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# TEXAS CHRISTIAN ADVOCATE

TEXAS

OKLAHOMA

NEW MEXICO

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Volume LXIII

DALLAS, TEXAS, THURSDAY, JUNE 14, 1917

Number 45

## Second Annual Commencement of Southern Methodist University

The enrollment of students for the first year in Southern Methodist University broke all former first year records in the history of American colleges, the net enrollment being 706. Of this enrollment 595 were in the College Department and 90 were in the Theological Department. Friends of the institution were so surprised that they seriously asked whether Southern Methodist University were not a mushroom plant which had grown up over night and whether in its second year it could even sustain its first year's attendance. These forebodings have been swept away by the remarkable increase of students over the remarkable record of the first year. The net enrollment for the second year is 823, and, counting the enrollment of the Summer School, is 1114. Of the second year's enrollment 668 were in the College Department and 91 were in the School of Theology.

These figures pay an eloquent tribute not only to the loyalty and devotion of our people, but to the efficiency of the splendid faculty of the University. The primary factor in any institution of learning is its faculty.

The biggest asset of any college or university is its faculty. Without a proper faculty buildings and endowment and student enrollment can not make an institution of any real value either to Church or State. We unhesitatingly would choose our school because of the faculty, were we entering college again.

Robert Stewart Hyer, A. M., LL.D., President and Professor of Physics, has gathered about him a faculty of forty-five professors, associate professors and instructors which challenges comparison with any faculty of equal number within the Southern States. A goodly proportion of the professors have taken their Doctor's degree at the best institutions of the land and the remainder are Masters and Bachelors from our best colleges. Moreover, with the fewest exceptions, these professors are vitally religious and are among the active membership of our Evangelical Churches. And it is this scholarly and religious facul-

ty which has made the work of our first years at Southern Methodist University so successful.

The work of Dean Hoyt M. Dobbs and his splendid associates in the School of Theology is unsurpassed by that in any other department of the University. We have not made a mistake in our selection of the men who are to train our young preachers. These men, without exception, are devout men. They are grounded in the fundamentals of our Wesleyan type of theology. They have tested in their experiences and in former pastoral work the things which they teach. They have prescribed courses of study, which, if mastered, will send to our Churches the best type of preachers and pastors.

The Board of Trustees spent two full days in reviewing the work of the past

scriptions due the University may be paid by July 31. These unpaid subscriptions amount to more than \$300,000 and close payments must be made if the University shall secure from the General Board of Education the remaining \$88,000 of its subscription.

In view of the changed conditions in which our country now finds itself the Board of Trustees directed that military science be formally introduced into the University as a part of the prescribed work for men students and urged that the young women students should be encouraged to take up the study of household economics, particularly those branches dealing with the preservation and conservation of foods.

The Board directed also that the University invite the A-grade colleges and An-

annual Conference Boards of Education west of the Mississippi to a conference in the near future, to be held at the University. The object of this conference is to promote the mutual co-operation of the colleges in the great work of the Church and to secure a larger attendance upon our School of Theology.

We give men-

tion elsewhere of the great class graduated this year and of the superb sermon preached by Bishop Francis J. McConnell.

Already this account has grown too lengthy, but we can not forbear saying that the University is seeking to maintain the highest moral and religious ideals and to surround its students with the best spiritual atmosphere. During the year a temporary tabernacle for worship has been built. Rev. Clovis Chappell, pastor, is a dominant force in the life of the University. He recently conducted an old-fashioned revival of great power. Hundreds of lives experienced a spiritual transformation and will date a new career from those services. Many of the professors and their families are members of the Highland Park Church and are giving the pastor the heartiest support. Thus religion and learning, as they should be, are being taught and caught at Southern Methodist University.



year. The reports of President Hyer, Vice-President Wright, Dean Dobbs, the Bursar, the Librarian and the University Auditors were given careful attention. The outstanding facts which confronted the trustees as the result of such review are: (1) That the University closed the year with a substantial net balance. The income from invested endowment, conference, collections, matriculation fees, etc., was \$51,121.38. The expenses were some ten thousand dollars less than this amount; (2) that \$126,000 were collected from endowment subscriptions during the year; (3) that new endowment subscriptions have been very small during the year, and (4) that campaigns for money have become increasingly expensive.

The Board requested Bishops Mouzon and McCoy, present presiding Bishops in Texas, to inaugurate whirlwind campaigns in each presiding elder's district in the State to the end that the remaining sub-

Praying For Unification Bro. Turrentine and the Country Church Problem

Rev. Frank M. Thomas, D. D., Louisville, Kentucky.

As the time approaches for the Joint Commission to meet again, it would seem imperative that the whole Church should unite in prayer for God's guidance and blessings upon its labors.

And it is not claiming too much to say that the world's religious problem awaits the unification of Methodism. There can be but small approach between the bodies that represent Christ until the greatest of Protestant communions has mobilized its fighting units into one compact body.

There were a few minds in Europe prescient enough to see this weakness on the part of Organized Christianity. In 1893, Mr. Gladstone wrote to Lord Acland: "I am rather painfully impressed with the apprehension that the seen world is gaining upon the unseen."

Was it not that He might have a representative in a world-wide united Methodism that Jesus Christ laid His Spirit upon us and commanded us to seek a solution of our divisions in order that He might throw our combined strength against all "the untellable woe of this weary world?"

ber of this Commission, I can understand the significance of those moments when it seemed as if the final impasse had been reached, when it seemed as if there was nothing left but to part in sorrow and to report to our respective General Conferences that the reunion of Methodism was an impossibility.

It is because I have witnessed the Presence of Christ in the Joint Commission that I go to our next meeting with a large measure of hope. Never have I been under the illusion that the wisest Christian statesmanship could solve this problem.

And we very much fear that some men in American Methodism have not sensed the vast social unrest that is welling up in all our centers of population. Many thoughtful men do not fear the world war so much as they do the social upheaval that is likely to follow it.

It is the darkest hour in human history. The break-up of the Roman Empire under the Barbarians is not to be compared with it. The vast unrest in human society and in the Church portends tremendous changes.

I was considerably interested in Bro. J. B. Turrentine's article in the Advocate of February 8th on the country Church. He discusses the country preacher, however, more than the country Church.

But he makes one statement, at the close, which, I think, is both unfair and untenable. Because of the importance of the subject and the principle involved in this statement I am provoked to add a few words to what he has said.

First, the people themselves affect the situation. God has ordained that the blessings of salvation shall always be contingent upon man's free response to His overtures of grace.

(a) Their indifference toward the public services of the Church. All admit the absolute necessity of public worship in building a Christian brotherhood; yet in many places people (even leaders in the Church) will stay away from Church service on Sunday, for weather which, if on a work day, would, by no means, keep them from work or business.

(b) It is often practically impossible to get the people to make a united, concerted effort for the upbuilding of any one branch of the work. Let a country preacher suggest to his congregation that they allow him to organize and train them for, say, a systematic evangelistic campaign, and usually the only response or encouragement he gets is to see them sit like bags of sand in their accustomed places and stare at him as if they thought him to be out of his wits.

(c) And often the financial support a preacher gets on a country circuit is positively not sufficient to enable him to do good work. No man who loves his family and regards his own home can give his heart and brain unreservedly to the work of the ministry when his family is in need or his debts are overdue.

deserves special mention here. In the Greenville District last year, excepting a student appointment, only two charges fell below \$800 and the total deficit for both was only \$110.

There are country communities in which the conditions above described do not obtain, but their spirit is the reverse. Such places are a "Heaven below" for preacher or layman. Lest this be taken as the complaint of a grouch I will state that I am not at present on the class of work I refer to as underpaying.

In the second place the city Church and small station affect the country Church in a vital way. The cities and towns are financial, educational and political centers. They ought to be spiritual centers and the Churches there, if they are not, certainly ought to be of the deepest spiritual life, and somewhat like spiritual powerhouses to the smaller Churches in the surrounding country.

In the third place, the station preacher figures in the country problem. If the station preachers and conference leaders have the same faults that Bro. Turrentine complains of in the country preachers and some additional ones—if they are bombastic, egotistic, wire-working place-seekers, with seemingly very little concern about the salvation of lost men and none as to the welfare of their brethren in the ministry, perhaps just before the election of delegates to the General Conference they'll stir out among the boys; if they take no notice of the awful sins that are damning their people, draw their sermons from classic literature and current events more than from the Bible, or even have their doubts about the great doctrines that are at the foundation of our faith, and spend more time in diversions and amusements than in prayer; if they hold their places, not because they are strong gospel preachers and faithful pastors, capable of building up the spiritual life of the Church, but because they are good manipulators and wire-pullers and would "raise a kick" if they were given a weaker appointment and would quit the conference if they were given a circuit—I say "if" these things in part or in toto are true of the station preachers, to an appreciable degree, it can't help but affect the attitude of the country preacher, to a certain extent. It also affects the country Church directly, for country people are often close observers and are sometimes informed on what is going on elsewhere than in their own community. On the other hand, if the

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station preachers and conference lead- ers are men of deep Christian spirit; if they are strong evangelical preach- ers and able exponents of the great soul-saving doctrines that McTyeire, McKendree, Soule and Asbury preach- ed, they will certainly wield a whole- some influence over the men who are on the weaker work. A city preacher like, say, Dr. A. L. Andrews, of First Church, Fort Worth, whom the rank and file know as being big every way except "big-headed," who could hold a revival under a brush arbor or in his own city church, is an inspiration to any inexperienced or hard-pressed preacher who chances to come under the range of his influence and such an one's influence extends much far- ther than the bounds of his own pas- toral charge. I believe that we have many such leaders in our Church to- day, but I merely wanted to call at- tention to their importance in the country Church problem, and to ask the question, "Are the city preachers and conference leaders, as a whole, discharging their whole duty of lead- ership?" You exhort us to copy the zeal and self-denial of the pioneer circuit rider. But we must take into

consideration the kind of leadership these preachers were under. The lives of Asbury, Whatecoat, Soule and McTyeire don't impress one as lives of ease. The preachers, big and little, receive the same pay, and we have the spectacle of Bishop Asbury part- ing with his "watch, his coat and his shirt" to supply the needs of some preachers whom he is forced to send to hard appointments. I wouldn't cast the slightest reflection upon our lead- ers and city preachers of today, for they certainly have great responsibil- ities. They do not have easy jobs if they live up to them. If they meet their obligations they deserve all praise. But I do believe that if our ministry and Church life of today are ever raised to the standard of spiri- tuality, which, we are told, prevailed in the "good old days," the leaders must first reach that standard. Our country Churches and our city Churches, our country preachers and our city preachers are all bound together by unbreakable bonds and I can't believe that merely to set the country preach- er right will "correct all things." ARTHUR T. BRIDGES. Route 4, Honey Grove, Texas.

