

TEXAS CHRISTIAN ADVOCATE

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879.—Office of Publication: 416-18 Jackson Street.

BLAYLOCK PUB. CO., PUBLISHERS.

OFFICIAL ORGAN OF ALL THE TEXAS AND NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

G. C. RANKIN, D. D., EDITOR.

Vol. LVII

Dallas, Texas, Thursday, August 25, 1910

No. 2

EDITORIAL

THE HELP THAT COMES FROM PRIVATE DEVOTION.

Some years ago we visited Mr. Wesley's Home in the court of City Road Chapel. Here is where he spent his nights when in London. It was a three-story square house, not large, but commodious and elegant. It is kept intact just about as it was when Mr. Wesley occupied it. It was his safe retreat after long journeys of toil and hardship.

The third story was his living apartment. There is where he had his private bed room; and in fact here is where the old man finally died, just after he had passed his eighty-ninth birthday. Just adjoining this room the old sexton showed us a very small room, perhaps three or four feet square. In it was a table, upon which there was an old Bible and a lamp. And the aged keeper of the place said: "This was Mr. Wesley's prayer room. Every morning at four o'clock, when he spent a night in the house, he arose, entered this little apartment, lighted the lamp, opened the book, and knelt down and talked with God until five." We could almost hear the suppressed whispers of that devout man as he plead with the Father for power to preach and save men from sin. No wonder he had such power with God and such power with men! He kept himself in whispering distance with the Father. He had connection with the source of power. As a result he went forth and the listening thousands heard him gladly. He had a message for them fresh from the throne. They listened, they believed, they were saved.

But long before Wesley's day, the Son of man used to go up into the mountain and pray all night. In the garden of Gethsemane he earnestly besought the Father. In the mount of temptation he lifted up his prayer to the Eternal. Paul had his secret retreats where he talked with God. Our fathers and mothers had stated places and regular times where they talked with God. But many of us are so business-like in our efforts to keep the wolf from the door and others of us are so pressed with our engagements to get rich that we have no time and no special place for private communion. We rise early, we eat hurriedly, we rush off to work and after the day is gone we wearily drag our feet back home, eat an evening meal, drop into our couches and go to sleep. We take it for granted that God knows what we need and we leave the whole matter with him. We never take the time to tell him how much we love him, how thankful we are for his benefits, or how much we appreciate his loving kindness. The result is, we lose much of our spiritual acquaintance with him and we live and walk at a great distance from him. We become strangers to close fellowship with him and we keep the mere form of godliness with but little of its vitality or power.

Such a religion is, perhaps, better than no

religion; but it is a very poor and unprofitable type of religion. We get no joy and but little satisfaction out of it. The only way to keep the fires of our faith kindled to a bright burning and feel the glow of religious fervor is, have stated times of prayer and frequently and regularly talk with God. This habit keeps us on familiar terms with God, and when we do want to call upon him he is not far away from us, but in close touch with our needs. We have such close acquaintance with him that our faith can lay its hand upon him at a moment's notice. In this way we cultivate an intimate knowledge of God and when we want him he is in hailing distance. Reader, have you a place where you go at stated times to talk with God? If not, it is high time that you were establishing one, for if you grow into a habit of forgetting God, he may grow into the habit of not forcing his spiritual presence upon you. Let us talk often with him and he will communicate often with us.

A DUTY SOMETIMES OVERLOOKED.

Last week we referred, with our hearty indorsement of the same, to the wisdom shown by our Baptist brethren in reporting their work to the secular press, thus keeping their movements prominently in the eyes of the public. They are practicing the precept taught by the Master when he declared "the children of this world are wiser than the children of light." We advised our own brethren to emulate them in this particular and let the public know that we are not one whit behind anybody. We wish now to say a word further along the same lines.

These reports are not only due to the Church in general, but to the brother in particular who is leading the work. Not that he perhaps will notice the omission, but that it is our bounden duty to show this courtesy to anyone rendering us such material assistance. There is a nice little point just at this place which we would do well to study. We have known it to be the case that a pastor would decide to hold a meeting and with the advice and consent of his Official Board call some other busy pastor to hold the meeting of perhaps two weeks for him. Then when he had come and rendered just as good service as a professional evangelist would have done, ask him what his expenses were, and pay it to the uttermost farthing. Only this and nothing more. To add still further to the lack of appreciation, we have known it to be the case that no report of any character was ever furnished to any paper, secular or religious, of the meeting. This is either a display of lack of proper appreciation or a gross discourtesy. Ethics might be studied to much advantage by some of us at this point. When a pastor is called to leave his work, it ought never to be forgotten that the laborer is worthy of his hire.

Suppose he is paid a salary by some other charge. That does not exempt the charge where he labors from obligation. It ought never to be that a Methodist preacher would

go or refuse to go solely for the money paid, but it ought never to be forgotten that he is at least entitled to a free-will offering from the people he has served. When he leaves his charge he nearly always does so at some sacrifice. His services are in demand for various offices, for which he receives some remuneration. Let the free-will offering reimburse him at least in the amount he probably lost. Then the people are entitled to this privilege. In all our ministry we have found that the people are willing to do the right thing. Let not the preacher deprive them of this opportunity of testifying their appreciation of the services of the man who, under God, has been helpful to them in the meeting. Then notices to the daily press ought to be made from time to time, and when the meeting is over, the brethren ought to know of it through the Church paper. There is much room for improvement in these places.

THE ABODE OF THE BLESSED.

That there is a place somewhere in God's great universe where the souls of his children are at rest and peace, there can be no sort of doubt. The Old Testament saints looked forward to it, a "city that hath foundation whose builder and maker is God." Moses had an eye to this when he spoke of the recompense of reward, as he surrendered his claim to the crown of Egypt and took his place of suffering among the people of God. Christ told his disciples that in his "Father's house are many mansions," and that in these he had a place for those who would fight the good fight of faith and lay hold upon eternal life. Paul often spoke of an "house not made with hands, eternal and in the heavens." Were this not true, it would be unnatural; but it is true and we have it as one of the helpful aids to our faith and service in this world. Only this thought sustains us in the hour of darkness and death. Yes, heaven is a real abode and those who have passed on are there now in the enjoyment of its radiance and glory.

We can remember back in the days of our young and innocent boyhood when we used to ask our sainted mother about this glorious place, and all she could tell us was: "My son, it is where Jesus is." We saw her die with a gleam of hope playing over her countenance in the long, long ago, and we believed then and we believe now that she went to be with Christ. Once in our childhood we stood beside the death-bed of a relative, a beautiful young mother, and the last articulate words that escaped her lips were: "What wondrous love is this, oh, my soul, that caused the Lord of bliss to send his precious peace to my soul!" Many of the watchers wept, but it was the weeping of joy and gladness. We were too young to understand it. But the good old grandmother at whose side we stood said: "Jesus has come for her." Since that far off day we have seen many more pass out and up with joyous triumph. Where are

they? Turned to dust and nothingness? Nay, verily! They passed into the city and they are there waiting our arrival. One of these days we will go and join them. It will be a happy meeting to strike hands once more with those from whom we have been separated all these long years. Were this not true, life would be a mockery and the grave our only hope of deliverance. But life is not a mockery and the grave is not our hope of deliverance. Look up! There is a home above, prepared by the Master and garnished with the furniture of the skies, awaiting the coming of the good and the true. "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

CHARITY SUFFERETH AND IS KIND.

Charity in the above quotation means love. The original word from which it is translated is love. So that it reads properly, "Love suffereth long and is kind." Love is the out-going of God's heart. "God is love." The capacity for suffering is tested by its sacrifices. Thus, in the death of Christ, God's love is tested. "He loved us and gave himself for us" is the extent to which he has gone in our behalf. "Greater love hath no man than this that a man lay down his life for his friends." This is exactly what Christ did for us. Yea, he went further. He not only died for his friends, but he died for his enemies as well. They who cursed and reviled him on the cross were the subjects of his prayers. "Father, forgive them, for they know not what they do," was his cry. So that to the very utmost of his sufferings he was kind. There was no resentment in his nature, no ill will toward those who tortured him. He loved them, forgave them and bore his grief and disappointment without murmuring or discontent. It was a love as boundless as his nature and as wide as his humanity.

To follow him in our faith and example is the highest attainment in the religious life. To bear persecution, unkind criticism, and hostile attack and remain sweet in spirit, kind in disposition, and unresentful in soul is Christ-like. Such an achievement is difficult of accomplishment, and were it left to our unaided human nature we would fail. But when our strength is supplemented by Divine grace, we can do even as Christ did, for we are strong in him. "We can do all things through Christ who strengtheneth us." May his Spirit aid us in our effort to make him our great Exemplar in our life of suffering and patience.

The Church that emphasizes the care of the rich to the neglect of the poor, will one day wake up to the fact that the rich are all dead, their children gone to the devil, and those neglected poor have become rich and belong to some other church. Verily, it is only three generations from shirt-sleeves to shirt-sleeves.

THE SOUTHWESTERN UNIVERSITY LOCATION

REPLY TO J. M. BARCUS, D.D.
By Rev. James Campbell, D.D.

I have been asked to reply to the article of Dr. J. M. Barcus in the Advocate of July 14. It is with reluctance that I undertake it. I have that state of mind which does not delight in controversy. Doctor Barcus I hold as one of my good friends. Not often has it been necessary for me to differ from his good judgment. But evidently the Doctor has allowed his love and devotion to his alma mater to warp to some extent his usual good judgment. As for myself being one of the first-born of the Dear Old Mother, I allow none to surpass me in affection and allegiance to her. I think, however, that I can discriminate between the alma mater and the house in which she lives or the locality of her residence. Some years ago my mother, with my father, emigrated from the State of Tennessee to Texas, and I found that she was just as dear to me in Texas as in her former home, even more so because I knew that she had made sacrifices in moving from the old to the new home to benefit her children. And that is exactly the position of many of the sons and daughters of the dear old thing that sits on the banks of the San Gabriel. We think she has outgrown her seat and needs more room. From the very beginning she felt that her little chair, child's chair, red, by the limpid waters of St. Gabriel (in the minds of some her principal asset), would be too small, and secured, therefore, from the State, the privilege to spread herself in other places, ad libitum. She now—notwithstanding the Doctor's statement that the Church is already pledged by solemn contract to permanently maintain at Georgetown the University of Texas Methodism, not a school, not a college, but "The University of Texas Methodism"—is located both in Dallas and Georgetown. The Doctor also states that fifteen good lawyers have decided that the above contract as quoted, "Cannot be breached either in law or words." Then we, the Methodist Episcopal Church, South, in Texas, are in a fix sure enough. We bound ourselves about thirty-five or thirty-six years ago by a solemn contract to permanently maintain at Georgetown, "not a school," not "a college," but a "University," and yet not for one minute of all that time have we ever maintained a university there or any where else. Poor, miserable sinners are we, Doctor Barcus included, for breaching this solemn contract, both in law and morals. We can now, with all impunity, move everything we have from there and never touch the contract at all, because we have not at present and have never had a university at Georgetown. I wonder if the fifteen learned lawyers so able to teach preachers and the Church in morals as well as in law agree with Doctor Barcus that a mere name can make a university. Not according to any accepted definition of a university whatever have we ever permanently or otherwise maintained a university there. So as the Doctor admits that we are not bound by the unbreachable document to maintain either a school or a college at Georgetown we can move the college we have there, Prep, Annex, and all. Now, do you see, Doctor? The only breach we have ever made is in not having any university at all. Now, just a little common sense will teach without any legal opinions, either on morals or law, that the contract as stated by Doctor Barcus is one that cannot be enforced by any power under the heavens, either Church or State. The compliance with such a contract depends entirely upon the good will of individuals. What is required to maintain a university? Students, professors, equipment, and large endowment in money. Neither Church nor State has the power to compel the attendance of students, nor to compel professors to teach, nor to compel people to give their money to support such an institution. The State may tax people to support its own institutions, but not Church schools. The Church may levy assessments, but cannot compel the payment of the same. The contract to maintain a university at Georgetown has never been complied with and cannot be enforced, because the maintenance of such a university depends entirely upon the free contributions and support of individuals. The Doctor's instruction to the preachers to submit to the opinion of the fifteen lawyers as touching the moral phase of the question certainly was intended for a small piece of pleasantry. Surely the Doctor did not intend to be taken seriously when he asks five or six hundred men, whose

special business it is to study and teach morals, and who have been at it all their lives, to surrender their own opinions upon the issue of fifteen lawyers. That would be too ridiculous to even think about for a minute. Brother Barcus may do that, easy thing for him to do, because they agree with him, but the rest of us I trust will surrender neither our opinions nor our talk. We now live in a free country, and not in Spain, under the reign of Philip the Second. Besides all this, if the lawyer's opinions on morals is as uncertain as his opinions on law he cannot be depended upon with absolute certainty, to say the least. There is hardly any thing more uncertain than a lawyer's opinion, unless it be Texas weather. Is not one of the principal lines of his business to learn how to differ from his brother lawyer? Perhaps Brother Barcus did not take note of the multitude of lawyers who took opposite sides on the question of statutory pro-

school of law, a school of theology, a school of pharmacy, a school of dentistry, a school of civil engineering, etc., etc.? At the time the question of the law school and the school of medicine was up, Judge Davidson, who lives in Georgetown, told me that it was out of the question to even think of establishing a law school there. Now, let it be remembered that according to the binding "compact," which, according to the opinion of fifteen able lawyers, "cannot be breached either in law or morals," we are bound to do the impossible, and therefore not bound at all either in heaven or in the earth, or under the earth. The Doctor quotes and comments again: "That if one generation of Methodists can bind another generation in a case of this sort, it puts an effectual stop to all progress." Exactly the opposite of this proposition is true. No great university can be built by one generation and unless it is possible

ly developed to build and maintain such an institution. With all due respect and deference to the wisdom of our fathers it was but little less than a gross folly for them to locate such an institution in the undeveloped condition of the country at that time. It is a mistake which we are not bound in "law or morals" to perpetuate, and which they themselves would not perpetuate if they were living. "The center of the State" argument is of no importance. Some times a point in the circumference is more in touch with the center and all other parts of the circle than the center is. This is true of Dallas and Georgetown. Dallas now and always will be more in touch with all parts of Texas than Georgetown is, or ever will be. Railroads and interurbans annihilate distances. Where will Georgetown be with her "cut off" and "tap" and the San Gabriel, as compared with Dallas at the center of railway and interurban transportation along with deep

Waco Times-Herald, etc., have expressed themselves editorially against the proposition.

A good argument in favor of Dallas. None of these papers would oppose a move to their own towns. What they cannot get they do not want Dallas to have.

Public sentiment is no criterion for the conduct of the Church. The Sunday baseball games may plead public sentiment in their behalf, but that would be rather slippery ground for the Church to stand on. I fear the Church would slip down rather than up. All the above mentioned papers are published in cities which are rivals of Dallas. The jealousies of these rivals are remarkable. Did anybody ever read in any of these papers editorials supporting anything which would advance the progress of Dallas? Now, you did not hear any objection from the Dallas News, did you? Yet the Dallas News is the greatest of them all. It is the greatest newspaper in the South, and among the greatest in the United States, or even in the world, as for that matter. And the Waco Times-Herald! Wonder of wonders! Well, when that paper advises the Baylor University to depart from the great City of Waco, and move to the beautiful little town of San Marcos that she may go swimming in the crystalline waters of the stream which gives name to the town we may listen to its spell on the removal of the Southwestern.

In conclusion, the foregoing arguments have been written mainly to interest Doctor Barcus and his friends, and call attention to some of the fallacies of his article. If we wanted to move we could, but the friends of the Dallas proposition do not propose to take from Georgetown anything which she now has except the school of theology, which is allowable under the charter. If the friends of Georgetown, I mean those opposed to Dallas, wish to go with a college in the "A Class," just as they have been doing in the past, though there is no contract to that effect, well and good. There is no objection, but if they cannot maintain "The University of Texas Methodism," then why should they object to let us go where we can? If they wish to retain the name Southwestern, so be it. The University of Dallas will do for a name, or the "F. A. Mood University," for a name would be to confer honor where honor is due. The gentlemen who presented to us the splendid offer, said Dallas was not particular about names. If Doctor Barcus and his coadjutors will not allow us to carry out the original plan of Texas Methodism by establishing headquarters in a location, it can be done. Then let us start de novo. We should not throw away an opportunity to do an everlasting good to gratify a mere sentiment. Opportunities like this come only once in a great while. Let us not throw it away.

THE LATEST MOVE TO MOVE SOUTHWESTERN.

By Rev. J. Sam Barcus.

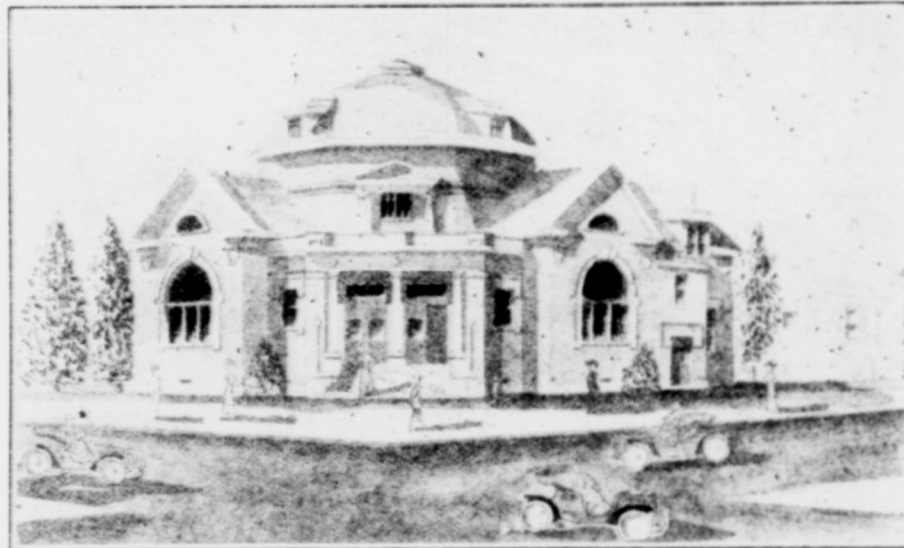
Since the agitation for the removal of Southwestern University was begun in March, four distinct propositions have been made. The first two were abandoned as soon as the light was turned on. The third, or what is known as the Dallas proposition, was rejected by the trustees of S. U. by a vote of 26 to 14, counting those who were absent who wrote to have their votes counted. This proposition, however, was endorsed by a majority of 13, and they had spread upon the minutes of the board the paper they proposed to present to the Annual Conference, recommending its adoption. The fourth proposition was formulated by a minority of this minority of the trustees and a few others who met in Waco on the 5th of July. This proposition differs essentially from the one submitted by the Dallas Chamber of Commerce, and it remains to be seen whether the Dallas subscribers will endorse it or whether it will be accepted by a majority of the minority in place of the one they have already endorsed.

This plan proposes to move the Southwestern University to Dallas and make it a great university with professional schools; to abolish Polytechnic College; to build a great woman's college at Fort Worth, and to maintain a first-class college at Georgetown.

They assign three reasons as justification of this scheme:

1. The unification of our educational system.

But this has been already done. In his report to the trustees in June, Dr. Hyer stated that practically all the



METHODIST CHURCH, PILOT POINT, TEX. Rev. R. F. Bryant, Pastor

hibition through the Dallas News. Perhaps he has forgotten how long we were kept from amending the Charter of the Southwestern, because able lawyers told us it could not be done except by special act of the Legislature. Perhaps he does not consider the fact that in our courts of higher resort it is necessary to have an odd number on the bench so as to prevent a tie, and that, even in the Supreme Court of the United States, we frequently have an opinion by a majority of one, and then a dissenting opinion by the minority of the court. If Brother Barcus has forgotten all these things, then let him remember that we will be able to find fifteen lawyers equally as able in legal lore and as upright in character as those upon whose opinion he depends, who will be able honestly to render an opinion which will be the opposite of the one to which he thinks we should submit without question. Questions of law are never settled until they are settled by the courts, and the highest courts of resort at that. The highest authority on educational matters in our Church, outside of the General Conference, is the General Board of Education. That board has classified the school at Georgetown as a "College in Class A." Such a College Doctor Barcus says we are under no contract to maintain permanently or otherwise.

Doctor Barcus quotes the minority report as saying, "That it is impossible to build a great university in Georgetown," and then comments as follows: "This is merely an assertion that is contradicted by the facts. By reference to the World's Almanac of 1910 you can catalogue twenty-five schools in the United States, none of which has less than 1900 students, that have an average of 2400 students and that are located in towns whose average population is 5500. What has been done elsewhere can be done in Georgetown."

It is very important in controverting the position of another to quote his exact language. It seems that the Doctor quotes the report of the "minority" from memory and not from the document itself. The minority did not say a "great," but a "real" university. Doctor Barcus seems also to think any school with a great number of students is a "great university," whereas 25,000 students would not make a "real university" at all, while the "real university" might not have more than a dozen students. Does the Doctor think that we can maintain with any credit to our Church at Georgetown a school of medicine, a

for one generation to lay a foundation and make a contract that their children will respect; and unless they can have confidence that future generations will build on this foundation, any idea of ever having a truly great institution is absolutely hopeless."

Quotation wrong again. The minority say, "We dissent from the opinion of the majority that we are forever bound by the action of our fathers; for, if we are bound, then all progress would be forever stopped." Note the word "forever." I think I know the words of the minority paper and the meaning thereof very well, for I wrote the document myself. In the above words the minority mean what Lord Bacon meant when he said, "We are the ancients." We are the world, and the world is older and wiser now than in any age of the past. We know all that they knew and more. If exactly the opposite of this principle is true, then we ought still to wear the same kind of clothes that Father Adam and Mother Eve did; or worship God by offering slain animals as did Abraham, Jacob and Isaac; or burn men and women because they have a better religion than ourselves, as was done in the dark ages; or deny the right of free speech, and command men of better judgment than ourselves to shut their mouths, as was done in the dark ages, and on a similar occasion of more recent date. If "exactly the opposite were true," then there could have been no reformation either in religion or learning. But we know as well as the Doctor that "no great university can be built in one generation," perhaps. But I daresay, however, if we had the money we could build one in much less time than one generation—ea, almost instant. But if we are forever bound by the mistakes of our fathers, then it may be impossible to ever build one of any kind, great or small. If our fathers did the right and the wise thing, there is no reason and no occasion to break away from them. But if they did the unwise, and through mistake the wrong thing, and we knowingly continue in their mistakes, then in the day of judgment they will rise up and whip us out of the kingdom of light to keep company with all fools in the outer darkness. Neither did our fathers seem "to have confidence" that future generations would "build on this foundation," for they provided that three departments of the future university might be located elsewhere. That was their mistake. They should have projected simply a college, and left to their sons the location of the university after the State and the Church had become sufficient

water navigation on the mighty (long) Trinity, linked to the great waterways of the world? The cost of living! Mirable dicta. Well, I thought Brothers Barcus and Weiss had been somewhere, but it seems to appear that they have not. I have lived both in Dallas and Georgetown, and my experience is that if there is a difference the scale goes lowest on the banks of the above mentioned beautiful stream. Furthermore, why was the Board of Trustees at its last meeting asked to pass an order allowing Mood Hall, Annex and Giddings Hall to buy their provisions elsewhere than in the home market? Will they not buy these goods in Dallas or Fort Worth? There are more houses for rent in Dallas, and almost at any price.

Doctor Barcus: "The religious and social life of the students can be better looked after in Georgetown than in Dallas. In fact, before any distinctive Church life can be had in the proposed location, a church will have to be built—and that, too, before any community sufficiently large to build their own Church can be settled. This will call for an additional tax of at least \$50,000 on the Methodists of the State."

The statement in the first sentence of this quotation I do not believe. It remains to be proven. Let him prove it who can. Mere assertions of this sort do not count. If it will cost an additional \$50,000 for another Church in Dallas, that is a strong argument in favor of going there. It is the Lord's money. Anything that brings to the Lord his own ought to be done. Let it be done by all means. But until the Church is erected the students and people of the vicinity can do as the people in Georgetown did for so long—worship in the university chapel, which we expect to be both commodious and beautiful. While Doctor Barcus was a student at the Southwestern I think his religious and social life did not suffer from the fact that he never saw the inside of a Methodist Church in Georgetown during the whole time. Of course, he might have enjoyed better social and religious advantages in a large city, but as to room in the old college chapel there was more than the small congregation could fill.

Doctor Barcus: "My fourth objection to accepting the proposition is that there is a decided indication that the public sentiment of the State is against it. Nearly all the great dailies of the State, such as the Houston Post, San Antonio Express, Houston Chronicle, Austin Statesman, San Antonio Light, Beaumont Enterprise,

Aug
second
ing th
had al
ment t
traini
with
proved
wester
this e
2.
can be
No
for th
that it
(a)
ly the
select
place
Metho
(b)
pointe
town
follow
titul
tuesq
bery,
tance
of wa
On th
ing at
ries. J
than 1
ery w
ing
(c)
stituti
he en
peal to
been
ceding
not h
Febru
ter),
buildi
terial
furthe
the fa
the p
the s
univer
(c)
the st
stituti
withir
moved
the fo
"In
lowing
done
been
sora,
racy
eight
lege
have
ment
plein
depart
ther e
homa
"It
South
colleg
lege
school
"W
fessor
twelv
added
librar
Two
orator
ical
been
and s
select
the li
The
all ra
1102;
dents
The
been
portar
dism.
becau
best
schol
of all
"As
790 g
stude:
\$100,
them
The
displ
in su
whate
is pre
tory
"Of
have
DI
A
FI

secondary schools in the State, including the fitting school at Polytechnic, had already come into a formal agreement to unite in one system, either as training schools or junior colleges, with a uniform course of study, approved by and in harmony with Southwestern University at Georgetown. So this excuse does not exist.

2. Their belief that a university can never be built at Georgetown.

No evidence has ever been offered for this belief, and all the facts prove that it is not well founded.

(a) The original trustees, after nearly three years' study of the situation, selected Georgetown as the ideal place for the University of Texas Methodism.

(b) Dr. James Campbell was appointed junior preacher in Georgetown in 1874. In 1906 he wrote as follows: "On the north was the beautiful San Gabriel River with its picturesque rock cliffs, ever green shrubbery, and reinforced at no great distance by bold and sparkling springs of water, cool and clear as crystal. On the northeast and south were rolling and far-extending black land prairies. Men, wiser and more experienced than the junior preacher, men in every way qualified to judge, when visiting Georgetown, have remarked: 'This is the ideal spot for a great institution of learning.' This opinion he endorses and justifies by an appeal to the record of what had already been accomplished there in the preceding years, and then says: 'May we not have at the end of fifty years, February 6, 1925 (the life of our charter), the four faculties, endowment, buildings, apparatus, and all other material equipment? I think so.' He further says: 'Southwestern needs the faithful and sacred compliance, on the part of all the conferences, with the solemn compact upon which the university was originally projected.'

(c) Dr. Hyer, in March, 1910, told the story of the progress of this institution, and showed how rapidly, within the last eight years, it had moved toward the goal set for it by the founders. Read what he says:

"In response to my request, the following statement of what has been done during the past eight years has been prepared by my fellow professors, all of whom agree to the accuracy of these statements: In the last eight years, besides our Medical College in Dallas, opened in 1903, there have been added a Biblical Department with two chairs, and a Department of Education, and students completing certain courses in the latter department are allowed, without further examination to teach in Oklahoma and Texas.

"It was through the influence of Southwestern, unaided by any other college in the State, that this privilege was secured to Polytechnic College and all other denominational schools of the State.

"Within these eight years, eight professors, three assistant professors and twelve student assistants have been added, also a registrar, a bursar, a librarian, a coach for outdoor director. Two gymnasiums and a biological laboratory have been provided, the chemical and physical laboratories have been greatly enlarged and improved, and about fifteen thousand carefully selected volumes have been added to the library.

The total attendance of students of all ranks have increased from 417 to 1102; the attendance of academic students of college rank from 193 to 331. The Summer School of Theology has been projected and has become an important institution in Texas Methodism. It has been largely attended, because it has brought some of the best trained theologians and Biblical scholars in America in each reach of all our Texas preachers.

"As indicative of the loyalty of our 790 graduates and some 8,000 former students, we call attention to the \$100,000.00 recently guaranteed by them for our proposed Memorial Hall. The wonderful college spirit that was displayed by the present student body in subscribing, without any pressure whatever, \$20,000 to this same cause is probably something new in the history of colleges.

"Of the five Rhodes scholars that have been appointed from Texas, the

first two were from the University of Texas, and the last three from Southwestern. These appointments were made from competitive examinations, in which scholarship, leadership, morality and athletics are all considered.

"In the last eight years \$139,225.34 have been added to the University in net assets in building, equipment and endowment."

He also wrote at the same time: "The raising of \$250,000 for a Memorial Hall will be the easiest task that Southwestern has ever undertaken."

Some Other Opinions.

Dr. J. E. Harrison, of San Antonio Female College: "Southwestern University is the biggest thing in Southern Methodism. It has put itself distinctly on top; it is walking away with the Rhodes scholarships. What shall we do? Stand true to Southwestern."

The Citizens' Committee of Dallas, declared: "Southwestern is one of the oldest, largest and best educational institutions in the Southwest."

Hon. R. B. Allen, of Dallas, says:



REV. R. F. BRYANT,
Pastor Pilot Point M. E. Church, South.

"The main building of Georgetown University is more modern and more beautiful than the University of Texas main building. There isn't an educational institution in the Southwest that surpasses it in moral training and character building."

Dr. J. B. Cranfill, of Dallas, said: "Southwestern is the greatest school of the great Methodist denomination in the Southwestern part of the United States."

Now, I submit that if wisdom is justified of her children, our fathers were wise in locating their University in Georgetown. An institution that has made such a record is not a failure. It has demonstrated its right to live. It has a large place in the confidence and affections of the people of Texas.

What Would Moving it Involve?

In March, 1910, after enumerating her resources, Dr. Hyer wrote: "All of the above mentioned amounts would be affected more or less, should the University be moved from Georgetown. The \$300,000.00 invested in buildings would necessarily be an entire loss. Some who have subscribed to the endowment fund would repudiate their subscriptions. Many of our friends and officers would oppose a change of location, however large the financial inducement might be. Our large body of 800 alumni and 8,000 ex-students could not feel the same loyalty to the University if it should be moved from the old home. Allow me to say in conclusion that we are not in position just now to consider any proposition whatever concerning a change in location."

Bishop W. A. Candler said: "It would be unfortunate to try to dig up Southwestern University. Colleges are not like collards, to be transplanted at will when the ground is wet."

When we consider these things and remember that the financial loss will be greater by far than the amount Dallas offers as a bonus it is evident that to move it would be worse than a blunder.

