries and my! how proud I am of their reports this quarter. The twelve districts show a nice increase. Every adult auxiliary in Georgetown District reported to Mrs. B. T. Stribling except one. Do you know which one, Georgetown District?

PILES CURED AT HOME BY NEW ABSORPTION METHOD

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

A fine record. The Waco District, with Mrs. R. L. Abbott, as Secretary, has the distinction of being the only district in Southern Methodism that has a missionary society in every pastoral charge. Brownwood District, with Miss Cora Posey as Secretary, made Gathings Stewart a life-member of the Baby Division.

Thanks to the dear, good friends of Brownwood District. Mrs. S. L. Robertson, of Hillsboro; Mrs. A. B. Hitt, of Weatherford District, and Mrs. J. S. Calicut, of Corsicana, report one new auxiliary each. We had good reports from Mrs. John Cleveland, of Cleburne, Mrs. Neal Turner, of Cisco; Mrs. May Whaley, of Dublin; Mrs. R. M. Kelso, of Ft. Worth; Mrs. Jesse Brown, of Gatesville, and Miss Josie Yarbrough, of Waxahachie; Mrs. R. B. Beeler, Mrs. A. Milam, Mrs. W. L. Perry and Mrs. R. F. Brown sent splendid reports, all of which made a very complete report for the Corresponding Secretary. **MRS. J. H. STEWART.**

THE VALLEY MILLS AUXILIARY.

On Monday afternoon, July 3, 1916, the Woman's Missionary Society met with their president, Mrs. John S. Pool, in a business and social meeting. The ladies, realizing what pleasures are in store when Mrs. Pool requests the honors of their presence, came with many expectations of a pleasant as well as a profitable afternoon, and not one was disappointed, for the glad faces gave evidence of enjoyment.

We were glad to have with us at this gathering three of our former members, Mesdames D. C. Fulmer, E. Cass and Neal Turner. Each proved their sterling worth as members by their loyalty to every interest of the W. M. S. Mrs. Neal Turner is now Secretary of Cisco District.

The business session was opened by Mrs. Turner reading the thirteenth Chapter of First Corinthians on love, after which she led in prayer, asking that each of us have more of brotherly love. Mrs. J. C. Jarrett read the minutes of the last meeting. Mrs. W. E. Buchanan gave a reading, "Social Service—what is it?" Mrs. J. C. Jarrett then told "Where Our Money Goes." "A Recipe for Making Others Happy" was given by Mrs. R. L. McLannan, after which Mrs. John Pool read a poem, "Speak Kindly."

The last on the program was a talk by Mrs. Turner, giving and explaining the new rules passed on at the last meeting of Conference.

The social hour was ushered in by music and kindly greetings of friends. On the lawn, beneath the beautiful trees, delicious refreshments were served by little Misses Mattie B. Jarrett, Edith Turner and Mattie Lee Pool. Half a hundred guests mingled and exchanged good wishes, each for the other and bid their lovely hostess a kindly good-bye. **MRS. W. BUCHANNON,** Corresponding Secretary.

WEST OKLAHOMA CONFERENCE. THE ASSEMBLY.

The Oklahoma Methodist Assembly, at Guthrie, July 11-21, was beneficial in all lines of Church work. The Woman's Work was presented by Mrs. J. W. Downs, of Fort Worth. She held an Institute each morning in which was discussed, in detail, the work of the Missionary Society. She was ready to answer any question that might be asked on the work. Mrs. Downs endeavored herself to our hearts. We appreciate her service and pray God's blessings upon her consecrated life. Due to other engagements she was unable to remain longer than one week, after which time the women of the two conferences continued the Institute work. The Whirlwind Campaign was discussed at length with other things of importance.

Mrs. W. L. Broome, of Bristow, Oklahoma, was chosen by the Board of Control as representative of the Missionary Society of the East Oklahoma Conference.

The representatives of the two Woman's Conferences are planning great things for the assembly work next year.

Mrs. R. M. Campbell has been with her parents at Hempstead, Texas, since the first week in July. Her mother has been very ill during this time, but is reported much better and we trust may soon be well again.

Mangum District Secretary Moves.

Mrs. W. A. McPherron, Secretary of Mangum District, has moved to Augusta, Kansas. The women of the district realize that in the removal of Mrs. McPherron they have lost an efficient secretary and a tireless worker for the Woman's Missionary Society.