OUR DISTRICT CONFERENCES

CLARENDON DISTRICT CON- FERENCE.

The Clarendon District Conference was held this year in Wellington, Texas, in Collingsworth County. It would be hard to find a more beauti- ful farming section than surrounds this fast-growing little city. And if the kindness shown the members of the conference is a just gauge, the city and country are both blessed with a high citizenship. We shall long remember our stay among those splendid people.

Rev. A. W. Hall, our beloved pres- iding elder, was at his best in the chair. He had planned the work be- forehand with such studious care that all that devolved upon the conference was discharged in two days, without hurry or friction. At 11 o'clock the first day Rev. J. W. Story, now of Clarendon Station, preached a great missionary sermon. None but the In- finite can measure the far-reaching tides of influence resulting from such preaching. Following this Hon. F. P. Works, of Amarillo, Conference Lay Leader, at the beginning of the after- noon session brought us an earnest, pointed and searching address.

Rev. J. G. Miller, Commissioner for Southern Methodist University, and a past elder of the district, was with us. The conference gave him a sub- scription of \$170 with which to assist ministerial students.

All the pastors in the district were present except Rev. P. G. Huffman, of Claude. However, Claude was not without representation on that ac- count, as G. E. Garrett, as fine a man as lives, was present. Garrett can always be depended upon to do his very best. The writer fully endorses and loves him.

Rev. J. H. Hicks, our pastor at Hedley, very ably represented our Church papers as a special number on our program.

P. E. Yarbrough, a young man of sterling worth was licensed to preach, and Enoch Eiland was recommended to the Annual Conference for local deacon's orders.

The following were elected as lay delegates to the ensuing Annual Con- ference:

- REV. B. F. JACKSON. T. B. NORWOOD. W. W. CARTER. W. C. VEAZEY.

Alternates:

- C. R. Cowan. A. J. Austin.

Grandma Rogers, our Panhandle saint, very adroitly swayed the con- ference in favor of Shamrock as the meeting place for the conference next year. I may not tell, but you can get J. P. Patterson, our prospective host, why Grandma was so anxious for the conference to go to Shamrock.

Like the wine at the feast in Cana, the best service was reserved for the last. At the evening hour, following the close of the business sessions, we had a One-Hundred-Years-of-Meth- odism-in-Texas Service. While the elements threatened without we listened to pioneer reminiscences from Grand- ma Rogers, Rev. Jno. R. Henson, Rev. J. P. Patterson, Rev. B. F. Jackson and others. Our hearts were drawn out in gratitude to Israel's God for the brave pioneers of his kingdom and his preserving providence over his faithful children. Shouts of praise were heard and the handclasp of kin- dred souls were passed. Held in the spell of past victories humbly retold,

we forgot the passing hours, and only reluctantly departed from the place

"Where heaven came down our souls to greet, And glory crowned the mercy seat."

Rev. M. E. Hawkins is in high favor with the membership of the Methodist Church and people of Wel- lington. They speak of him as a great preacher and leader. He is now living in a brand new parsonage, the equal of any in the district. Our presiding elder will also soon occupy a new district parsonage in Claren- don, which is badly needed. J. T. HOWELL, Secretary.

SAN ANGELO DISTRICT CON- FERENCE.

The San Angelo District Confer- ence convened at Midland Tuesday morning, May 31, and continued in session four days, with Rev. J. M. Perry in the chair. Hon. E. R. Bryan, of Midland, was elected Secre- tary and his work was highly satis- factory. The Judge is efficient and capable, whether presiding at the trial of one accused, pleading a case at the bar or calling sinners to re- pentance. And the great Midland Church has many such laymen. Rev. J. M. Perry, in his Chesterfieldian manner, presided over the conference to the entire satisfaction of every member. His sparkling humor, deci- sive action and evangelistic fervor banished the usual monotony and dullness. During the course of an hour the conference would swing from the dignity of a civil court to the revival enthusiasm of a camp- meeting and back again to regular movement.

Cocke, Miller, Dalton, Dunn, Mc- Whirter, Campbell, Wright, Webb and Hardon were the conference preachers. The dominant note in each message was evangelistic, and many hearts were inspired to holier living. Dr. Caspar Wright, Vice- President of Southern Methodist Uni- versity, delivered three great ser- mons, each bearing the characteris- tics of early Methodist preaching. No "dry-as-the-dust" lectures about his preaching. He makes you want to repent of your sins and call mourn- ers. He asked the district for \$140 for the School of Theology, and received far more than he asked.

Louie D. Boatman, of Menard, and M. C. Stearns, of Brady, were li- censed to preach. They are young men of fine qualities and with a promising future before them in the regular work of the ministry. Shelby J. Estes, one of our local deacons, was recommended for elder's orders, and appointed District Evangelist to care for our vast Churchless territory. He works under a District Evangelistic Committee.

The conference placed its approval upon the annual Methodist Encamp- ment to be held August 10-27 at Junc- tion on the Llano. The energetic pastor promises a great program of entertainment and recreation. It will be free to preachers and families, and at cost to all others.

Friday was given over to the wom- en of the district. Mrs. Robt. Mas- sey, of San Angelo, presided with the grace and dignity of a queen. And she is a queen, for every true woman in America is a queen. The program was educational and inspirational from the opening number to the ben- (Continued on page 7).



The Dish That Dominates Summer Whole Grains—Steam Exploded



At Breakfast The daintiest cereal dish ever served.



With Berries Flavory, flimsy, crusty morsels. Mix them in.



Float in Milk Toasted whole grains puffed to bubbles.

Millions of dishes of Puffed Grains are served daily in hot weather.

From breakfast to bedtime there are dozens of ways to enjoy them.

They are always ready. They are light and airy—mere bubbles of grain. And they taste like nut-confec- tions.

But the Wheat and Rice are whole grains. And every food cell is exploded.

Every granule is fitted for easy digestion. Every atom feeds.

So these are ideal foods for summer. They are all-hour foods, for they do not tax the stomach.

And nothing else compares with Puffed Grains in your summer bowls of milk.

Puffed Wheat Puffed Rice and Corn Puffs Each 15c Except in Far West



As Bonbons Let hungry children eat them dry.



On Ice Cream They taste like toasted nut meats.

These are not mere tidbits. They are scientific foods, in- vented by Prof. Anderson.

No other cooking method breaks up half so many food cells.

They bring you three great grains in a perfect form, each of them delightful. Don't let one summer day go by with- out its share of Puffed Grains.

The Quaker Oats Company Sole Makers

(1600)

## Notes From the Field

## YSLETA.

I have just closed a good meeting at Ysleta, Texas. We had about fifty conversions and twenty joined the Methodist Church; this town is the stronghold of Catholicism. They have a Catholic Church here that is three hundred years old and nearly all the population belongs to it. We worked under many difficulties and at one time they threw a stone at me, missing me but striking my singer, Mr. Johnson, on the head, making a painful wound. This act caused the good people to rally to our aid and the victory was ours. We organized a Woman's Missionary Society with seventeen members and we look for them to do a great work for the Lord. I am now in a meeting in El Paso. I am assisting Brother Collins, our pastor of East El Paso Church. I have bought a large tent and we have it on one of the main thoroughfares of the city and we are preaching to large crowds, having conversions every night. We started this a Methodist meeting, but it has grown to be a union meeting—the Baptists have joined in and the Church will reap a good harvest out of this meeting. We will close here Sunday night and go to Santa Rita, New Mexico, for a four weeks' pull for the Lord. Pray for us in this mission work, brethren; we need your prayers.—Argus Hamilton, Conference Evangelist.