Such an institution, with such a history, such a reputation, such equipment and such prospects is an infinitely better foundation for a "Great University," if we should ever want one, than a fifty-acre campus on the prairie near Dallas with a subscription of only \$400,000.

But, they say: "We are not going to hurt the school at Georgetown. We are going to take away your name; we will take your birthright as the

head of our educational system in Texas; we will take your Theological Department; we will start a great woman's college and thereby kill your young ladies' annex. But we are not going to hurt you!" In the name of sense, what else could they take and leave anything at all? They talk as if Georgetown were the only people who would be aggrieved by this proposition. But every person who has contributed anything to build Southwestern University at Georgetown would be sinned against. Would Mrs. Giddings have ever given the money to build Giddings Hall if she had not believed she was giving it to Southwestern University? Could Mood Hall have ever been built except with the same understanding? Would the Snyder Brothers have given \$21,000 to start the Annex, if they had been told that it would not be a permanent part of the University? Could the Harrison Club ever have been raised to endow a college? To ask these questions is to answer every one of them in the negative, and to answer them in the negative is to demonstrate that

nearly \$400,000 to the University at Georgetown, and we now have, in pledges and subscriptions, about \$175,000 toward the Memorial Hall.

Does this show that it would be easier to raise money for a Church school in Dallas than in Georgetown? But they say: "Dallas has shown her liberality by subscribing \$400,000 to move Southwestern." This is not liberality. It is simply enterprise—a business proposition by business men. They would have just as readily subscribed for a packing house or an interurban railroad.

They say that some rich men will do something later. But this is true also of Georgetown. This writer knows of four persons who have provided in their wills for S. U. at Georgetown—some of them large amounts. Others may have made larger provisions. Princeton University, located in a town no larger than Georgetown, recently had a bequest of \$12,000,000.

Now, then, let us take a look at

The Task Proposed

and see how far the money proposed by Dallas will go towards accomplishing it:

First. A class "A" College at Georgetown—To do this work as it ought to be done, the trustees have already said we need \$250,000 invested in a new building. To maintain a first-class college, it has already been demonstrated by educational experience, that an income of \$250 per student is required. Dr. Hyer says that to attempt the task with less money, is like running a steam engine or electric motor with an over-load, and is sure to invite disaster. This means that after the present indebtedness at Georgetown is paid, and \$250,000 additional invested in buildings, an annual income of at least \$60,000 will be required to maintain it. This calls for an endowment of \$1,000,000.

Second. A first-class woman's college at Fort Worth—This would call for similar expenditures and support, at least an additional \$250,000 for buildings and equipment, and \$1,000,000 endowment.

Third. A Great University at Dallas—in April, of this year, Dr. (now Bishop) Mouzon, said: "The people of Texas ought to know, and those who are interested in Southwestern ought to know that the much-talked-of offer of a few thousand dollars from Fort Worth might be enough to start a small college with, but would scarcely be a beginning for a great university." Yet, according to Dr. Boaz's estimate, the amount offered by Fort Worth was more than Dallas has offered.

Bishop Hoss, says: "Such a university as the brethren seem anxious to found means millions of money and brings up other great problems as well."

Dr. Charles Foster Smith, of the University of Wisconsin, whose experience has made him an expert witness, says: "A university should have at least a million annual income (a really great university has three million), and a college at least one hundred thousand."

But they say that we already have a Medical College in Dallas. Well, let us see. Our friends of the minority are fond of quoting Dr. Buttrick, of New York, to prove that we never can build a university at Georgetown. I will prove by Dr. Henry C. Pritchett, president of the Carnegie Foundation for the advancement of teaching, that we have utterly failed, after seven years of effort, to build a respectable medical college in Dallas. In his printed report of the medical schools in the United States and Canada, sent out in April, 1910, he describes our medical college and says it is "without resources, without facilities, without ideals, and that the State is already badly overcrowded with just the kind of doctors it is engaged in producing."

The attendance is small and is not increasing. Its income is only about \$7,000 a year—entirely from fees.

The State Medical College has three times as many students and an income of \$103,000 annually.

These facts prove conclusively two things:

(1) There is no demand on the part of the Methodists of Texas for a medical college, as they will neither patronize it nor give money for its support.

(2) Dallas cannot be relied upon to give any money to a Church school after it has been located in her midst. If Dallas really wants to do anything worth while for Christian education and show a liberal spirit, let her give her \$400,000 to the medical college we have already put there, on the strength of her promise to take care of it. It would take this entire amount to enable the school to do even respectable work.

But this scheme not only calls for a medical school at once, but also for a theological school. What will it cost

to have this? The only effort our Church has made in providing a distinct theological school is at Vanderbilt. What does it cost? They have Wesley Hall, that cost at least \$75,000. They have a special endowment of \$151,000, and their pro rata share of the \$1,370,000 general endowment, and charge their students \$20 each annually; and yet the last General Conference assessed the Church \$20,000 annually to help support this school, and adopted a report declaring that at least a half million dollars is now absolutely necessary in order to equip the theological department of Vanderbilt to properly do its work. In other words, to properly equip a regular theological school would require an outlay of at least a million dollars.

Then they talk about the engineering department in the near future. It is sufficient to say that the Rice Institute, now being built at Houston to cost nearly ten million dollars, will do just this kind of work, and it is folly to talk about our Church ever being able to compete with it.

The much-talked-of law school would also be confronted by the same difficulties as the medical school.

So what have we now as their scheme?

A Great University, with professional schools and two first-class colleges, all to be equipped and run with a \$400,000 subscription and an effort made to raise a million dollars—when the lowest estimate made by any educational expert is that such a program would require at least \$10,000,000.

A few years ago, when our country was without any very well equipped colleges or universities, there was some justification for attempting this work, even without proper equipment, but to quote Dr. Pritchett again: "The day has gone by when any university can retain the respect of educated men, or when it can fulfill its duty to education, by retaining a low grade professional school for the sake of its own institutional completeness. * * *

A university has a mission greater than the formation of a large student body, or the attainment of institutional completeness, namely, the duty of loyalty to the standards of common honesty, of intellectual sincerity and of scientific accuracy." Surely, in view of all these facts, it would be a great deal better for our Church in Texas to hold fast to what we already have. Give her united efforts and money to properly equip and endow Southwestern University and her splendid system of training schools already established and not follow after a mere will-o-the-wisp of a great university which can never become a reality.

The educational compact under which we are now working, and in which Bishop Hoss says: "You are certainly getting along grandly," was adopted with great care. It was begun by all the conferences appointing an educational commission composed of an equal number of laymen and preachers. For three long years this commission studied carefully and prayerfully the situation, and then located and organized a university. A third of a century later, in 1906, an educational convention, numbering 1200, composed of all our college presidents and school principals, all members of the Annual Conferences in Texas, and lay delegates appointed by each presiding elder and pastor, met in Dallas and adopted the following resolutions:

"Resolved, first, That this convention records with devout thanksgiving to Almighty God the fact that the educational system, adopted by our conferences about thirty-five years ago, has had upon it the seal of the divine approval, which is manifested by its growing success and efficiency.

"Resolved, second, That we affirm our abiding faith in the wisdom of our fathers in inaugurating a system upon which the Annual Conferences of our State have heartily united, and we pledge ourselves, and call upon our people throughout the State, to rally now to a united and determined effort to strengthen all our schools, and especially to more fully equip and endow our Southwestern University."

In response to this pledge and this appeal, our people have been aroused as never before and all our schools have received great financial aid, and Southwestern University has especially prospered.

And now comes this self-appointed committee, upon which one Annual Conference had no representative, and three conferences had only one each, and proposes the fourth plan we have had offered in four months. We will not call it their last plan, for, as they have abandoned each of the others, they may have another within thirty days. And they call upon the Methodists of Texas to abandon a plan which has stood the test of nearly forty years, and which has been so often and so vigorously reaffirmed, and adopt this, which is not only in viola-

You are buying for your church

DO Right

About that Organ.

If you have the money; if you're raising it, or only planning—write for helpful suggestions.

ESTEY, Brattleboro, Vt.

tion of what Dr. Campbell calls our sacred and solemn compact, but which has been clearly shown to be impracticable and visionary.

Will our people do this? They may, but I have too much faith in the honesty and business sense of the average Methodist to believe that they will do any such thing.

Hillsboro, Texas.

AN APPEAL TO THE METHODISTS IN TEXAS.

By Rev. Horace Bishop, D. D.

"We come not to destroy, but to fulfill."

It has been a little more than forty years since God gave to Texas Methodism the gifts, the grace, the genius and the consecrated energies of Francis Asbury Mood. He came to an institution of learning then known as Soule University. Like fond mothers naming their children, the Church was very much given to calling her institutions by high sounding titles, so that school of rather meager equipment was called a University and named in honor of the Senior Bishop. The Civil War had left us with small means to hold our schools up to the low standard which we had attained. And when Dr. Mood came to Chappell Hill he was amazed at finding nothing resembling a university, and very little to remind one of a college. But the old Texas Conference, led by such men as Robert Alexander, the Whipples, I. G. John, H. V. Philpott, H. S. Thrall, and others, was doing its best for Christian education. An epidemic of yellow fever had depleted the population of the town and driven away the patrons of the school, so that Dr. Mood saw no future for Soule University. But there was nothing for him to do but take hold of what he had and go to work. After some months of meditation it occurred to him that the only hope of success lay in the concentration of the aims and efforts of all the Annual Conferences of Texas in a system of correlative schools with one great central institution.

The history of his faithful and successful efforts to enlist the several Annual Conferences in the inauguration and development of his plans is well known. The central school was located. After its location and organization the greatest difficulty encountered was the tendency to multiply the number of correlated schools. It required years of struggle to establish our central school. Our people, impoverished by war, had little money with which to build. Local claims and obligations to educate their own family absorbed what means they had. But the struggle continued and success came. Mood's vision was in part realized. An excellent college was established at Georgetown. Mood never claimed that it was a university, only in prospect. I suppose no member of the faculty has ever been heard to say that we have a university. But we have a great plant.

The terms of the charter show two things unmistakably. One is that the founders of the system intended that it should culminate in a university. Hence provision is made for establishing schools for post-graduate work.

Second, the founder did not believe that this could be done in Georgetown. Hence provision for establishing schools of law, medicine and theology elsewhere. With their limited view of the future, they did not include other departments now considered requisite to the rank of a university, but there can be no question that they intended to keep pace with the world's progress, and establish such departments as the times should demand.

The proposition now before the Annual Conferences is in harmony with the charter and carries out the intention of the Church from the beginning:

"We come not to destroy but to fulfill."

The papers have published a full report of the offer made by the Chamber of Commerce of the city of Dallas to the Annual Conferences of the Methodist Church in Texas for the establishment of a great University in that city. At the recent session of the Board of Trustees of Southwestern University it was proposed to recommend to the Annual Conferences the acceptance of that proposition. A majority of that board declined to make the recommendation. A minority, differing in judgment from the majority, have sent a report to the conferences advising the acceptance of the Dallas offer.

At a meeting of the minority, held in Waco, July 5, which was attended by a number of friends of

WANTED

HIGH-GRADE SALESMEN AND SALESLADIES to handle a clean and highly recommended proposition. Big money. Apply quick.

M. BARGAS COMPANY, 509 Frost Building, San Antonio, Texas.

Christian education, a paper was prepared in which the Church was requested to consider favorably the opportunity that the Dallas proposition affords us to enter a wider field of influence and far greater opportunity for usefulness than we have ever had before.

The undersigned was appointed to prepare a statement of the consensus of the minority, and of the brethren who met with them, in regard to the Dallas proposition.

First of all, let me say that the Dallas proposition has no strings to it. The only condition made is that the Church establish a University in Dallas. They do not even stipulate the removal of anything from Georgetown. It is simply a campus of fifty acres, and four hundred thousand dollars in money or bankable paper, to be donated to the Methodist Church for the building and equipment of a University in Dallas. No other condition is mentioned in the offer made by the Dallas Chamber of Commerce. None of the notes given mention any other condition. It goes without saying that if the Church accepts the offer she will proceed to raise funds for endowment and equipment. I doubt not that in the whirlwind canvass made in Dallas, the work that the Church would do was frequently mentioned, but sensible men know that it takes time for the Church to raise large sums of money and the citizens of Dallas wisely left that with the Church. The representatives of the Church have never proposed anything else, and that is all that Dallas has asked.

Secondly, it is not intended to violate any compact between the Annual Conferences. All of the Texas Conferences were parties to the original compact. It is proposed that the very same conferences enlarge their sphere of operations by establishing the University contemplated by the fathers in the beginning. No one can read the charter and doubt for one moment that the founders of the Southwestern system intended that their work should culminate in a great University. The notion that the Church needs no University is a new thing in Texas Methodism, and without any solid basis. If we need anything in the way of Christian education, we need a University. It is humiliating to be compelled to say to our sons and daughters, "After you have passed through the public school, we can give you college training, but when it comes to finishing and preparing you for your career, the Church is incompetent. You must seek elsewhere."

Some one has said, "A Church with a definite creed is incapable of original research." Well, if there were any truth in that, it would not hurt us. But there is not a spark of truth in the statement. The Methodist Church has never been afraid to know the truth and abide by it. We do not allow our ministers to disturb the peace of Zion by exploiting half-baked opinions concerning questions that belong to the schools. But since when did the M. E. Church, South, ever obstruct original investigation? In fact, right here is one of the crying needs of a University, that men of learning and Christian integrity, holding fast to what they know, may add to the sum of human knowledge, without throwing to the winds truths in which they are firmly fixed. Such men should be engaged by the Church to pilot our young men and women through the breakers that surround them. To say otherwise, is to confess to the world that we are slaves of prejudice and that we seek during college life to so warp the minds of students that they will not need the invitations to advancement.

It has been said that universities founded in cities by the Church sooner or later pass from under her control. I ask when did a University founded by the Methodist Church pass from under her control because of city environments? The case that is now exciting the profoundest anxiety among us is not in point. The question to be settled by the courts of Tennessee is not whether the Church shall lose Vanderbilt, but whether or not the Church owns Vanderbilt. The location in the city of Nashville has nothing whatever to do with that agitation. Congregational Churches may have lost control of some of their institutions; but not the Methodists.

It is proposed to deed the ground and pay four hundred thousand dollars to the trustees appointed by the conferences in Texas. "In trust that the property shall be kept and maintained for the use and benefit of the M. E. Church, South." The successors in office of these trustees will be chosen by the conferences. The institution will be and remain the property of the Church.

Thirdly, it is not proposed to violate any contract supposed to exist between the Church and the city of Georgetown. The original deed to the Church by the Georgetown College has a reversionary clause stipulating that the property shall be kept and used for school purposes. The Church

proposes to do that. The terms of the charter show that it was contemplated by the framers that the University proper would be located elsewhere. The largest liberty was allowed in that respect. Under that charter we have located a Medical College in Dallas. By the same token we can locate every other department of a University there. There is no power on earth to prevent it, if we shall so determine. The citizens of Georgetown can have no complaint as we propose to continue an "A College" there. Much has been said about a subsidy given to the Church at the time of the location of the University. I believe it has been estimated at \$63,000. Most of those who contributed to that subsidy have passed away. I do not wish to revive any unpleasant memories, but respectfully suggest that if the present generation knew all the facts, they would not mention that subsidy as worth approximately \$63,000. In fact the school came very near being removed only a short time after its location. The Locating Committee were instructed not to accept in subsidy any property embarrassed by debt. Soon after the opening of the school a citizen of Georgetown informed Dr. Mood that he had a mechanic's lien on the building. It amounted to \$3,000, with interest which accrued, according to his estimate, more than doubled that amount. Dr. Mood was amazed. He had supposed that every debt on the building was removed before the subsidy was accepted. Meeting some of the citizens of Georgetown, he told them that unless that lien was lifted immediately, he and his faculty would resign, and leave the town until the Annual Conferences could have time to act. He wrote a note to D. H. Snyder, who then lived at Round Rock, telling him of the situation. Mr. Snyder and his brother, J. W. Snyder, went to Georgetown, and with five others (Messrs. Hucker and Hodges, Price and Morrow and Judge T. P. Hughes), lifted the lien and relieved the strain. It took several years to bring the matter to a final settlement, not to mention a law suit. The trustees authorized D. H. Snyder to take charge of the subsidy and make the best settlement he could with the creditor.

Some of the notes given as a part of the subsidy were paid at the end of a suit. Lands estimated at several times their value could not be made available for use. However, I understood that the holder of the lien above mentioned, took some of those lands in part payment of what was due him. I do not believe that subsidy ever brought \$29,000 to the Church.

Dr. Mood was too wise a man to advertise these local troubles. The Church was not a unit on the school question. He did not want to disturb confidence by publishing home difficulties. I have heard him tell of this matter many times. He always said he would have left immediately had not Mr. Snyder come to the rescue. The faculty consisted of Dr. Mood, Prof. Christberg and Prof. Albright. It would not have cost much to move. Unquestionably the Annual Conferences would have cancelled the contract and the school would have gone elsewhere. We do not owe the original Georgetown College corporation very much; especially as they seem to have a reversionary interest in the old building and campus, which are worth a hundred per cent more than when we received the property at their hands, embarrassed by a mechanic's lien of several thousand dollars. A good portion of the subsidy had to go to pay that debt. In fact that property owes all the value it ever has had to the school put there by the Church. There is an old building at Round Rock, which in those days contained as large a school as the Georgetown College, and Round Rock people thought it was the better town, but of course rival towns always talk that way. An intangible asset that was pressed upon us in those days was that the M., K. & T. R. R. would build its main line to Georgetown. It took that prospect many years to materialize. Had it been done then it was thought that the I. & G. N. would also go there. Then there would have been no Holland, Granger or Bardwell. Taylor would have been a small town and Georgetown would have been a city of twenty-five or thirty thousand inhabitants. I mention this to show that the founders of the Southwestern expected a much larger town there than has ever been developed.

The reasoning by which it is maintained that we are obligated to the citizens of Georgetown is essentially selfish and fallacious. Many parties outside of Georgetown have contributed to the building up of the institution located there. I have never heard of one of them claiming to own the property. If the citizens of Georgetown still own what they donated, then the rest of us own what we have donated. I have always supposed that all parties contributed to the University and not to Georgetown. If to

Continued on Page 6

EDUCATIONAL

WESTERN COLLEGE

ARTESIA, NEW MEXICO

Next session opens August 30th. A first-class college in a most delightful climate; new equipment; competent teachers. Courses offered in Literary, Music, Art, Oratory and Manual Training. Thorough training under the very best influences. Co-educational. Write for catalogue.

W. K. STROTHER, President.

North Texas Female College

"KIDD-KEY CONSERVATORY"

HAROLD VON MICKWITZ, DIRECTOR

Classical, Scientific and Literary Courses, Music, Art and Expression

Leading Ladies College of the Southwest: In Patronage, in Enrollment, in the Fine Arts, in Location. For catalogue, address the President.

MRS. L. A. KIDD-KEY, PRESIDENT

E. L. SPURLOCK, A. B. BUSINESS MANAGER

Z. M. WILLIAMS, A. M., D. D. ASSOCIATE PRESIDENT

SHERMAN, TEXAS

Southwestern University :::

GEORGETOWN, TEXAS

THE CHOICE OF A COLLEGE

This is a question that deserves the most careful consideration of both parent and son or daughter. Have you thought of the advantages offered by Southwestern University? Extensive and thorough courses, excellent faculty, desirable location, established reputation, splendid library, good laboratory and athletic facilities. Can you afford anything less? For catalogue address Jno. N. McKay, Registrar, Georgetown, Texas

WESLEY COLLEGE, Terrell, Texas.

JOSEPH J. MORGAN, A. M., B. D., President.

A Co-educational Junior College, owned and controlled by the North Texas Conference.

The school with a three-fold purpose: A strong body; a trained intellect; a Christian character. Personal oversight by teachers who really care.

COURSES OFFERED: Classical; Scientific; Piano; Pipe Organ; Violin; Voice; Expression; Physical Culture; Art; Commerce. Closely correlated with Southwestern University. For catalog and full particulars address REV. J. J. MORGAN, Terrell, Texas.

The Polytechnic College

The most rapidly-growing educational institution in Texas. Seven stone or brick buildings on the campus; steam heat; electric lights; artesian water; modern scientific equipment; physical directors for men and women.

Six of our teachers now studying in Europe.

THE COLLEGE offers standard B. S. and A. B. degrees. Graduates receive full credit at the University of Texas, Vanderbilt and Harvard. Teachers certificates without examination.

THE PREPARATORY SCHOOL fits for entrance to any college or university.

THE SCHOOL OF FINE ARTS: Expression, Music, Art. Faculty pupils of Chase, De Reszke and Lechitzky. Students taught to create. An International reputation built upon merit.

"Every Student for Christ"

For catalog or detailed information, address

BUFORD O. BROWN, Fort Worth, Texas.

WEST TEXAS MILITARY ACADEMY

SAN ANTONIO, TEXAS

The only Military School in Texas fully affiliated with the State University. Commandant an active army officer detailed by the War Department. Classed "A" by the War Department. New improved building costing \$100,000. Campus of thirty acres. Athletic field of seven acres. Faculty composed of graduates from the leading colleges and universities of the country. Experienced teachers and educators. For catalogue address

ANGUS MCD CRAWFORD, M. A., PRINCIPAL

1854 MEDICAL EDUCATION 1910

Also Pharmacy. The country does not need more Doctors and Pharmacists, but it needs better ones. BAYLOR UNIVERSITY'S SCHOOL OF MEDICINE AND PHARMACY is located at Dallas Texas.

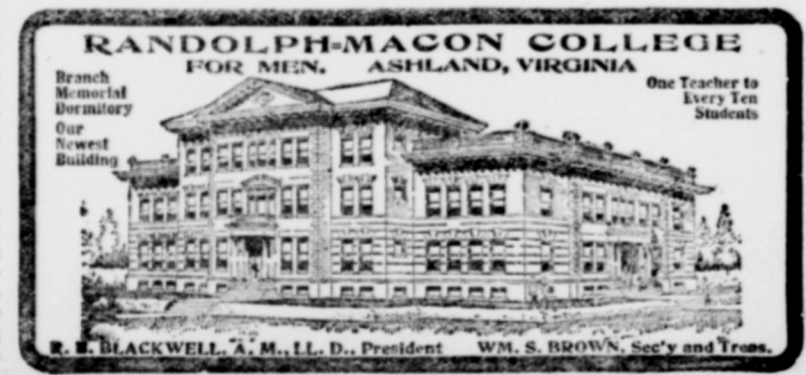
For catalogue and other information write the Registrar, M. W. Smith.

Catalogues of the Main University, at Waco, Texas, will be sent on application to Registrar F. M. ALLEN.

Lakeside Classical Institute

STATION A, SAN ANTONIO, TEXAS.

The right school for many boys not over sixteen years old. The bad big boy is not here. Small classes; able faculty; individual attention; rapid progress; best results. As pure in morals, as correct in manners, as strict in discipline, as exact in instruction, as guarded in health, as varied in athletics as a well-regulated home. We refer to Bishop Mouzon. He knows our work. You should know this school. Nothing better at any price. "Come and see." Send for catalog.



Switzer Woman's College and Conservatory

Search for what is good for girls in scholarship and culture at the hands of university-trained teachers and students of great masters in the Fine Arts. Write for catalogue. D. S. SWITZER, A. M., Pres., (Hann, Tenn.)

Notes From the Field

Klondike City.

We are still in battle at Tranquil. This is the fourteenth day and God is giving us great victories. The mighty power of God is on the Church, and scores of men and women are being happily converted. We praise God from whom all blessings flow. In membership this Church will far more than double itself. We take fresh courage and sing the old song, "Happy on the Way."—E. L. Habern, August 20

Aubrey.

We are in the midst of the greatest meeting at Wesley Chapel that they have had in many years. Ten conversions Saturday night; about 86 to date. Strong men are drawn to the cross by the power of the Lord, old troubles settled, shouts of victory are being heard in every direction. Thank God for the victory through our Lord Jesus Christ. Pray for us.—J. W. Tinscher, Aug. 16.

Collinsville.

We commenced a meeting at Prairie View School house, August 4; closed August 14, with 23 conversions and 32 additions to our Church. This is a place where there has been no preaching and no Church organization. We now have a Church at this place with 39 members and will have more soon. We had no help except a young man who is not a preacher and who did some fine work.—D. W. Grounds, L. E., Aug. 17.

Waller Circuit.

In the afternoon of August 14, closed one of the best Methodist revivals held in this community, in at least ten years. Bro. Scott Ogle, the pastor in charge, did faithful work and succeeded in bringing the two churches, Oakland and Macedonia, to unite in an evangelistic meeting on half-way grounds. A substantial arbor was prepared by the brethren. The seats from both churches and pine tops and canvas overhead made a most beautiful place. Bro. Frazier Smith, of Jacksonville, Texas, assisted and did most of the preaching to the great satisfaction of all people. Four members were added to the Church. And we feel sure good and lasting impressions were made on the entire community. God grant that the good seed sown by those two preacher boys may germinate and bring an abundant harvest in time to come. "They are boys, yet men among men." A good collection was quickly raised for Bro. Smith. May he go on his way rejoicing, doing good as occasion calls. The prayers of God's people go with them both. May heaven's blessings be on them in their work for Christ.—J. J. Page, Steward of Oakland Church.

Jonesboro.

On July 10, Evangelist A. P. Lowrey and wife, of Ft. Worth, reached us and under the tabernacle in Jonesboro began the hardest fight ever known in the town. For two weeks they were with us in the battle. Strong men unsaved would turn pale, get up and leave the tabernacle, but would come back for the next service. The congregation increased until the last service. The tabernacle would not accommodate the people, and we stretched sheets round it; then they could not all get under. My father, Rev. J. W. Bowden and wife, of Coperas Cove, were with us and did faithful service in the meeting. We

had preaching every afternoon on the streets. My father did most of the preaching there. In this meeting there were seventy-four conversions and reclamations, twenty-six additions to the Church and more people religious than had ever been known in the town. On Saturday, 23, election day, there was more talk of the meeting than of anything else. Men who never prayed in public began praying in public, and several family altars erected; and, thank God, the work is holding good. There is a different atmosphere in which to live. Our camp-meeting at Sardis, began August 5th, with our Presiding Elder, S. J. Vaughan, in the pulpit. With the exception of one or two services, he did the preaching until Tuesday night, when Rev. A. P. Lowrey was again with us. He had a hard fight from the time he first went in the pulpit until the last service, Sunday following. He was with us there only six days, but did the most faithful work I ever saw a man do in so short a time, preaching three times a day, and talking with sinners wherever he met them after the services. In this meeting we had thirty-two conversions and reclamations. The church is in better condition, the brethren say, than it has been for years. I am now winding out our meeting at Union Grove; have had 11 conversions and reclamations, and from fifteen to twenty-five up for prayer every night. For all this we give God the praise.—W. M. Bowden.

Waller.

Sunday, July 31, we closed an eight days' meeting at Lynn Grove. We had a glorious time, for the Lord was one in our midst, and that to own and bless. Our congregation was good each night, but small at the day service. There were fourteen conversions and five additions, with two more since—the effect of the meeting. We feel the Church was greatly benefited, and is on higher ground. We also held a very successful revival on Spring Creek, between the two churches, Oakland and Macedonia, which was to the satisfaction of both Churches. Rev. W. Frazier Smith, of Jacksonville, came to our relief in the beginning and did most of the preaching. Bro. Smith is one of the most able young men I have ever seen. I feel that no one could have done more good at the time and place than he did. He did not try to preach to please man, but to please God, and by so doing we believe he pleased both God and man. May God bless him in the work.—T. S. Ogle, August 20.

Murchison.

Our third Quarterly Conference met at Red Hill, August 6. Bro. Garrett was on hand and preached four fine sermons to the delight and interest of all present. We had dinner on the ground that was good and plenty of it. We had a good and profitable meeting. The stewards reported \$68.15; P. C., \$59.25, P. E., \$8.90. We have held five protracted meetings; have three more to hold. We have had very good revivals, but only nineteen conversions. We had so many meetings to hold we could not stay long enough at each place to accomplish the work, but we believe there has been much good done. We have had to do our own preaching with the exception of Bro. Pool's help at Shady Grove and four sermons by Bro. Garrett at Red Hill. Bro. Jackson was with us at New Hope, and did good work otherwise. We have the promise of Bro. T. B. Vinson, of Queen City, to help us at Phillips Chapel and Bro. Jesse Willis at Murchison, first Sunday in September. We are expecting great things of the Lord at these two meetings. All in all, we are getting along very well. Finances are a little short, but we hope to report in full at conference this fall.—G. M. Fletcher, August 19.

Dundee.

The third Quarterly Conference for Dundee charge was held at Eagle Bend, Monday, August 15. Bro. Roach, our presiding being present for the day and night service. Our protracted meeting was begun on the same time and continued through the week, closing Saturday night. This is a small community on the Wichita River. The results of the meeting were twenty-six conversions, eighteen accessions—seventeen by ritual and one by letter. Every member of this Church covenanted with their class leader and Sunday-school Superintendent, that they would pray publicly when called upon, and each husband and wife covenanted together that they would have family prayer in their homes at least once a day. The children also agreed to pray in the home with their parents. So far as this preacher knows there were

only two men in the community unconverted. In addition to all this, at the last service the congregation gave \$40 in money and subscription on our conference collections. The pastor did the preaching after Monday and Monday night. Bro. Roach preached those two sermons, and they were preached well as everybody knows who has had the precious privilege of hearing him. We were forced to come and go from Dundee. Sister Huffman, of Geraldine, visited the parsonage family and was sick when she came and grew worse until she died, which sad occurrence took place Friday. She was a life-long Methodist, but we will write a more extended notice. But I wish to go on record in behalf of the citizens of this little city. No afflicted one ever received kinder attention. In addition to their kindness, the casket was presented as a gift, also a nice purse of money was given to Bro. Huffman by the citizens. The parsonage family was also remembered in a very substantial way which was greatly appreciated, for which they have our heartfelt thanks.—J. W. Griffin, August 21.

Various Meetings.

Since my last writeup to the Advocate I have held and helped to hold four meetings; the second and third Sundays in July with Brother Booth at Webberville. Brother Booth is one of our best young men. He is much loved by his people and is doing a fine work. The good women of Webberville beat anything I have found in my rounds to pay to the Lord's cause. The next meeting was at Staples with Brother Pate. He is said to be a fine preacher. The Staples people are o. k. on all lines. Our next meeting was at Harkeyville, San Saba Circuit, with Brother E. E. Thompson, one of our very best local preacher supply. He is fine on all lines and is in high favor with his people. His work is on the upgrade. The next meeting was Brady City with Brother L. C. Mathis. We had a fine meeting. Brother Mathis is one of our strongest preachers. I doubt if we have any better in the West Texas Conference. He is doing a great work at Brady. Brady is a growing town and is one of our best works. Our Church is one of the strongest Churches in town. Truly Brady has excellent people. In all, we have received seventy-two into the Church in the last month. Our next meeting is at Cherokee.—M. J. Allen, August 17.