As soon as a new Secretary is appointed to fill this vacancy it will be announced in these columns. **MRS. C. L. CANTER,** Supt. Study-Publicity.

Martha, Okla.

CHILDREN'S DAY—TEXAS CONFERENCE.

The following are the charges reporting and not reporting, by districts, to July 1, 1916:

Beaumont District.

Charges reporting—Batson and Saratoga, China, Jasper Sta., Kirbyville, Liberty, Nederland, Orange, Silsbee and B., Woodville, Beaumont, Roberts Avenue.

Charges not reporting—Anahuac, Beaumont First Church, Beaumont, North End, Brookland, Call, Dayton, Jasper Cir., Kountze, Mt. Bellview, Newton, Fort Arthur, Sour Lake. Total reporting, 10; not reporting, 12.

Brenham District.

Charges reporting—Bay City, Chappell Hill, Giddings, Hempstead, Lexington, Lyoas, Matagorda, Rockdale, Tanglewood.

Charges not reporting—Beasley, Bellville, Brenham, Brookshire, Caldwell, Richmond, Rosenberg, Sealey, Somerville, Thorndale, Waller, Wallis and F., Wharton. Total reporting, 9; not reporting, 13.

Houston District.

Charges reporting—Houston, Brunner, Grace, St. Paul's, Seth Ward, Galveston (First Church) Iowa Colony, Katy, Seabrook and P., Texas City.

Charges not reporting—Houston (First Church), McAdam, Tabernacle, Washington Avenue, Woodland Heights, Humble, League City, Alvin, Angleton, Brazoria, Cedar Bayou, Columbia and V., Harrisburg, Galveston (Thirty-third Street). Total reporting, 9; not reporting, 14.

Jacksonville District.

Charges reporting—Alto Sta., Athens, Bulard and Mt. S.,ushing, Elkhart, Frankston and L., Gallatin, Rusk Cir., Troup. Charges not reporting—Alto Cir., Eustace,

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Jacksonville Sta., Jacksonville Cir., Keltys, Malakoff, Montalba, Neches and B., Overton and A., Palestine (Centenary and Grace), Palestine Cir., Rusk Sta., Transcendar. Total reporting, 9; not reporting, 14.

Marlin District.

Charges reporting—Bremont, Buckholts, Cameron, Centerville, Durango, Flynn, Gause, Hearne, Jewett, Maysfield, Normangee, Reagan, Travis, Wheelock.

Charges not reporting—Calvert, Davilla, Fairfield and D., Franklin, Kosse, Leon, Lott and C., Marlin, Marquez, Rosebud, Teague. Total reporting, 14; not reporting, 11.

Marshall District.

Charges reporting—Henderson Sta., Kilgore, Marshall (First Church), Rosewood.

Charges not reporting—Beckville, Bethany, Church Hill, Gilmer, Hallsville, Harleton, Harrison, Henderson Cir., Jefferson, Kelleyville, Laneville, Marshall (Summit Street), Ogburn. Total reporting, 4; not reporting, 14.

Navasota District.

Charges reporting—Anderson, Belott, Bryan, Grapeland and L., Groveton, Huntsville, Midway, Onalaska, Shiro.

Charges not reporting—Brazos County Mis., Cleveland, Cold Springs, Conroe, Crockett, Dodge, Millican, Montgomery, Navasota, Porer Springs, Trinity, Walker County Mis., Willis. Total reporting, 9; not reporting, 14.

Pittsburg District.

Charges reporting—Cason, Daingerfield, Dalby Springs Sta., Douglassville, Mt. Pleasant, Naples and O., Nash, Pittsburg, Queen City, Winfield.

Charges not reporting—Atlanta, Boston, Cornett, Hughes Springs and A., Linden, New Boston and D., Pittsburg Cir., Redwater, Texarkana (First Church, Hardy Memorial), Wynnboro. Total reporting, 10; not reporting, 11.

Timpson District.

Charges reporting—Carthage, Garrison, Gary, Hemphill and B., Livingston, Melrose, Shelbyville, Timpson.

Charges not reporting—Appleby, Burke and D., Center Sta., Center Cir., Corrigan, Geneva, Huntington and M., Kennard, Livingston Mis., Lufkin, Mt. Enterprise and C., Nacogdoches, Pine Hill, San Augustine, Tenaha. Total reporting, 8; not reporting, 15.