## DECATUR, TEXAS.

Many have been the experiences this year with us; first, when we returned from conference we found a good pounding at the parsonage and in all of my ministry I have never received a more cordial reception. Our congregations have been good and responsive and early in the year we began to get ready for our revival and all our preaching and work was to this end. We began to cast about for some one to lead our forces and succeeded in securing Rev. L. E. Conkin and his helpers, Mr. R. E. Houston and Miss Eula McGuire. All that know Jack Conkin know that he never spares sin in high or low places and Mr. Houston is easily the best choir and solo singer I know. I was Miss Eula's pastor for four years and since then she has had training in Scarritt Bible School and is a big success with the young people. We had sixty conversions and reclamations, and we will never know how much good was done in the Church. I started in some time before the meeting to raise money enough to paint the parsonage and it is now being treated to a new coat of paint and the good women have had three of the rooms re-papered and you see we will have a new home to live in. I received fifteen members at the close of the meeting which makes twenty-eight received to date. We have a fine Official Board which keeps our salary paid every month and every department of the Church is in splendid working order. We are happy in our work.—R. B. Moreland, P. C.

## VERDEN, OKLAHOMA.

We have just closed a great union campaign, conducted by Rev. Lovick P. Law and wife, of Siloam Springs. We could only run two weeks, but in that time there were over seventy-five conversions and the biggest part of this number go to the Methodist Church. Some of the hardest men of the town who have always fought the Church, were converted in these services. Bro. Law preaches the old-time Gospel with power and the crowds came from all parts of the country. Then, too, he is not only a good preacher, but one of the best choir leaders to be found anywhere. Sister Law has a splendid contralto voice and she sings so that everyone can hear her. She always has a song that fits into the sermon. Brother Law, by his preaching, won his way into the hearts not only of the Methodist people, but also the people of the other Churches. Our committee is asking for his return to us next summer. Our work is moving along nicely at Pocatset. We have bought new pews for the Church and paid the cash for them. This congregation pays their entire assessment for all purposes at each Quarterly Conference. It is a great pleasure to serve a people of this kind. Brother Ownbey is making things go on the district and we all love him. We have just closed our District Conference at Lindsay. There was a very fine attendance and the preaching was above the average. The business sessions were conducted in such a way that one would think our leader was an experienced man on the job.—A. B. Waldrep.

## ROBY.

On the third Sunday in May we closed a meeting at Roby of one week's duration. In spite of war agitation and conspiracy fear we had a meeting that proved a blessing to our community, and especially to our membership. Rev. R. A. Clements led the services. He is a master preacher. His deliverances are clear, convincing and afire with the spirit of God. His sermon at 11 o'clock the closing Sunday of the meeting will long be remembered by the great audience who heard it. For one hour and a half he held the congregation entranced with his wonderful deliverance on Rom. 1:16. During the series of services I thought what a successful soul-winner is he. While listening to each sermon he impressed me as a man whose throne was the pulpit. Then as a result of his efforts the Roby Board of Stewards paid the preacher's salary in advance. I thought he would not be out of place as presiding elder. It is admirable how the elements are mixed in him. Roby has many signs of progress. We have repaired the Roby church at a cost of \$500, the woman's Missionary Society raising nearly one-half the amount. A noble, enthusiastic set of women are they! We have also placed a brand new piano in the church. Right in the middle of the year the preacher's family received a generous pounding. We are well prepared for war prices. Indeed we serve a fine set of people. We have received thirty new members on the work since conference, and if the dry weather doesn't continue to prevent a harvest of crops we expect to meet all of our financial obligations by conference. To God be all the glory.—S. H. Young, P. C.

## BONHAM, FIRST CHURCH.

Not having been heard from through the Advocate since coming to Bonham, I offer a few items. The most cordial reception accorded us upon our arrival merely proved to be a normal expression of the abiding spirit of this splendid people. Early in the year the Board of Stewards put us at ease by voting unanimously to raise the pastor's salary from \$1800 to \$2100. It is paid monthly and the finances of the Church are handled in a businesslike manner. In March Mr. W. E. Hawkins, of Fort Worth, did us some splendid work in a series of lay sermons upon fundamental, vital and timely topics. He is a veritable arsenal, and digs up wordliness with a vim. His messages are much needed in practically all of our stronger congregations. The climax came with the revival beginning the first Sunday in May. Rev. J. W. Fort, of First Church, Corsicana, did valiant service. He scored sin without compromise or apology. He is a strong preacher, an old-fashioned Holy Ghost revivalist and a most brotherly and consecrated man. His work was eminently satisfactory. We had a number of conversions and about twenty additions to the Church. Perhaps the greatest result was the thorough-going revival in the hearts of Church members. Many broke with the world and gave themselves unreservedly to God and His service. You can't beat Fort. He stands for the old plan, and the old faith, and God wonderfully blesses his messages. He captured our hearts and we shall ever love him for his splendid work. We have a great field in which to labor. No finer people in the world than the Methodist people of this splendid Church. They are responding nobly to our efforts and we are most happy in the work. May God greatly bless our Zion to her remotest border in these days of world conflict. W. L. Tittle, P. C.

## SANGER.

This writer spent the fourth Sunday in May with the good people of Sanger. Rev. T. L. Lovell, the up-to-date pastor, arranged the celebration of the one hundredth year of Methodist preaching in Texas, according to a resolution of the North Texas Conference. He had a history of the local Church prepared by himself and Bro. Isbell, and Rev. S. W. Miller, of Frisco, who organized the Church, was present and preached a splendid sermon at night. The wife of Dr. Lain read an interesting paper on the work and history of the good women's work and the work of the Sunday School was brought before the congregation. It was a great day for Methodism. The Church was organized in a store building and now own a splendid brick building and have a regular station. The foundation of a \$2000 parsonage is laid with cement. The fifteen charter members are all living but three. There were four of the number present, and each was presented with a history of the Church and a blue ribbon prepared by Bro. Lovell by Bro. Miller, who organized the Church. The congregation was good notwithstanding a very hard rain fell the night before and prevented several who would have been there. Any one who has lived in the black land knows what this means.

Last Saturday and Sunday we played sub-presiding elder with Rev. W. A. Stuckey who was with the League Conference at Bridgeport at Annville on the Boyd Charge of the North Texas Conference. Rev. J. D. Hudgins, the popular pastor, is recovering from a severe attack of pneumonia caused from exposing himself in a cold rain to commence a meeting at Rhome, was present on Saturday. He still looks very weak, but with proper care he will soon be himself again. This is his second year with the good people of this charge and they love him very much and were kind to him during his illness. Under the leadership of Bro. Young they have a fine Sunday School at Annville, and at the other points the same was reported.—G. F. Boyd, Decatur, Texas.

## THROCKMORTON.

On May 18, Evangelists Rev. W. M. McIntosh and wife, of Iuka, Miss., with their singer, L. P. Bloodworth, of Fort Worth, began our revival in Throckmorton. From the very first service, the meeting grew in attendance and power until the last service on Sunday night, June 3, in which thirty-one were saved in that service alone. The results of the meeting and the influence that it has had on the town will never be fully known but some of the results may be summed up as follows: There were about one hundred and twenty conversions besides a large number of backslidden Church members who were brought back into the joys of a sweet Christian experience. The fortresses of sin that have been so strongly entrenched in the town have been weakened and in many instances torn down and the entire town has been brought to see that the religion of the Lord Jesus is a mighty force to be reckoned with. About seventy have given their names for membership in the various Churches of the town while others will join the local Churches in the adjoining communities. Every Church in the town co-operated in the meeting in an enthusiastic way and the fellowship that has been brought about between the Churches is most delightful.

Bro. McIntosh is one of the greatest evangelists that it has ever been our pleasure to know. His preaching is strong, forceful and fearless. His logic is convincing and unanswerable. His denunciations of sin is scathing and terrific, his Christ one that can save to the uttermost. He is deadly in earnest and is tireless in his efforts to lead men into a better life. In all his labors he has an efficient and powerful helper in his wife. The work of Sister McIntosh among our women and young people was the most successful we have ever seen and will have an abiding place in the lives of the people of our little city. Her saintly and cultured character will prove a benediction wherever she may labor and young women find in her an ideal for their highest aspirations for beautiful womanhood. In all this work Mr. Lloyd P. Bloodworth proved himself an invaluable helper. He is a splendid singer and choir director, a wise and tactful personal worker and his pulpit deliverances were first class and proved to be an important factor in the success of the meeting. The entire town has been brought under the influence of the meeting and the results are being conserved and will prove to be of a permanent character. Our conference collections will soon be in hand and we will be ready to report at Memphis. "A good year, Bishop."—W. C. Childress.

## PAINE COLLEGE FOR NEGROES.

Paine College at Augusta, Ga., is the only school owned and operated by the M. E. Church, South, for the training of Negro teachers and preachers. Besides, it gives courses in farming, gardening, cooking, sewing, laundering, etc. It has been in operation thirty-three years, and has sent out in round numbers 500 graduates. These are exemplary citizens wherever they live. They are never involved in inter-racial troubles, court scrapes and the like. They fill acceptably all the walks of life open to them from the gospel ministry to the cook pot. No money spent to redeem a race at home or abroad has ever gone so far or done so much in the achievement of its end. The graduates of this institution have become in many instances leaders of their race. One, Rev. R. A. Carter, is a Bishop of the

C. M. E. Church. Another, Rev. C. H. Tobias, is one of the International Y. M. C. A. Secretaries. Another accompanied Bishop Lambuth on the pioneering trip into Congo, Africa, to establish the Mission at Wembo Miami. Many others are filling, or have filled, several general offices in the C. M. E. Church, not to mention scores of leading preachers, pastors and teachers throughout the connection. More than fifty are now studying for the ministry, and some are preparing for the work in Africa. Two of our graduates are missionaries on English missions in South Africa. They graduated and returned to Africa before our mission at Wembo Miami was opened. The women graduates are engaged in all sorts of honorable work suited to their sex and are makers of some of the purest homes in the land and mothers of the best children in their respective communities.