Dawson and Harmony.

We began a meeting at Dawson on July 24 and on the 25th Rev. Claude Harkey, of Houston, came and remained with us for ten days. He did faithful work and his preaching was very acceptable to our people. We had 11 conversions and 12 additions to the Church. We have one of the best Sunday-schools in the district and one of the largest Junior Leagues. It numbers about 75 members. We think the Church at Dawson is growing. On the 6th of August Dr. Horace Bishop, our presiding elder, came and held our third Quarterly Conference and preached us four fine sermons and gave us a fine start for our meeting there. I took charge of the meeting Monday and did the preaching except three sermons in the morning services which were delivered by my faithful local preacher, Brother Lowmore. He has had an appointment in this community for 25 years and the people are glad to hear him preach. Brother George McClelland, of Bardwell, Texas, led our singing and he did it well. I can recommend him to any one who needs a singer and a personal worker in a meeting. We had a good meeting—19 conversions and 20 additions to the Church—and I think there are others that will come in yet. We have added to the membership on the charge this conference year 55 members. We expect to go up to conference with a good report.—E. J. Millis.

Sulphur Bluff.

On the first Sunday in July we began our revival campaign at Sulphur Bluff. Brother T. W. Lovell, of Ladonia, doing the preaching and Prof. Charlie McAllister, of Birthright, Texas, leading the song service. The people heard Brother Lovell gladly. He is a power behind the throne. Several converted in the old-time way. Prof. McAllister is a good song evangelist. He is a fine worker. We next went to Nelta. This was a most excellent revival. We had fourteen conversions, many reclamations and seven additions to the Church. This class was "dead on foot" when we began, but it is a live wire now. Old feuds were settled at the altar. Two young men, R. D. Tucker and Dan McCullough, and one young lady, Miss Maggie Hargrave, offered themselves for special service in the Lord's kingdom—"if it means the foreign field." Brother D. W. Gardner, of Wheelock, did most of the preaching. Gardner is

a fine preacher. Have just closed out at Birthright. This was a great revival. Conversions at nearly every service. Brother Renfro, of Kingston, was with us a few days, but had to leave on account of sickness in his home. The holiness people were running on schedule time when we arrived and for three days it was "nip-a-ty-tuck" between Methodist people and muck-rake-muck. Having so lived among our people as to gain their confidence their crowd left them and came to us and they were forced to leave. Many of the "comeouters" returned to the Church and are working like beavers. We had eighteen conversions and seventeen accessions to the Church, beside many reclamations. We made quite an inroad on the Campbellites—five additions coming from Campbellite families. The Lord is doing great things over here. Our last service was a Pentecost with conversions. "Bless the Lord, O my soul!"—D. A. Williams, August 18.

Winfield.

I have just closed a gracious revival at Concord. It was an old-time revival and the Spirit of God prevailed through the meeting. Concord is about four miles south of Mt. Pleasant on the main line of the Cotton Belt Railroad, surrounded by as fine a section of country as East Texas affords. At one time the Methodists had a good church building with an organization of about fifty members. But now the building is burned, the organization disbanded and the people are starving for the gospel. The Campbellites having seen the situation began preaching and of course a starving man will jump at anything that looks like bread. When I went down there and began preaching justification by faith and the witness of the Spirit they were more than anxious to obtain this witness and be adopted into God's kingdom, and when I would make an appeal men, women and children—old men and boys—would fill the altar for prayers. And, oh, how earnestly I plead with God for those poor, starving creatures! And when I left them, I left them like poor orphans—with no home to go to. It does seem to me that there could be some provision made whereby we could see after those poor, thirsting ones. We can hear their cries from all directions almost. Methodism has been planted in Titus County for a half century and only has five church buildings. Has she reached her limit?—T. D. McCrary, L. P., Aug. 15.

Pleasant Mound.

Our meeting at Pleasant Mound began Friday night, August 5, and from the first service to the close of the meeting the Spirit was in great power. Bro. W. R. McCarter, of Mesquite, came to our help the following Thursday, and his preaching was not with "enticing words of man's wisdom," but in demonstration of the Spirit and with power. It was a season of great, deep and mighty working of the Spirit of grace. Bro. McCarter has a gift for reaching men and leading them to Christ that is possessed by but few. He is earnest, gifted and thoroughly consecrated, and men old

and hardened in sin follow his commands as obediently as children. There were a number of men past middle life converted and made rejoice in an experience of a full pardon and cleansing. Then there were many conversions, ranging down from these old persons to children just attaining the years of accountability. For the salvation of these last mentioned, a great deal of credit belongs to our very efficient Sunday-school, with its consecrated teachers. To see those teachers working for the salvation of their pupils was a sight to make glad the hearts of angels. No one but the Lord knows just how many were converted. We were all too busy to keep count. Then you know David got into trouble about counting. There were thirty-two accessions to the Church with some more to come in later. It was a glorious meeting in the fullest sense of the term. Charter members of the Church say it was the best meeting of all the great meetings that church has had. To the good Lord who giveth

Continued on Page 13.

EDUCATIONAL

The University of Texas

Co-educational. Tuition free. Annual expenses, \$100 and upwards. Main University, Austin. Session opens Wednesday, September 28, 1910. College of Arts: courses leading to the Degree of Bachelor and Master of Arts and Doctor of Philosophy. Department of Education: Professional courses for teachers leading to elementary and permanent certificates. Engineering Department: Degree course in civil, electrical and mining engineering. Law Department: its new building; three-year course leading to degree of Bachelor of Laws, with State Bar course leading to degree of Master of Laws. Summer School: Regular University and Normal courses, seven weeks. Session 1911 begins June 17. For catalogue, address The Registrar, University Station, Austin. Department of Extension: I. Correspondence Division: offers courses in various subjects. Students may enroll at any time. II. Public Discussion and Information Division: furnishes illustrations and travels in Divisions on current problems. III. Lecture Division: offers popular lectures by members of the University Faculty. For catalogue, address The Director of Extension, University Station, Austin. Medical Department, Galveston, session, eight months, opening September 27th. Four-year course in medicine. Two-year course in pharmacy; three-year course in nursing. Thorough laboratory training. Experimental chemical facilities. J. E. Hart, Secy., Hospital University Hall, a dormitory for women students of medicine. For catalogue, address The Dean, Medical

Vanderbilt University

1007 STUDENTS 100 TEACHERS
CAMPUS OF 80 ACRES
Expenses low. Literary courses for graduates and undergraduates. Professional courses in Engineering, Law, Medicine, Dentistry, Pharmacy, Theology. Send for catalogue, naming department. J. E. HART, Secy., Nashville, Tenn.

A Business Education

There is an unlimited demand for young men and women who are well trained for business employment. We have placed hundreds on the highway to success, and can do the same for you. Write for catalogue, stating whether you desire a business or stenographic course.
METROPOLITAN BUSINESS COLLEGE
DALLAS, TEXAS.

Belmont College

For Young Women Nashville, Tenn.
IRA LINDRITH, D. D., LL. D., President
MISS HOOK and MISS BERSON, Principals
College and Preparatory Courses. Music, Art, Expression, Modern Languages, Physical Culture and Business Administration. Athletics, Horsemanship, Riding, Regulator House. For catalogue, address
BELMONT COLLEGE, Box 8.

CENTRAL TEXAS COLLEGE

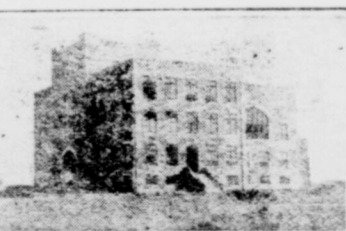
An Ideal Home for Boys and Girls. Thorough Work Under Inspiring Influences. A school with an established reputation. A plant with excellent and convenient improvements; healthful community; finest mineral water; sanitary conditions unexcelled. We employ only an able and experienced faculty. Departments: 1. Grammar School; 2. Academic; 3. Junior College; 4. Commercial; 5. Music; 6. Expression; 7. Teachers' Course. WE OFFER THE BEST ADVANTAGES ON THE MOST REASONABLE TERMS \$200 Pays for Board and Tuition for One Scholastic Year. NEXT SESSION OPENS SEPT. 14. For information, address
W. M. BOARD, President,
Blooming Grove, Texas.

Miss Victoria Webster,

The well-known Junior League worker, will teach Elocution and Physical Culture at CHAPPELL HILL (TEXAS) FEMALE COLLEGE. Session begins SEPTEMBER 5, 1910.

Attractive Rates. Write President for Catalogue.

STAMFORD COLLEGE Stamford, Texas



ADMINISTRATION BUILDING. Co-educational; two splendid brick and stone buildings on a twenty-acre campus, and a new boys' boarding hall now being erected and will be ready for next term. Standard courses in Literary, Music, Expression and Art Departments. Be sure to write for catalogue before deciding on your school. Address REV. J. T. GRISWOLD, Stamford, Texas.



YOUNG LADIES' HOME. Co-educational; two splendid brick and stone buildings on a twenty-acre campus, and a new boys' boarding hall now being erected and will be ready for next term. Standard courses in Literary, Music, Expression and Art Departments. Be sure to write for catalogue before deciding on your school. Address REV. J. T. GRISWOLD, Stamford, Texas.

Cool and Shady

You really don't have to go to the farther resorts for that summer rest.

Up in Arkansas, among the Ozarks, at Fayetteville, Rogers or Winslow, the Altitude is about 1,500 feet. This assures good pure air and cool nights.

Fine boating, mountain walks and drives gives an ideal vacation for the entire family.



For round trip rates and other information write
C. W. STRAIN,
G. P. A., Fort Worth.

The Southwestern University Location

Continued from Page 4

build up Georgetown was the end in view, others would have done well to let Georgetown do the building. Of course we know that some have looked at it just that way, and we have spent forty years trying to give them an unselfish perspective. It seems now that we will have to teach some of the home folks the lesson we have had so much trouble in teaching others. It is a little remarkable that after we have spent forty years in building a school which has redounded to the benefit of one town, that that town should claim that we have no right to put forth efforts elsewhere in a larger direction when confessedly the enlargement there is impracticable. "Physician, heal thyself."

We are told in the Scriptures that when the spies returned from Canaan to Kadesh Barnes, they reported that the land was all that could be desired, but there were huge giants (sons of Anak) there. The children of Israel were terrified, and instead of entering the promised land they turned back into the wilderness until all of them were dead, save two men to faith. The Methodist Church in Texas has reached her Kadesh Barnes. A goodly prospect is before us and I profoundly believe the Lord commands us to advance. It is for the conference to say whether we will enter our rightful heritage or turn back into the wilderness.

Some say that a city is not the proper place to educate our young men and maidens. Then in heaven's name why are you all trying to get into the cities? You answer because of social, educational and religious advantages. And you answer truly. The best public schools are in the larger towns and cities. The best Churches, Sunday-schools and religious institutions of every kind are in the cities. In our cities are found many of the brightest and strongest young men and women. Our city Churches are crowded with young men of strong characters and young women polished after the similitude of a palace. The mediaevalism, and monasticism, that would hide out our strongest characters until they are unfit for the great conflicts with city problems that God would have them solve, belongs rather to Rome than to progressive Methodism. God chose a city as the type of heaven. Shall we shrink from entering one of the finest cities in the land, with a student body composed for the most part of young people who have passed from the period of adolescence into manhood and womanhood, yet need now as much as ever the society, sympathy and guidance of the richly endowed men who will compose the faculty representing all that is sacred in the Methodist Church?

A university will certainly be founded in Dallas and that right now. The M. E. Church, South, holds such a place in the confidence of the people of that city that they ask us to own, control and have entire charge of that institution. All North Texas is an open field for patronage. Many of our sons and daughters now being educated under other auspices will be placed under our tuition and influence. "A great and effectual door is opened unto us." We can eliminate all friction by converting Polytechnic College into a woman's college correlated into our system. We can harmonize every discordant element and place the educational system of Texas Methodism far away in the lead of anything in our Church from the Ohio to the Gulf and from "the everglades of Florida to where Aurora hangs her mantle when she goes to rest at eventide." A voice from above says, "Speak unto my people that they may go forward." Let us not lie on our faces and wait to see the salvation of the Lord, but let us one time more follow the Ark of God and the cloud and fiery pillar. Some one has said, "We will have a University in five or

Poor, Foolish Woman!



Think of her attempting to make ice cream in the old disappointing way! With **JELL-O ICE CREAM Powder** she can make the most delicious ice cream in ten minutes, freezing and all, at a cost of about one cent a dish—and never go near the stove.

Your grocer will tell you all about it, or you can get a book from the Genesee Pure Food Co., Le Roy, N. Y., if you will write them. Grocers sell Jell-O Ice Cream Powder, two packages for 25 cents.

ten years, but we are not ready now." What! wait until we lose the opportunity and then advance? Wait until the means are beyond our reach and then start with no resources? Surely the contention is not serious. Let us go up and possess the land, for no doubt we are able to possess it. Corsicana, Texas.

SOUTHWESTERN UNIVERSITY REMOVAL.

By Rev. J. M. Sherman.

Nearly two years ago this scribe wrote an article on "A Much-Needed Forward Movement in Texas Methodism." The first sentence explained itself. "This needed forward movement is to unify our educational system in Texas."

My plan was to make Polytechnic College a branch of Southwestern University; and to confer all of the baccalaureate degrees in the name of the University. Also to establish a Law Chair at Fort Worth and leave things at Georgetown undisturbed. With the Medical School at Dallas we could have a School of Dentistry and enlarge the plant already there.

My plan was to carry out Dr. Mood's plan as I understood it. Let me quote one more sentence from the former article, "We would largely carry out Dr. Mood's plan and neither of these schools suffer any real loss, but we would have many difficulties out of the way and move forward to greater things in Texas."

I am frank to say, after reading many articles and talking to quite a few of the brethren, there has been nothing better suggested. My purpose was to settle matters and not to create confusion.

We do not need all departments of the school on one plot of ground. Polytechnic can remain as it is, old Southwestern as it is and other departments put elsewhere, if need be.

Dr. H. A. Boaz was ready to consummate such a plan, but met with nothing but discouragement. Now, we have confusion multiplied, and Georgetown has finally waked up and begins to see a few things.

I contend yet for the first proposition. It will settle all of our school troubles in Texas, make us a united Methodism and conserve the results of our labors of former years without destroying any property or shaking the confidence of the people.

We will have no trouble to secure sufficient endowment to do the work whereunto God has called us.

If we really need to establish another school, and to enlarge our opportunities for doing good as a Church, and Dallas is the place for it, she ought not to seek the location with the small offer of four hundred thousand dollars. We ought not to think of starting a new plant to do larger work with less than one million dollars for a first bonus. Let us unite what we have in one system with Drs. Hyer, Boaz and McReynolds as our leaders and stop this confusion.

QUESTION OF MORALS.

When the question of moving Southwestern University to Fort Worth was first sprung, those representing Fort Worth were as silent as death on the point of comparing the morals of Fort Worth with the morals of Georgetown.

When the scene changed, Fort Worth dropping out of view and Dallas appearing, again those representing Dallas were as silent as death on the subject of the morals of Dallas as compared with the morals of Georgetown.

This writer is not responsible for the morals of Fort Worth or the morals of Dallas. The only responsibility he has in the morals of Georgetown lies in the little he has done to keep the university in that community.

If these other two cities want the university located there to improve their morals, we suggest that they radically strike at the root of the matter and first cast out their hundreds of saloons and bawdy houses.

Both Dallas and Fort Worth have voluntarily thrown themselves into the limelight by their proposals, and in the discussion of the question of location he who ignores the moral aspects makes a public fool of himself.

Dr. Rankin says the columns of the Advocate are open for the discussion.

Dallas, Fort Worth and Georgetown must stand on their own bottoms.

Lately an effort was made to remove a school from one town to another. A wise old German preacher arose and said: "Brethren, why do you want to remove your school from one saloon town to another saloon town?"

Why did the officers close all the

saloons in an effort to stop the troubles in Anderson County? Because they knew they could neither maintain morals and order nor administer law with the open saloon.

Why should the saloons be closed on all election days?

What does Governor Campbell mean by suggesting that no saloon be allowed within ten miles of any State school? Jake Wolters says: "It is peanut politics." It is statesmanship based on experience.

But some one says, please let up on the morals of Dallas. Not while this question is unsettled. Not until Dr. Rankin closes the columns of the Advocate to this discussion. Then the moral question will flame out in the Annual Conferences.

I am under no obligation to respect the immorality of any community. It is a matter of no concern as to its locality, intelligence or money. Let Dallas make a broad proposition to improve her morals or shut up.

SOUTHWESTERN UNIVERSITY AND PERSONAL LIBERTY.

By Clint C. Reynolds.

We were amused, not to say astonished, at some arguments Brother James Campbell offered in his article under the above caption in a recent Advocate! He holds that temptations are necessary to spiritual growth, and argues that without temptations, man would be but an animal!

In other words, it was necessary for Satan to fall and become evil, that God might make good, strong men!

When Christ said that offenses must come, may he not have meant this as a mere statement of futurity, rather than a necessity? Yea, we have reason on our side of the question.

Think: If evil is necessary for the making of good men, then, to run the principle home, it was necessary for Satan to be evil that God might be good! Brethren, I am sure that the inspired writer knew what he was about, when he admonished: "Shun the very appearance of evil!" And it would occur to any reasonable person that to take Southwestern University to Dallas would be wading into evil up to our eyes!

Now, do not understand this writer to mean that God's people must run from the devil, but, at the same time, we are exhorted to steer clear of evil influences. Victory over evil must come from within the individual.

Then, too, to transplant the college in Dallas, would be like a farmer buying a merchant's store and stock, thinking to get that merchant's business. As a matter of course, he would have to build up his own business, just as that merchant did! You see the point!

We need God's approval and help far worse than we need Rockefeller's money. Let the school remain a school, and not become an experiment! Fairlie, Texas.

ABOUT THE REMOVAL.

By Rev. V. M. West.

I am much interested in the discussion about changing the location of our great school. But sometimes I have noticed in your paper what I regard improper insinuation—e. g., my dear Brother Horton whom I have loved more than thirty years, in the last Advocate asks, "By what authority did J. M. Peterson—a property holder of Dallas—call a little company of men together at Waco?" etc. The implication seems to be that Brother Peterson's Dallas property prompts him to urge the removal of the University to Dallas. Brother Horton may know Peterson better than I do, but I believe he would advocate the move, were his property in Fort Worth or elsewhere.

I have either seen it in print or heard it stated that some of our trustees who own property in or around Georgetown, until the last never before attended a meeting of the board, but they were there and foremost in the advocacy of non-removal. Some write about selling out for money, as though brethren would move the University anywhere in Texas for money, whether the new location was best for a great institution or not. I write to protest against impugning the motives of brethren and to record my vote in favor of Dallas. We need full and fair discussion. I feel that a crisis is upon us. I fully endorse what Brother J. T. Smith says relative to prayer before considering this question.

For quite a while I was one of the trustees of Southwestern University. All of my sons have attended the school. Naturally I am in sympathy with Georgetown, yet I believe if we turn aside from the Dallas proposition will commit an irreparable blunder. I fear we now will never be able to build a great University at Georgetown. I earnestly favor removal, and I really believe (though I may be mistaken in this), that I would cast my vote for removal even if I owned a

house and lot, a store or any other property in Georgetown. San Antonio, Texas.

THE GOOD WOMEN.

Some months before the General Conference convened at Asheville, it was noised abroad through Israel that certain of the disciples of Dorcas were circulating petitions throughout the land from Iian to Beersheba.

That these petitions were being signed by many Dorcasites and by henpecked men not a few.

That the General Conference would be asked to change the law so "the good women" could occupy seats in the synagogues alongside the Scribes and Pharisees.

A watchman who was stationed on the watchtowers of Zion sent a runner of the tribe of Naphthali, Jewhiz by name, whose running was like unto the running of Ahimaaz, with tidings to the King. And when he drew nigh Jewhiz called unto the King and said, "The oxen were plowing and the asses were feeding beside them; and the suffragettes fell upon them and took them away; yea, they have slain the laborers in the vineyard with broomsticks, and I only am escaped alone to tell you. And the King was much moved."

And the King took Jewhiz by the hand and led him up to the chamber which is over the gate, and they sat down with him upon the floor seven days and seven nights and spake not a word unto him, for the King saw that his grief was great. And the King recalled, how that when the woman saw the tree was good for fruit, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave unto her husband with her; and he did eat. And the King likewise recalled how that when Delilah took Samson in hand for a last effort she said unto Samson: "How canst thou say I love thee when thine heart is not with me? Thou hast mocked me these three times, and thou hast not told me wherein thy great strength lieth." And how "it came to pass that when she pressed him daily with her words and urged him so that his soul was vexed unto death, that he told her all his heart."

And the King said unto Carshena (for he knew the times), "What shall we do unto the suffragettes, for they have not obeyed the commandments of the King." And Carshena answered before the King, and said, "The suffragettes hath not done wrong to the King only, but also to all elders, and to all the people that are in the districts and regions round about. For this deed of the suffragettes shall come abroad unto all women so that they shall despise their husbands in their eyes, when it shall be reported that the King commanded the suffragettes to stay at home, and they stayed not. Likewise shall the ladies of Persia and Media do this day unto all the elders which have heard of the deed of the suffragettes. Thus shall there arise too much contempt and wrath. It please the King let there go a command from them, and let it be written among the laws of the tabernacle at Asheville so that it be not altered, that the suffragettes come no more into the tabernacle; and that the elders take the keys of the storehouse which belongs to the Dorcasites and let them no more come into the storehouse. And when the King's decree which they shall make, shall be published throughout all the districts, all the wives shall give their husbands honor, both great and small." And the saying of Carshena pleased the King and the King made proclamation and caused the same to be set up within the walls of the tabernacle at Asheville to the end that every man who cometh up to the feast might behold it. And it was so that all men who beheld it and had understanding thereof were no longer afraid. And the words of the King's proclamation was written on this wise, and after this manner wrote he it:

"To the Dorcasites and all the women after their manner throughout all the districts, greeting: It is our pleasure that all suffragettes among you, and in all the regions round about, remain at home henceforth, and that every man shall bear rule in his own house. That from henceforth no Dorcasite be allowed in the storehouse possessed by them. They that journey with us, likewise, greet you, fareye-well."

Thus was she, who would be first she, made last she, and thus was taken from her, even that which she had, and thus did he received even that which he had not.

One of the Dorcasites has made it known through the medium of the Texas Christian Advocate that when the memorial of the Woman's Home Mission Society was read to the General Conference a "snicker" went the rounds of the part of the auditorium reserved for the delegates. I take it from some hints which have been thrown out that this evidence of mirth was not appreciated by the women. I trust, however, the ladies will keep in mind that one of the prophets of

GRANITE ART RUGS

Sent to your Express Office, Prepaid.

Our own private pattern in three color combinations, Green and Tan, Red and Light Green, and Oak Colorings. Woven in a single piece and reversible. 9x12 ft. \$1.50. Money refunded if not satisfactory. HOLLINGSWORTH CARPET COMPANY, Forbes Building, Sherman, Texas.

old said, "She laughs best who laughs last," or words to that effect. I have a suspicion that the last laugh over this question will be heard in that part of the auditorium occupied by the Dorcasites. "So mote it be." I do not believe "the good women" can be kept quiet by flattery. To be told they are good looking has its effect on the ladies as a matter of course. And they do not object to being told they are the mainstay of the Church, although they know full well that for the most part this is a fake. And they are still willing to bring in tithes of the barnyard fowls. But they do not and cannot understand two things, viz: (1) They do not understand why they are required to take a back seat while the women of the Baptist Church and other Churches in the land occupy seats well up to the foot-lights. (2) The total income of the Woman's Home Mission Society during the past four years was \$1,707,155. Of this amount \$622,279 was applied to connection work. The society collected this fund in its own way, and the ladies cannot understand why they are not allowed to disburse it in their own way. I must confess that I am as dull of comprehension on these points as "the good women" are.

GEORGE S. PERKINS.

Greenville, Texas.

TO THE PREACHERS OF THE BEAUMONT DISTRICT.

Dear Brethren:—I beg your indulgence for just a word, with reference to the plans adopted by the District Conference at Port Arthur, July 8, 1910, and published in Texas Advocate of August 11. No others know so well as we who are on the ground, the importance of developing the Territory in the bounds of our district. Heroic treatment is needed to meet the exigencies of the case. I want to ask you brethren that we try the plans as suggested by the Committee on Missions and adopted by the conference, and when we find an angle in it chip it off till we get a plan that will work readily and successfully. This East Texas country that promises so much one day will rival any part of our great Commonwealth in wealth and influence, and if properly developed will lead in righteousness. This is true because the great mania of covetousness has not yet come to this section as to most other parts of the State.

By heritage East Texas belongs to Methodism. She planted the first banners of the kingdom and claimed the territory for our King. Our lay brethren will help us to carry out our plans if we call on them. The harvest is ripe and it is yet nearly four months till conference. By concerted effort we can do much before the great gathering at Galveston.

Bro. Hotchkiss promised at the District Conference to render all the help in his power to the successful carrying out the plans of the Committee on Missions. We can implicitly depend upon him. Let us "Go Forward!"

THOS. G. WHITTEN.

Dayton, Texas.

THE WAY OUT

What to Do When Food Don't Agree.

When food don't agree sensible folks make a change.

Where all others fail Grape-Nuts, being partially predigested and nearly all nourishment, succeeds usually from the first trial.

A lady in Washington says: "My baby 19 months old had never seen a well day in her life. She had suffered from indigestion from the time of her birth, and it seemed impossible to find any food to agree with her. She could keep almost nothing on her stomach and she was in such a constipated condition she suffered a great deal."

It was then that I tried Grape-Nuts for her, steeping it thoroughly and straining it, putting a small portion in each feeding and it worked like a charm. She began to improve immediately and gained half a pound the first week.

"Baby got her indigestion from me, for my digestive organs have always been weak. I rely on Grape-Nuts for most of my food for there are times I can eat nothing else. I am steadily improving and know Grape-Nuts will make me entirely well in time."

"I never have 'that tired feeling' anymore. I eat Grape-Nuts and I feel its effects in improved mental strength very forcibly."

"There's a Reason."

Look in pkgs. for the famous little book, "The Road to Wellville."

Ever read the above letter. A new one appears from time to time. They are genuine, true, and full of human interest.



BLAYLOCK PUB. CO. Publishers

Office of Publication—416-418 Jackson Street.

Published Every Thursday at Dallas, Texas

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter.

G. C. RANKIN, D. D., Editor

SUBSCRIPTION—IN ADVANCE.

ONE YEAR \$2.00
SIX MONTHS 1.00
THREE MONTHS50
TO PREACHERS (Half Price) 1.00

For advertising rates address the Publishers. All ministers in active work in the Methodist Episcopal Church, South, in Texas are agents and will receive and receipt for subscriptions.

If any subscriber fails to receive the Advocate regularly and promptly, notify us at once by postal card.

Subscribers asking to have the direction of a paper changed should be careful to name not only the postoffice to which they wish it sent, but also the one to which it has been sent.

Back Numbers.—Subscriptions may begin at any time, but we cannot undertake to furnish back numbers. We will do so when desired, if possible, but as a rule subscriptions must date from current issue.

Discontinuance.—The paper will be stopped only when we are so notified and all arrearages are paid.

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

TO OUR CORRESPONDENTS.

Much inconvenience to the Advocate office and confusion and loss of time will be saved all parties interested if our correspondents will observe a few requests, to-wit:

Do not send money or any business for Texas Christian Advocate to anyone but Blaylock Publishing Co. or Texas Christian Advocate, Dallas, Texas.

2. Address all business letters touching subscriptions, changes of address, advertising, or other business matters, to Blaylock Publishing Co.

3. Do not address matter for publication to any individual—either editor or publisher—but to the Texas Christian Advocate. An individual may be out of the city; hence serious delays occur.

4. Bear in mind that all communications should be written on different sheets of paper from that intended for the business office and should be written on one side only.

OUR CONFERENCES.

New Mexico, Artesia, N. M., Bishop Atkins Oct. 6
West Texas, Austin, Bishop Atkins Oct. 26
German Mission, East Bernard, Bishop Murrah Oct. 27
Northwest Texas, Clarendon, Bishop Atkins Nov. 9
Central Texas, Waxahatchie, Bishop Atkins Nov. 16
North Texas, Wichita Falls, Bishop Murrah Nov. 23
Texas, Galveston, Bishop Murrah Nov. 29

In the Advocate of Aug. 18 appeared an article from the pen of Rev. E. Hightower on the location of Southwestern University. In the make-up of the paper the article was very badly mixed, we regret to say. The only way to cure it is to reproduce the article in our next issue, which will be done.

Recently the Railway Brotherhood of Conductors and others held a memorial service at Texarkana and Rev. J. B. Turrentine delivered the address before them. As a slight token of their appreciation of the effort, they proceeded to present him with a very handsome umbrella, along with words of tenderness and affection. Brother Turrentine is popular, not only with his own people, but with all the railway men with headquarters at Texarkana.

Rev. Beverly Allen, formerly of the Texas Conference, but now of the New Mexico, recently took part in a fine camp-meeting far off at the Rawls Ranch, mostly attended by cowboys and people of the ranch. They had to travel fifty miles, many of them, to get the advantage of the meeting. There were several conversions and eight additions to our Church. Brother Allen is doing a fine work out in that country, and his many friends in the old Texas Conference will read this personal of him with interest.

Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me.—Psalm 50:15.

It shall be well with them that fear God.—Ecc. 8:12.

Notes and Comments

Mrs. T. W. House and others, of Houston, are engaged in raising funds for a Ward Memorial pipe organ for the new Shearn Memorial Church at Houston. The building is going forward rapidly and its completion is only a question of a few months. When finished it will be one of the handsomest houses of worship in the State; and it is a very commendable movement upon the part of the good ladies of that congregation to put this memorial to Bishop Ward, in the form of an organ, in this elegant house of worship. The Bishop was pastor of that Church for a term of years, and he is held in high esteem by those people. Now, if any friend outside of Houston wants to take part in this appropriate testimonial to the Bishop, communicate with Mrs. House, as she has the matter in hand.

Rev. J. S. Chadwick retires from the editorship of the Alabama Advocate and Rev. J. B. Cumming takes his place. The former has his valedictory in the last issue and the latter has his introduction. Dr. Chadwick made a good editor and while we regret to part from him we welcome his successor to the tripod. If he does his duty he will not find a bed of roses, but he will find a sphere of usefulness.