Tyler District.

Charges reporting—Colfax, Edom, Emory and P., Lindale Sta., Lindale Cir., Quitman, Tyler (Cedar St.), Tyler Cir., Tyler (Marvyn Church), Whitehouse.

Charges not reporting—Alba, Big Sandy, Canton, Chandler and B., Edgewood, Emory Mis., Grand Saline, Mineola Sta., Mineola Mis., Murchison, Wills Point Cir., Wills Point S. a. Total reporting, 10; not reporting, 12.

In addition to above there is a report from Sutherland Springs, not located as to charge. Reports from circuits are incomplete and represent only one or several; but not always all the Sunday Schools. Perhaps half of the charges not reporting have observed the day but have not remitted. It appears from the above that the Marlin District is at this time the honor district. Let us see if it will hold

that good place when the July reports come in early in August.

The Board thanks the brethren for their splendid support. It is no secret that we are all working to the one end—to put our conference Sunday School work on a sound financial basis. If the 130 charges respond as well as the 92 charges that have responded we shall be able to do the greatest work of our history another year. Brethren, read the conference minutes, note the resolutions we passed unanimously and with much enthusiasm; and let us all do our part.

Texas Conference Sunday School Board. **W. F. ANDREWS,** Chairman. **P. T. RAMSEY,** Secretary. **J. ED MORGAN,** Treasurer. **WALTER G. HARBIN,** Field Secretary.

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WICKER— Calloway Co 1860, and di Texas, July 9 ago he came in Johnson (C. L.) July 1879, he was and to this t ten of whom living. He v stomach and i intense. He Christian and about twenty cheerfulness i fering were r go and often to rest, and again. Until and sustain i children who

WOOTEN— wife of C. I Texas, June 1 1841. She w joined the Me and lived a co end. She w January 25, 1 as pilgrims o months and t union were i and four gir known among woman that a her was to lo of his people. lonely; her h many years, I would be rec country as a t but, like a t waiting to be where his lov Her last hou for the delive to mother's h her over the faithful wife, has only take tered into th choir in singh the Lamb." I

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OBITUARIES

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

The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders.

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

Poetry Can in No Case be Inserted.

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

MONTEITH—Annie Stewart, daughter of Brother and Sister Monteith, was born September 23, 1854, and departed this life July 11, 1916.

JAMES WILLEY, L. P.

CROWSON—James Carl Crowson, Jr., infant son of the Rev. James Carl Crowson, pastor of the Trinity Methodist Episcopal Church, South, Shawnee, Oklahoma, and Mrs. Essie Turner Crowson, daughter of the Rev. T. P. Turner, presiding elder of the Shawnee District, was born at Asher, Oklahoma September 23, 1914.

HOLCOMBE—Mrs. J. P. Holcombe was born in Kulychaha, Sugarloaf County, Oklahoma, on August 9, 1879.

WICKER—John F. Wicker was born in Calloway County, Kentucky, November 2, 1860, and died at his home in McCauley, Texas, July 9, 1916.

WOOTEN—Mrs. Bettie Elizabeth Wooten, wife of C. H. Wooten, died in Marysville, Texas, June 16, 1916.

Constipation. Don't use harsh, irritating, drastic purgatives or habit-forming laxatives. Taking physic to move your bowels only makes your Constipation worse...

NEAL—Death has again invaded our ranks and claimed Mrs. Nancy J. Neal, who for nearly seventy-two years fought the warfare of the just.

BATTLES—Who plucked that flower? crees the garbancer as he walked through the garden. His servant answered, The master, and the garbancer held his peace.

KEETON—On July 10, 1916, the Lord called from our home our father, Samuel B. Keeton, who was born December 20, 1860, in McMinn County, East Tennessee.

HARRIS—Gerald Harris was born in North Carolina, March 24, 1870, and died July 4, 1916, as a result of an automobile accident as he was driving with his family.

RUSTON—Mrs. Sarah Ruston (nee Hamilton) was born in Hardeman County, Tennessee, August 26, 1830.

SQUYRES—Harmon V. Squires was born in Catahoula Parish, Louisiana, April 6, 1845, and departed this life July 6, 1916.