But this great work for my race is on the verge of ceasing altogether for the lack of fifteen thousand dollars wherewith to meet its indebtedness. I do not believe that the great M. E. Church, South, will let this, the only school it has for the Negroes, a school second to none in the results of its labors for a lowly people, go out of existence because of its need of only \$15,000. If so, my faith in our parent Church which used to give \$100,000 per year before the Civil War for the maintenance of missions to the slaves has been misplaced. I refuse to believe it. I feel that if the Church knew our condition it would come readily to our rescue. Hence, I am making a canvass asking that any individual, Church, Sunday School or Missionary Society, at once give any sum, however small it may be, to keep life in a worthy institution. It would be a sad reflection upon the white Southern Church, as it seems to me, to abandon this work which was born of such Christian saints as William Capers, Atticus G. Haygood, Morgan Calloway, George Williams Walker, Moses U. Payne, and very many others. We colored people have ever counted it our good fortune to have those who were once our masters and their descendants show the operation of the grace of God upon their hearts by helping this needy, lowly race to a knowledge of God and the true life. But what has seemed our good fortune becomes our misfortune and operates against us to our grave hurt when our boasted school must fail because of the lack of a little money wherewith to conduct it. Our good fortune (that of being a product of the Southern white Christians) operates as a misfortune against us when we ask, as we have often done, Northern whites to help us. They tell us to let the Southern white Christians help us, that the Northern whites have many Negro institutions throughout the land to support, etc.

Now, as Commissioner of Paine College, elected by the Board of Trustees and endorsed by the College of Bishops of the M. E. Church, South, I make this appeal. God grant that it may not find an unresponsive heart. I, who was the first one to matriculate in Paine thirty-three years ago still have faith. Yours most faithfully,  
JOHN W. GILBERT,  
Commissioner for Paine College,  
1516 Central Avenue, Augusta, Ga.

## RESPONSES.

We do not feel that we could do without the Advocate. R. A. SCOTT,  
Zephyr, Texas.

Wife and I cannot afford to do without the Advocate. We prize it above everything except the Bible. We have no children to read it; if we did it would be of a great deal more value to us.  
D. F. CRADDOCK,  
Rhonesboro, Texas.

## A PASTOR'S INFLUENCE.

I am glad my pastor influenced me to subscribe for the Advocate years ago. It is helpful in our home.  
D. V. COX,  
Boyce, Texas.

## THREE ESPECIALLY ENCOURAGING RESPONSES.

Inclosed find check for two years in advance. Keep the Advocate coming.  
T. C. MONTGOMERY,  
Concord, Texas.

I am inclosing check in payment for my subscription two years in advance.  
JOHN H. SAMMONS,  
Albany, Texas.

Inclosed find check for two year's renewal. The Advocate is a great help to me and my family. It is a great paper and we enjoy it.  
W. D. BEALE,  
Sulphur Springs, Texas.

Rev. C. H. National Y. ther accom- on the pio- frica, to es- mbo Miami. have filled, he C. M. E. res of lead- d teachers More than the minis- ing for the r graduates sh missions duated and our mission ened. The aged in all ted to their ome of the and mothers r respective

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G. E. Jackson.....Bluffdale	J. C. Byers.....Cooledge
Mrs. G. E. Jackson.....Bluffdale	F. O. McReynolds.....Little Elm
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T. W. Thompson.....Greenville	T. A. Eubanks.....Scrap
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M. Reynolds.....Shanrock	Rev. J. T. Curry.....Yoakum
Gideon Bell.....San Antonio	Mrs. Cora Graves.....Celeste



## How a Saloon Man Looked Upon His Subscription

About five years ago a certain man who owns and runs a saloon and a cafe gave—through a mutual friend—a note for \$100.00 to the Southern Methodist Church for the purpose of building a University. He paid along steadily, but financial affairs went against him and he soon found himself practically bankrupt. He insisted, however, on paying his debts and though financial ruin stared him in the face to the extent that he borrowed money on his life insurance policy, he on the first of May sent to the University a check for \$2.00 with the statement that he only owed \$7.00 more and that he would pay it \$2.00 a month until it was paid. Think of that!

His inspiring statement was "whenever my name goes on a paper it obligates my honor and I will pay it if I have to pay it a cent a month as long as I live or until it is settled. I don't want anybody to offer my notes at a bargain or put down on their books that I don't pay every dollar that I owe—much less do I want the Methodist Church to brand me as a "shortpotter."

Such is the standard that many business men, and even this saloon man, place on their obligation. If every subscriber to Southern Methodist University has the same feeling and the same standard, it is as certain that we will win our \$88,500 from the General Board as that the sun will shine. Our confidence in the absolute integrity of our subscribers is the basis of our financial rating and our faith in the future.

## Here's Another Letter

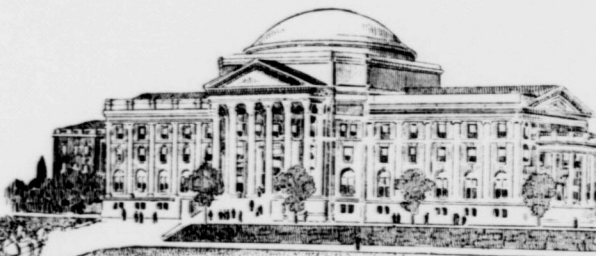
"Kind sir:

"I cannot pay eney more on the southern methodist university did you no I joined the Baptist church one year ago this last may god told me too that the reason for sodoing I am no more a methodist but I pray that your institute may all way be a blessing to the young generation and hope you may always prosper is my prair for the university but I no that I never can pay no more monie on it so dont be a sending me my account it worries me but such is life all I think about now is to be prepared for the lord call"

## A Twenty-Mule Team

### All Methodism Lacks is Co-operation

It is not exactly a drive over "Death Valley" of a great wagon load of borax drawn by a famous "Twenty-Mule Team," but it is certain that the wonderful co-operation of those forty mules in a long, hard, desperate pull made their particular kind of merchandise world famous. All great things are done by co-operation and people are only great by co-operation.



What fault is more fatal than the lack of co-operation and what disgrace to Methodism could be more pronounced by both Christian and secular world than for us, after having undertaken a great thing—the greatest popular educational movement in the history of all Christendom—to fail in sight of success by lack of each member's willingness to do "his bit."

## Now Here We Are!

Texas Methodism has in five years accumulated at S. M. U. over two and one-half million dollars assets. Of this amount Texas Methodism has not herself given one-fourth.

\$88,000 is now lying in the bank at New York City—ours for the asking if we only pay all that we owe. Have you paid yours?

We will lose this \$88,000 if we do not pay an equivalent of our debts before July 31st. Let's do it NOW! Let's pay up. Let's not allow forty mules to have more PRACTICAL religion than three hundred thousand Methodists.

# For Old and Young

## THE PASTOR'S SUNDAY NIGHT.

Rest him, O Father! Thou didst send him forth  
 With great and gracious messages of love;  
 But thy ambassador is weary now,  
 Worn with the weight of his embassy.  
 Now care for him, as thou hast cared for us  
 In sending him; and cause him to lie down  
 In thy fresh pastures, by thy streams of peace.  
 Let thy left hand be now beneath his head,  
 And thine upholding right encircle him,  
 And, underneath, the everlasting arms  
 Be felt in full support. So let him rest,  
 Hushed like a little child, without one care;  
 And so give thy beloved sleep to-night.

Rest him, dear Master! He hath poured for us  
 The wine of joy, and we have been refreshed.  
 Now fill his chalice, give him sweet new draughts  
 Of life and love, with thine own hand; be thou  
 His ministrant to-night; draw very near  
 In all thy tenderness and all thy power.  
 O, speak to him! Thou knowest how to speak  
 A word in season to thy weary ones,  
 And he is weary now. Thou lovest him,  
 Let thy disciple lean upon thy breast,  
 And, leaning, gain new strength to "rise and shine."

Rest him, O loving Spirit! Let thy calm  
 Fall on his soul to-night. O holy Dove,  
 Spread thy bright wing above him, let him rest  
 Beneath its shadow; let him know afresh  
 The infinite truth and might of thy dear name—  
 "Our Comforter!" As gentlest touch will stay  
 The strong vibrations of a jarring chord,  
 So lay thy hand upon his heart, and still  
 Each overstraining throb, each pulsing pain.  
 Then, in the stillness, breathe upon the strings,  
 And let thy holy music overflow  
 With soothing power his listening, resting soul.  
 —Frances Ridley Havergal.

## A BATTLE WITH THE SEA.

(Contributed)

What tongue can tell, or pen picture, the horrors of the great Galveston disaster? Nothing approaches it in its terrible nature. Nothing duplicates its desolation and its woe! The waters of the broad Atlantic, piled mountain-high, and driven before that ocean-hurricane, swept over the island. In its outward going it bore in its mighty grip the loved ones of many a peaceful home. And to this day no one knows where lie the bones of many a dear one. Their dead are confined somewhere in the great deep! Their winding sheet is the green seaweed and their requiem is sung by the wild ocean winds. Is the morning after that great storm ever to be forgotten? Wreck piled on wreck marked the path of that stupendous in-rolling tide. Here and everywhere, the vacant stare of the dead-told the mute story of their tragic fate. Stately buildings lay in awful desolation as monuments of their terrible fall.