Statistics of the Presbyterian Church, North, show that for the six years past the number of ministers has increased from 7750 to 9673; members from 1,115,662 to 1,339,090; churches, from 7980 to 10,911. Their contributions to foreign missions have grown from \$950,101 in 1905 to \$1,311,413 in 1910.

Dr. O. E. Brown enjoyed the distinction of preaching in St. Giles pulpit, the Church of John Knox, the Cathedral of the Established Church of Scotland.

Rev. H. C. Morrison, D. D., for some time past editor of Pentecostal Herald, has been elected President of Asbury College at Wilmore, Ky. He will take charge at once.

The class of '89 of Wofford College gives to the Church Bishop E. D. Mounzon; to Trinity College President W. P. Few, and to the United States Senate, Senator E. D. Smith.

Canadian Methodism now has (including probationers) a membership of 240,991. The net gain for 1910 is 5454, and for the last quadrennium 23,374. The number of Sunday-school scholars is 377,400; of churches 3672; of parsonages 1428, and of colleges, 12. The total valuation of all property is \$28,398,115. God seems to be greatly blessing our sister Methodism of the far north since a union of the several Wesleyan bodies in the Dominion is effected.

During the past year the colleges of the Methodist Episcopal Church undertook to add to their several endowments an aggregate of \$5,728,500. Of this amount, \$1,232,000 has already been secured, and \$2,563,700 pledged.

The late Mr. Henry Dexter, President of the American News Company, gave in his will \$1,000,000 for charitable and benevolent purposes; \$250,000 of this went to the Salvation Army, and \$150,000 to the American Bible Society.

The Interdenominational Sunday-school Convention will be open in Houston September 24, at 2:30 p. m., and continue over and include Tuesday night, September 27. It is expected that from 600 to 1000 delegates will be present.

The local option campaign at Amarillo is waxing warm. Some disgraceful scenes marked the close of a meeting held on the street, August 22. A lady was addressing the crowd when she was hooted and jeered to such an extent as to drown her remarks. The

conservative people, however, on both sides of the question regret the occurrence, and it is hoped that further trouble will be avoided. The good women have a right to be heard on this question, for after all they are the principal sufferers from the liquor traffic.

PERSONALS

Rev. George S. Sexton of the Church Extension Board was in the city the past week, looking after his department of work.

Rev. Atchley Chappell, of Missouri Avenue Church, Fort Worth, and his efficient Superintendent, Dr. W. R. Love, called to see us recently.

Rev. R. F. Bryant, of Pilot Point, dropped in to see the Advocate force last week. He reports that his church building is progressing. See out of it in another place.

Rev. and Mrs. W. M. Lane, of Seymour, Texas, will celebrate the twenty-fifth anniversary of their marriage on August 30. The Advocate extends congratulations.

Rev. R. C. George, who is agent for the American Bible Society, filled the pulpit at First Methodist Church Sunday morning last. The congregation was much pleased and edified.

Rev. and Mrs. J. A. Smith, of San Antonio, announce the marriage of their daughter, Miss Emma Virginia, to Mr. Robert C. Dunlap. The happy event took place August 10 at Epworth-by-the-Sea.

Rev. C. T. Tally, of Cameron, passed through Dallas recently and we were glad to see him in our office. He had been on a sad mission to North Texas, attending the funeral of his sister.

A note from Rev. J. G. Miller, presiding elder of the Clarendon District, gives cheering news. Among other things he says: "As we approach the end of the year we have the promise of fine reports in this country."

Mrs. J. R. Atchley, wife of our pastor of Key Memorial, Sherman, Texas, was forced recently to undergo a very serious operation at a sanitarium in that city. Brother Atchley reports, we are glad to say, she is doing finely.

Dr. E. W. Alderson, of Terrell, Texas, passed through Dallas this week en route to Houston to visit a son who is ill in that city. He filled the pulpit at First Methodist Church Sunday night. He preached a strong sermon, as is his custom.

Rev. W. J. Johnson, pastor of our First Church at Galveston, after a visit to the great Missionary Conference at Edinburgh, Scotland, and other European countries, has returned home and is hard at work again. He had a great trip and one greatly enjoyed.

We recently had a very pleasant visit from Mrs. P. R. Edwards and Mrs. R. A. Davidson. These good sisters are devoted to the interests of the Church. For years Sister Edwards was the faithful helper of her late husband in his work as a minister of the gospel.

A note from Rev. C. D. Montgomery, who went from the Texas Conference to Mexico City last December, sends the following sad note, under date of August 18th: "Mrs. Montgomery is desperately ill with the typhoid fever and we crave the prayers of the Church."

Rev. J. F. Clark, of the Methodist Episcopal Church, Galveston, supplied the pulpit of First Church during the absence of Brother Johnson at the Edinburgh Missionary Conference. Brother Johnson is a most excellent minister and we learn that he will apply for membership in our Texas Conference next fall when that body meets in Galveston.

Rev. H. M. Long, of Polytechnic Church, Fort Worth, has no "fish stories" to tell, but he gives us a point or two on sea voyages and other matters. He did not intend the following for publication, but we take the liberty of printing it:

"Have just returned from Europe. Traveled 15,000 miles, did not miss a meal on land or sea and am home with full evidence to impeach Doctor

Rankin, Hubert Knickerbocker, E. I. Wallace, or any other man who tells thrilling tales of "sea-sickness." The Mimms Party kept right side up all the time; never missed a connection, was never sick and had a great time."

Rev. S. W. Kemerer, of Cartwright Chapel, Beaumont, Texas, has enjoyed a brief vacation in Minnesota, and has no doubt received great benefit from his outing. While on his trip he kept up with his Church organ. To his note he adds: "I could scarcely be content without the Advocate. It has been an added pleasure to a delightful sojourn among Minnesota's beautiful lakes."

Rev. Thos. S. Barcus, without authority or permission on the part of the Texas Christian Advocate, has taken up his abode in California. His address is corner Prospect and Vine Sts., Hollywood, Calif. He has charge of Hollywood Station, a resident section of Los Angeles. It is a distinct loss to Texas Methodism to lose such men from our ranks as Bro. Barcus and while we wish him well in his new location, we shall rejoice on his return to his native heath.

A DUTY TO OURSELVES AND TO THE NATION.

By Bishop W. A. Candler.

Let not our people forget the building of our representative Church at Washington, D. C., our national capital.

There is not a capital in Christendom in which the Churches are as poor when compared with the other public buildings.

The splendid structure in which our Congress assembles is one of the finest of all the parliament houses in the world. The new library is without a superior of its kind anywhere. But there is not at Washington a real first-class Church building comparable to the public buildings of the city. This blemish upon our national capital discredits us as a people and damages the cause of Christianity among us. It impressed visitors to the city, both foreigners and our own people, that religion holds a secondary place in the thought of the nation. It may account in part for the failure of many of our public men to attend public worship and live godly lives during their stay at the capital. The constant impression of great buildings for political uses and poor edifices for religious purposes is not calculated to stimulate piety and stir religious zeal.

In Edinburgh is St. Giles, in London St. Paul's and Westminster Abbey. In Paris Notre Dame, in Mexico City the great cathedral near the palace; but in Washington City there is not to be found a church that approaches the buildings of the Federal government in impressiveness. This fact is partly explained by the separation of Church and State under our system of government. It is also in part attributable to the fact that our national capital is not a wealthy commercial metropolis like London and Paris. The people of Washington are people of small means, many of them engaged in the service of the government on small and uncertain salaries; and hence they are unable to build there such churches as befit the place. This means that if ever such houses of worship adorn the national capital, they must be erected largely by the liberality of Christian people throughout the republic. Every great denomination in the land owes it to itself and to the nation to build at least one representative Church in Washington.

This duty has been recognized by thoughtful people in most of the great Churches. The Episcopalians have begun a movement in this direction, and recently a large bequest was made for the building of their Washington cathedral. The Presbyterians are moving for such a house of worship there, as the Northern Methodists and Lutherans and Baptists did years ago. Of course the Roman Catholics are alive to the needs and opportunities of the situation.

The Methodist Episcopal Church, South, rests under a similar obligation to the nation. The second largest Methodist body in the United States and in the world, our Church must do its part at the national capital of our country. Our duty and our interest coincide in this great matter.

Accordingly our General Conference which met in Birmingham, Ala. in 1906 took steps for the erection of a representative Church at Washington, and our General Conference which met in Asheville, N. C., this year took still more advanced action on the subject. We cannot turn back from the task—a task which is not a heavy one for so strong a Church as ours. To delay the work will discredit us; to fail in it would disgrace

us. But we will not, we must not fail.

Let all our people respond liberally to the appeals of Rev. George S. Sexton, D. D., the agent appointed by the General Conference to prosecute this important work. Under the plans of the national building committee subscriptions may be made payable in annual installments running through as much as five years. In this way most any member of the Church who cares for this work may have a part in it, and every one among us should wish to have a part in it.

This Church will in time become one of the historic structures at the national capital. Let us make it worthy of our great Church. Its foundations ought to be laid at an early day, and then the work should go on without interruption until the capstone is brought forth amid the rejoicings of all our people.

As chairman of the committee appointed by the General Conference to direct the canvass for funds, I ask all our members and friends to give prompt and generous assistance to this important enterprise.

FROM OUR FIELD EDITOR.

After working happily with Bro. Mark N. Terrell at Bullard in East Texas, I came far West. Brother Terrell has sent in a report of the meeting. It's due him and his good town that I saw few things. Bullard is a splendid little station in Jacksonville District, surrounded by fine peach orchards and good farming lands. Thirty or forty carloads of peaches were shipped from the town nearly every day I was there. The country is prosperous and our Church is in good condition. The preacher and his family are comfortably housed in a new \$2,000 parsonage. Terrell has worked well; besides completing the new house he has all his conference collections in full, and his Church well organized. During the meeting he took a good extra collection for the Orphanage. The pastor and his accomplished wife are deservedly popular with people in the Church and out.

On the fifth Sunday in July I began working with Bro. Wm. Nickels at Eden. What a striking contrast between East and West Texas! Over there there are trees and truck farms, besides corn and cotton; out here are cattle and sheep ranches, milo maize and of later years some cotton and, best of all, fine health. We had a successful meeting in Eden. There were seventeen accessions to our Church. Several went to the Baptists from our revival.

Will Nickels is full of energy. There's not a lazy bone in his body. His people say he is a fine preacher. His dash and daring peculiarly fit him for our Western work. Sister Nickels is a splendid musician and a charming woman, well adapted to the itinerancy. Like Josephine she wins the hearts of the people whom her brave husband captures. I have worked with this couple before. They are numbered with my best friends. The Eden people were exceeding hospitable and quite liberal. A railroad is being built to that town and there is a bright future for that good country. My advocate speech secured two subscriptions.

From Eden I came in an automobile to Menard to assist Bro. J. C. Campbell, lately of the Texas Conference. We have good and growing interest in our meeting. Several accessions to date. Brother and Sister Campbell are comparatively young in the cause, but are succeeding admirably. Providence permitting I shall go to Stockdale on 27th inst.

JNO. E. GREEN.

DR. CHAS. B. HANSON, M. D.—AN APPRECIATION.

The announcement of the death of Dr. Chas. B. Hanson brings sadness and sorrow to me. He was my friend and brother, my family physician and fellow-mission worker while we were in Monterey, Mexico, and his departure occasions a sense of loneliness and bereavement that is personal.

Succeeding Dr. U. H. Nixon, who founded the Monterey Hospital in 1901, and who died at his post a victim of yellow fever in Nov., 1903, Dr. Hanson took charge of that institution in February, 1904, finding less than ten dollars in the treasury and a part of the purchase price yet unpaid. With a devotion that I have not seen excelled he gave himself to his work, and almost from the beginning of his administration made the hospital self-supporting. Besides the hospital practice which grew from the beginning until in the last years more than twenty-five thousand free treatments were given annually, he soon entered a large outside practice, the proceeds of which went to the benefit of the hospital, and it was not long until

must not liberally S. Sex d by the cute this plans of itee sub- yable in through this way rch who a part in s should

become s at the make it Its foun- an early ld go on he cap- the re- littee ap- rence to I ask all to give tance to

TOR. ith Bro. in East ther Ter- he meet- od town ard is a ksonville peach or- s. Thirty ies were dy every y is pros- in good his fam- in a new s worked the new ence col- reh well ting he l for the l his ac- dly popu- urch and

uly I be- . Nickels contrast as! Over ck farms. here are flo maize tton and. ve had a l. There to our the Bap-

energy. his body. preacher. ly fit him r Nickels a charm- the Hin- wins the her brave worked They are nds. The ding hos- pital is l there is l country. two sub-

automot- ro. J. C. is Confer- growing ral acces- d Sister young in ng admir- g I shall t. GREEN. I. D.—AN

death of s sadness ny friend physician while we nd his de- of loneli- it is per-

ton, who ospital in ost a vic- 1905, Dr. institution s than ten a part of aid. With seen ex- his work- ing of his pital prac- beginning ore than treatments n entered proceeds dit of the long until

the institution was thoroughly renovated, newly furnished and equipped, and made as complete and well-ordered a hospital as could be found in all of Mexico, and this without expense to the board. Its fame spread far and near until patients came to it not only from Monterey and nearby places, but from as far as San Antonio, Texas, and Mexico City. Unstinted was its service. The poorest as well as the richest were its beneficiaries. No matter how great or serious an operation might be, if the ability to pay was lacking, the need was enough to secure the service. I have watched him day by day as he ministered to the many who came to the free consultations, have assisted him frequently in severe operations, together we have comforted the sick and the dying, and his ministries were every given readily and for the sake of his Lord.

I never saw one so diligent in personal work for soul-loving as he. Truly he was "instant in season and out of season." If one were with him but a few minutes and he did not know him to be a Christian, there was nearly always an opportunity made to sow some seed, or an earnest talk had seeking to bring that one to Christ. The morning Chapel service at the hospital attended usually by crowds, and which gave to many a poor Mexican his first gospel message, was his delight. If the preacher failed to come, as sometimes happened, and frequently after the preacher had delivered his message, Dr. Hanson, through his interpreter, would earnestly instruct the people in the way of truth, and he, with others, rejoiced in seeing many brought to Christ yearly in these services. His was a work that sought not only the alleviation of sickness and suffering, but also the salvation of the soul.

I liked to preach to him. He never flattered—I would not have been pleased with flattery—but so frequently did he speak of a thought or a point made in a sermon as to show that he was not only a good listener, but was also feeding on the word.

He was my family physician for two years—we had much and serious sickness in our home. He was patient, faithful and skillful and endeared himself to us by his many kindnesses.

Since leaving Mexico I have kept somewhat in touch with the work and workers there, and my interest in Dr. Hanson and his work has never ceased. His work grew too heavy for one man, and he feared he would break down. An assistant was sent to him, and a vacation of some months taken last year, but I fear his years of hard work were too much, and as a consequence ill health set in and death has claimed him a score of years earlier than he ought to have gone. Like his predecessor he has offered his life on the altar of duty.

His devotion to his family was as beautiful as it was marked. They will miss him sadly, but the example of his earnest, faithful, fruitful life will be a priceless heritage for them, and his Christ will be their comfort and stay.

I am glad that I have known him and loved him. My way here is lonelier since he is gone, but the circle of those above with whom I ardently desire to clasp hands again has grown larger by his going.

D. H. HOTCHKISS.

A THING OR TWO FROM CALIFORNIA.

Wife and children and I spent the month of July in the far-famed Yosemite Valley. A more delightful resting place could scarcely be found than that picturesque land of wonders. Camping in the open under the pines, breathing the invigorating atmosphere, drinking the pure cold water, sitting at the foot of majestic waterfalls beneath towering granite cliffs, climbing the toilsome trail to some mountain-top of vision where miles and miles of snow-clad peaks stretch out in vast panoramic view before you—if these, with all the deep feelings and lofty imaginings which they conjure up, do not constitute all the essential elements of a luxurious vacation, where, pray, must a man go to find them?

California has recently passed through a crisis politically. On August 16th the first primary election in the history of the State was held. Heretofore the convention or the "machine" has named the men who were to hold State office. For twenty-five years the Southern Pacific Railroad has owned and controlled the Republican party of California and through that party has dominated the State government. Protests have been long and loud, but the "machine" kept serenely on its way till the direct primary law gave the people a chance to show their strength and as the sequel indicates they made good

use of their opportunity when it came. A few years ago the Lincoln-Roosevelt League was organized, representing the insurgent Republicans, with the avowed object of rescuing the Republican party from the Southern Pacific Railroad and restoring the government of California back to the people. Their fight has been long and hard; their difficulties many. Last spring they induced Mr. Hiram Johnson of San Francisco to make the race for the gubernatorial nomination on the Republican ticket. Mr. Johnson is a successful lawyer, a man of character and ability. He first became actively identified with reform movements in his co-operation with Mr. Heney in the famous prosecution of the San Francisco grafters, Abe Ruef, Mayor Schmidt, et al. The campaign was the most strenuous California has seen in many a day. Mr. Johnson toured the State, speaking in every county, perhaps, boldly denouncing the "machine" and calling on the people to overthrow the railroad domination of the policies of the State. Excitement ran pretty high and for the first and only time in my life I wanted to be a Republican, but I had registered as Democrat and under the law you must vote as you register or not at all. But fortunately Johnson did not need my vote. Returns show that he leads by thirty thousand and the people have triumphed. It is the beginning of better things for the Golden State. Mr. Theodore Bell, the nominee for governor on the Democratic ticket, is the equal of Mr. Johnson in ability, manhood and every other respect and as they are the only two men who can be in the race except, of course, the Prohibition or Socialist nominees, who, however worthy and capable they may be, have not even the ghost of a chance of being elected and consequently may be regarded as though they were not, California is assured an independent governor and an honorable and efficient administration.

As to our present chief executive, Governor Gillette, I know nothing of his political record; but whatever his delinquencies may have been on other sides he deserves the gratitude and honor of all right thinking people for the courage he displayed in driving Jeffries and Johnson out of California and putting to an end prize-fighting in the State. He has prohibited the exhibition of the pictures of the fight in the moving picture shows of the State so far as his authority will go. These things are worthy of record because it shows that conscience is being aroused and while California is, as was said the other day, twenty years behind the times in moral reform, she is beginning to move forward in the right direction and with the experience of Eastern States to guide her her speed may be so greatly accelerated that she will yet pass some of her older sisters on the way. She has still a long road to travel, but Los Angeles and the Southern end of the State are setting the pace (is there any virtue in being South?) and the rest of the State will follow on. May God grant a high rate of speed.

A few weeks ago one of your correspondents from Montana made the statement that all this talk about building altar against altar was mere sentiment. He had reference to the relations existing between the two Episcopal Methodisms in the West and Northwest. I should like to say that if that brother will come to Merced or go to Madera, Selma, Hanford, Lemoore or other points in the Fresno District he will find some stubborn facts that will knock his "sentimental" theory into pie. In places where we have been established for years the Northern Church is seeking by every available means to gain a foothold with little concern as to the effect it will have on the cause of Christ. Ecclesiastical expansion seems their main object. In this they are, from the worldly standpoint, wise, accurately discerning the times. People have quit coming to California from the South. I have been here nearly four years and I have not met one man who came directly from the South and made California his home. I have met some who preceded me here who would give considerable to get back down South. The truth is the people down in Dixie have found out that they have a better country than this and they are wisely staying with it. Now and then you meet a Missourian who has not been "showed," but even they are rare. Now what does this mean but that the State is being rapidly settled from the North? This whole valley was once almost solidly Democratic, which, by inter-pretation, is Southern; but now it is strongly Republican, which indicates beyond cavil that the population has become Northern. Our Church members die or move away. We have no increase from immigration except in rare instances; we have no appeal to the general public in which we are not handicapped by our Southern

origin. The consequence is inevitable: we are slowly dying out. We have not in even a remote way kept pace with the growing population. Places where we were once dominant and the Northern Church scarcely known now reveal a situation directly the reverse: they have grown steadily and we have as steadily lost. This is not universal, but it indicates the tendency; it is a sign of the times. Our shrewd Yankee brother sees this just as readily as we do. He knows that if he will settle down and keep busy at his job, despising not the day of small things, his Church will build up by a perfectly natural process and ours will die by a process equally natural. We have been the Methodist Church of Merced for forty years and more. The Methodists, North, have made several attempts to build up here and failed; but last fall they sent a man here fresh from the Boston University. He and his wife rented a cottage and he began to preach in the country and at a railway station about twelve miles from here. Soon he had rented the Adventist Church for afternoon services. He attended my Church in the morning, professing to enjoy the services, but his chief business, I fear, was to meet the people who were coming in and endeavor to sidetrack them on the north side of the main line. I treated him with Christian courtesy and tried to endure with patience yet without hope. He assured me that he would make no effort to get people from any other Church; that his work was with outsiders and newcomers; but this I knew to be false. What could I do? A large per cent. of my people were Northern. To fight him was to drive them away. He said to their credit most of them were unfriendly to his coming and so far none have left us to join him. After ten months the case stands thus: He has organized a Church of, perhaps, twenty members whose logical place was with us, he has taken several pupils from our Sunday-school and the teacher of our Bible class, a superannuated member of the Southern California Conference originally from New England who declared the movement unwise and insisted that his going was unwilling and from a sense of loyalty to his denomination (and I believe the old man is honest); he has built a parsonage and is now at work on a church. So the foundation for an open conflict through the years has been laid and on which side the victory must finally rest none who are familiar with the conditions can have any doubt: we are fighting a losing battle. Other Churches reker the state of affairs. The impression on the world is anything but wholesome. But it is backed up by the denomination and is a part of their policy of expansion. That is the reason that their quadrennial protestations of love for us and desire for union with us are sickening in the extreme. That is why I plead as earnestly as I could for some plan of union or some sort of readjustment that would give relief; but the General Conference was so busy electing Bishops and so afraid that some young preacher would smoke an innocent cigar that questions of national policy that involve generations unborn could not get a hearing. I was exceedingly anxious that our Church would take such steps as would test the sincerity of their professions or put a stop to their sentimental effusions—would force them to "put up" or "shut up." Some sort of readjustment must come. I feel that we ought to face the issue squarely and unselfishly, willing, if need be, to sacrifice our denominational interest for the sake of the common cause. Of course, if the Churches are simply religious social clubs where men and women may "worship God according to the dictates of their consciences," their social preferences and sectional prejudices, no readjustment is needed. There ought to be as many Churches as there are congenial groups of people. But if the Church is a militant army commissioned to conquer the world and to bring all men into the fellowship of one common brotherhood it seems to me that in the light of that larger purpose, that high and holy purpose, social preferences, sectional prejudices and even some of the "dictates of conscience" might fade into insignificance. "That readjustment and union," I hear you say, "is a dream." Aye, so it is; but it is a large and glorious dream and I love to dream it even though it never come to pass.

I have by no means lost interest in things Southwestern. There is a charm in that word made precious by a hundred hallowed memories. I sincerely regret that so much discussion and unnecessary warmth are being generated by the proposition to change the site of the University. I would not discuss the question but may I venture one assertion: The supreme need of Southwestern is not

a change of location, but the earnest, zealous co-operation of an undivided Texas Methodism. Give her that and she will thrive anywhere. It is amusing to me at this distance to see how some of the brethren in their zeal to defend Dallas developed some very fine anti-prohibition argument. The case is simply this: If Dallas, with her two hundred saloons, is just as safe a place for boys as Georgetown without any saloons, why prohibition is a failure and the fight for an amendment to the constitution is a farce and Governor Campbell's attempt to remove the saloons from Austin on account of the University there is folly? Be careful, brethren, how you forge thunderbolts for the enemy. Lastly, I beg, do not be betrayed into crucifying the Methodist youth of Texas on Dallas' "cross of gold."

FRANCIS A. DOWNS, Merced, Calif.

BECKHAM-BOGARD DEBATE.

There was a debate held at Josephine, Texas, beginning August 9 and closing August 15, between Rev. T. J. Beckham, of Denton, Texas, and Rev. Ben M. Bogard, of Little Rock, Arkansas. Brother Beckham represented the Methodists and Brother Bogard the Land Mark Baptists. Bogard sought in every way possible to take advantage. He tried to force Beckham to debate in forenoon and afternoon, when the contract was forenoon and night, and when Beckham held him to the agreement he called off the debate; but outside sentiment was so much against him that one of the Baptist members called Beckham up and asked to go on with the discussion according to agreement, which they did. Bogard wanted to preach at night. Beckham manifested a fine Christian spirit all through the discussion and won the confidence and good will of outsiders as well as of Methodist people. He ably defended all our doctrines.

Bogard often resorted to slang. When the discussion closed, a crowd of young ladies rushed forward and pinned blue ribbons over Brother Beckham. I am sure that Methodism is better understood in this community than ever before.

If any community needs our doctrines preached they could not do better than call on T. J. Beckham. H. H. GOODE.

THE LAYMEN'S MOVEMENT IN THE PARIS DISTRICT.

I closed a meeting at Powderly last Sunday night week. We had sixty-six conversions, took thirty-two into the Church and organized with the above number. Baptized twenty adults and two infants. This was a great meeting. Started a Sunday-school. The outlook is great for a good Church here. I am now at Taylor Academy—began last Monday night week and up to the next Sunday night we had forty-two conversions at this place. Heads of families are taking the start. This community is now changed, but this is only a beginning of the great things we are hoping to happen here in the next few days. Last Sunday was the greatest day this people saw. Friday night fourteen were converted; yesterday (Sunday), fifteen more; the night before five. My brother, Rev. L. L. Hursey, was with me until Friday, when he left for Oklahoma. He has been with me all the time, working together. There have been 108 conversions under this tent in the last twenty days, and in two localities. I have only missed two services since this tent came; preached every night; then it rained us out; otherwise we had services. This is the greatest work this district has ever done in its history. It means so much to the Church in the years to come. I and leave Methodism in high favor preached the doctrines of the Church every place I go, and the Lord is wonderfully blessing this work. E. S. HURSEY.

THOUSAND DOLLAR SPECIAL FOR MISSIONS.

The laymen of the Winchester District, Baltimore Conference, at a recent meeting assumed a thousand dollar missionary special and within a few minutes raised \$800.00 of the amount. This is in addition to the regular missionary assessment and illustrates the growing recognition of personal responsibility on the part of the laymen for the evangelization of the world. At the District Conference Judge E. D. Newman presided over a meeting of the men, the needs of the field were presented and a call from the board was read, asking for funds to send out eighteen new missionaries.

NO PERSON SHOULD DIE of any kidney disease or to be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Palmettona will be sent Free and Prepaid to any reader of this publication who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly, to stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be free from catarrh, rheumatism and backache; if you desire a full supply of pure, rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly and permanently with only one dose a day of Vernal Palmettona. Any reader of Texas Christian Advocate who needs it may have a small trial bottle of Vernal Palmettona sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrh of the stomach, indigestion, flatulence, constipation of the bowels and congestion and sluggish condition of liver and kidneys. For inflammation of bladder and enlargement of prostate gland it is a reliable specific. For sale by all leading druggists.

After a few minutes' discussion the laymen gladly pledged \$1,000.00 for the district for this cause and raised four-fifths of it on the spot. The movement was spontaneous and enthusiastic. One man, when asked to pledge one hundred dollars for his Church, replied: "Certainly; why not? I can go out any time and, in an hour, raise \$75.00 for baseball, and I can raise this money just as easily when the men understand about it."

In a letter to the Conference Missionary Secretary, the Secretaries of the General Board say: "Nearly all of the advance and notable development of plans and equipment has come out of specials and money raised apart from the regular assessment. The men and women on the field plead for help. The men and women in the homeland are ready to go. What will the Church do in this hour of opportunity?" The laymen of the Winchester District have set a worthy example in responding to the Church's appeal for aid to increase her working force in the mission field.

Will not our laymen everywhere recognize the inspiring opportunity of the hour and gladly assume a worthy part in the work of world evangelization? The men of Southern Methodism can finance our share of this enterprise whenever they will. They can do it easily and without sacrifice or inconvenience. Three million dollars per year, less than two dollars per member, is a mere bagatelle to our 1,500,000 Southern Methodists. Yet, this will enable the Church to evangelize, in our day, the forty million heathen for whom we are responsible. Surely out of our abundance we will not withhold this little that means light and life to millions of our benighted brothers, perishing for lack of the Gospel that we can supply whenever we will!

The North Carolina Conference Epworth Leagues are enlarging their field of usefulness this year by taking up the support of a medical missionary in Japan. Another worthy example. At a Christian convention of Indian men, held not long since, it was found that of the audience of 200, 100 were title givers. If half the men of Southern Methodism did as well, all our Church financial problems would be solved and our share of world-evangelism would be an assured fact. Why should we not? Why should you not? C. F. REID.

MARRIED. Merrell-Trusdel.—At the parsonage of the First Methodist Church, in Austin, Texas, August 17, 1910, at 10:45 a. m., Mr. J. E. Merrell and Miss Emma Irene Trusdel, Rev. V. A. Godbey officiating. Mullan-Hurdle.—At the home of Mr. Ben Hurdle, Goldthwaite, Mills County, Texas, July 6, 1910, Mr. Floyd Mullan and Miss Mae Hurdle, Rev. G. W. Templin officiating. Bodell-McKinnon.—At the Methodist parsonage in Hallettsville, Texas, August 20, 1910, Mr. John M. Bodell, of Mart Lavaca, Texas, and Miss Haden M. McKinnon, of Hallettsville, Texas, Rev. E. G. Hocutt officiating.

POSTOFFICE ADDRESS. Rev. C. Williamson, Karnes City, Texas.

Epworth League Department

Gus W. Thomasson, Editor
299 Victor St., Munger Place, Dallas, Tex.
Address all communications intended for this department to the League Editor.

STATE LEAGUE CABINET.

President—A. K. Ragsdale, Dallas.
First Vice-President—H. M. Whaling, Jr., Houston.
Second Vice-President—Miss May Richardson, Hamblin.
Third Vice-President—Miss Jackie Miller, San Antonio.
Fourth Vice-President—J. H. Bowman, Plano.
Secretary—L. E. Appleby, San Antonio.
Treasurer—A. B. Hardin, Denison.
Junior Superintendent—Miss Annie Sells, Orange.
Era Agent—Miss Dora Patterson, Wasahachie.

BOARD OF TRUSTEES.

President—Rev. A. J. Weeks, San Antonio.
Vice-President—Theo. Bering, Jr., Houston.
Secretary—Rev. Ellis Smith, Houston.
Treasurer—Rev. S. C. Riddle, White Wright.
Bondholder—Judge C. C. Walsh, San Angelo.

OFFICERS BOARD OF TRUSTEES

President—Rev. J. E. Harrison, D. D., San Antonio.
Vice-President—Rev. H. A. Boaz, D. D., Fort Worth.
Secretary—Rev. S. C. Riddle, White Wright.
Bondholder—Hon. C. C. Walsh, San Antonio.

BUSINESS MEN'S LUNCHEON.