SIMMONS—Mrs. Mary Simmons (nee White) was born near Bastrop, Texas, in 1850. She was married to B. P. Simmons December 25, 1871.

DISTRICT LAYMEN MEET. At the call of J. S. Fox, District Lay Leader, and Rev. T. S. Armstrong, of the Georgetown District, Central Texas Conference.

MARRIED. NICHOLS-FITZGERALD—At the residence of the bridegroom, Bangs, Texas, August 1, 1916, John M. Nichols, M. D., and Miss Elizabeth Fitzgerald, Rev. J. D. Hendrickson officiating.

A YANKEE VETERAN'S STORY. "My entire body," writes Thos. Larkin, Soldier's National Home, Maine, "was broken out with some peculiar skin disease and I thought sure I would never find a cure for it.

Now Everybody can Make Ice Cream

There is a great deal of satisfaction in making your own ice cream and having it just as you want it. This has, until recently, been almost impossible because of the difficulty in making and the high cost.

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PERSONALS

Rev. J. Marvin Culbreth makes us happy with recent kind words.

Rev. J. J. Creed, of Taylor, asks us for the first Sunday in October. Look for us, Brother Creed.

Rev. J. F. Carter, of Bay City, sends us an excellent sermon which he recently preached. We hope to publish it.

Dr. John H. Dye, our dear friend from Arkansas, occasionally remembers us with a kind letter. No better man.

J. Dale Stentz writes us of the postponement of the Junaluska Conference from August 1 to August 15. Are you going?

Dr. and Mrs. S. H. C. Burgin have returned from their vacation and are again busy with the work of their charge at Trinity.

We were delighted with a newsy letter from our friend, Dr. James Weaver Moore, of Chattanooga, last week. Come home, James Weaver!

Rev. J. B. Turrentine, presiding elder of the Marshall District, continues his work despite the hot weather. Brice says, "No vacation for an elder."

Rev. C. A. Bickley, of Anglin Street Church, Cleburne, asks us to preach for him in September. September 10, Brother Bickley, the Lord willing.

Dr. S. A. Steel, of Columbia, South Carolina, writes: "You have grasped the true issue involved in the union problem." We always did like Dr. Steel.

Brother W. M. Carter has been re-elected as Field Secretary of the Texas Methodist Assembly. No better man could have been secured for this position.

Bishop Candler's article in this issue is a great paper from a great man. Like all other Southern Methodists, he is willing to stand by our action at Oklahoma City.

Rev. J. F. Sherwood, of Terrell, writes us that the bees which we gave him are doing nicely. Every superannuate home ought to have a hive of three-banded Italian bees.

We thank our good friend, Judge C. L. Bates, of Holly Springs, Mississippi, for a newsy letter and kind words concerning our work. We were his pastor at Travis Park.

Brother Frank McNeny, of Dallas, writes us that Dallas is pulling for the meeting of the Annual Boards of our Church next year. Dallas is a good place for any body to come.

Rev. A. W. Hall, presiding elder of the Clarendon District, attended the Junaluska meeting of workers in July. We were sorry to miss him, as he passed through Dallas en route home.

Mrs. Nancy Taylor, of Sayre, Okla., has been a reader of her Church paper for sixty years; has been a reader of the Texas Christian Advocate forty years and says she could not do without it.

Rev. J. D. Odom, of 5520 Reiger Street, Dallas, presented the editor with some most delicious peaches and grapes grown in his yard. There are many good things that we could have if we were willing to work for them.

Rev. A. Frank Smith says of our recent editorials on the doubts of college men: "The most timely and the sanest I have ever read." Another correspondent writes us taking us to task for these serial editorials. And there you are!

William Nehemiah Wiggins, our genial General Secretary of the Texas Sunday School Association, sends us a letter of congratulation that we have passed our fiftieth milestone. Thanks, Brother Wiggins. "Darling, we are growing old."

Dr. Paul B. Kern has been elected Epworth League representative and Rev. O. T. Cooper Sunday School representative on the Board of Trustees of the Epworth property. Representatives of other departments of our Church work have not as yet been elected.

The Board of Trustees of the Texas Epworth League elected the following officers at Fort O'Connor last week: President, W. N. Hagy; Vice-President, H. A. Boaz; Secretary, A. E. Rector; Treasurer, W. J. Johnson. These brethren will worthily serve the Board.