He who walked among the dead after that sad, fateful night saw demonstrations of a wondrous psychic fact. It is possible for tears to flow until the very fountains are run dry! The soul may grieve until crying is impossible! Surely, Christ endured a tearless agony in Gethsemane the night of his betrayal! Along those wave-washed, wreck-strewn highways, the tearless eye was set in countenances all drawn and pinched by inexpressible anguish. Amid the sullen roar of an in-washing tide—amid the wild shriek of loved ones swept out into an open sea—sometimes, that fateful night hearts broke down under the awful weight. Those dazed, bewildered folk could cry no more! The heart, under the harrowing spell of death, lost all consciousness of pain!

And now they have thought to forever bar out the Atlantic. They have built the great seawall. Human ingenuity proposes, with granite rock, to hold the wild Atlantic in abeyance. What an undertaking! The thought amazes us that human skill would dare to hold in place a storm-swept ocean. The agonies of that terrible night are its wondrous inspiration.

Here's the wide, wide sea of sin. It is forever storm-swept. Cyclonic winds drive great tides before them. It is a raging, tempestuous region. The heart that dwells along its borders is forever in its grasp. It has proven a vast sepulchral place. Gallant crafts, beyond number, have gone down from off its bosom. Its music is a sigh and moan; its requiem a sad and changeless funeral knell. Its sky is overhung with darkness, its charts are

uncertain guides, its compass is not true.

Will God keep back the tide? Are our loved ones to be swept out upon its crest? Ah, our God builds his seawall! He throws up his dykes along the shores. Every redeemed spirit is another granite rock in this mighty defense. Thank God! Out of his redeemed he constitutes a wall over which, he declares, no tidal wave shall ever sweep. Or else, why should it be true that men love darkness rather than light? The safeguard of the child, the protective guarantee of the home, the bulwark of the Nation, is this mighty breastwork of Christian civilization. Over this no storm-tides of sin shall ever roll.

## POWER OF PURITY.

It is a marvelous thing to see how a pure and innocent heart purifies all that it approaches. The most ferocious men in its presence become alby innocence. And so with human beings there is a delicacy so pure that vicious men in its presence become almost pure; all of purity which is in them is brought out; like attaches itself to like. The pure heart becomes a center of attraction, around which similar atoms gather, and from which dissimilar ones are repelled. A corrupt heart elicits in an hour all that is bad in us; a spiritual one brings out and draws to itself all that is best and purest. Such was Christ. He stood in the world, the Light of the world, to which all sparks of light gradually gathered. He stood in the presence of impurity, and men became pure.—F. W. Robertson.

## NOT FORGETTING THE MAN WITH THE HOE.

In the serious work of life, let us not fail in sympathy with those who must toil while others pray. "Other men labored, and ye are entered into their labors." It was an unusual thing to do, but it made a deep impression on some persons present in a certain Church service when the minister, in praying for those who led the congregation in song, the organist, chorister and singers, prayed also for the man who, back of the curtain, was pumping the organ. The official report of a great naval battle included a paragraph in which tribute was paid to the stokers. When we lie down at night in a Pullman berth, let us have a kindly thought and prayer for the men who must be awake all night, in the engine cab, in the signal tower, at the switch, walking the tracks.—The Christian Herald.

## ANOTHER FINE ART.

It is the Nunc Dimittis—the art of peaceful departure. To know when to go, and how to let go after "mine eyes have seen"—yes, that is a fine art indeed. Learn the art of terminal facility and save a world of apologies and regrets afterwards. Learn not to linger over anything—even a telephone. Long conversations, long explanations, long letters, long farewells, long prayers in public, sermons or speeches, and long spun out stories—pray avoid them. Come to the point on time. Depart gracefully. Peace will then pursue you. Leave a wish and longing because you have gone. Learn to let go of little things today and you will be ready to decide quickly at tomorrow's crisis, and to depart in peace.—Selected.

Do not look forward to what might happen tomorrow; the same everlasting Father who cares for you today will take care of you tomorrow and every day. Either He will shield you from suffering, or He will give you un-failing strength to bear it. Be at peace, then, and put aside all anxious thoughts and imaginations.—Selected.

## JIMMIE SQUIRREL'S ESCAPE.

Jimmie Squirrel lived on a beautiful old campus with lots of nice feathery elms that stretched out long, droopy branches to jump across. He was a funny little snubby-nosed fellow, and the first time he tried to beg nuts from a student, as his mother had taught him, he nearly fell over on his little snub nose. The student laughed and said, "Well, Jimmie," but Jimmie was so embarrassed that he frisked around his fuzzy gray tail and jumped for the lowest hanging bough.

The student stopped laughing and tried to coax him down with nuts, but he wouldn't come until the student had gone away. Then he slid down the trunk, with his beady little black eyes on the walk, and snatched up a nut in his paw. It was a peanut, and nice and soft to crack and eat.

The student tried to get Jimmie to eat nuts from his shoulder, but Jimmie would only cock a bright eye and come a little nearer, with his tail balanced, ready to flick off at a move.

Jimmie had always wanted to play in a big elm just across the street, but his mother had warned him never to go there, that only the campus was safe for little gray squirrels. But, like other children, Jimmie got tired of obeying his mother, and one day when she was not around he scrooched down his fuzzy gray tail and scooted across the car tracks to that tree as fast as he could go.

The branches were just right for swinging on and playing hide and seek with the birds and Jimmie was having a beautiful time, when a naughty little boy in the street below with a sling-shot happened to spy him.

"Oh, come on, fellows; here's a squirrel," called the little boy. Jimmie's poor little heart came right up to his throat. How he wished he had obeyed his mother!

The little boy kept shooting at him with his sling-shot, and the other boys came and threw stones, and Jimmie jumped and dodged from branch to branch, but it wasn't any fun any more.

Pretty soon a car came in across the road and a lot of students got out. Some of them saw the crowd of boys across the road and came over to see what was the matter. Jimmie saw them, too, and began to chatter at the top of his voice. When they came nearer he saw that one of them was his student. He said:

"Hello, boys; what's the matter?" Then he looked up in the tree and saw Jimmie.

"Why, it's James," he said. "Here, you young rascals, get out of here quick, and don't let me catch you doing this again!"

He said it so threateningly that the bad boys were scared and started running off down the street.

"Come on down, James," said his student. "It's safer on the campus."

Jimmie didn't want to come down a bit, but it was getting dark and he was afraid of those boys, and the campus looked ever so far away. So he sidled down the trunk and jumped from branch to branch, scolding all the while. When he got to the lowest branch he jumped right onto the student's shoulder, and maybe he wasn't glad to be carried safely back to the campus again!

He never went off the campus again, but he often came up and ate peanuts out of the student's hand after that, or sat on his shoulder. And never again did he disobey his mother.—E. A. Stuart, in the Pittsburgh Dispatch.

## STAMFORD COLLEGE COMMENCEMENT.

Stamford College has just closed one of the most successful years of its history. A brief summary of the work done shows that \$3500 worth of improvements on the property have been made and the money raised and bills paid. Nearly \$6000 has been collected in new money to apply on the college debt, and though the unsettled condition of the country has considerably crippled the campaign for the complete liquidation of the debt, this part of the school's program for rejuvenation will go steadily on until the last dollar is raised. Nearly 300 students in all departments were enrolled during the year and the second largest class in the school's history was graduated. The school will have paid all running expenses when the final amounts are collected, and we feel sure the teachers will receive the small balance yet due them on the year's work.

For eleven months the president and his helpers have traveled throughout the territory tributary to the school, and more young people contemplate coming to the college this fall than ever before.

The exceptionally large crowds at all the commencement exercises and the great number of visitors from outlying districts showed the new interest and confidence now everywhere awakening in the school.

On Thursday evening a play by the expression department, under the management of Miss Lillivee Rollins, drew a very fine attendance and all present voted the performance a great and creditable affair.

Friday morning Miss Mary McKeown won the declamation contest, the prize being a gold medal. The work of all contestants was of a very high order.

In the afternoon the Board of Trustees held the annual meeting, hearing the report of the president and attending to routine matters. All were highly gratified with the remarkable showing made and felt and expressed themselves as confident that the financial troubles of the school could be settled and a great future assured.

Friday evening the fine arts recital, under the joint management of Mrs. Cora Pritchett, voice, Miss Wilma Mills, piano, and Miss Rollins, expression, attracted a large audience, which was highly entertained and delighted with the special character of the various performances.

Saturday morning was given over to the presentation of a flag by the graduating class of the academic department. In the presence of quite a number of students and townspeople, under the direction of Miss Vera Smith, a very fine United States flag was run out to the breeze from the top of the administration building, while the crowd cheered and sang patriotic songs. Miss Ruth Hastings made the presentation speech for the class and Mr. Dee Shawver delivered the speech of acceptance for the junior class and President Hunt for the college. It was one of the brightest and most wholesome features of the entire commencement occasion. Saturday afternoon Miss Claire Tate held the art exhibit in the art rooms of the administration building, a fine attendance of appreciative people pro-

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The Conservatory—One of Fourteen Buildings.

For thirty years this institution has stood for the highest culture and refinement. It is the supreme endeavor of the management to make the pupils feel that it is a second home. That we have succeeded in this effort will be attested by our pupils throughout the land. The past session has been one of the most successful in every way in the history of the College.

The faculty of thirty-five is retained practically intact for the coming year, and includes Hans Richard, Mrs. Versel, Ralph Leopold, Frank Renard, Pettis Pipes, Miss Eva Fowler, Mrs. Maggie W. Barry, Professor E. F. Powell and Dr. J. O. Leath.