The luncheon tendered by the men of the Camp of Epworth, Aug. 11, was a highly successful affair. Some 50 odd representative business men of Corpus Christi, headed by Mayor Clark Pease and Commercial Secretary Roy Miller responded to the invitation and were joined by 100 prominent Epworth Leaguers, headed by President Allan Ragsdale. It was a happy occasion. Everybody congratulated everybody else and we even hear it whispered that during the felicitations A. R. (not T. R.) was accused of being handsome! Seriously, it was an important epoch in the affairs of Epworth. The hopes and ambitions of Epworth were made known to the men from Corpus who do things and these men in return pledged their financial aid and sympathetic co-operation in the working out of these plans. A commendatory letter from the San Antonio and Aransas Pass management with reference to Mr. Ragsdale was read before the meeting by Field Secretary Appleby, and was loudly applauded. A number of short speeches were made. The menu as provided by the Epworth Inn management was pronounced as having been of a most excellent order.

Among the more important projects agreed upon to be pushed to completion are the acquirement of additional land and the extension of the street car line to the League grounds.

The water question was partially met this year by the extension of a small pipe line, and which being found inadequate is to be increased in size.

Altogether it was a propitious event and one which means greater things for Epworth. We rejoice in the successful outcome of the occasion.

G. W. T.

A WEDDING AT EPWORTH.

Two Prominent Young San Antonians
Join Hearts and Hands.

A very notable event occurred Wednesday afternoon at Epworth when the wedding of Mr. Robert Craig Dunlap and Miss Emma Lee Smith, both of San Antonio, was solemnized. Rev. J. E. Harrison of San Antonio performed the ceremony and married the young people with the ring. Miss Mary Harrison played Lohengren as the party entered the auditorium and Mendelssohn as they marched out. Mrs. Marshall, of San Antonio, sang "O, Promise Me." Prof. Bailey of Yoakum, played a violin solo. The auditorium was beautifully decorated for the occasion with palms and oleanders, the color scheme of the bride being white and pink. Miss Walton, attired in heliotrope dress, was maid of honor, the bride beautifully attired in a costume of lace. The bride's attendants were Miss Camp, Miss Lamartine Camp, Miss Cora Henderson, Miss Bessie Partelen.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia, to write to her for a home treatment, which has repeatedly cured all of these tortures. She tells in her duty to send it to all sufferers FREE. I am sure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 187, South Bend, Ind.

The bride's roses were very beautiful and were sent from Dallas. Mr. Dunlop is connected with a prominent company of San Antonio as manager and is a bright young man, while the bride is the beautiful daughter of Rev. and Mrs. J. A. Smith of San Antonio. The wedding was notable in several instances. It was the first wedding ever occurring at Epworth-by-the-Sea. It was the culmination of loving hearts that met at Epworth just one year ago to the day and was therefore an anniversary. A large crowd attended the wedding and the many friends of both bride and groom join in wishing them a prosperous married life.—Corpus Christi Daily Herald.

DR. SEXTON AT EPWORTH.

The audience last night at Epworth had the pleasure of listening to one of the ablest ministers of the South, when they listened to Rev. Geo. Sexton, formerly of Houston, but now of Atlanta, Ga. Rev. Sexton is very well known in this section of the State and many friends greeted him last night. Rev. Sexton opened his service by asking the audience and choir to sing "My Faith Looks Up To Thee." Rev. Sexton took for his text, "Ye believe in God, believe also in Me; in my Father's house are many mansions. If it were not so I would have told you so." Rev. Sexton told of the simple story of Jesus Christ and pleaded to all classes of people not to lose faith in God. He told of the disciples of Jesus Christ. In studying the influences at the time of the crucifixion he remarked that he wondered what would be the effect on many of us of today if we were under the same circumstances. Many of the truest characters who stand for Jesus Christ are against combined interests. The one supreme need of today is an absolute abiding faith in Jesus Christ. Jesus Christ stands before you and in spite of opposition He pleads with men of the world to believe in His essential divinity. "As you believe in God also believe in me." Rev. Sexton told of knowing God from his own experience, and that with faith in Jesus Christ there can be no failure. We can redeem the world for our Master. "In my Father's house are many mansions," proves the divinity of Christ. Rev. Sexton advised to let nothing come between you and Christ, and concluded his talk with making an urgent appeal to those who know not the love of Jesus Christ.—Edith M. Hall in Corpus Christi Daily Herald.

WHAT PREACHER WAS THIS?

A gunner's mate from the Windom, who recently listened to the earnest efforts of a certain divine at Epworth, was asked by a lady what he thought of the impact made by the preacher on the citadel of sin. The jacky replied that "for initial energy, coupled with muzzle velocity, the preacher bent any sky pilot he had listened to for years and was clearly entitled to first place in the theological handicap now in process." The lady thanked him, but is still undetermined as to just what he meant.—Newspaper Report.

ENCAMPMENT NOTES.

Miss Annie Bird Ward and Seth Ward, Jr., daughter and son of the late Bishop Ward, of Houston, have arrived at the encampment and will remain till the close.

In the absence of Mr. J. W. Chapman, choir director of San Antonio, Mr. Haygood Hendry of the Southwestern Institute, is leading the quartette very creditably.

Owing to the absence of Rev. Sam R. Hay, who was on the program to preach at 11:30, Rev. Ryong will make a talk. He will be followed by Rev. Hounshell, of Korea, who will make an address. Rev. Ryong was formerly a pastor of a Korean church, and now is a student at Vanderbilt University. Special music will be furnished at this meeting, and the evening address will be made by Dr. E. H. Rawlings.

Mr. L. E. Appleby, field secretary, read a letter from Geo. F. Lupton, general passenger agent of the San Antonio and Aransas Pass Railroad, who complimented President Ragsdale for his success in managing the Epworth encampment, and said that this success is due to Mr. Ragsdale's

persistent work. Mr. Lupton spoke of the encampment passing sanguine expectations, and has proved one of the best advertisements for Corpus Christi that it could have had. Mr. Lupton said it beheld of the railroad that it would always assist the encampment in any way it could.

Today is Corpus Christi Day and a large crowd of people from Corpus Christi will be on the grounds. The business men's luncheon to take place will be a feature of the day. The Leaguers will entertain Corpus Christi all day.

The first game of basket ball was played Wednesday afternoon near Epworth Inn between the Corpus Christi team and Epworth. The score stood 12 to 10 in favor of Epworth. This game is the first of a series of three games that will be played.

Epworth Leaguers have enjoyed their stay by the seaside. The weather has been ideal, the breeze has never altogether died down, and the mosquitoes disappeared and took to the East Texas woods. This means the next encampment will be on still grander scale.

There is no doubt about the Epworth Encampment being a great thing for Corpus Christi.

Next year people will go to the Epworth grounds on the street cars. This is not authoritative, but it's straight.

In the Woman's Building yesterday morning Mrs. George Sexton took up the discussion of the women's auxiliaries in the Churches, dividing her subject into three distinct topics—devotional, financial, and information. Mrs. Sexton is a very attractive speaker and through her experience is well versed in Church work. Mrs. Sexton said that most auxiliaries spent a great deal of time on their financial side of the society. This was confirmed by a great many present expressing themselves thus. Mrs. Sexton raised the question: "Is this right?" She spoke on the devotional part of the auxiliary and gave many ways of conducting the missionary societies. Miss Head followed Mrs. Sexton by saying the business department of the society could be carried on by a committee appointed to do such. In taking up the information department of the society, Miss Head urged the observance of parliamentary usages. Charts and maps could be used in this connection. At every meeting put a certain amount of missionary information in the Church by way of charts so that the Church people meeting benefit thereby.—Corpus Christi Daily Herald.

LETTER FROM MISS TEJEDA.

Guadalajara, Jal., Aug. 7, 1910.
Mr. Gus Thomasson, Dallas, Texas:
I am writing this to thank you for having sent me the League topics and the little book on "Helps for the Devotional Department." I can do my League work so much better now.
Mr. Thomasson, I did not write my letter for the Encampment, because I was so busy that I just could not write it the 15th or 16th of July; you had told me to send it then, and I thought it would be too late to send it afterward.

How is the Encampment? I've thought about it every day. I praise God for having given me the opportunity of attending such meetings as the Leaguers have there. The Encampment has done so much for my spiritual life!

May God bless you in everything, is my prayer. Sincerely,

REBECA.

Aranzazir 608, Guadalajara, Jal., Mexico.

Texas Epworth Leaguers are to be congratulated in the reelection of Allan K. Ragsdale as their State President. It was Mr. Ragsdale's desire to retire, but the members would not permit him to do so, and in this they acted wisely. The success of Epworth-by-the-Sea is directly due to the tenacity and loyalty and perseverance of Mr. Ragsdale. From the conception of the plan to have the Leaguers hold their annual encampment at Epworth-by-the-Sea Mr. Ragsdale met with more discouragement and encouragement. But he was undaunted. Night and day he labored for the welfare of Epworth. It became his hobby; his whole thought has been wrapped up in its success. In Epworth-by-the-Sea Allan Ragsdale has built a monument that any man may well be proud of. The Encampment, under the fostering care of President Ragsdale, will continue to flourish and expand. It is one of



Next Time You
Drive Into Town

you'll be wanting during
your stay a real good drink.
Something to quench your
thirst to stay quenched.

Drink

Coca-Cola

No matter how thirsty you are, or how tired you are or how particular you are, you'll like Coca-Cola because it hits that dry spot—relieves fatigue and tickles the palate all the way down.

DELICIOUS-REFRESHING
WHOLESOME

Send for Our Free Booklet

"The Truth About Coca-Cola." Tells all about Coca-Cola, what it is and why it is so delicious, wholesome and beneficial.

THE COCA-COLA CO.
Atlanta, Ga.

Whenever
you see an
Arrow think
of Coca-Cola

the most splendid assets of Texas Methodism and members of other denominations are always made welcome to Epworth-by-the-Sea. In every capacity in which the writer has known Allan Ragsdale to be tried he has seen him make good. He is loyal to his employers, loyal to Epworth, loyal to his friends and true to himself. The Herald again congratulates the Epworth League of Texas and trusts Mr. Ragsdale will long preside over the State association and be perpetuated Mayor of Epworth-by-the-Sea.—Corpus Christi Herald.

THE EPWORTH LEAGUE AND MISSIONS.

While there was no provision in the original form of the Epworth League constitution for the missionary work, in no line has the League made such advances as in this. Since 1898 a sub-committee on missions has had charge of missions in the League, and in 1904 a fourth department was created, called the "Department of Missionary Work," the purpose of which is to promote interest in and disseminate intelligence of the work of missions at home and abroad, provide for study classes, collect missionary libraries and funds to be disbursed under direction of the pastor and cabinet. Only within a recent period has the Church become aroused to the importance of developing and utilizing the hitherto latent forces of its young life.

Young people must be the prime objective in the world's evangelization. Our motto shows clearly this is our prime purpose and now we add the greater, more urgent cry, "All for Christ in this Generation." If for thirty consecutive years all the young people of the world between the ages of ten and twenty-three could be reached by Christian teaching, the world's evangelization would be accomplished.

It is not unreasonable to believe that the world's evangelization will be accomplished by the young people when they are properly educated. Manifestly, we must keep ourselves informed concerning the great enterprise of world-wide missions if we best discharge our obligation to the world's evangelization. The words of Christ in an entirely different connection suggest themselves to me now, "Ye do err, not knowing the Scriptures, nor the power of God." If there is any place where the power of God is being manifested today more than elsewhere, it is in the non-Christian

world where the arm of God has been made bare and where we are witnessing marvelous triumphs of the gospel of the Son of God.

"We do ourselves an injustice if we do not keep in vivid touch with this wonderful missionary movement. To do the will of God we must know the needs of man." I fall to see how any young men or young women can be perfectly sure that they are doing what God wants them to do, if they are not carrying on a thorough study of this great world. Every young Christian in the Church ought to have an ambition to know the kingdom of Jesus Christ, its great fields, its inspiring opportunities, and its transcendent resources. No enterprise of even the most ambitious earthly conqueror has ever had sweep so vast as this project of conquering the world for Christ. The issues with which the missionary enterprise deal are so live and so absorbing that they command attention.

"Whenever in history we mark a great movement of humanity we commonly detect a young man at its head," or at its heart. If leaders are to be truly great their training must be commenced when young that they may discover their aptitudes, develop their endowments, gather detailed and comprehensive knowledge, acquire skill, and be adjusted to their mission. So then the first great purpose of our department is to promote interest in and disseminate intelligence of missionary work through missionary study.

"There is no subject unless it be the study of the life of Christ, the study of which is more broadening, more deepening, more elevating, more inspiring than the subject of world-wide missions." It embraces all mankind, it takes us down to the very depths of the designs of God, it lifts us out of ourselves, and can anything be more inspiring than that enterprise which commanded the life, death and resurrection of our Lord? I repeat it, therefore, that we do ourselves and our fellow young men and women in the League grave injustice, if we keep out of their lives this sublime enterprise as a special study. The Epworth League needs the missionary objective to call forth its best energies and to develop its highest life.

Each band of young people should also be a center for disseminating information concerning the work of God in the world. There is a shocking amount of ignorance and of flimsy excuses and objections concerning world-

SUNDAY SCHOOL ITEMS

EDITORIAL NOTES.

wide missions which will be banished only by an educational campaign. "Nearly all opposition and indifference to Christian missions grow out of the mistaken idea that it is a human and not a divine enterprise. But how stupid and slow of heart not to see the revelation of God's purpose and plan to save a lost world, which are set forth in the word of God so plainly and repeatedly that even a child might see it!

Before the supreme authority of God's Word let our opinions and prejudices bow in perfect submission. "When God speaks let all the world keep silence." What is man that he should flout his opinion in the face of God's authority and ignore the revelation of His will? He says: "Go preach the gospel to every creature," and, "That repentance and remission of sins should be preached in his name among all nations." It is not a question of expediency; it is a question of loyalty or obedience to the Lord Jesus Christ. Before the positive statements of the Bible every objection that man has ever offered falls to the ground.

Christianity is the religion of redemption and redemption from sin is the world's supreme need. Not only the Scriptures, but observation proves to a demonstration that those people without Christ have a need which is very deep.

"Think of them today living in darkness and ignorance, steeped in superstition and idolatry, in degradation and corruption; see them—under what a load of shame and sorrow and sin and pain and suffering, as they live and move on in silence to the tomb! Notice the fearful inroads and onslaught of the forces of evil, and remind yourselves that they do not have those powers of resistance which we have as the result of Christian heredity, Christian environment, and the domination of Christian ideas and ideals. They fight a losing battle and only Christianity has power to quicken and invigorate. There can never be any doctrine higher than the fatherhood of God, broader than the brotherhood of man, deeper than sin, and spirituality, more complete than the destiny of body and soul, and more enduring than eternity."

In order to evangelize the world in this generation we of America must be responsible for 500,000,000 souls. This will demand that we increase our missionary giving from nine and one-half million dollars to forty millions annually (we can do this for now the United States spends thirty-two millions yearly for chewing gum), and we must increase our force from 6900 to 20,000 missionaries.

This we can do if we make our League schools of self-sacrifice and learn that there is need for heroic and self-denying giving. We need to learn that we are stewards, not simply of a tenth, but of all we possess, and that we are responsible for its best possible use. Let us be guided by that Scriptural principle which governed the life of Livingston, that we place no value upon anything we have or may possess, except in its relation to the kingdom of God.

With our present force and equipment we will not evangelize the world in this or any other generation. There are one billion souls without Christ and we of the Christian world have only six thousand missionaries in the field. If each of these should, within his or her lifetime, bring into the fold 25,000 souls, that would only account for 325,000,000, leaving over 600,000,000 yet without Christ.

So it is clear that we must arouse ourselves or stand condemned in the eyes of God and men. We must do the heroic thing, and do it quickly, or else leave our unfinished task as a heritage and memorial of our failure to the generation to come. It is for active service soldiers are drilled and trained and fed and armed. That is why you and I are in the world at all—not simply to prepare to go out of it some day to serve God actively in it now. Jesus bids us shine, "You in your little corner and I in mine." It is monstrous and shameful and cowardly to talk of seeking the kingdom last. It is shirking duty and abandoning one's rightful post, playing into the enemy's hand by doing nothing to turn his flank. Our responsibility and our goal is the world's evangelization.

"Let us arise, all unite:
Let us rise in our might;
Let us arise, work for God and the right."

"For the night cometh when no man worketh." "A whole Christ for my salvation, a whole Bible for my staff; a whole Church for my fellowship, and a whole world for my parish."

Let us be satisfied with nothing less than the world-wide horizon of Jesus Christ our Lord.

WILLIE FLOYD.

Telephone M 5720. Hours: 9 to 1, 3 to 5

W. D. JONES, M. D.

Practice Limited to

EYE, EAR, NOSE AND THROAT
616 Wilson Building, Dallas, Texas

The Sunday-school Magazine for August has a number of very interesting and instructive articles which should be read by pastors and Sunday-school workers. In addition to the helps on the Sunday-school lessons by the usual contributors, and some interesting editorial articles, the magazine contains the following:

"Studies in Human Nature," "Jesus the Teacher," "Is There a Boy Problem," "History of Teacher Training," "How to Interest Parents in Sunday-school," "Sunday-school Rally in Hiroshima, Japan," "Protracted Meetings," "That Boy, and the Boy." It is full of helpful things, and the superintendents of the Sunday-schools should call attention to the articles and endeavor to induce workers to read them.

Mrs. Godbey, of Austin, and Miss Annie Moore, of Denton, Texas, who were on the program at Epworth-by-the-Sea, were delighted with the courtesies shown them, and by the attendance on the Sunday-school Institute. They say that Brother Ragsdale had done his work well in arranging for the comfort of the guests, and State President Hightower, who had charge of the Sunday-school program, did his work in such a manner as to show him worthy of the position he holds.

The Advocate's Sunday-school Editor and his wife attended a County Sunday-school Convention in Lampasas, August 11-14, and took part on the program. The convention was well attended, considering the fact that the work is new in that county, and the disadvantages occasioned by hot weather and dust. Rev. T. F. Sessions and his wife were on hand promptly at every service, and took an active part in the proceedings. They are good Sunday-school workers, have read good books on Sunday-school work, and are accustomed to "doing things" in their own school. Brother Sessions is closing out his four years in Lampasas as pastor of our Church, and he is in good favor with his people. We were informed by his people that his preaching, which has always been good, has steadily improved during the past two years, and that he is always heard with pleasure and profit. We hope his new field will give him opportunity to do much for the Sunday-school work.

A DEFINITE MISSIONARY POLICY FOR THE SUNDAY-SCHOOL.

The need of a more definite missionary policy for the Sunday-school was presented to the last General Conference, and, as a result, some changes were made in the Discipline, and direction was given to the Board of Missions and the Sunday-school Board to provide a suitable literature to educate the schools in missions. The new Discipline will contain the clause below:

"Let every Sunday-school be organized as a missionary society; and let the Sunday-school Board and the Board of Missions prepare for adoption in the Sunday-schools such suggestive policies as to missionary education, effort, and offering as they may from time to time agree upon. Inasmuch as the monthly missionary day is an important factor in carrying out this policy, all possible emphasis should be given to its observance."

This change means that increased emphasis is to be hereafter given to missions in the Sunday-school, and that Sunday-school superintendents are to be offered for their adoption a definite and carefully prepared missionary policy. This policy has already been published, and specimen copies may be obtained by writing to Rev. E. H. Rawlings, 810 Broadway, Nashville, Tenn.

HOW TO INTEREST PARENTS IN THE SUNDAY-SCHOOL.

Every pastor who has been much concerned about the Sunday-school has found the indifference of the parents to be a serious problem. The secular schools have met the same difficulty, and have sought to overcome it by one device and another. Mothers' meetings, public occasions making possible a direct appeal to the parents to co-operate with the teachers, articles to the press, and occasional visits from the teacher to the home where the need was most felt have all been tried with some degree of success.

The Church has the same problem; but the opportunities to correct the evil are more abundant. The pastor has the opportunity to use his pulpit for the education of the parents who attend religious worship, and every phase of parental obligation may here be presented. In order to do this correctly and effectively, the pastor must know the needs of his people

and how to supply them. One of the greatest needs of the parents in all ages is the knowledge of the child. In recent years the special study of psychology by schoolmen has given the world a flood of new and much-needed light on the unfolding of child life; and the Church has begun to take advantage of the information, and use it in Sunday-school and Church work. In our own Church the pastors are now required to study some books on this subject, the intention being to prepare them to teach and to superintend and develop the teachers of the Church. The pastor who has given proper attention to such things will find his audiences eager to hear what he may have to say on child-training and on the laws of development, as all have some relation to this question. When the pulpit has convinced the parents that the Sunday-school is supplying a need in the life of the child that cannot be so well supplied elsewhere, and that parental co-operation is necessary if the best results are to be obtained, there will be an increase of interest in the Sunday-school on the part of parents. Multitudes of parents really desire to know how to raise their children, and the Church has no way to tell them except in the occasional sermon from the pulpit; and this information quickens interest in the subject, but is not adequate to supply the need. The Sunday-school should have a parents' class, in which a suitable course of study should be taught, meeting every need of the parents. Such a class would not only make good parents, but would turn out trained teachers, from which supply teachers could constantly be taken. Many parents would join the Sunday-schools at once if they knew that a good course in child study was offered. Parents who join a school for six months' instruction in such a course will not drop out of the school at the close of that time, but will hear the call for service, or will have a quickened desire for a knowledge of the Bible which is so necessary in training their children and in their own personal lives.

Parents who cannot be reached from the pulpit, and who do not or cannot come to Sunday-school, must be reached by the influences that can be brought in touch with the home. To do this effectively, the Sunday-school Board should provide a short course of instruction for parents, about twice as large as a teachers' magazine, to be used by the Home Department visitors, by the pastor in his general visitation, and by the Sunday-school teachers who can be induced to visit the homes of the children in their classes. A pamphlet like this could be loaned and returned, or afterwards bought by those who desired to keep it. If we are to make a direct fight for the home, and to save it from ignorance of and indifference to parental duty, we must have some literature on this question which does more than deliver an exhortation concerning the need. The literature must instruct the parent and the young pastor, the Sunday-school teacher and the officers, and interest will increase with the information. The new graded literature has given much home work which is already increasing the interest of parents who are patronizing the schools regularly; but our problem includes also the parents who neither come to Sunday-school nor send their children. The pastors of our Church are asked every quarter to report on the pastoral instruction of children. When this became the law of the Church, a pastor could address the children occasionally in Sunday-school and speak to them in the home about religion, and the duty was supposed to be fairly well performed. Our increased knowledge of the needs of the child has made it clear that we have a larger obligation, and the pastor must look after the instruction of the children, as he cannot do it in person. To do this he must help the parent, the teacher, and the Sunday-school as a whole to make provision for such instruction, and it must be done in accordance with modern opportunities and ideals. If we train the pastor so that he may lead the forces which the Church has at work, and then supply the literature necessary for the campaign we shall interest the parents and all others concerned. I repeat therefore, that public instruction from the pulpit, parents' classes in Sunday-school, home visitation, and visits from the teachers for the purpose of explaining what home work the child is expected to do and how to do it, and personal appeals for co-operation will largely solve this problem. In most instances a tactful visit, with the needed literature, will start the parent on a new career in relation to the child. Our Sunday School Magazine has furnished much of the very information needed; but there was too much else in the Magazine, and it was overlook-



the question reduces itself to just this:

Are you willing to trust to chance in buying soda crackers, or are you going to assure yourself of getting the finest soda crackers ever made—

Uneededa Biscuit

(Never Sold in Bulk)

5¢ a Package

NATIONAL BISCUIT COMPANY

ed. Besides this, the parents seldom see the Magazine, and the teachers read it at too great intervals to be awakened by it. We need all the Magazine is doing; but we need this additional short treatise for an active and special campaign in the homes of the people. Let the parents know what ages conversion most commonly occurs in; let them know the dangers and opportunities of adolescence; let them have a few passages of Scripture in condensed form to press upon them the duty to the child, and fruit will certainly follow this sowing.

IS THE SUNDAY-SCHOOL LOYAL TO THE PASTOR AND THE CHURCH SERVICE?

For some years I have realized the responsibility of Sunday-school teachers not only in striving to impart the truth and develop the spiritual life of the individual member but in using every influence to get them to attend Church service and come directly under the influence of the gospel. It is the duty of teachers, especially in organized classes, to enforce loyalty to the superintendent by both precept and example, and it is a duty equally imperative to bring about loyalty to the Church and the pastor.

We have come to take it as a matter of course that children get tired before Church service ends, so many of them grow up and soon get as tired of the Sunday-school as they formerly did of Church and attend neither. Spasmodic effort on the part of two or three teachers cannot bring about a reform. Unless there is concerted action on the part of superintendent and teachers and this definite aim is kept constantly in view most of the children will attend Sunday-school and return home, missing the gospel message in the sanctuary altogether. This matter must be brought to the serious attention of every parent, as Bishop Keener brought it to the attention of the Church twenty years ago, and they must be urged to co-operate with the school in tying the children to the Church and fixing in them the habit of church going. I have always believed that the Sunday-school is the great right arm of the Church its training school for Church membership and Christian work and the source from whence come the volunteers and recruits for service in the Church of the Living God.

Not a word of complaint has come from the great army of ministers in the Church. It may be they have the charity that "suffereth long and is kind." But some of our most faithful brethren feel perhaps justly, that the Sunday-school is indifferent and almost antagonistic to the gospel they

proclaim. They cannot be censured for this feeling when they see Sunday-school teachers turn their feet homeward after the Sunday-school hour with never a thought of their example, their duty to the pastor, nor the things new and old he brings out of the Lord's treasury. Surely we need to wake up and put ourselves in the proper attitude to this vital question, by emphasizing Church attendance and making it one definite aim of the Sunday-school. Many of our best schools adopt the motto, "Every member of the Church in the Sunday-school," and this is as it should be. But more schools should endeavor to get every one of their members into the Church and regularly attending its services. There is a religious uplift in the songs and prayers even when the child cannot understand the sermon, and, better than this, the habit is formed of waiting upon God in his sanctuary, and that alone is worth all it cost. Let us honor God and his servants, nor forsaking the assembled ourselves, together as the manner of some is," and God will bless us and cause his face to shine upon us.

MRS. L. B. ELROD, Marshall, Texas.

I will instruct thee, and teach thee in the way which thou shalt go; I will guide thee with mine eyes.—Ps. 32:8.

Without faith it is impossible to please God.—Heb. 11:6.



BELLS.

MENEELY & CO. WATERVLIET, N.Y. (West Troy), N.Y.
The Old Reliable Bells. CHURCH, CHIME, SCHOOL & OTHER BELLS
Nearly 100 years ago.

PLYMYER BELL CO. BULLINE OTHER BELLS
CHURCH BELL CO. BULLINE OTHER BELLS
BELLS. BULLINE OTHER BELLS
WRITE TO CINCINNATI BELL FOUNDRY CO., CINCINNATI, O.
Please mention this paper.

Bowden Bells
CHURCH & SCHOOL BELLS
Catalog Free.
AMERICAN BELL FOUNDRY, NORTHVILLE, MICHIGAN.
Special discount to readers of this publication.

THE WOMAN'S DEPARTMENT

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

DUBLIN DISTRICT MEETING.

A joint meeting of the Woman's Home and Foreign Missionary Societies of the Dublin District will be held at Hico beginning September 14, at 8 p. m., and closing at noon the 16th. Delegates, please send names to Mrs. Charles Waddill, Hico. Let every auxiliary in the district be represented.

MRS. W. J. CLAY,
MRS. M. C. WITCHER,
District Secretaries.

NOTICE!

To the Presidents of the W. F. M. S. of the West Texas Conference:

At the Annual Conference held in Lockhart, I was elected to the office of Press Superintendent. I find that this work has been greatly neglected; so far it has been impossible for me to secure names of Press Superintendents throughout the conference and by this means I appeal to you. If you have not a capable Press Superintendent in your auxiliary and can not yourself serve in this capacity will you elect at once to this office the most talented member of your society?

This is a very responsible office. Unless our work is kept before us we become indifferent workers. I am sending to your address a blank, to be issued hereafter quarterly—this one to be returned to me by September 4th. Please fill out every item as nearly as possible. From this report blank your Press Superintendent will be given an idea as to what her work will be. If you have not done so have an enthusiastic press meeting using spicy foreign mission literature. These meetings always stimulate and inspire all who attend. Have you organized your Mission Study Class? If not, do so at once and report.

Let me know under head of remarks something of your society, its plans, some work already accomplished, its condition or any good item which may be used in my report to the Texas Advocate. Please look for these reports in said paper and have read in your auxiliary.

I am trusting that this communication will be read by those Press Superintendents that are now serving in their several societies.

May I not hope for great assistance in this year's work from those officers of the auxiliaries who are working for this cause?

MRS. REX B. WILKES,
Press Supt. of the W. F. M. S. of the West Texas Conference, Marble Falls, Texas.

THE BOARD OF MISSIONS AND THE WOMAN'S WORK OF THE CHURCH.

Much interest has been manifested in the plan of missionary operation adopted by the last General Conference. Friends of the woman's work feared that the merging of the three boards into the Board of Missions would remove all sense of responsibility from the women and thereby paralyze all energy. The facts are, that instead of removing responsibility the union means increased opportunity and larger life for the women of the Church. They now not only preserve the past autonomy of the auxiliaries and Conference Societies but through their representatives have part in the general administration of missionary interests of the Church.

There is no change in methods of work, collections of dues and other moneys, or administration. If however, two auxiliaries in a Church wishes to unite the plan authorizes such course, but there must be a distinct home and a distinct foreign department if such a union is effected. The funds must be kept separate and remitted to the different Conference Treasurers. There is no change whatever in the local work of the home mission auxiliary or local department of the auxiliary. The plans of work for the City Mission Boards are unchanged, while the Deaconess and City Mission work will continue in connection with the Woman's Home Mission Department.

The Department of Education and Supplies will be continued as a feature of the home work, but will be known in future as the Bureau of Supplies, and the Bureau of Education. Mrs. J. H. Yarbrough, Nashville, Tenn., will continue as superintendent of the Bureau of Supplies, and will superin-

tend the sending of boxes to preachers, orphanages and home mission schools.

Where Changes Are Found.

The changes made by merging the Boards are found at the top, rather than at the foundation of the work. The Board of Missions is now composed of ten laymen, ten preachers, and ten women managers and six men officers and five women officers, plus the college of Bishops. The women officers of the Board are Mrs. R. W. MacDonell, Secretary of the Home Department, Mrs. J. B. Cobb, Secretary of the Foreign Department, Miss Mabel Head, Educational Secretary; Mrs. A. L. Marshall, Editorial Secretary, and Mrs. F. H. E. Ross, Assistant Treasurer.