Rev. M. K. Little, of Coleman, is enjoying a three weeks' vacation and is spending this week of it with his daughter in Dallas. He is happy over his new church and the liberality of his people. He has a good flock and they have a good pastor and evidently appreciate that fact.

Rev. J. O. Leath, Chaplain and teacher at Kidd-Key, is in South Texas in the interest of North Texas Female College. He says: "I find the interest of South Texas folks in Kidd-Key remarkable; as many as three a day on the average during the past two weeks signing contracts to enter in September."

Rev. Claude M. Simpson, pastor Oak Lawn, Dallas, together with his family, left for Mississippi last Monday morning. Brother Simpson's vacation of two weeks will be spent with his mother. During the pastor's absence the regular services will be held by brethren from University and Oak Lawn Churches.

Rev. D. H. Colquitt, of Conway, Arkansas, a member of the North Arkansas Conference and Field Agent of the American Bible Society, delighted us with a call last Tuesday. He had just returned from the border, where he distributed Testaments to the soldiers. He talked pleasantly of affairs in Arkansas, where the brethren are doing heroic work.

Our good friend, Rev. Geo. S. Sexton, has been doing a wonderful work in recent years. His pastorate at First Church, Shreveport, has been a phenomenal success. He has just lifted a debt of \$80,000 on our handsome First Church. He has also seen to the letting of the contract for the building of our new Washington City Church within the last few days. George is a wonderful success and his Texas friends are happy over his work.

The following brethren were delighted visitors at Fort O'Connor last week: V. M. West, San Antonio; R. G. Plummer, Stockdale; E. R. Barcus, Tyler; Dr. J. T. Curry, Yoakum; Rev. D. E. Hawk, San Marcos; Dr. J. E. Harrison, San Antonio; Rev. J. D. Worrell, Seadrift; Dr. H. A. Boaz, Fort Worth; Rev. H. D. Knickerbocker, Houston; Rev. W. M. Crutchfield, Victoria; Rev. S.

S. McKenney, Weatherford; Rev. B. A. Myers, Palacios; Rev. A. Y. Old, Mathis; Rev. Geo. Harris, Calallen.

A REMARKABLE SUNDAY SCHOOL RALLY.

It has always seemed offensively egotistical for an ordinary man to say he was too busy making history to write it. But of late the busy history manufacturing gentleman has had my sympathy and esteem. Late trains, long rides, short rides, hot days, wet days, talks, round tables, sermons, big crowds, little crowds, and sometimes almost no crowds at all have absorbed my time and strained my energy and left me stranded, gasping, speechless and with nothing to tell. Not even the Editor's suggestion that I write more went further than to stir a feeble heave in the region of my conscience. So, since March I have had nothing to say in this department. It is too late now, and too much has happened, to give a tabulated statement of the work in the Texas Conference since March, so I shall pass over the months in silence; but I must tell about that rally. We surely rallied out there at Union Chapel, on the Douglassville work; and I am rallying still with memories of one of life's most delightful occasions. To begin with, there was Huddleston, the pastor. How it was done, who can tell? Just after conference Brother Huddleston lost his wife. He arose from the crushing blow and wrote me a letter in which he said that he was going to put Douglassville on the Sunday School map. Over two months ago Huddleston was taken down with typhoid fever. Then his grown son and little boy were stricken with the same disease. Huddleston had arranged for me to be with them the third Sunday in July. He wrote me never a word about his illness, but just went right on with his plans. His idea was to present at that rally five Sunday Schools that measure up near the hundred mark, graded by the Standard of Efficiency. In the grip of a fever that prostrates every mental and physical energy he just went right on. Before he got sick he had gone far enough to make the schools see his plan. From his sick bed, with a faithful daughter for secretary, he sent out postals, notes, letters, entreaties, commands, directions, advice, appeals, and those loyal Douglassville folks responded with the same heroism that inspired their leader. Space is too precious to tell it all. There was a contest as to which school should receive a banner, presented on the basis of the Standard of Efficiency. We could not award the banner, for every Sunday School in the charge lacked only one point in ten, the Workers' Council, of scoring perfect. They have Cradle Rolls, well and efficiently worked; Home Departments understood, appreciated and splendidly carried on. Every school has a Teacher Training Class; each has Wesley Bible Classes; each observes the missionary policy of our Church; every school has observed Children's Day; each understands and believes in the graded Sunday School idea and is working its organization into line with fact, no schools in the Texas Conference are better graded.