We solicit your patronage. Any courtesies extended to Dr. J. O. Leath and E. L. Spurlock, our traveling representatives, will be appreciated.

We are determined to keep abreast with the times. We are making the following improvements: The completion of Kimbley Hall, the construction of a Natatorium, modernizing the Auditorium, the installation of a modern, thoroughly equipped Domestic Science Department and additions to the Science Laboratory. Our Fine Arts Department has long been recognized and acknowledged as the leading institution of its kind in the Southwest.

The President, who has lived for many years in the College, is determined to carry out the ideals of the past which have made this institution one of the glories of Texas.

EDWIN KIDD, President.

nouncing it an exceptionally creditable display. This department has been one of the unequalled successes of the year's work due to Miss Tate's conscientious and skilled direction.

Saturday evening the annual debate between the Philomathian and Erosophian Literary Societies was held amid the wildest excitement and enthusiasm of the rivals, their sister societies, friends and onlookers generally. The Philomathians secured the vote of two of the judges and consequently the decision. Who shall describe the overflowing demonstrations of victory that followed!

Sunday morning came fresh from God's hand—a perfect day. More than one thousand people crowded the main auditorium of St. John's Church. The choir, under Mrs. Pritchett's direction, rendered inspiring music and Dr. E. E. Robinson, of Plainview, preached one of the greatest sermons that it was ever this scribe's privilege to hear. It was a masterpiece. The Doctor was at his best and the audience eagerly followed him with intense interest, manifest in every look and attitude. In Dr. Robinson the Northwest Texas Conference has one of the very greatest preachers in Texas, and were it a matter of competition would confidently enter him in a contest with the best. No greater sermon has ever been preached from St. John's pulpit. At night to the undergraduates he again preached a great sermon. Our people are delighted with him and hope he may come this way again.

Monday morning the graduating exercises were held at the college chapel in the presence of a very fine audience. Medals and diplomas were presented by Rev. B. W. Dodson and Dean R. A. Smith. The closing speech was made by President Hunt.

The commencement address by Rev. C. W. Hearon, of First Church, Abilene, was a fitting climax to the high order of all the commencement program. Brother Hearon is one of the most gifted men in the Methodist of Texas and must be heard from in the best pulpits of Texas in the years to come. His address was truly great and the climaxes moved his hearers to laughter or tears at will. Even in Northwest Texas it is hard for us to adjust ourselves to the fact that right among us are men who

rank with the best anywhere. Townspeople and visitors join in enthusiastically pronouncing the occasion one of the best of the entire history of the college.

In conclusion, we wish to say that the college faculty has been a very strong one. Dean R. A. Smith is one of the best equipped school men in Texas and has established a character of work that is not surpassed by any school in the State. Visitors from our higher institutions unhesitatingly say the Stamford College work this year has been standard in every respect.

Our Summer School and Normal opens with fine attendance and the prospects for next year are very encouraging.

GEO. SMALLWOOD.

SAN ANGELO DISTRICT CONFERENCE

(Continued from Page 3)

diction. The sparkling wit and happy features kept the program moving with the inspiration of a rippling mountain brook. No District Conference should be held without the Woman's Missionary Society having a vital part in it. Brethren, give your wives and daughters a place on your District Conference programs and popularize the institution.

Judge Bryan was enthusiastically elected District Lay Leader for another year. He held a stirring laymen's meeting Sunday afternoon, J. F. Cowsart, the lay prophet of the district, Taylor, Bynum, Warhumd, Stearns, Allen, Davis, Graves and others participating. Leader Bryan plans a great Laymen's Conference at the Junction Encampment.

The following delegates to the Annual Conference were elected:

- E. R. BRYAN.
- GEO. S. GRAVES.
- J. F. COWSART.
- REV. SHELBY J. ESTES.

- Alternates:  
J. R. Brooks.  
R. Walter Davis.

Two of our most faithful and efficient pastors, Elmer Staggs and C. E. Rozzelle, have been released from their charges because of broken

health. Let prayer be made for their recovery.

Mertzson, Walter Dibrell, pastor, was unanimously chosen as the place for the next session of the conference.

The royal entertainment given the visitors by the good people of Midland, under the leadership of their splendid pastor, J. W. Cowan, cannot be excelled. It was the highest type of Christian hospitality. Great advertisement for a great citizenship.

C. W. HARDON,  
Official Reporter.

BEAUMONT DISTRICT CONFERENCE

The forty-sixth session of the Beaumont District Conference met in the city of Orange on May 9, 10 and 11 and held a very harmonious and profitable session.

Rev. C. F. Smith, presiding elder, occupied the chair during the session and presented such matters as were most pertinent to the good of the Church.

The visitors were H. M. Whaling, Jr., of S. M. U.; A. A. Wagnon, Agent Superannuate Endowment Fund, and R. W. Adams, presiding elder Houston District.

The preaching was as follows: Wednesday evening, F. D. Dawson, of Jasper; R. W. Adams, presiding elder Houston District, at 11 o'clock on Thursday; G. H. Collins, of Dayton, on Thursday evening, and D. A. Williams, of Center, on Friday, 11 o'clock. All of these sermons were splendid and helpful, deeply spiritual.

Committees were appointed where necessary, as will appear.

The attendance of the pastors of the district was very good, only one or two being absent, and that from unavoidable causes.

A good delegation of laymen were present and those present took great interest in the transactions of the conference and made valuable suggestions.

A committee appointed to devise means whereby the undergraduates of the conference might attend the Summer School of Theology succeeded in providing for them all.

S. H. Innes, of Anahuac Circuit, and M. S. Jordan, of Stowell and Deweyville, both of whom are sup-

plies, were recommended for admission on trial.

The characters of all the local preachers in the district were passed, except one, who asked to be discontinued.

The following were elected delegates to the Annual Conference:

- J. M. BALL, of Orange.
- J. O. COX, of Sour Lake.
- C. G. ROBERTS, of Kirbyville.
- M. C. DEATON, Beaumont.

- Alternates:  
O. A. Earnest, of Silsbee.  
Rev. D. E. Sneller, Brookland.

A resolution was introduced and passed in regard to the use of grain by the distillers, but not having been handed in to the Secretary could not be recorded.

A resolution as to the Park's Bill in the Legislature was passed, but too late to effect any good, as it was already defeated.

Owing to irregularities in the appointment of District Trustees in the past, the conference declared the Board vacant, whereupon the presiding elder nominated the following Board of Trustees for the Beaumont District property and they were elected, to-wit: J. E. Longe, H. F. Banker, J. S. Young, W. H. Malone, W. P. Wallace.

The following Licensing Committee was appointed: Glenn Flinn, H. T. Perritte, W. W. Watts, S. S. McKenney.

A boat ride tendered the conference through the waters around Orange was greatly enjoyed. Also a visit to the paper mill was of great interest. The hospitality of the people of Orange was abounding.

GUS GARRISON, Secretary.

The great task of the Church is to get people to do the things they do not have to do. That is not easy. Indeed it is most difficult, for people always find it doubly hard to do the thing they do not have to do. And yet the pastor of a Church finds that this is what he must do, get people to do willingly and self-sacrificingly with all their heart's devotion that which they do not have to do. Do not blame him if he at times complains of his task. No wonder he is driven daily to the Lord, his Christ, for assistance and support in his own soul.—Exchange.



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**OUR CONFERENCES.**

New Mexico, El Paso, Bishop Lambuth.....Oct. 17  
 German Mission, Mason, Bishop Morrison.....Oct. 17  
 West Texas, Corpus Christi, Bishop Mouzon.....Oct. 17  
 Northwest Texas, Memphis, Bishop McCoy.....Oct. 21  
 West Oklahoma, Clinton, Bishop Morrison.....Oct. 21  
 East Oklahoma, Durant, Bishop Mouzon.....Nov. 7  
 North Tex., Sulphur Spgs., Bishop McCoy.....Nov. 7  
 Central Texas, Georgetown, Bishop Mouzon.....Nov. 14  
 Texas, Palestine, Bishop McCoy.....Nov. 21

**BISHOP FRANCIS J. MCCONNELL.**

Bishop Francis J. McConnell, of the Methodist Episcopal Church, preached the Commencement Sermon of Southern Methodist University last Sunday, June 10. Bishop McConnell is yet a young man. He was born in Trinway, Ohio, a few months less than forty-six years ago. He is a graduate of Ohio Wesleyan and Boston Universities, receiving his doctor's degree at the latter institution in 1889. Bishop McConnell was President of De Pauw University at the time of his election to the Episcopacy in 1912. Prior to his three years' presidency of De Pauw he had held important pastorates at West Chelmsford, Newton Upper Falls, Ipswich and Cambridge, all in Massachusetts, and at Brooklyn, New York. Bishop McConnell has written a number of commanding books. We have read with great profit and delight his "Personal Christianity."

A great audience greeted our distinguished guest last Sunday morning in the University Auditorium. The devotional program preceding the Bishop's address was dignified and impressive. The personality of the speaker was commanding. His address was a model of calm and effective speech. His style was conversational; there was no effect at the dramatic, but the steady flow of quiet speech impressed the hearer that a tremendous reserve power lay behind what was being said.