The women managers of the Board of Missions are Miss Gibson, Mrs. W. F. Barnum, Mrs. E. B. Chappell, Mrs. Lee Britt, Miss Davies, Miss Bennett, Mrs. L. G. Johnson, Mrs. L. P. Smith, Miss Mary Moors, Mrs. June Steele. The women on the board are selected by a Women's Missionary Council and by it nominated to the Committee on Missions of the General Conference, for election. Of course every department of the work comes up to the Board of Missions for consideration but the detailed apportionment of money raised by the two departments of the women's work, the selection, training and recommendation for apportionment of the deaconess and missionaries pass first through the Woman's Missionary Council.

Personage building is transferred to the Board of Church Extension, this to take effect after the Board Meeting of 1911. Until then all grants or promises which are on the calendar will be met by the women in the Home Mission Department.

Who Compose the Woman's Missionary Council?

Perhaps the greatest change in the missionary work, next to the admission of the women to the Board of Missions is found in the Woman's Missionary Council, which is practically a union of the two woman's boards. This Council is composed of a President, four Vice-presidents, two Recording Secretaries, a Corresponding Secretary of each of the Conference Societies (Home and Foreign) and the women managers and officers of the Board. The Council will meet annually to review the work done by the women at home and abroad; plans for the ensuing year's work will be adopted, and as stated above, the detailed apportionment of money and appointment of workers will be recommended to the Board by the Council. Educational and inspirational facts and figures will be gathered at this annual meeting for transmission to Conference Societies and auxiliaries.

The General Conference called a Provisional Committee to draft plans of work under the new relations. This Committee drafted some few outlines of duties for officers, but a committee of seven was appointed to form by-laws for the government of each department of work. This committee will not report before the first annual meeting of the Woman's Missionary Council in the spring of 1911.

Some Duties Outlined.

The Provisional Committee, however, gives the following instructions to the officers:

The president of the Woman's Missionary Council, Miss Beile H. Bennett, will preside at meetings, and actively advance the interests of the societies. To avoid confusion in Conferences and auxiliaries the vice-president's will not be numbered, but to each some special duty is given. These are:

Vice-President to superintend Young People's Work, Mrs. J. E. Grubbs, Winchester, Ky.

Vice-President to superintend the Children's Work, Mrs. J. R. Nelson, Nashville, Tenn.

Vice-President to Superintend Local Church Work, Mrs. J. W. Perry, Morristown, Tenn.

Vice-President to superintend Relief and Retirement Funds, Mrs. H. N. McTyeire, Nashville, Tenn.

The women secretaries of the Home and Foreign Mission Departments of the Board, Mrs. R. W. MacDonell and Mrs. J. B. Cobb, serve as corresponding secretaries of their respective departments on the Council.

The Field Secretary, Miss Daisy Davies, Atlanta, Ga., will do field work, representing both the Home and Foreign Departments.

Mrs. Frank Siler, Atlanta, Ga., and Mrs. Fitzgerald Parker, Nashville,

Tenn., serve as Recording Secretaries of the Council.

The Assistant Treasurer, Mrs. F. H. E. Ross, has been elected since the General Conference but will not enter upon her duties until after November. To her all funds from both Conference Societies will be sent, and she will make a detailed report of receipts and expenditures to the Woman's Missionary Council in annual session.

Division of Territory.

In order to quicken missionary interests the Conferences have been divided into three districts and placed under supervision of six of the women managers of the Board of Missions. These are as follows:

Eastern Division—Mrs. Luke Johnson, Gainesville, Ga.; Mrs. Lee Britt, Norfolk, Va.

They will supervise Baltimore, Western Virginia, Virginia, Holston, Western North Carolina, North Carolina, South Georgia, Florida, Alabama, North Alabama.

Central Division—Mrs. H. R. Steele, Nashville, Tenn.; Mrs. E. B. Chappell, Nashville, Tenn.

They will supervise Mississippi, North Mississippi, Louisiana, Tennessee, Memphis, Louisville, Kentucky, St. Louis, Missouri, White River, Arkansas, Little Rock.

Western Division—Mrs. L. P. Smith, Henrietta, Tex.; Mrs. W. F. Barnum, Fort Worth, Tex.

They will supervise Texas, North Texas, Northwest Texas, Central Texas, West Texas, German Missions, New Mexico, Oklahoma, Los Angeles, Denver, Pacific, Columbia, East Columbia, Montana.

Thus each manager and officer of the Board of Missions has some specific duty on the Council.

Profit of the Changed Plan.

The gain made by these changes is found in the solid Missionary front that we are able to present to the world. They eliminate the dividing lines of home and foreign missions and lessen the chance of friction between the workers both abroad and at home.

The success of the movement depends upon the zeal with which we join forces.

MRS. R. W. MACDONELL,
MRS. J. B. COBB.

MRS. GEORGE WAVERLY DAVIS.

"And we wept that one so lovely should have a life so brief; so gentle and so beautiful, should perish with the flowers."

Death is always sad—sad is the vacant chair, sad the home without the music of the loved voice—but peculiarly and especially desolate is the family when the most sacred of all earthly ties is severed—that of wife and mother. The beloved companion, the untiring, helpful spirit of the true wife—the lovely, loving mother, unremitting in her devoted care of the two little ones, is gone—gone forever from this scene of earthly activity, yet she remains a beautiful memory an inspiration in the unselfishness of her life, to us is left to grieve.

She had been with us only a few short months, but in that time had endeared herself to all who had come within the magic circle of her pure and gentle life. We deeply deplore our loss, in the Church work, in friendship's bond.

We bow our heads in reverent sympathy with the husband, parents and brother and commend them to the loving care of our Heavenly Father, who alone can give peace and comfort to the troubled heart. We will dedicate a memorial page to her in the books of each society.

The Woman's Home and Foreign Missionary Societies, Crockett, Texas.

THE DIVORCE EVIL.

All the civilized world is talking about Reno, Nev., the scene of the recent brutal prize fight. It is easy to measure up these people out there and their laws by this one thing that they allow in their territory, that of prize fighting. When I think of this Reno, Nev., my mind turns to the question of the divorce evil. My friends, do you know that this is the place where the wealthy go to take up their residence for six months when they want to set aside the marriage vows, the most sacred vow that God ever enjoined upon man to take? There are today a great number of wealthy ladies and men out there, living their time out, so to speak, so that the courts will set aside their marriage vows and obligations. My God! It makes a decent man shudder to think about it. Where are we going? And is it not almost a fact that the marriage relationship is coming to the point where we look upon it merely as a business transaction, and may be set aside when one or both parties get tired, or become infatuated with some one else, and want to set aside the marriage vows and

marry again, as nine-tenths of them do?

The flowers carried by the bride are no more a matter of jest than the flowers carried upon the coffin, and when once married are for better or for worse, until death do part us. The only possible thing, except for infidelity alone, is that written upon the tomb or in the green grass upon the quiet grave. We are divorcing a larger percent of our marriages today than any civilized nation on the globe, and lawyers who have no regard for marriage relationship are making capital out of this divorce question, and are crowding the divorce courts and spreading among us this moral cancer, and sowing a harvest of hell.

Statistical reports say we divorce annually about four times as many as France, six times as many as Germany, forty times as many as England, and eighty times as many as Ireland. How does that strike a true, patriotic American citizen, who boasts of the fact that they live in America, the home of the free, the true and the brave? Do you know, my brother, that upon the perpetuity of the sacredness of marriage depends the perpetuity of our homes, and upon the perpetuity of our homes depends the Church and Nation? To be sure the Church cannot rise higher than its homes. A man can't pray louder than he lives at home. The nation will be as clean and pure and strong as its home life and no more.

No nation can exist longer than its home life, and when you cease to look upon home and wife and children as the most sacred place, with its associates that God ever gave to man, you are undermining the very foundation of your government. History states that Rome went for 509 years without a single divorce. During these years she went from the very base to the summit of national greatness and power. Then it was that men became very much confused as to who their wives were. The women also got their husbands all mixed up. The divorce evil began. Cicero could divorce a wife that he might marry another with a large estate. He divorced her because she refused to put on mourning for his daughter by his first wife. Thus the divorce became the leprosy of the empire, the dynamite that blasted the foundation from under their empire.

Girls, in this connection let me give you some wholesome advice. The marriage relationship is holy and undefiled, but God will judge those who have no higher conception of it than the lusts of the flesh. Marriage is divine, and the perpetuity of the Church and State and Nation depends upon its sacredness and fidelity. Girls, the runaway match is a failure in about 999 cases out of 1,000. They usually tolerate each other for about six months and hate each other for the next six months.

Girls, do you think you will marry a man to reform him? Did you ever hear of a man marrying a girl to reform her? The girl, as a rule, who marries a man to reform him, or elopes with him, is a girl who gets a 10-cent novel, a dime's worth of divorce germs, and reads till it's "give me a husband or give me death," and when the mind is thus poisoned you are ready to undertake almost anything. Girls, be doubly sure you are acquainted with the man you marry. If possible visit his home and parents—find out how he treats his mother. The young man that is kind and thoughtful to his mother will be the same, no doubt, to his wife.

The man who speaks to his mother or sister as though she were his slave has no more right to make love to you than a buzzard has to make love to a dove. A man who will swear in your presence before you are married to him will curse you to your face after you are married. If he comes in your presence with cloves on his breath to hide the liquor before marriage, he will come without them after you are married. If he asks permission to roll a cigarette before marriage and smoke in your presence, he will blow smoke in your face and eyes after you are married.

Make sure you marry for love only. Do you know pure love is the highest aspiration of the human heart, and without it there will not be any happy married relationship, to be sure. Husband, be kind to your wife, in love preferring one another. When she comes to you for a dollar, don't give her a quarter and ask her what she did with the dollar you gave her last month.

Be sure your home is a Christian home, and all will be well and you will be happy. Live for God and your family. To me the purest thing this side of Heaven is to see a pure mother caring for her offspring and adorning her husband's home. I have no patience with these club women who are on the gad all the time. I have in mind a lady in Texas whose husband is a prominent rail-

A WEAK WOMAN AND HER STORY

In Floral, Ark., Lives a Lady Who Feels That Her Strength Was Restored by Cardui.

Floral, Ark.—"I must speak a good word for Cardui," writes Mrs. Viola Baker, of this place.

"About a month ago I was in very bad health. I was so weak and nervous that I was not able to do my housework. My husband bought me one bottle of Cardui, the woman's tonic. I took it according to directions and now I am in good health.

"I think Cardui is a fine tonic for weak women."

And you are not the only lady who thinks so, Mrs. Baker.

Thousands, like you, have written to tell of the wonderful benefit Cardui has been to them.

Cardui contains no minerals, or other powerful drugs. It contains no glycerin or other mawkish-tasting ingredients. It is just a pure, natural extract, of natural vegetable herbs, that have been found to regulate the womanly functions and strengthen the female system.

All druggists sell Cardui. See yours about it.

N. B.—Write to: Ladies' Advisory Dept., Chattanooga Medicine Co., Chattanooga, Tenn., for Special Instructions, and 64-page book, "Home Treatment for Women," sent in plain wrapper, on request.

road man, with a fine salary, whose wife is on the go all the time, and it takes about all he makes to keep her in money to move in these society circles.

To be sure this kind of woman will never be classed with Lady Jane Grey or Helen Gould, or many thousands of other good women whom the world will love, and bless the day they ever came under their influence for good. Wives, do you want to live in this world in such a way that all will call you blessed? I would like to live for humanity. I have found out the true secret of happiness in this life, and will give it to you. If you would yourself be happy, make others happy. This is the keynote of the whole thing.

Our individual responsibility to mankind and to God is truly very great, and we are personally responsible to the good giver of all good gifts for our stewardship here in the world. We are to make the world better. We pray the Lord to lead us by thy hand in the way of truth and righteousness. Be thou a beaming light to our pathway. The way without thee is dark, and with these earthly eyes we can not see the way, but with the light of thy revelation we are sure of the pathway that leads us to thy throne. When we do thy will we are conscious of thy presence and we know that thou art very near to us. When we were in our youth we learned from our dear Christian mother to worship at thy throne; when we grew to manhood we took a pure Christian girl to be our wife; and the devil in politics with his heinous divorce laws have no dominion over us, for we are joined in heart and life and we do not propose to have our life blighted and our children's name blighted by any such wickedness as the divorce law. We know thy law, and we do not find but one cause in thy revelation to man where a man can put away his wife, and we are going to take thy law as our counsel. We would ask thee to put it into the hearts of our lawmakers to enact such laws as will make it impossible for a man to divorce his wife except for the one cause. Then we will be sure we are right when we are about to take the marriage vows, and will not look upon the sacred rite as merely a business partnership union, that man can set aside at will. Then, our Father, we will see righteousness in the land, have happy homes and peace on earth and good will to men. Amen.

A. E. KENNEDY,

Garden City, Texas.

PASTORS' HELP FOR REVIVAL WORK.

Rev. J. K. P. Dickson transferred from West Virginia to West Texas Conference last December, and has served the Sinton Circuit until August, when he was duly relieved of the charge upon his request to resign. Until West Texas Conference meets he wishes to help in revival meetings. Those who wish his help may write him at Sinton, Texas. Brother Dickson's hearers have reported to me that he is far above the average preacher, and I should suppose he would be especially effective for revival work in town and city charges.

A. L. SCARBOROUGH,
P. E. Beeville District.

SUI
CI
Rat
NO
salva
glory
after
away
what
a lar
and
of ele
in he
was l
loads
home
appea
child
The l
fold
me to
deser
say t
\$45.50
good
the p
all th
the
were
gethe
one c
G. W
Roxto
We
ton v
is a
are i
verte
groun
About
H. B
Covin
Clo
ton l
sions
Churc
preac
Wortl
Owen
week,
called
Covin
Wagn
Mart
My
fine.
ed fo
splen
friend
Scott,
serm
ing.
The
thirte
dition
Aug.
Alban
I h
at Fa
miles
spect
I ever
purpo
all. I
as bl
were
but v
called
is cer
comm
tions
meeth
Lake
We
one a
Lake
ing c
verso
Churc
Slaght



SUMMER COMPLAINTS
DYSENTERY, DIARRHOEA,
CHOLERA MORBUS.

Radway's Ready Relief takes inwardly in water... Externally for sprains, bruises, mosquito bites, stings of insects, sunburn, burns, toothache, headache, pain in the back, the application of...

Radway's Ready Relief

to the part or parts affected will instantly relieve and soon cure the sufferer of these complaints. Sold by all druggists.

RADWAY & CO.,
New York.

NOTES FROM THE FIELD

Continued from Page 5.

salvation freely belongeth all the glory and praise. Amen. On Monday after the meeting begun, this writer was ordered into a carriage and hied away, he knew not whither, nor for what purpose, until he landed in a large dry goods store, in Dallas, and was placed inside of a nice suit of clothes, of which he was very much in need. Then during the week there was brought to the church two buggy loads of good things to be carried home to make glad the hearts and appease the appetites of wife and children. To all this I can only say: The Lord bless each donor a thousand-fold in spirit and in store and help me to be a worthy pastor to such a deserving people. I most forgot to say there was a free-will offering of \$45.50 made to Bro. McCarter by these good people for his services, and that the people of all Churches helped in all these contributions and in all of the services. Denominational lines were obliterated and all worked together as children of one Father for one cause—the salvation of the lost.—G. W. Whisler, P. C.

Roxton.

We are in a great meeting at Roxton with Bro. J. W. Bloodworth. This is a union meeting; all the Churches are interested. Scores have been converted and many are on shouting ground. Yesterday was a great day. About 2,500 present last night.—W. H. Brown, August 22.

Covington.

Closed a great meeting at Covington last night. Twenty-seven conversions and reclamations; 20 joined the Church. The pastor did all the preaching. Rev. C. F. Bell, of Fort Worth, led the singing and Rev. J. P. Owen was with me a part of the first week, rendering fine work, but was called home on account of sickness. Covington is in good shape.—E. R. Wagner, Aug. 22.

Martindale.

My meeting at Harris Chapel was fine. Rev. Marcus Williamson preached for me twice. His sermons were splendid and were much enjoyed by his friends and relatives. Rev. W. A. Scott, local elder, preached once. His sermon was good to the use of edifying. I did the rest of the preaching. The meeting lasted six days. We had thirteen conversions and fourteen additions to the Church.—W. L. Pate, Aug. 21.

Albany.

I have just closed a week's meeting at Fairview, a new church about five miles east of Albany. In some respects it was one of the best meetings I ever held. The remarkable unity of purpose and effort was apparent to all. I never saw a community that had as big a per cent of workers. There were very few professing Christians but what would pray or talk when called on to do so. The little Church is certainly a power for good in that community. There were seven additions to the Church as a result of the meeting.—J. H. Chambliss, Aug. 23.

Lake Creek.

We have held two of our meetings—one at Brushy Mound and the other at Lake Creek. The Brushy Mound meeting closed August 2 with eight conversions and a great uplift to the Church and community. Rev. J. W. Slagle, of Fairlie, came and preach-

ed a few days for us. His preaching was appreciated by all. Brother Slagle is a fine young preacher. The Lake Creek meeting closed last night, August 21, after a two weeks' battle against sin. The Lord was with us in old time power. There were sixteen conversions and the Church and community greatly benefited. There were fifteen additions to our Church in the two meetings.—S. H. Smith, Aug. 22.

Austin, Hyde Park and Walnut.

I have been intending for several days to report the splendid meeting which we recently closed at Walnut. Rev. J. W. Long, our South Austin pastor, was our able and efficient helper. His sermons were strong and impressive. As a result of our ten days' meeting we had sixteen conversions and reclamations. The meeting was a remarkable one in two respects. First, all the converts were grown people, or nearly grown. Second, ten out of the sixteen were young men. The meeting did a great deal of good. This charge is in very good shape and we expect to have reports "in full" at conference.—E. A. Hunter, Pastor.

Dunn.

We closed a wonderful meeting here the 26th inst. Eighty-five to ninety conversions and reclamations; twenty-seven accessions and seven babies baptized. Rev. M. S. Hotchkiss and singer, Bro. Chas. Duncan, led the forces for the first ten days, including three sermons by the pastor. Then Rev. W. E. Lyon came to the rescue and preached five sermons with telling effect. The work of these brethren is sufficient praise of them. We have had no general season in this section this year, and of course the financial condition is straitened. There are many splendid people out this way and we are trying to press forward in the Master's work as best we can. Recently the people of Dunn gave the pastor and his wife a generous pounding, which we gratefully acknowledge.—J. M. Armstrong, Aug. 18.

The Great Revival at Sanger.

For fifteen days I have been engaged in the greatest fight of my life—a battle for God and the right. We began with the pastor leading his own flock and Jesus Christ the commander of the Israelitish army, while Henry F. Edson, of Fort Worth, had charge of the singing. From the very first service the Spirit of God was in great power upon our efforts. The pastor learned that for several years Sanger had not had a general awakening that had stirred the town with the awfulness of sin and wickedness in high places. The pastor constantly kept this fact before the people—and in great earnestness and a determination that knows no failure the pastor, supported by the Church, besieged the hosts of sin and the battle was on. The Holy Spirit honored every service held, and at times great numbers would break forth in shouts of praise that would fairly shake the old temple of worship. Some of the oldest inhabitants of the town declared that nothing like it had been witnessed in Sanger. Men, women, boys and girls were so affected by the Spirit's power that some were converted after leaving their seats before they reached the altar. We had the old time preaching, singing, altar service and then the old time shouting followed. Too much cannot be said of the efficient work of our singer, H. F. Edson. He is not only one of the finest singers in the State, but a thoroughly consecrated Christian, and one of the very best personal workers. He conducted religious services on the street, and last, but not least, his solos were superb, and seldom failed to carry conviction to the sinner's heart. The Church, like true soldiers, stood at their post every service—never lagging or shirking duty; and our local preacher and his noble sons of toil did a telling work in the meeting. No pastor ever had a more loyal and useful helper in his work than Rev. H. W. Isbelle. The meeting has closed at the Church but the revival is still going on in the town and in the homes. One strong man was converted today at home since the meeting closed. The climax came in the meeting when on Thursday of the second week the business men of the town closed up old Sanger and attended the service—arranged by the pastor especially for them. The Lord was with us in great power, and as the great auditorium of our new Church was filled people wept, strong men, and some of them awfully wicked, surrendered their lives to God. A great shout went up from the victorious hosts and this is marked as the greatest day in the history of my life. We had ninety conversions of the old time sort. Sixty-four have already joined the Methodist Church and I will not stop short of seventy-five members as a result of the meet-

ing. We closed out Sunday night with shouting and singing "Tis old time religion, that is good enough for a Methodist." "Praise God from whom all blessings flow." We also had fine success at Boliver. Conversions and some very valuable additions to the Church. Brother Miller, a local preacher from Valley View, preached two fine sermons in this meeting. A happy pastor.—T. M. Kirk, August 22.

JACKSONVILLE DISTRICT CONFERENCE.

The Jacksonville District Conference met at Bullard, Tuesday, August 16th, and adjourned Thursday evening at ten o'clock. At first roll call thirty-two members were present, while during the conference the presence of sixty-eight members was noted in the minutes. The local attendance showed an interest in Methodism on the part of the people of Bullard, while the verdict of the visitors was without dissent that Bullard people know how to take care of the stranger to his pleasure and profit, and the depopulation of chicken coops.

Prominence was given throughout to religious exercises, and a spiritual and brotherly atmosphere was easily felt. Songs, prayers, sermons, discussions, reports—all seemed thirsting for the spirit and thrilling with His presence. Many said it was the most religious District Conference they had attended.

Pastors' reports show the charge in good condition generally, with revival fires burning and Methodism gaining ground. Three pastors reported over one hundred and twenty-five family altars established this year, which is not a bad indication. Ten young men, of promise, were licensed to preach. Half or more of these were students at the Alexander Collegiate Institute at Jacksonville; last session, and many came from this year's revival at Jacksonville. Three recommendations for admission on trial were made—Lee Lloyd, W. Frazier Smith and W. H. Edwards. Two of these are from Jacksonville Station and the third from Bullard.

Resolutions favoring action in regulation of liquor traffic by the called session of the Legislature, commending the officials in the recent riots in Anderson County, and endorsing the Anti-saloon League and the work of Dr. G. C. Rankin were adopted. By unanimous rising vote the conference adopted a resolution asking Bishop Murrell to return Rev. J. T. Smith to the district another year. Strong resolutions concerning the Vanderbilt matter were passed. Removal of Southwestern University was ably discussed by Jas. Kilgore, D. D.

The conference sent a message of sympathy to Rev. Geo. W. Davis, the announcement of whose sorrow cast a gloom over many who knew and loved both Brother Davis and his wife, and special prayer was offered for our brother and his little children.

O. T. Hotchkiss, R. A. Burroughs and G. V. Ridley preached good and strong sermons, and Hon. J. C. Box, of Jacksonville, delivered on Wednesday evening an unusually forceful address on "Christian Education."

O. T. Hotchkiss, J. B. Sears, C. B. Garrett and J. D. Snyder were the only connectional men who visited the conference. Their causes were all well represented, and they were heard with gladness rather than with patience.

The conference elected a Missionary Committee for the district, and authorized it, under the direction of the presiding elder, to provide for the service of a District Missionary, to look after the unoccupied territory within the bounds of the district.

J. F. Mallard, J. C. Box, J. J. Faulk and S. E. Acker were elected lay delegates to the Annual Conference. With some earnest discussions, smiling good humor marked every difference of opinion, and we all left Bullard with warm hearts, determined to make the remainder of the year count much for God and Methodism.

WALTER W. ARMSTRONG,
Secretary.

From the Report of the Committee on Books and Periodicals as Adopted by Jacksonville District Conference.

Among the many conference organs—all of which are excellent—none excel and but few, if any, equal our Texas Christian Advocate. It has reached a standard which cannot be improved with present facilities. And if the contents of a paper can be taken as a basis of just criticism the Texas Christian Advocate merits the most favorable of any we have had the privilege of examining. As such it is without a superior in our Church. Doctor Rankin is giving us a paper of which every Methodist in Texas ought to be proud. His convictions with reference to truth and right as

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 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 traces.

CLEANERS AND DYERS.

Dyeing fast colors. We dry clean and dye Ladies and Men's fine clothing. Clean, dye and cut clothes. Work guaranteed. L-ROBY, 421 Main Street, Dallas.

COMPLEXION BEAUTIFIER.

LADIES—A beautiful complexion is absolutely guaranteed by the use of Mrs. McCormick's Beauty Cream, a skin food and face powder combined. Free from grease and absolutely harmless; made in white and flesh, can be used on all occasions, gives the skin that peachy appearance so much admired. Satisfaction or money back. Ask your druggist. A trial package, sufficient for several applications, sent on receipt of the 10c stamps. Good lady agents wanted everywhere. Address THE BERRINS DRUG COMPANY, Wholesale, Waco, Texas.

HELP WANTED.

Any intelligent person may earn good income corresponding to newspaper. Experience unnecessary. Address PULSIFER CORRESPONDENCE BUREAU, Washington, D. C.

MALE HELP.

LOCAL REPRESENTATIVE WANTED—splendid income assured right man to act as our representative after learning our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a lucrative business. No soliciting or traveling. This is an exceptional opportunity for a man in your section to get into a big paying business without capital and become independent for life. Write at once for full particulars. Address E. R. MARDEN, President, The Nat'l Corp. Real Estate Co., Suite 504 Maroon Bldg., Washington, D. C.

GET A BETTER PLACE—Uncle Sam is not a miser; pay is high and extra hours short; places plentiful; promotion rapid; vacations with pay; thousands of vacancies every month; all kinds of pleasant work everywhere; no taxes; no paid overtime; common education sufficient; ask for free booklet 229 giving full particulars and explaining my mode of working or coming to me. L. EARL HOPKINS, Washington, D. C.

expressed in his editorial paragraphs and editorials has taught many evildoers to look for cover. He is a faithful watchman who never fails to warn the Church of approaching danger. He sounds no false alarms, but he has the courage to meet the issues, and to meet them successfully, which are agitating our country; and he is helping the faithful to realize that the cry for rest is inspired by the consciousness of coming defeat to the wrongdoer, and the weakness of a bad cause. In consideration of the foregoing facts, be it

Resolved, That as Methodists we will faithfully patronize our conference organ, and will commend it to others.

Resolved, That we will stand by Doctor Rankin in his courageous battle for the right, and his defense of the truth, and never cease to encourage him by our words of approval and by working to increase the patronage of our excellent paper.

Resolutions of Jacksonville District Conference Anent Recent Killings in Anderson County.

Whereas, There has been much discussion of the recent killing which occurred in the southeast section of Anderson County, and no evidence has been adduced which would justify such merciless and unlawful procedure as is reported in the daily press; and,

Whereas, We realize that as law-abiding citizens we owe it to ourselves and to our State to give expression to our disapproval of the course pursued by those who were engaged in said killings and to our appreciation of the efficient service of those who have been and are serving the county and State as peace officers; therefore, be it

Resolved, That we, the members of the Jacksonville District Conference of the M. E. Church, South, do most heartily commend the prompt and efficient measures adopted by Governor Campbell to prevent further crime; and that we approve the action of District Judge Gardner in the discharge of his duty as such. And that we also approve the action of Sheriff Black and Captain Reese Fowler, whose immediate and courageous work was so necessary in the attainment of peace and insuring justice to all concerned.

Resolved, That the Secretary of this conference send one copy each of these resolutions to the Houston Post, Houston Chronicle, Dallas News and Fort Worth Record.

ONCE MORE.

We are near the end of the third round on the Jacksonville District. It has been so far a season of good health to presiding elder and pastors, and in the main their families. The political turmoil has hindered our revival work no little and yet we have had some good meetings, and will report at conference a fair net increase in membership. The financial situation is good. We have the promise

MISCELLANEOUS.

BROTHER accidentally discovered root will cure both tobacco and indigestion. Gladly send particulars. T. B. STOKES, Muskogee, Florida.

MUSICAL.

Before buying a piano write for Catalogue No. 4, 229, showing the beautiful high-grade organs, the piano with the big, melodic tone; the lovely Fairbank piano and many other catalogues; prices of the world's great pianos and player pianos. Prices \$175 to \$1800. Terms 25 months upwards. THOMAS & BROS., Wholesale Office Eighth Floor, Prudential Bldg., Dallas, L. Sherwood Sailer, Manager.

REAL ESTATE.

FOR SALE—Nice modern cottage close to Methodist College. Full lawn, garden, window, oak, stable, etc. W. E. ARMSTRONG, Ft. Worth, Texas.

LAND! LAND!—sell or exchange anything anywhere. Some special. Two sections in Shuman County, on the North Plains, unimproved, low across good agricultural land, clear title, for \$2 per acre. One-third cash, balance in four annual payments. Two sections in Terry County, all agricultural, 11 miles from Knoxville. Price for one section, \$8.00, balance in 4 years. Price for the other section, \$10 per acre, interest paid. One-third cash, balance in three annual payments. Will sell one or both sections, good bargains. Five-room house in the town of Stamford, 1 block from college campus; price, \$1700. One-third cash, balance in 1 and 2 years. Nine-room house in the town of Stamford, 1 block from college campus. Price \$2500. One-third cash, balance in 1 and 2 years. Both new and newly furnished. Make your wants known. J. L. ROLLERS, Stamford, Texas.

of the stewards that the pastors will be paid in full, and of the pastors that the conference collections will be brimful. Three new parsonages have been built, while church building and repairing goes on apace. Kilgore at Centenary will have the splendid new house there roofed and seated by conference, and so far there is not a dollar's debt on it. Ritchie, at LaRue, will let contract for a new church at that place in a few days. The A. C. I., at Jacksonville, the conference school, is rounding up for the best opening the first of September it has had in its history. It is the place for the Methodists of this section to send their boys and girls. Its ease of access, splendid new buildings, pleasant surroundings, the moral and religious atmosphere of Jacksonville, with its splendid faculty and minimum expense, make it pre-eminently the school for this section of Texas.

J. T. SMITH.

BETTER TO WHISTLE.

Two little boys were on their way to school. The smaller one tumbled and began to whine.

The older boy took his hand in a fatherly way and said, "O, never mind, Jimmy, don't whine; it is a great deal better to whistle." And he began a cheerful whistle.

Jimmy tried to join. "I can't whistle as nice as you, Charlie," said he; "my lips'll not pucker up good."

"That's because you haven't got all the whine out yet," said Charlie; "but you try a minute, and the whistle will drive the whine away."

So he did, and the last I saw or heard of the little fellows they were whistling away as earnestly as though that were the chief end of life.—Junior Christian Endeavor World.

Brownwood District—Fourth Round.