Douglassville has had a long line of splendid pastors, and each deserves some credit

for this remarkable advance; but when one considers that this has been achieved by a man crushed by the loss of the companion of his home and prostrated through long weeks of wasting fever, one takes heart and feels that the hero days of Methodism are still with us.

I must conclude with a word about the rally. Every Sunday School in the charge except one was represented by its superintendent as well as by the officers and teachers. One of the best dinners I ever saw was served by the good folks of Union Chapel. The large church was crowded with eager listeners, who took part in discussions, asked and answered questions, and showed a knowledge and interest in Sunday School work that promise great things for the future. The rally was a model way of presenting Sunday School matters in circuits and I would unhesitatingly advise any circuit pastor who wishes to develop the Sunday School interest in his work to write Brother Huddleston for his plans.

WALTER G. HARBIN.

SAN MARCOS DISTRICT CONFERENCE

Owing to press of many matters I did not make a report of the San Marcos District Conference, and the same was reported by Brother R. E. Parker of Belmont, but he not having the minutes before him omitted some important items, which I would now beg place to publish:

The following delegates were elected:

J. T. ELLIS.
W. M. FLY.
G. G. JOHNSON.
W. M. ROGERS.

Alternates:
H. Parks.
W. A. Scott.
S. H. Vaughan.

Also the following resolution was unanimously adopted which in justice to Brother Gregory should be published, namely:

"Whereas, Rev. Thomas Gregory having been for four years the presiding elder of San Marcos District, is now in the last year of his present incumbency and at the end of this year Brother Gregory must be removed to some other appointment by the law of the Church, and

"Whereas, Brother Gregory has made a most competent, efficient and faithful presiding elder, having looked with all diligence after every detail of interest pertaining to the office of a presiding elder and having commanded at all times the confidence of all and also the love of all his people, now, therefore, be it

"Resolved, by the San Marcos District Conference in session assembled at Lockhart, Texas, March 23, 1916, that we express unqualifiedly our high respect and implicit confidence in Brother Gregory as a Christian gentleman and a true minister of our Lord and Master. And we earnestly express to him our love, and pray upon him the blessings of our God now and when the time may come for him to go to some other field of labor."

D. E. Hawk, J. W. Shoemaker, J. A. Pledge and A. L. Scarborough were elected as the Licensing Committee.

JAMES F. PENNYBACKER,
Secretary.



JESSIE MILLSAPPS
Head of Department of Expression

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EMMA P. CARR
Head of Department of Art

Department of Expression

The aim of this department is to secure naturalness and sincerity in reading and speaking, to develop individuality and to obtain freedom from self-consciousness. Special attention is given to the development and culture of both voice and body.

The courses of study include a supervisor's course in public school reading and the regular course of voice training, harmonic gymnastics, pantomimic problems, dramatic rehearsal and creative expression and individual evening recitals.

A diploma may be secured by students who meet the college entrance requirements and complete the prescribed course in Expression, six hours in college English, and one and one-half hours in Educational or Pure Psychology.

That Miss Millsapps is really a great artist is indicated by her appointment by Federal authorities as public Reader and Entertainer at the recent Exposition held in Panama. She is a graduate of the Boston School of Expression and a post graduate of the Boston and Chicago Institutes.

Department of Art

Art, when properly taught, means a systematic effort to develop the creative ability and aesthetic taste of each student. Her powers of imagination are to be stimulated and her own artistic ideals are to be fostered. To the earnest art-worker nature becomes alive with interest, for "to learn to draw is to learn to see."

The course of study includes charcoal drawing, outdoor sketching, still life study, figure painting from life and models, composition, tapestry and portrait painting, china painting, leather craft and Art History.

A diploma is given to students who satisfactorily meet the requirements for entrance in the College of Liberal Arts, complete the prescribed course in Art and are able to do independent work in construction and free composition.

Miss Carr, head of this department, is a graduate of the College Art Institute, the New York Art League and has received special training both in the Cincinnati Art Academy and with Mr. Chase, of New York City. She is best known for her ability as a designer and painter of tapestries.

Students who are interested in the study of either Art or Expression, or both, are urged to write for a catalogue of announcements and souvenir pictorial of "the leading college for women of the Southwest"—

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