Bishop McConnell addressed himself to the large class of graduates who sat immediately in front of him. His theme was "Christian Leadership in a Democracy." He paused to say that democracy was first individualistic; now it is social. He declared that the mission of the university is to furnish leaders for our social democracy and for just thirty-two minutes he discoursed upon the qualities of which such leadership must be possessed. It must be a trained leadership; it must possess the ability to express the deep things of existence in terms of common life; it must have the power to discover the people to themselves and to interpret the people to themselves; it must have the power to stand out against public sentiment which is wrong and at all times maintain the right; it must have a sympathetic appreciation of the past and a wide-eyed vision of the future; it must believe in the invisible democracy of the world's great leaders of every kind and tongue who, though dead, continue to speak. In sum, the true leaders of our social democracy must have vital vision of the kingdom of God.

We are happy to have had among us this chief pastor of our great sister Church. He talked like one of our own Bishops. The great audience immediately took him to their hearts and recognized in him a kindred spirit; and we shall be happy to have this clear-thinking, large-hearted Bishop to come among us again.

**AN EXCEPTIONALLY LARGE CLASS.**

Southern Methodist University stands at the head of American colleges in the number of students who matriculated in their opening years. We doubt, too, whether any American college has ever surpassed, if equaled, Southern Methodist University in the number graduated at its second commencement. The class at S. M. U. this year consists of fifty-nine young men and young ladies who graduate with the degree of Bachelor of Arts, twelve who receive the degree of Master of Arts and four young men who were graduated with the degree of Bachelor of Divinity, making seventy-seven in all. This is indeed a remarkable record.

This is not only a record which quantitatively has never been surpassed among American institutions of learning, but as we looked into the earnest faces of the class of '17 we were impressed with its splendid quality. We believe that this class will bear the marks which the

commencement preacher prescribed for those who are to assume the place of leadership in our stirring modern democracy. Both Church and State will henceforth be richer and stronger because of the entrance of the class of '17 of Southern Methodist University upon the active discharge of their solemn duties. We give the names and the degrees of the fine young men and women and welcome them as comrades in the stern tasks which lie before us as a Church and a Nation:

Bachelor of Arts—Ivan J. Allen, Irene Baird, John Wesley Beck, John Ernest Bryant, Constance Locke Cooper, Abigail Jackson Crane, Charles Dutton Dial, Ellen Douglas, Lucy Douglas, Forest E. Dudley, Beulah Duensing, Lulu Dupree, Robert Virgil Ford, Eldon Finley Fuller, James Lafayette German, George M. Gibson, Jr., James Linus Glanville, Paul T. Glanville, Hugh Sloan Grady, George W. Griner, Jr., Mary Elizabeth Hall, Edward James Harris, Henry Clay Harris, Christine Hawkins, Gaynell Hawkins, Nora Tom Hines, Nicholas Spring Holland, Alva Johnson, Robert Lee Jones, Charles Thomas Kennedy, Jr., Ruth Keys, Claude Rather Kidd, Fay King, Esther Klapproth, Charles Christopher Klingman, Sidney Everett Kornegay, Robert J. Laprade, Albert Sidney Lewis, Jr., Earl Hicks Lightfoot, Adelyne Mathews, Sam B. Merrill, Charles Donald Montgomery, Joe Eugene Moose, Dale Newell Morrison, Anna Belle Newman, Olive Owens, Mabel Puckett, Frank M. Richardson, M. Leo Rippey, W. Ivan Smalley, Hubert L. Sone, Velma Lucyle Stiles, Coble D. Strother, Lorena M. Thetford, Annie Turner, Winifred Louise Wadsworth, Thomas D. Wilson, Annie Yardley, Rena Yardley.

Master of Arts—Thomas Augustus Abbott, Irwin Talmage Andrews, Hal Chapman Brown, Paul Marvin Brown, Jr., Aileen Coe, J. David Doty, Mary Louise Gatlin, Bynum Hanegan Giles, Ira Claude Kiker, Hicks Carr Maiden, Marvin Maiden, Jennie Byrd Rousseau, J. Richard Spann, Robert Bonner Wylie.

Bachelor of Divinity—Justin Van Gordon Anderson, Robert William Fischer, William E. Hamilton, Harry Lyle Hughes.

**TRUSTEES FROM OTHER STATES.**

The commencement of Southern Methodist University was replete with pleasure, but nothing gave us more personal pleasure than the presence of our trustees from other States. Only one out of State conference was unrepresented. Rev. L. E. Todd, of the St. Louis Conference, was absent. His presence was keenly missed by all. The following trustees from other States answered first roll call and took a lively interest in the affairs of the Board: Rev. S. H. Babcock, East Oklahoma Conference; Rev. J. T. Pritchett, Southwest Missouri Conference; Rev. C. C. Grimes, Missouri Conference; Rev. W. M. Wilson, West Oklahoma Conference; Rev. J. L. Cannon, Little Rock Conference; Rev. S. E. Allison, New Mexico Conference; Rev. W. W. Drake, Louisiana Conference, and Rev. J. K. Farris, North Arkansas Conference. These are among the strong men of their conferences and their counsel was of great value to the Board of Trustees.

**WAS THERE AN ULTIMATUM?**

The Christian Advocate (New York) is much disturbed over the representation by one or two of our Southern leaders that the Oklahoma City Conference delivered an ultimatum touching the matter of Methodist unification. The editor goes so far as to say that this representation beclouds the whole work of the Joint Commission, which is soon to meet in Traverse City, and suggests that the Commission should be recalled immediately if this interpretation of the action of the Oklahoma City Conference is to stand.

The New York editor takes exactly the position we should take if the situation were reversed and we were told that the Saratoga General Conference itself had issued an ultimatum to the Church, South. For the plans of unification submitted by the two conferences differ widely and, therefore, if either plan represents an "irreducible minimum" we had as well call the whole matter off without any further ado.

But are we now about to discover that our General Conferences issued a declaration of war rather than a proposal for long and lasting peace? Was each General Conference in fact acquainting the other with the terms upon which it would reopen hostilities? Unthinkable! A reflection upon the intelligence of both conferences!

We unhesitatingly say that the idea of an "ultimatum" is foreign to the whole history of our efforts at fraternity and federalization; it is foreign to the very instruments adopted by the Saratoga and Oklahoma City Conferences; it is foreign to the very terms used in those instruments, such as, "we suggest," "we recommend," etc.; it is foreign to the language of our chief speaker at Oklahoma City, Bishop Hoss, who said, in effect, that no one dreams that the proposed action is final; it is foreign, most of all, to the whole spirit of Christianity.

We do not abate in any wise the conviction here

expressed when we say that we cannot go quite so far as Dr. Du Bose has gone in his defense of this view of the matter. We think, as against Dr. Du Bose, that our General Conference was thinking of a separate "Church" for our colored brethren when it suggested that they should be put into a separate "organization." However, this suggestion was "tentative" and, if any other plan seems better, we see nothing in the Oklahoma plan to forbid its consideration by our Commissioners and even to recommend its adoption to the General Conference of 1918.

For our part, we like Dr. Blake's suggestion as to two separate jurisdictions in the one Church vastly better than the proposal that our colored brethren be set off into an absolutely independent organization. For such a plan would allow fullest racial development upon the part of the Negroes and at the same time would enable the more advanced race to render the largest service to their less developed colored brothers.

We would vote tomorrow for any plan which contains the features suggested by Dr. Blake (published in our columns two or three issues since) and which provides for regional conferences and a proper safeguarding of minorities. This aside, however; for we started out to earnestly contend against the so-called ultimatum, or the irreducible minimum, of which some of our brethren like to speak.

**EDUCATION AS A PATRIOTIC DUTY.**

Since our publication of Bishop Candler's strong appeal in behalf of education as a patriotic duty our eye has fallen upon the plea of the United States Commissioner of Education, Dr. P. P. Claxton, to the same effect. A single paragraph for Dr. Claxton's plea will show how strongly he and Bishop Candler are agreed. Says Dr. Claxton:

This appeal is made on the basis of patriotic duty. If the war should be long, the country will need all the trained men and women it can get—many more than it now has. There will be men in abundance to fight in the trenches, but there will be a dearth of officers, engineers and men of scientific knowledge and skill in all the industries, in transportation, and in many other places where skill and daring are just as necessary for success as in the trenches. The first call of the Allies is for 12,000 engineers and skilled men to repair the railroads of France and England; and other thousands will be needed later. Russia will probably want thousands of men to repair and build her railroads. The increase in transportation and the tax on our own roads will call for large numbers of men of the same kind. New industrial plants, shipyards and our armies abroad will call for highly trained men beyond all possible supply unless our colleges and technical schools remain open and increase their attendance and output.

If through any false idea of economy on the part of parents and guardians our colleges should be seriously depleted of young men and women at their opening next fall, a calamity will have befallen our Nation. We are at war with the best educated people in the world and the sciences have been made to pay tribute to war as never before in the world's history. It would mean slaughter or surrender if America should send armies to Europe without skilled and trained leaders, and skilled and trained leaders come from the colleges. Moreover, it would be equally calamitous if America should be compelled to face the moral, political and industrial reconstruction of the world without trained leaders.

Parents, therefore, dare not consider retrenchment in the matter of educating their sons and daughters. Retrenchment may be made elsewhere but it cannot be made with National safety in the realm of education. Will not every pulpit in the Church present the increased urgency for educated men and women in this crisis of the Nation? For, whatever other incentives may be presented for education, education is now a patriotic duty.