- Comanche Sta., Aug. 31.
- Comanche Cr., at Cottonwood, Sept. 19, 21.
- Rising Star Sta., at night, Sept. 16, 18.
- Star Springs, at Marsden, Sept. 17, 18.
- Proctor, Cr., at Proctor, Sept. 17.
- Winchell Cr., at Brownwood, Sept. 21, 25.
- Valera Cr., at Gould, Sept. 25, 26.
- May Cr., at Green's Chapel, Oct. 1, 2.
- Blanchard Sta., Oct. 2, 3.
- Galveston Cr., at Fleming, Oct. 4.
- Zephyr Cr., at Turkey Peak, Oct. 8, 9.
- Calhoun Cr., at Bethel, Oct. 15, 16.
- Winton Cr., Oct. 22, 23.
- Norton Cr., at Norton, Oct. 21, 25.
- Ronde Cr., at Bronte, Oct. 25, 26.
- Robert Lee Cr., at Brownwood, Oct. 29, 27.
- Robert Lee Cr., at Brownwood, Oct. 29, 27.
- Bullinger Sta., at 2 p. m., Oct. 31.
- Talia Cr., at Norwood, Nov. 1.
- Indian Creek Cr., at Eldon, Nov. 4.
- Calhoun Sta., Nov. 5, 6.
- Santa Anna Sta., Nov. 6, 7.
- Donnacona Sta., Nov. 7.
- Ranga Cr., Nov. 12, 13.

J. A. WHITEHURST, P. R.

Clarendon District—Fourth Round.

- Memphis Sta., Sept. 11, 12.
- Claude Sta., Sept. 14.
- Higgins Sta., Sept. 17, 18.
- Glaizer Mrs., Sept. 19.
- Green Cr., Sept. 20.
- Green Cr., Sept. 25.
- Fairbault and Parrya, Sept. 28.
- Miami Cr., Oct. 1, 2.
- Whisler Mrs., Oct. 3.
- Gen City Mrs., Oct. 3, 5.
- Shamrock Cr., Oct. 7.
- McLean Cr., Oct. 8, 9.
- Dalhart Sta., Oct. 12.
- Stratford Sta., Oct. 13.
- Texline Mrs., Oct. 15, 16.
- Harford Mrs., Oct. 18.
- Ochiltree Mrs., Oct. 19, 20.
- Dumas Cr., Oct. 22, 23.
- Channing Cr., Oct. 24.
- Canyon City Sta., Oct. 29, 30.
- Amarillo Mrs., Oct. 30.
- Amarillo Cr., Oct. 31.
- Clarendon Mrs., Nov. 1.
- Hedley Mrs., Nov. 2.
- Nowlin Mrs., Nov. 3.
- Lakeview Cr., Nov. 4.
- Clarendon Sta., Nov. 5, 6.

J. G. MILLER, P. R.

THE POUNDS AND THE TALENTS.

By Rev. W. C. Morris.

The Pounds—Luke 19:12-27. The Talents—Mt. 25:14-30.

Some commentators, as Calvin, Olshausen, Meyer, and others, have supposed that these two parables are but different versions of the same parable, having only such differences in drapery and detail as would naturally appear in the narratives of two independent writers. Undoubtedly, both were delivered near the close of our Lord's ministry; and there are resemblances and points of contact between the two; as, for instance, the fate of the unfaithful servant. Still, they are not identical; and the teachings of the two are essentially different.

The Pounds.

In this parable each servant receives as much as any other—just one pound. There is no distribution with reference to "several ability," as in the parable of the talents. Neither are the rewards bestowed with regard to the ability of the servants, but rather in direct ratio to the work actually performed. He who had improved his Lord's loan ten-fold received sovereignty over ten cities; while the one who developed only fivefold improvement received only five cities. The reward was according to the industry of the servants or their attentiveness to business.

There is a fine secondary lesson developed in the presentation of the nobleman receiving a kingdom, returning, and finally destroying those rebellious subjects who refused to submit to what was plainly beneficent authority; but these scenes are not essential to the focal thought of the parable proper. Though entirely without them, or with any other scenes interwoven as drapery, the parable would still have been redolent of the main lesson intended to be taught.

Observe that the unfaithful servant had not been discriminated against on account of the lack of ability. He, too, had received a pound. The fact that every one received but a pound indicates that the responsibility was not too great even for the least of them. Hence, the flagrant conduct of the unfaithful one becomes more apparent than that of the man who received but one talent while another servant of known greater ability received five. Even if it might have been shown that the one talent was too much for him, yet surely the one pound could have been utilized by the very humblest.

The Talents.

In this parable the Lord professedly made his loans with direct reference to his servants' ability to use them to their advantage and his. Notice that the account rendered by the two typical servants showed accumulations apparently in direct ratio to their Lord's estimate of their ability; but, in reality, the results showed, comparing their recognized ability with their accumulations, that the two men had put forth an equal amount of effort. For, while the one with two talents brought other two, the one with five had gained only five. That is, each had doubled his Lord's loan. Very properly, then, we find that their rewards were identical. Both were "good and faithful servants." Both had done well—the one as well as the other—both were to enter into the joy of their Lord, and both were to be made rulers "over many things."

As for the unfaithful servant, though his failure was complete and disastrous, yet his course does not suffer by contrast with that of the other two so much as does that of the one who neglected to improve upon the single pound allotted to him. Even with five talents to trade upon, the best servant could only double his Lord's investment; while in the other parable we find possibilities ranging as high as five to ten-fold. He who could do nothing in the face of these possibilities was certainly more culpable than the derelict cut off with but one talent on account of his inferior ability.

What now is the teaching of each of these parables? Wherein is the fundamental difference between them?

The talents represent endowments graciously bestowed upon men, such as wealth, position, power, intellectual ability, accomplishments, etc. God gives more abundantly to some than to others. These things are given sparingly, but not capriciously. Our Lord is teaching us that there is neither accident nor caprice in the bestowal of temporal blessings. They come to us in infallible certainty with direct reference to our "several ability" to use them both to our advantage and to his. Many discontented persons, cut short in the distribution of temporal endowments, might possibly have been able to use them suc-

cessfully to their own temporary advantage and aggrandizement; but certainly not to the glory of God and also to their own real, permanent advantage. God knows best, and hence he sometimes gives only one or two "talents." But he certainly expects that what he does give shall be used to the best advantage.

If the incompetent blunderer, with but meager temporal equipment, uses what God gives him the very best he knows how, the parable teaches that his reward shall be as great as that of the richer or wiser or stronger man who had greater endowments with which to operate. We feel instinctively that this adjustment of work and reward is right. And there is great comfort in the thought that the poor may share with the rich, the simple with the wise and the humble with the great in our Father's Upper Kingdom when he begins the rewarding of his servants. Every one, no matter how weak or poor or obscure, is privileged to enter into the joy of his Lord and to be made ruler over many things. It is necessary only that he should have been faithful over the few things committed to his trust.

The pounds represent opportunity. God does not do this out sparingly. Opportunity rides upon every breeze, and is continually at our elbow waiting to be invoked. It is not limited largely by such things as wealth, power, wisdom, intellectuality or brilliancy. The very weakest, the poorest, the most insignificant can minister to distress, can alleviate suffering, can point wanderers to One "who taketh away the sin of the world"—can, in short, "go about doing good," as did the One who had not where to lay his head. In any given community one person has practically as many opportunities to do good as any other person. If his usefulness is curtailed by the lack of means, it may be extended by his greater sweetness of life. If not so wise as another, he may yet be more loving. What he lacks in greatness may be made up in humility. And so there is compensation. Every man receives the pound of opportunity.

We see now the justice of the rewards in this parable, as in the other, although they were based upon a principle apparently different from that which operated in the talents. There, with temporal endowments to account for, even the best servant only doubled the amount committed to him, while another not half so efficient was equally successful. Their rewards were the same. But here we find, with equal opportunities, one man improving his ten-fold, another fivefold. One accomplished twice as much as the other. Certainly he should have received twice as great a reward. And we find that he did so receive. The most diligent received authority over ten cities; the other, over five. Those whose diligence ranged from two-fold to ten-fold were doubtless rewarded in like ratio.

The parable of the talents is a warning to the rich and great and accomplished that God will hold them to a strict account for the blessings lavished upon them.

The parable of the pounds is an encouragement to the poor and weak, and unimportant ones of God's Kingdom, who, though they are shorn of "talents," are yet rich in "pounds," or opportunities to do good. And what they lose in reward in the one case they may be more than compensated for in the other. Notwithstanding they are "talent" poor, yet they are "pound" rich, and this is better.

Caldwell, Texas.

OBITUARIES

The space allowed obituaries is twenty or twenty-five lines, or about 175 or 180 words. The postage is reserved of condensing all obituaries. Parties desiring such notices to appear in full or in part should remit money to cover the space, to wit: At the rate of One Cent per Word. Money should accompany all notices. Resolutions of respect will not be inserted in the ordinary 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.

McADEN.—Harrell Wayne McAden, the infant son of J. E. and Mary McAden, was born June 10, 1909. He was sick for a long time—ever since the first of May. Every attention that could be given he had and all that medical science could do was done, but to no avail. The neighbors and friends sat up many long nights and gave every evidence of solicitude and good feeling. Harrell Wayne lived just 13 months and 12 days. The little one is gone, but the hope of the meeting in a world where there is no suffering nor sorrow cheers the heart in the hour of sorrow and holds us closer to God and duty.

C. T. DAVIS.

ANDERSON.—Frances Anderson was born in Gaudalupe County, Texas, April 14, 1885. When she was five years of age her parents, Hugh A. Anderson and Mary Hamilton Anderson, moved to Jones County, Texas, where they yet reside. For more than thirty years her paternal grandfather, W. W. Anderson, lived near Selma, Bexar County, where he welcomed the traveling preachers and friends and loyally served the Church as a faithful member. Her mother's grandfather, Abishai Dickson, was a victim of the Goliad massacre. Her maternal grandfather, Rev. Wm. S. Hamilton, was one of the pioneer preachers of Texas Methodism; was admitted to the Texas Conference in 1843 and appointed to the Egypt Circuit as colleague to Rev. Homer S. Thrall. Some of her mother's sisters and families are now residents of San Antonio and members of Travis Park and Laurel Heights Churches. "Fannie" was brought up in the arms of the Church, being converted at an early age and continuing to her death a loyal and faithful follower of the lowly Nazarene and an active member of the M. E. Church, South. Her faith was simple and childlike. Her devotion to duty was sublime. Her convictions of right and wrong were clear-cut and always consistently followed. When once persuaded a thing was right she stood by her convictions firmly. As a friend she was loyal and true. She was a little diffident, not quick to make new friends, nor was she ready to part with old ones. She loved those already made and chose to cling to them rather than make new ones. Her home-life was beautiful. As a child she was dutiful and obedient. In later years she was considerate, thoughtful and kind. Her care for the comfort of her parents was marked. She was devoted to her four brothers and three sisters who survive her. After going through the high school at Anson she entered the Polytechnic College where she remained until June, 1909, when she graduated with the A. B. degree. For the years that she lived in the same college home with the writer and his family she proved herself worthy. Her influence was for good all the time. She never gave us any concern whatever, for we knew always that Fannie Anderson was in her place and faithful in the performance of her duty. There was no need for censure or reproof. As a student she was a great pleasure to her teachers, being ready to learn, and very careful to keep up her work. She was an independent thinker and hence a joy to her teachers. Having completed the heavy course leading to graduation in the P. C. she deserves much credit for the work done, for not many young women in Texas pursue their literary studies so far. After graduation she accepted a position in our mission school at Durango, Mexico, where she taught until about March, 1910. For some time she had been in failing health, but continued faithfully at her post as long as her strength would permit. Having surrendered her position in the school she came home at once for medical treatment. In this her last illness she was patient and submissive to the divine will. She was ready to go and without protest responded to the call. She died in the triumph of the faith June 8, 1910, leaving beside her parents, brothers and sisters, a host of friends. She was buried at Anderson's Chapel by the side of her oldest sister, who died some years before. How strange it seems that a bright and beautiful life so well begun and so thoroughly equipped should be called away. And yet we know "all things work together for good to them who love God, who are called according to his promise." The family and friends are commended to the care of Him who doeth all things well.

H. A. BOAZ.

PLAYER.—Elbert Player was born in Coffee County, Alabama, November 20, 1851; was married October 24, 1872. Brother Player was converted and joined the Church in August, 1873; came to Texas in 1874. He was most happily married to Miss Far Elenor Scrimshire, an estimable Christian woman, who was a great help to him in the battle of life. The writer first met Brother Player at Millican, Texas, December, 1908, on my first visit to Millican after having been appointed pastor there. Brother Player met me at the train and took me to his home and said: "Now, this is your home at all times," and almost every time I came he would meet the train and say, "Come, let's go home." He was good to me and I feel bereaved at his going. During my pastorate there he was faithful to the Church and all its interests. Brother Player's health was not good for a long time before his death, but he was diligent in business and had secured a competency. But his work is done; we shall see him no more until that day. Be faithful and true, dear loved one.

B. C. ANSLEY.

ROSS.—Little Mildred Cleo Ross, infant daughter of Charley and Percy Ross, was born March 26, 1910, and departed this life July 18, 1910. She did not stay long in the home of papa and mamma, but had wound the little cord of love around all of their hearts and O how they did hate to give her up, but the good Lord took her home to be with him forever. Weep not, dear parents; if you will live for God you will meet your darling again where parting will be no more. May the good Lord help you, dear ones, to live so you will be one united family in the kingdom of heaven, for the good Lord has said of infants, "Of such is the kingdom of heaven." J. M. CULVER, L. E.

SHELTON.—Mrs. Mattie A. Shelton (nee Williams) was born in Chickasaw County, Mississippi, February 12, 1847, and died at Sweetwater, Texas, August 13, 1910. She leaves three children: Mr. Owen Shelton, of Abilene; Mrs. H. M. Lightfoot, of Sweetwater, and Mrs. E. W. Kimble, of Gorman. Sister Shelton was a devoted member of the Methodist Church for a little more than thirty-nine years, and it was her meat and drink to do her Master's will. Her life was a blessing to all whom she touched. We seldom see a Christian so resigned and faithful, so gentle and true. And though it gives us grief and pain to give her up, we see in this affliction the kindness of our Father. One of his faithful servants has simply accomplished his will, fought a good fight, finished her course and has gone home. We laid her body to rest in the cemetery at Eastland, Texas, by the side of her husband, who departed this life fifteen years ago. They have clasped hands again and with their little one, who preceded them both, are waiting on the hills of eternal day for those who are yet to join them and make the family circle complete. "Weeping may endure for a night, but joy cometh in the morning." K. P. BARTON.

HENDERSON.—Mrs. R. M. Henderson was born May 12, 1847; was married to A. J. Henderson April 4, 1867, and was removed hence by death January 2, 1910. She was the daughter of Rev. Geo. T. Key, a Methodist preacher; converted at the age of 14 years she joined the Methodist Church and a more consecrated, consistent Christian life it has never been our privilege to know. Aunt Dutch, as we all called her, was always ready to rebuke the wrong and commend the right. Her rebuke was never offensive and her commendation was never taken for connivance at wrong. The neighbors respected her, the Church appreciated her, her friends loved her and her children idolized her. As a neighbor she was kind and unselfish; as a wife tender and devoted; as a mother her love was boundless. The writer knew her twenty-seven years, and in all that time he never heard or saw her say or do anything that was unbecoming a Christian. What a record this! And yet we have not overdrawn the picture. To her sorrowing husband we would say, "A few more days of storm, a little more sunshine." "A few more sorrows, a few more joys, and then the supreme joy will come. You will go over and join her, never to part again." To her children, "Go on as you have started, follow her godly example, and you will one day form an unbroken family where parting will be known no more." C. M. SHUFFLER.

Olney, Texas.

We thank thee, Lord, that thou hast made Such kindly clouds to be our shade; For should the sun have all the sway, Such garish heat would spoil our day.

May loyal hearts praise trial, when The darker side is seen by men: For silver bright their linings are, And higher yet there shines a star. —Watchman.

NORTH TEXAS CONFERENCE

- Bowie District—Third Round. Henrietta Cir., Sept. 3, 4. Henrietta Sta., Sept. 5, 6. Iowa Park, at Denny, Aug. 27, 29. Electra, at Marvin's C., Aug. 28, 29. JNO. E. ROACH, P. E. Bonham District—Third Round. Dodd Cir., at Shady Grove, Aug. 27, 28. Maxey Mis., Sept. 3, 4. Randolph Mis., Grove Hill, Aug. 10, 11. J. B. GOBER, P. E. Gainesville District—Third Round. Myra & Hood, at H., Aug. 29, 31. Broadway, Aug. 21. Dexter, at Rock Creek, Aug. 27, 28. Marysville, at Sivel's Bend, Sept. 2, 4. D. H. ASTON, P. E. Paris District—Third Round. White Rock and Williams Cop., at W. R., Sept. 3, 4.

- Paris Cir., at Elbethel, Sept. 10, 11. Bonham St., at B. S., Sept. 11, 12. Lamar Ave., Sept. 17, 18. Centenary, Sept. 18, 19. JNO. M. SWEETON, P. E. Greenville District—Third Round. Commerce Mis., at Mt. Zion, Aug. 27, 28. Lone Oak Mis., Sept. 3, 4. Lee Street and Jones-Betnel, at Lee Street, Sept. 10, 11. R. G. MOOD, P. E. McKinney District—Third Round. Allen Cir., at F. H. Chapel, Sept. 3, 4. J. F. PIERCE, P. E. Sherman District—Third Round. Southmayd Cir., at Ethel, Sept. 3, 4. Whitesboro Sta., Sept. 11. C. M. HARLESS, P. E. Terrell District—Third Round. Chisholm, Sept. 3, 4. Terrell, Sept. 4, 5. M. L. HAMILTON, P. E. Decatur District—Fourth Round. Rhone, Sept. 3, 4. Paradise, Sept. 10, 11. Greenwood, Sept. 17, 18. Alford, Sept. 18, 19. Roanoke, Sept. 24, 25. Willow Point, Oct. 1, 2. Boyd and Garvin, Oct. 2, 3. Ponder and Krum, Oct. 8, 9. Justin, Oct. 9, 10. Bryson, Oct. 15, 16. Jackboro, Oct. 16, 17. Decatur Cir., Oct. 22, 23. Decatur Sta., Oct. 23, 24. Chico Cir., Oct. 29, 30. Chico Sta., Oct. 30, 31. Oak Dale Cir., Nov. 5, 6. Bridgeport, Nov. 6, 7. Mexican Mission, Nov. 8. L. S. BARTON, P. E. Greenville District—Fourth Round. Floyd and Caddo Mills, at C. M., Sept. 10, 11. Celeste and Lane, at C., Sept. 11, 12. Loneoak Sta., Sept. 17, 18. Leonard and Orange Grove, Sept. 24, 25. Wesley, Sept. 25, 26. Kingston Mis., at White Rock, Oct. 1, 2. Merit Cir., at M., Oct. 2, 3. Lee St. and Jones-Bethel, at J.-B., Oct. 8, 9. Quinlan Cir., at Q., Oct. 9, 10. Campbell Cir., at Caney, Oct. 15, 16. Fairlie and Wesley Chapel, at Olive Branch, Oct. 22, 23. Wolfe City Sta., Oct. 29, 30. Commerce Sta., Oct. 30, 31. Kavanaugh Sta., Nov. 5, 6. Loneoak Mis., at —, Nov. 12, 13. Greenville Mis., at Salem, Nov. 19, 20. R. G. MOOD, P. E. Sulphur Springs District—Fourth Round. Pecan Gap and Ben Franklin, at B. F., Sept. 17, 18. Hagan's Port Mis., at Hagan's Port, Sept. 24. Mount Vernon, Sept. 25. Klondyke Cir., at Trinity, Oct. 1. Cooper Sta., Oct. 2, 3. Cumbly Cir., at Oakland, Oct. 8, 9. Reiley Springs Cir., at Reiley Springs, Oct. 12. Lake Creek Cir., at Brushy Mound, Oct. 15, 16. Sulphur Bluff Cir., at Lone Star, Oct. 19. Como Cir., at Como, Oct. 22, 23. Salfilo and Weaver, at Weaver, Oct. 26. Yowell Cir., at Yowell, Oct. 29, 30. Brashear Cir., at Brashear, Nov. 2. Purley Cir., Nov. 5, 6. Winnsboro Sta., Nov. 12, 13. Sulphur Sta., Nov. 19, 20. W. D. MOUNTCASTLE, P. E. Sherman District—Fourth Round. Sherman Cir., at Pecan, Sept. 19, 11. Quarterly Conference 11 a. m. Sat. Preaching at Pecan at 10 a. m. Sat. and 11 a. m. Sun, at Friendship Sunday night. Travis Street Sta., Sept. 15 and Nov. 15. Quarterly Conference at night Nov. 15. Preaching at 11 a. m. Sept. 18. At Pleasant Valley at 3 p. m. Sun Sept. 18. Key Memorial Sta., Sept. 18 and Nov. 16. Quarterly Conference at night, Nov. 16. Preaching at night Sept. 18. Howe Cir., at Howe, Sept. 24, 25. Quarterly Conference at Howe at 11 a. m. Sat. Preaching at Howe at 10 a. m. Sat. At Dorchester at night Sat. At Gunter at 11 a. m. Sun. At Ferguson at 3 p. m. Sun. At Howe at night Sun. Southmayd Cir., at Ethel, Oct. 1, 2. Quarterly Conference at 11 a. m. Sat. Preaching at Ethel at night Sat. and 11 a. m. Sun. At Starfield at 3 p. m. Sun. At Southmayd at night Sun. Pilot Grove Cir., at Pilot Grove, Oct. 7-9. Quarterly Conference at Pilot Grove at 11 a. m. Sat. Preaching at Cottage Hill at night Fri. At New Prospect at night Sat. At Pilot Grove at 11 a. m. Sun. At Blackman at 3 p. m. Sun. Van Alstyne Sta., Oct. 9, 10. Quarterly Conference at 9 a. m. Mon. Preaching at night Sun. Bells Cir., at Virginia Point, Oct. 14-16. Quarterly Conference at Virginia Point at 11 a. m. Sat. Preaching at Everhart at night Fri. At Virginia Point at 10 a. m. Sat. and 11 a. m. Sun. At Bells at night Sat. At Cherry Mound at 3 p. m. Sun. At Calamus at night Sun. Waples Memorial Sta., Oct. 23 and Nov. 17. Quarterly Conference at night Nov. 17. Preaching at Waples at 11 a. m. Sun., Oct. 23. At Messenger at night, Sat., Oct. 22. Trinity Mission, at Trinity, Oct. 23 and Nov. 14. Quarterly Conference at night Nov. 14. Preaching at Trinity at night, Sun., Oct. 23. At Harless Chapel at 3 p. m. Sun., Oct. 23. At New Hope at night Oct. 24. Pottsboro and Preston, at Pottsboro Oct. 28-30. Quarterly Conference at Pottsboro at 11 a. m. Sat. Preaching at Pottsboro at 10 a. m. Sat. and at night Sun. At Enterprise at night Fri. At View Point at night Sat. At Preston at 11 a. m. Sun. At — at 3 p. m. Sun.

It is v thankful permitte budget 2 of Corsic years ag erant pr revivals power, a authority medite r came by was bold acquaint years ag most ten i have i deep bod kind, con varying. that will gate my my love i About Conferm Calm, i n success i the salva ago he c and devo the bette lowing st the wond ous laour rival me territorie has been reclamatn impossibl of the sa by these that has ble cast the water touches i ence for vails, will of Eternl AN OPE WH We hav communit ing none ten miles We th could acc we had a borhood Methodist the demoi church is plish the every pas in Texas dollar (\$1 to help u needed at without s this earn and that then som erect Chu This is Methodism try and Christ. The pla Church is Texas, tw Coleman i man Circu Rev. J. and he is Christ in t building C write to h we need Would be as possible to my ad



REV. E. L. ARMSTRONG.

It is with much pleasure and great thankfulness to the Lord that I am permitted to write an appendix to Budget No. 2, written by Rev. Mulkey of Corsicana, Texas. More than sixty years ago I knew his father as an itinerant preacher. He, too, was a great revivalist of wonderful influence and power, and preached with force and authority expecting and realizing immediate results. If Abe is eccentric, he came by it honestly, for his father was both eccentric and original. My acquaintance with Abe began thirty years ago, and has ripened into the most tender, confiding, brotherly love I have no better friend. Since my deep bodily affliction came on me his kind, constant attention has been unvarying. Ever ready to do anything that will add to my comfort or mitigate my suffering. Who could doubt my love for him?

About 25 years ago at a District Conference Camp-meeting held at Mt. Calm, I first noticed his great zeal and success as a successful worker for the salvation of sinners, and 24 years ago he cut loose from secular affairs and devoted his time and talent to the betterment of the world. The following statements will show in part the wonderful results of his continuous labors: He has conducted 526 revival meetings in twenty states and territories. At these revivals there has been 52,654 conversions and 869 reclamations, a total of 53,543. It is impossible to estimate the vast reach of the saving influences set in motion by these meetings and the tide of evil that has been checked. Like the pebble cast upon the smooth surface of the water creates a wavelet that touches the shore, so of the influence for good, started by these revivals, will roll on to lash the shores of Eternity! No true estimate can

be given of the amount of money collected in these 526 meetings. Seventy-six Churches and parsonages have been built through his agency in enterprising and collecting the money needed for these purposes, not to mention the old debts that have been cancelled, which were hanging over many Churches as a dreaded incubus, sapping the spiritual life of the membership. He has raised \$36,000 for our Orphans' Home at Waco. Seven thousand dollars of this amount was given by Brother and Sister Mulkey, as individual donations, and \$3,100 from the sales of his Budget No. 1. And just here I will state that it is his purpose to donate the proceeds of Budget No. 2 to the erection of a superannuated preachers' home in Corsicana, and one-fourth of the amount to the Orphanage at Waco.

I have never known two more magnanimous, liberal people, according to the amount of their possessions than Brother and Sister Mulkey; and what they now hold as the stewards of the Lord is already directed where it will bless the world while they rest under the shades of the tree of life.

Some envious, sinful parties have said, "Oh he is in the work for the money that is in it." Nothing could be said that is so glaringly untrue. And others have sat up and criticised Brother Mulkey, his work and methods, who have never done anything but fill space, who never had a revival, built a Church or even a chicken coop. As to results, they have none. This is the class who criticise those who bring things to pass. I have frequently remarked that many pastors only invite Brother Mulkey to their charges when there is a Church to build, or an old debt to pay. This is hardly fair to say the least of it. He has held six revivals in one town

and from that number down to one in the twenty-four years of his arduous labors. He has averaged twenty-six sermons at each meeting, making a grand total of 13,156. He has traveled multiplied thousands of miles and has had a marvelous experience. On several occasions he has returned the amount paid him or donated to some needy cause in the community. His rule was to give away one-third of his income. In the accomplishment of this great work he has had the aid of his good, faithful and highly gifted wife. She has been a great factor in bringing about this marvelous work and when crowns are distributed to the faithful, hers will glitter with many brilliant stars in the galaxy of eternal life. No people in this city stand higher nor have more friends than Brother and Sister Mulkey. An honest, upright business man, a true friend and neighbor, a consistent, faithful, devoted, constant Christian, he is loved by every one who loves virtue, honor, purity and justice, good government and correct living among men. I am not fulsome nor flattering in my estimate of this good man and his noble wife, and thus I speak what I feel and know after 30 years of intimate association in worldly business and Church work. After one's life's work is all done and grass covers the grave, we are neither aided nor comforted by the eulogistic praises emanating from those who failed to bid us Godspeed or say, I love you, as we toil on in life and battle with the foes of humanity. And now I conclude this brief paper by invoking the blessings of our ascended Lord upon you and your work, trusting that we may soon meet where weeping and sighing are known no more. E. L. ARMSTRONG. Corsicana, Texas, July 15, 1909.

AN OPEN LETTER TO EVERY ONE WHO IS INTERESTED IN METHODISM.

We have a splendid opening in this community for a Church—there being none within a radius of eight or ten miles square.

We think a Methodist Church could accomplish great good here if we had a house of worship. The neighborhood is rapidly filling up with Methodists, Baptists and Holiness, and the denomination that gets the first church is the one that will accomplish the greatest good. I appeal to every pastor of the Methodist Church in Texas to ask his Church for one dollar (\$1.00), or at least fifty cents to help us build our Church. It is needed and we are too few to build without assistance. God grant that this earnest appeal may be heeded and that we can have a Church and then some day help other places to erect Churches where they need help.

This is a new country and we want Methodism to grow up with the country and help bring the world to Christ.

The place where we want our Church is at Echo, Coleman County, Texas, twelve miles from the town of Coleman in the bounds of the Coleman Circuit.

Rev. J. R. Kidwell is our pastor and he is doing valiant service for Christ in the conversion of souls and building Churches. Any one can write to him to find out how badly we need a Church at this place. Would be glad to get help as early as possible and any contribution sent to my address would be thankfully

received. With an earnest prayer that we may receive assistance and be able to build our Church I will thank in advance all who may help us.

(MISS) DAISYE EDMUNDSON. Coleman, Texas, Burkett Route.

"A LONG TIME AGO."

In a recent issue of the Advocate you state: "In 1829 Rev. William Murrah traveled the Pe Dee Circuit, which was a long time ago."

Yes, that was the year that Bishop Joseph S. Key first saw the light, and ten years before John D. Rockefeller either kicked or squaled. The 10th of March, 1862 is not so far in the dim and distant past, yet it is almost like ancient history to the young people. Summerfield, Ala., was the place, and Dr. William Murrah was the presiding elder. The tocsin of war had been sounded and we schoolboys eighteen and over piled out of old Centenary Institute like rats leaving a sinking ship, and even those under eighteen were strongly tempted to make false oath that they also might do the soldier's jacket and be off to the war. The meeting at the old church will never be forgotten. The song, led by Miss Mattie Hamilton and assisted by a whole house full of school girls, "Cheer, Boys, Cheer, There is Comfort for the Soldier," was sung with a vim, and made us feel like we were somewhat. The good Doctor then made us a short talk, closing with the statement: "If it is necessary, neither the infirmities of age nor clerical dignity will keep the rest of us from the firing line." He presented each of us with a copy of the New

Testament, with this inscription: "In the name of our God we set up our banner." He then sang as he only could sing it, "Die on the Field of Battle." It was certainly a good send-off.

The boys—where are they? O. P. Thomas and myself are left. Of the rest it can be truly said:

"Some beneath Virginia's hills,
Some by green Atlantic rills,
Some by the water of the West,
A myriad unknown heroes rest."

The present Bishop was but a small boy, and, as a wag remarked, "as much like his father as a cowpea just found is like its senior fully developed." May he live long to do good work for the Master and Methodism, is my prayer. W. W. GRAHAM.

HOW TO HELP THE TRUE MISSIONARY.