**FELLOW CITIZENS.**

The times call for comradeship in high ideals and noble purposes. The times demand such comradeship in Church and State. And exactly this was the fine message of Hon. Cone Johnson, of Tyler, to the graduating class of Southern Methodist University last Tuesday morning. The speaker's theme was "Fellow Citizens." He dwelt upon the meaning of citizenship in this country. The residents of the United States are not "subjects," they are "citizens." They derive their liberties, not from government, but from heaven and government derives its just powers from the people. The eloquent speaker pled for a fellowship of sympathy, of sacrifice and, if need be, of suffering and death. The address was an appeal for the loftiest patriotism in this hour of the Nation's crisis. And never did a speaker stand before a more responsive audience. Applause greeted again and again the eloquent words of one of the foremost of Texas men. At the close of the address diplomas and certificates were awarded to the magnificent class of which we speak elsewhere.

















THE POPLAR BLUFF CASE.

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

A very important phase of the Poplar Bluff Church case is involved in the following statement: "One of the church buildings has been sold," and it is a phase of the matter that needs to be considered before we go any further.

I find some people, who will probably vote in the General Conference at Atlanta, are of the opinion that if unification in consummated the property of the M. E. Church, South, will automatically become the property of the new organization, but I am sure the courts will not sustain such a position when a question of title arises.

It must be remembered that all titles to Church property in our Church are specifically vested in the Methodist Episcopal Church, South, and not in any local organization. We lost Vanderbilt University because the deed to the campus was, and is, vested in the Board of Trustees as a private corporation and not in the M. E. Church, South. Had it been properly deeded no power on earth could have taken it away from us.

The land on which a church of our denomination is erected, whether in San Antonio or in Poplar Bluff, if rightly deeded, is owned by the M. E. Church, South, as a connectional Church, and the trustees elected to hold that property, must hold or dispose of such property only as agents of the M. E. Church, South, and not as agents of the particularly interested congregation.

A congregation may change its name without affecting the title to the property used by that congregation, because the title is in the M. E. Church, South, and not in the local congregation.

Trustees of Church property, therefore, can legally dispose of it only when the disposal thereof is clearly in harmony with the will and purpose of its owner, the M. E. Church, South.

If unification should result in a re-organized Church—a different body from the M. E. Church, South—it would be necessary for the General Conference of the M. E. Church, South, to authorize and instruct the Boards of Trustees of its property to

transfer by deed all its property to the new organization.

In the case at Poplar Bluff, the trustees of the M. E. Church, South, having departed from the will and purpose of the M. E. Church, South, are not in authority from the M. E. Church, South, to dispose of that particular piece of property. The utmost of their authority is to hold and protect that property until the M. E. Church, South, officially takes charge of its own. The fact that the two Churches are discussing unification does not alter the case in the eye of the law.

In the case of some small Church "much out of repair" no notice may be taken, but the principle is the same for all of our Churches.

Some of our large city Churches are being kindly carried by trust companies at a low rate of interest.

That money is lent to the M. E. Church, South, and to hold our credit with such business corporations we must preserve scrupulously the validity of title to our property.

If the trustees of a Church on which such a loan is made, together with the rest of the congregation, should go into a federated organization, would the loan holders feel easy about the title to the property?

If unification should come without General Conference action giving authority to the local trustees to convey would the trust company rest easy as to the title?

San Antonio, Texas.

SCRAPS OF HISTORY.

H. G. H.

I notice in Advocate of May 31 editorial mention that Bishop Lambuth, in his late address in Dallas on "The War Program of Our Church," recalled the fact that John B. McFerrin, famous America over, and John C. Granbery (afterwards Bishop) were Chaplains during the Civil War.

Bishop Lambuth might have gone further and named E. M. Marvin (afterwards Bishop), John C. Keener (afterwards Bishop), Dr. Ben Kavanaugh (brother of the Bishop), John Early (then Bishop), J. B. A. Aherns, W. J. Joyce, Fred Cox, and hundreds of other Methodist preachers (not even skipping H. G. H.), including W. R. D. Stockton, R. W. Pierce were

Chaplains in the late "unpleasantness," and managed to escape—not even being wounded in the canteen.

While the committee appointed by our Bishops to recommend persons for the office of Chaplain in the American army, viz: Bishops Denny, Murrah, Mouzon, McCoy and Lambuth, including Secretaries Moore and McMurry, no doubt know well the men who apply, but I am inclined to say the Lord only knows the work that lies in the hands of a full and real Chaplain. Why, he must be preacher, doctor, nurse, surgeon, soldier, tender as a woman, brave as Julius Caesar, enduring and patient as Job, ready to help cut a man's leg off or die in the trenches, console the dying and bury the dead. Well does the editor say just anybody will not do for Chaplain.

While the General Conference Board of Church Extension was formally organized in 1882, the Pacific Conference had a Church Extension Society as early as 1869, the Montana Conference one a little later and the Seguin Church one organized in 1881. Major Zorn president of it, H. G. H. making the speech that resulted in its formation, W. J. Joyce, presiding elder, present, \$30 raised and the late A. C. Biggs (then pastor of Laredo Church) coming along and receiving the \$30 as a donation to his struggling Church on the border.

The Seguin society was merged into the Annual Conference Society organized in the fall of 1882.

Frank M. Thoms, Louisville, Kentucky, member of Unification Commission, M. E. Church, South, some months ago wanted to read what Stephen Olin said in the General Conference of 1844. I sent him the book by McFerrin, Redford and others, "Organization of the M. E. Church, South." Geo. G. Smith, in his history of Georgia Methodism, says that Stephen Olin was one of the greatest men American Methodism has produced. He came down to Georgia and South Carolina a sick and skeptical young school teacher. The trustees of a school saw he had brilliant parts. They stipulated that he must open the school every morning by reading the Scriptures and prayer. Olin tried it and was soon converted. He became a preacher, great orator, college president and

leader of the whole Church. He was a Northern man, but too great to be swayed by prejudices. Probably the greatest speech of 1844 was by Olin, showing large sympathy for the South.

Bishop Thoburn testifies that while reading a sermon by Dr. Stephen Olin, in which reference was made to Mills, Indson and Newell, he received the impression that his life was to be that of a missionary.

MRS. MARTHA A. SMITH.

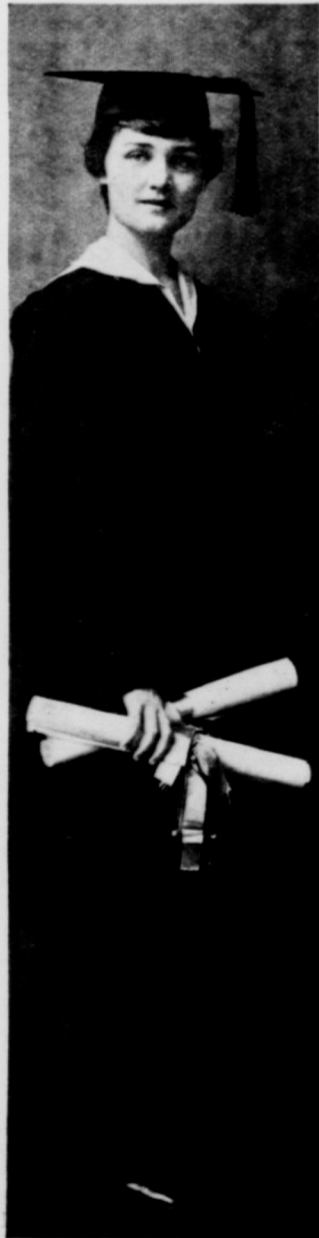
A telegram Tuesday from Rev. Henry Dupree, pastor of our Church at Pleasanton, Texas, informed the writer of the death of Sister Smith. In the translation of Sister Smith Methodism has lost one of its staunchest, most devoted and loyal members. For half a century she had liberally supported the Church with her presence, money and influence and every worthy cause she cheerfully assisted. Her home was always open to Methodist preachers and her advice was sought by all. While her Christian optimism and radiant spirit were a tower of strength to the entire community, her Christian experience was an inspiration to all. She will be sorely missed, but her influence for righteousness will abide. Although lost from mortal vision, we know where to find her. She is in her Father's house.

S. H. C. BURGIN.

AN APPRECIATION.

In the recent passing, at San Antonio, Texas, of Mrs. Mattie Simpson, widow of Rev. M. C. Simpson, for many years an honored member of the North Texas Conference, the home, the Church and society have sustained an irreparable loss. Sister Simpson was one of those rare characters who made the world richer and better for her presence. Her unswerving loyalty to her Church and pastor, devotion to her family, loving service to the needy and consecration to God mark her as one whose Christian example is well worthy of emulation. Converted in childhood, and married to a noble Methodist itinerant, she shared uncomplainingly the hardships and duties of the work and lived to see much of the fruit of her labors and the triumphs of our holy cause in this section which she loved so well. As a pioneer citizen, wife, mother and Christian, her influence was essentially of the constructive type which is deathless in its worthfulness to this southwestern country, while as an exponent of the noblest ideals she was ever uncompromising. She was a subscriber to the Texas Christian Advocate from the time she was 16 years of age. Her three children who survive—Mrs. J. O. Terrell, of San Antonio; Miss Minnie Simpson, of Austin, and Frank Simpson, of St. Louis, as well as a host of friends rise up and pronounce her memory blessed. The remains were laid to rest beside those of her husband in the beautiful cemetery at College Mound, near Terrell, and the funeral was preached by the writer in the church built by Bro. Simpson, and in which he preached annually until his death. "I heard a voice from heaven saying unto me write blessed are the dead which die in the Lord from henceforth, yea saith the Spirit, that they may rest from their labors."

S. H. C. BURGIN.



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