There was buried today in the Mission Park Graveyard at San Antonio a man who has done more for Methodism than almost any man of this generation and his family are left with but a poor pittance with which to meet the exigencies of life. Dr. C. B. Hanson, our missionary doctor at Monterey, gave his life for the Church, and has gone to his reward. At the funeral service his pastor and friend, Brother Quillian, of Monterey, spoke of him as a father, husband, Christian, friend and doctor. Bishop Mouzon described him as the ideal missionary doctor; and Dr. Harrison added his praise for the dead. All agreed that he had met the demands of the Church in Mexico as few men had ever done, and as hardly any man ever would do again.

Two years ago I wrote an article in the Advocate telling some of the things he had done in his great work in Monterey, and of its influence as a factor in turning men to Christ and to our Church. I said then and I repeat it now, that "any physician who could get the actual practice he had in Monterey could easily demand for it \$25,000 a year." And yet he was paid the small sum of \$1200 a year for it, and did it gladly because he was working for Christ and not for himself. What will the Church do about it? Will they satisfy the call of pity and make temporary provision to meet the demands of the present, and set apart enough to keep his family from starving, or will they make a precedent of this unlooked for loss to the Church, and provide a fund that will forever after make such a condition impossible?

The Church of Jesus Christ owes Doctor Hanson's family not only a living, but a decent one the rest of their lives. Methodism would do itself proud to build him a monument right there on the spot where he fought so hard for her, and where he made it known that she had something else to do besides holding revivals, building churches and making big reports at conference. He literally gave his life for the Church. He contracted the dread "pelagra" right there where the Church sent him to do, and dare, and die, if need be, for the glory of the name of Him who healed men's bodies as well as their souls. If ever there died a martyr in heathen lands, Doctor Hanson died for Methodism in Mexico. He was my friend. I have been with him more, possibly, than any other man in the Church except his pastors, and I know how he never stopped short of trying to get the lowest "pelado" to understand the greatness of the gospel, and the opportunity they all had to embrace it.

Well do I remember how I went one evening by special request to see him at the hospital and found him so engaged explaining the plan of salvation to a Mexican and his wife that he could not see me for nearly an hour. From ward to ward he would take you and never fail to show what the hospital had done for the spiritual welfare of the patient. Methodism has grown in influence in Monterey in proportion as the hospital has succeeded and Doctor Hanson took it up when there was almost nothing there except a few adobe rooms, and built it up to a great sanitarium, known and appreciated by Mexicans everywhere.

Again, I ask, what will the Church do? It is not enough to help his family over their present trouble. Six children must be educated. Those now in college must be able to finish their education. His wife must be cared for and it must be done in no niggardly way. More than this, they must not be placed in the same category with mere mendicants. The sacrifices they have made for our Church in Mexico deserve recognition in payment for past services rendered. Put them on the "pay roll" just as you do any of those who are now working for the Church. There are big-hearted men all over the Church who would gladly give to a fund like this, and if they knew of the splendid achievements of this man and his family for Methodism as I have known and seen them with my own eyes, they would lay aside a fund sufficient to show that they at least will not allow a man to give his life for them, and then forsake his family when he was gone. I write this without consulting anyone, but in the hope that our Church papers may be persuaded to take it up and start such an agitation as will not stop until our Church has done the white and handsome thing towards this family, and leave also a testimony that will be undying in memory of a man who gave his life for them. J. H. COLLARD.

FOR A PRIZE SERMON.

I beg to call the attention to your clerical readers to my offer of \$50.00 in cash for the most forcible sermon on the dignity of labor from the text, Acts 18:3, "and because he was of the same craft he abode with them and wrought for by their occupations they were tent makers." The time designated for the delivery of said sermons is Sunday, Sept. 4, next preceding labor day. The prize will be awarded by a competent committee from whom the names of the contestants will be withheld, each sermon being numbered as received. All manuscripts should be in my hands by Sept. 20, which will give all contestants ample time to revise and send in their manuscripts.

I shall require all contestants to give me permission to copyright and publish their sermons in any form I may desire. A selection for publication will be made by the committee and a copy of the collection printed in pamphlet form will be mailed free to each contestant whose sermon is published in the collection.

For many years I have appreciated the fact that the industrial classes constituting the vast majority of the

NEW ANNEX

Grand Hotel, N. Y. City

A Famous Hotel Home
On Broadway, at 31st Street

Only two short blocks from the New Pennsylvania Railroad Station

THIS Hotel has been made famous through its splendid service and special attention to patrons. *Special place for ladies traveling alone.* For genuine comfort, absolutely reliable table with perfect cooking, quiet and refined surroundings, there is no better hotel in the city at any price and none better located.

House of the Merchant and Commercial Traveler when in New York—Solarge sample rooms. Elevated and surface cars (with subway close at hand) afford ideal transportation facilities. Theatre and shopping district immediately at hand.



You will appreciate the splendid Moorish Dining Room, club breakfasts, special luncheon and table d'hôte dinner at \$1.25, and the fact that with massive every evening.

ROOMS \$1.50 per day, typical. GEO. HENDERSON, Prop. & Gen'l. Mgr. Also Proprietor. The GREENBURST Hotel, 140 Broadway, N. Y. City. P. O. BOX 100, NEW YORK.

people have been socially disparaged and even debased through the pernicious instrumentality of a false system of education based upon social conditions which passed away with the destruction of the institution of negro slavery. Those callings in life not involving physical or manual labor have been unduly exalted, while those equally as important and indispensable to the well being of society are socially depreciated. The idea permeates our entire educational system that the attainment of knowledge is important only to those who aspire to professional or purely intellectual effort and that the industrial classes do not need anything in the way of educational development beyond the mere elementary branches.

I suggest that the ministers of the gospel contribute of their wonderful influence upon the people to the movement for the intellectual and social uplift of the laboring people.

V. W. GRUBBS, President of the Grubbs Self-Help and Industrial College, Greenville, Texas.

Bullard, Tex., Aug. 17, 1910. Whereas Gov. T. M. Campbell by special message has recommended to the Legislature the passage of good and wholesome laws regulating the sale of intoxicating liquors, which were duly passed by the House of Representatives, but defeated in the Senate;

Therefore, be it Resolved by the Methodists of the Jacksonville District in Conference assembled, composed in part of Houston, Anderson, Cherokee, Rusk, Henderson, Nacogdoches, Angelina and Smith Counties, do hereby endorse and commend Gov. Campbell and the House and those Senators favoring such laws in their efforts to pass same to protect the people against the evil influences of the saloon and liquor traffic.

Resolved, That the secretary be instructed to send a copy of these resolutions to Gov. Campbell, to the President of the Senate and to the Speaker of the House of Representatives and to the Christian Advocate, to the Bullard Herald and to the Associated Press with request to publish same.

Signed by KNOX HENDERSON, J. J. FAULK, G. V. RIDLEY, G. B. WHITLEY, J. A. CASWELL, R. A. BURROUGHS.

Subscribers who desire the Advocate discontinued must notify us at expiration either by letter or postal card. Otherwise they will be responsible for continuance and debt incurred thereby. We adopted the plan of continuance at the request and for the accommodation of our subscribers and they in turn must protect us by observing the rule which stands at the head of the first column on the eighth page.

In all thy ways acknowledge Him and He will direct thy paths.—Prov. 3:6.

In everything give thanks; for this is the will of God in Christ Jesus concerning you.—1 Thes. 5:18.

Dropsy Cured: quick relief; removes all swelling in 8 to 20 days; 8 to 10 days after permanent cure. Trial treatment given free to sufferers; nothing failed. For circular, testimonials and free trial treatment, write DR. H. H. GREEN'S SONS, Box G, Atlanta, Ga.

Whitewright Sta., Nov. 5, 6.
 Quarterly Conference at 9 a. m.
 Mon., Nov. 6.
 Preaching at night, Sunday, Nov. 5.
 Preaching at Cedar at 11 a. m. Sun.
 Nov. 5.
 At Tom Bean at 3 p. m. Sun., Nov.
 Sadler and Gordonville, at Sadler, Nov.
 11-13.
 Quarterly Conference at Sadler at 2
 p. m. Sun., Nov. 13.
 Preaching at Cedar Mills at night,
 Fri., Nov. 11.
 At Gordonville at 11 a. m. Sat.
 At Dixie at 3 p. m. Sat.
 At Basin Springs at night Sat.
 At Sadler at 11 a. m. Sun.
 Whitesboro Stg., Nov. 13, 14.
 Quarterly Conference at 9 a. m., Nov.
 14.
 Preaching at night Sun., Nov. 13.
 C. M. HARLESS, P. E.

WEST TEXAS CONFERENCE

Jacksonville District—Fourth Round.
 Alto Cir., at Lynch's Chapel, Sept. 3, 4.
 Careo, at Cushing, Sept. 19, 11.
 Cushing, at Liberty, Sept. 17, 18.
 Elkhart, at Corinta, Sept. 24, 25.
 Grace Church, Sept. 26.
 Troup and Overton, at Arp, Oct. 1, 2.
 Malakoff, at Malakoff, Oct. 8.
 Athens, Oct. 9, 10.
 La Rue, at Frankston, Oct. 15, 16.
 Jacksonville Cir., at Providence, Oct. 22.
 Mt. Selman, at Earls Chapel, Oct. 22, 23.
 Eunice, at Mallard Prairie, Oct. 29, 30.
 Neches, at Neches, Nov. 5, 6.
 Jacksonville Sta., Nov. 7.
 Kelys, Nov. 9.
 Alto Sta., at Alto, Nov. 10.
 Centenary, Nov. 13, 14.
 Bullard, Nov. 16.
 Beusly Creek, at Mt. Vernon, Nov. 19,
 20.
 Rusk, Nov. 26, 27.
 J. T. SMITH, P. E.

San Marcos District—Fourth Round.
 Kyle and Maxwell, at K., Sept. 3, 4.
 Staples, at Staples, Sept. 19, 11.
 Waelder, at Waelder, Sept. 17, 18.
 Buda, at Lytton Springs, Sept. 21, 25.
 Dripping Springs, at Drippingwood, Oct.
 1, 2.
 Lockhart, Oct. 7, 8.
 Harwood Cir., at H., Oct. 15, 16.
 Belmont, at E., Oct. 17, 18.
 San Marcos, Oct. 22, 23.
 W. A. H. BIGGS, P. E.

Beville District—Fourth Round.
 Sept. 10—Lebanon, 4 p. m.
 Sept. 11—Lebanon, 11 a. m.
 Sept. 11—Mineral, 8 p. m.
 Sept. 17—Gollad, 8 p. m.
 Sept. 18—Gollad, 11 a. m.
 Sept. 22—Alley, 8 p. m.
 Sept. 24—Palfurrias, 8 p. m.
 Sept. 24—Skidmore, 8 p. m.
 Sept. 25—Skidmore.
 Sept. 28—Kingsville, 8 p. m.
 Sept. 30—San Benito, 8 p. m.
 Oct. 1—McAllen, 8 p. m.
 Oct. 2—Brownsville, 8 p. m.
 Oct. 7—Karnes City, 8 p. m.
 Oct. 8—Pleasanton, 8 p. m.
 Oct. 12—Beville, 4 p. m.
 Oct. 12—Robstown, 8 p. m.
 Oct. 14—Corpus Christi, 8 p. m.
 Oct. 15—Rockport, 3 p. m.
 Oct. 15—Aransas Pass, 8 p. m.
 Oct. 17—Stanton, 2:30 p. m.
 Oct. 19—Rango, 8 p. m.
 Oct. 20—Kenedy, 8 p. m.
 Oct. 21—Floresville, 8 p. m.
 A. L. SPARBOUGH, P. E.

San Angelo District—Fourth Round.
 Fredonia, Sept. 3, 4.
 Mason, Sept. 5.
 Junction City, Sept. 7.
 Menardville, Sept. 11.
 Water Valley, Sept. 14.
 S. San Angelo, Sept. 15.
 Pipe, Sept. 21, 25.
 Eden, Sept. 25.
 Brady, Sept. 27.
 Rochelle, Sept. 28.
 Milburn, Sept. 29.
 Paint Rock, Oct. 1, 2.
 Sherwood, Oct. 3.
 Eldorado, Oct. 7.
 Sonora, Oct. 8, 9.
 Ozona, Oct. 10.
 Sterling City, Oct. 14.
 Garden City, Oct. 15, 16.
 Midland, Oct. 17.
 San Angelo, 1st Church, Oct. 20.
 Miles, Oct. 21.
 WILL T. RENFRO, P. E.

Llano District—Fourth Round.
 Bandera, Sept. 2, 3.
 Center Point, Sept. 4, 5.
 Boerne, Sept. 5.
 Kerrville, Sept. 9.
 Harper and Ingram, Sept. 10, 11.
 Willow City, Sept. 17, 18.
 Kingsland and McNutt, Sept. 20.
 Johnson City and Rockvale, Sept. 22.
 Blanco, Sept. 24, 25.
 J. D. SCOTT, P. E.

Cuero District—Fourth Round.
 Edna, Aug. 29.
 Garardo, Aug. 30.
 Fabros, Sept. 3, 4.
 Markham, Sept. 5.
 El Campo, Sept. 6.
 Port Lavaca, Sept. 19, 11.
 Port O'Connor, at Bloomington, Sept.
 12.
 Pandora, Sept. 17, 18.
 Cuero, Sept. 21.
 Nixon, Sept. 24, 25.
 Shiner, Sept. 27.
 Smiley, Oct. 1, 2.
 Lavernia, Oct. 4.
 Nursery, at Fordtran, Oct. 8, 9.
 Leesville, Oct. 12.
 Hope, Oct. 15, 16.
 Youkam, Oct. 17.
 Stockdale, Oct. 22, 23.
 R. A. ROWLAND, P. E.

Austin District—Fourth Round.
 Bertram, at Bertram, Sept. 3, 4.
 Liberty Hill and Leander, at Liberty
 Hill, Sept. 4, 5.
 McDade, at McDade, Sept. 10, 11.
 Elgin, at Elgin, Sept. 11, 12.
 Manor, at Manor, Sept. 14.
 Manchaca, at Pleasant Hill, Sept. 17,
 18.
 Smithville, at Smithville, Sept. 21, 22.
 LaGrange, at LaGrange, Sept. 23.
 Webberville, Cedar Creek, Sept. 24, 25.
 Bastrop, Bastrop, Sept. 25, 26.
 Weimar, Weimar, Sept. 28.
 Columbus, Columbus, Sept. 29.
 Eagle Lake, Eagle Lake, Oct. 1, 2.
 West Point, West Point, Oct. 5.
 Hyde Park and Walnut, Walnut, Oct.
 8, 9.
 First Church, Austin, Oct. 10.
 University Church, Austin, Oct. 11.
 Cedar Park, Cedar Park, Oct. 15, 16.
 South Austin, Austin, Oct. 17.
 Ward Memorial, Austin, Oct. 18.
 NAT B. READ, P. E.

TEXAS CONFERENCE

Huntsville District—Fourth Round.
 Madisonville Mis., at Ellwood, Sept. 10,
 11.
 Madisonville Sta., Sept. 11, 12.
 Groveton Sta., Sept. 24, 25.
 Trinity and Onalaska, at Trinity, Sept.
 25, 26.
 Willis Cir., at Willis, Oct. 1, 2.
 Shepherd and Cleveland, at Fostoria,
 Oct. 5.
 Anderson Cir., at Fairview, Oct. 8, 9.
 Willard Cir., at Carmona, Oct. 16, 17.
 Augusta Cir., at Liberty Hill, Oct. 22, 23.
 Bryan Sta., Oct. 29, 30.
 Rockett Sta., Nov. 6, 7.
 Huntsville Sta., Nov. 9.
 Coaroe Sta., Nov. 10.
 Spring Mis., at Magnolia, Nov. 12, 13.
 Cold Springs Mis., Nov. 16.
 Grapeland and Lovelady, at Lovelady,
 Nov. 19, 20.
 San Jacinto Cir., Nov. 23.
 Montgomery Cir., Nov. 26, 27.
 Navasota Sta., Nov. 28.
 Uima, at Navasota, Nov. 28.
 Courage to undertake and vigor in
 execution is the program our laymen
 and preachers should follow in these
 closing months.
 Let no steward think of anything
 short of full collections for the support
 of the ministry and no pastor anything
 short of full collections on conference
 assessments.
 F. M. BOYLES, P. E.

Brenham District—Fourth Round.
 Lexington, Sept. 4; Q. C. Nov. 7.
 Giddings, Q. C. Nov. 8.
 Chappell Hill, Sept. 11; Q. C. Oct. 27.
 Beville, Sept. 18; Q. C. Nov. 23.
 Sealy, Sept. 25; Q. C. Nov. 22.
 Rosenberg, Oct. 1, 2.
 Richmond, Oct. 3.
 Lane City, Oct. 8, 9.
 Fulshear, Oct. 15, 16.
 Caldwell Mis., Oct. 22, 23.
 Caldwell Sta., Oct. 23, 24.
 Wailer, Oct. 29, 30.
 Hempstead, Oct. 31.
 Thordale, Nov. 5, 6.
 Rockdale, Oct. 6.
 Bay City, Oct. 12, 13.
 Wharton, Oct. 13, 14.
 Somerville, Oct. 19, 20.
 Brenham, Oct. 26, 27.
 A. A. WAGNON, P. E.

Beaumont District—Third Round.
 Aug. 31, Port Arthur.
 Sept. 4, Liberty.
 Sept. 4, 5, Dayton.
 Sept. 9, Fuqua Cir., —
 Sept. 7, Saratoga.
 Sept. 10, 11, Voth (Warren Mission).
 D. H. HOTCHKISS, P. E.

Tyler District—Third Round.
 Emory, at Dunbar, Aug. 26, 27.
 Aibab, at Pleasant Ridge, Aug. 27, 28.
 Cedar Street, Aug. 31.
 Marvin Church, Sept. 4, 5.
 Mt. Sylvan, at M. S., Sept. 10, 11.
 Lindale, Sept. 11, 12.
 C. B. GARRETT, P. E.

Brenham District—Third Round.
 Aug. 26, Fulshear, at Patterson.
 Aug. 27, 28, Bay City.
 A. A. WAGNON, P. E.

Pittsburg District—Third Round.
 Pittsburg Cir., at Ebenezer, Aug. 26.
 Daingerfield, at Bradford Chapel, Aug.
 27, 28.
 Hughes Springs Cir., at —, Aug. 30,
 31.
 JOS. B. SEARS, P. E.

Huntsville District—Third Round.
 San Jacinto Cir., at Mary's Ch., Aug.
 27, 28.
 Cold Springs Mis., at Farley's Ch., Sept.
 3, 4.
 F. M. BOYLES, P. E.

Marlin District—Third Round.
 Maysfield, at Speed's Ch., Aug. 27, 28.
 Wheelock, at Harris' Ch., Sept. 3, 4.
 District Conference, Teague, 3 p. m.,
 June 21.
 E. L. SHETTLES, P. E.

Marshall District—Third Round.
 Harrison Cir., at Grover, Aug. 27, 28.
 North Marshall (conference), Aug. 31,
 preaching, p. m., Sept. 4.
 Harleton, at H., Sept. 3, 4.
 H. T. CUNNINGHAM, P. E.

San Augustine District—Third Round.
 Appleby Cir., Aug. 27, 28.
 Livingston Cir., Sept. 3, 4.
 Livingston Sta., Sept. 4, 5.
 San Augustine, Wed., Sept. 7.
 C. A. TOWER, P. E.

CENTRAL TEXAS CONFERENCE

Waco District—Fourth Round.
 Morrow Street, Sept. 18.
 Elms Street, Sept. 18.
 Fifth Street, Sept. 25.
 Austin Ave., Oct. 2.
 Hewitt Cir., Oct. 8, 9.
 Whitney, Oct. 12.
 Mount Calm, Oct. 15, 16.
 Hubbard City, Oct. 16, 17.
 Bosqueville Cir., Oct. 19.
 West, Oct. 22, 23.
 Abbott Cir., Oct. 23, 24.
 Lorena Cir., Oct. 26.
 Reisel Cir., Oct. 29, 30.
 Mart, Oct. 30, 31.
 Penelope Cir., Nov. 2.
 Peoria Cir., Nov. 5, 6.
 Aquilla Cir., Nov. 6, 7.
 W. L. NELMS, P. E.

Weatherford District—Fourth Round.
 Weatherford Cir., Bethel, Sept. 3, 4.
 Courts Memorial, Sept. 7.
 Ranger Cir., at Ranger, Sept. 10, 11.
 Garner Cir., at Holder's C., Sept. 15.
 Aledo Cir., at Aledo, Sept. 17, 18.
 Springtown Cir., at Springtown, Sept.
 24, 25.
 Strawn Cir., at Mingus, Sept. 27.
 Thurber Cir., at Thurber, Sept. 28.
 Gordon Cir., at Gordon, Sept. 29.
 Sante Cir., at Sante, Sept. 30.
 Millsap Cir., at Millsap, Oct. 1, 2.
 M. K. LITTLE, P. E.

Dublin District—Fourth Round.
 Bluffdale Mis., at Wesley's Chapel, Sept.
 2, 11 a. m.
 Dublin Sta., Sept. 4.
 Iredell Mis., at Iredell, Sept. 10, 11.
 Hico Sta., Sept. 15.
 Tolar and Lipan, at Lipan, Sept. 17, 18.
 Carlton Cir., at Fairview, Sept. 24, 25.
 Proctor Cir., at Proctor, Oct. 1, 2.
 Hucksbay Cir., at Oakdale, Oct. 4, 11
 a. m.
 Duffau Cir., at Pleasant Hill, Oct. 6, 11
 a. m.
 Stephenville Cir., at Smith Springs, Oct.
 8, 9.

DeLeon Mis., at Downing, Oct. 11, 11
 a. m.
 Delson Sta., Oct. 12, 8 p. m.
 Gorman Sta., Oct. 13, 8 p. m.
 Bunyan Cir., at Bunyan, Oct. 15, 16.
 Harbin Cir., at Harbin, Oct. 22, 23.
 Stephenville Sta., Oct. 25, 8 p. m.
 Carbon Cir., Oct. 27.
 Cisco Mis., at Romney, Oct. 28, 11 a. m.
 Cisco Sta., Oct. 30.
 Deadmona Cir., at Chaney, Nov. 5, 6.
 Eastland Sta., Nov. 6, 7.
 JEROME DUNCAN, P. E.

Waxahachie District—Fourth Round.
 Hillsboro, First Church, Sept. 4, 5.
 Ferris, at Ferris, Sept. 10, 11.
 Milford, at Hamlet, Sept. 17, 18.
 Italy, Sept. 18, 19.
 Paimer, at Crisp, Sept. 24, 25.
 Ennis, Sept. 25, 26.
 Venus, at Wyatt, Oct. 1, 2.
 Lovelace, at Lovelace, Oct. 8, 9.
 Hillsboro, Line Street, Oct. 10.
 Lillian, at Cahill, Oct. 15, 16.
 Bardwell, at Rankin, Oct. 22, 23.
 Forrester, at Forrester, Oct. 23, 24.
 Red Oak, at Red Oak, Oct. 29, 30.
 Waxahachie, Oct. 30, 31.
 Ovilla, at Sardin, Nov. 5, 6.
 Britton, at Britton, Nov. 6, 7.
 Mithothian, Nov. 8.
 Bethel, Nov. 9.
 Maypearl, at Maypearl, Nov. 12, 13.
 Now we come to the closing of the
 year. I hope the stewards will be
 active in the closing days. I hope the
 membership will be thoroughly awake
 to the importance of securing all the
 assessments. Let the pastors be ready
 to nominate the Board of Stewards for
 another year, as they must be elected
 at this Quarterly Conference. The ex-
 horters' character will be passed and
 they should be present with a report.
 Let the trustees have report ready as
 required in the question 29, page 45, of
 Book of Discipline. Let one united ef-
 fort be made to clear the decks and
 go beyond.
 T. S. ARMSTRONG, P. E.

Gatesville District—Fourth Round.
 McGregor Sta., Aug. 25, 29.
 China Springs Mis. (Mills Chapel), 11 a.
 m., Sept. 3.
 China Springs Cir., Erath, Sept. 4, 5.
 Meridian Mis., at Help, 11 a. m. Sept. 10.
 Meridian Sta., Sept. 10, 11.
 Turnersville, at Turnersville, 11 a. m.
 Sept. 14.
 Valley Mills, at Valley Mills, Sept. 17,
 18.
 Hamilton Cir., at Liberty, Sept. 24, 25.
 Jonesboro Cir., at Union Grove, 11 a. m.
 Sept. 23.
 Gatesville Mis., at Rowland Chapel,
 Oct. 1, 2.
 Pearl Cir., 11 a. m. Oct. 5.
 Oglesby Cir., at Oglesby, Oct. 8, 9.
 Gatesville Sta., Oct. 9, 10.
 Copperas Cove Mis., at Copperas Cove,
 2 p. m. Oct. 13.
 Copperas Cove Cir., at Copperas Cove,
 Oct. 15, 16.
 Nolanville, at Nolanville, 11 a. m. Oct.
 22.
 Keen Sta. (Quarterly Conference Oct.
 22, 8 p. m.), Oct. 22, 23.
 Crawford, at Crawford, Oct. 29, 30.
 Fairy and Lanham, at Lanham, 11 a.
 m. Nov. 5.
 Hamilton Sta., Nov. 5, 6.
 S. J. VAUGHAN, P. E.

Corsicana District—Fourth Round.
 Thornton Cir., at Thornton, Sept. 3, 4.
 Groesbeck Sta., Sept. 4, 5.
 Horn Hill Cir., at Fort Parker, Sept. 5,
 11 a. m.
 Corsicana Cir., at Pleasant Grove, Sept.
 10, 11.
 Corsicana, Eleventh Avenue, Sept. 10,
 11, evening.
 Mexia Cir., at New Hope, Sept. 17, 18,
 evening.
 Rice Station, Sept. 24, 25.
 Corsicana, First Church, Sept. 25, even-
 ing.
 Dulera Cir., at Cedar Island, Oct. 1.
 Kirk Cir., at Prairie Hill, Oct. 2, 3.
 Barry Cir., at Drane, Oct. 7.
 Blooming Grove Sta., Oct. 7, evening.
 Brandon Cir., at Brandon, Oct. 8, 9.
 Frost Cir., at McCord, Oct. 9, 10.
 Munger Cir., at Callina, Oct. 13, 16.
 Coolidge Sta., Oct. 15, 16, evening.
 Dawson and Harmony, at Dawson, Oct.
 19, 20.
 Mount Zion Cir., at Mount Zion, Oct. 20.
 Richland Cir., at Richland, Oct. 22, 23.
 Wortham Sta., Oct. 23, 24.
 Chatfield and Alma, at Chatfield, Oct.
 29, 30.
 Krebs Cir., at Powell, Oct. 30, 31.
 Irene Cir., at Irene, Nov. 5, 6.
 HORACE BISHOP, P. E.

Georgetown District—Fourth Round.
 Bruceville and Eddy, at Bruceville, Aug.
 27, 28.
 Troy, at Troy, Sept. 3, 4.
 Taylor Sta., Sept. 10, 11.
 Hutto, at Hutto, Sept. 11, 12.
 Bartlett Sta., Sept. 17, 18.
 Granger, at Granger, Sept. 18, 19.
 Holland, at Holland, Sept. 24, 25.
 Glorietta, at Glorietta, Oct. 1, 2.
 Rogers Sta., Oct. 1, 2.
 Moody Sta., Oct. 2.
 — at Florence, Oct. 8, 9.
 Corn Hill and Weir, at Corn Hill, Oct.
 15, 16.
 Georgetown Sta., Oct. 18.
 Salado, at Salado, Oct. 22, 23.
 Belton Sta., Oct. 24.
 Temple, 7th Street, Oct. 29, 30.
 Belton Cir., at Cedar Creek, Nov. 5, 6.
 Temple Sta., Nov. 7.
 W. H. VAUGHAN, P. E.

Cleburne District—Third Round.
 Grandview Sta., Aug. 27, 28.
 Itasca, Sept. 3, 4.
 E. A. SMITH, P. E.

Dallas District—Third Round.
 Carbon Cir., Aug. 27, 28.
 Gorman Sta., Aug. 28, 29.
 J. G. PUTMAN, P. E.

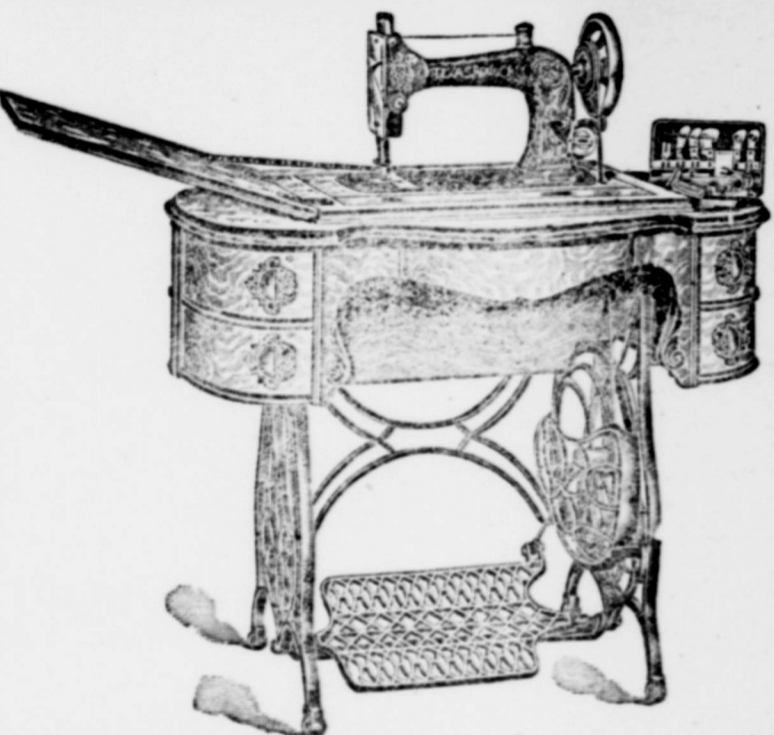
Waco District—Third Round.
 Aquilla, Aug. 27, 28.
 Reisel, Aug. 31.
 Abbott Circuit, Sept. 3, 4.
 Peoria, Sept. 7.
 Mart, Sept. 10.
 W. L. NELMS, P. E.

Waxahachie District—Third Round.
 Maypearl, at Auburn, Aug. 27, 28.
 Bangs Cir., at Concord, Aug. 29.
 J. A. WHITEHURST, P. E.

Brownwood District—Third Round.
 Santa Anna Sta., Aug. 26, 28.
 Coleman Sta., Aug. 27.
 Bangs Cir., at Concord, Aug. 29.
 J. A. WHITEHURST, P. E.

Cleburne District—Fourth Round.
 Blum, at Rio Vista, Sept. 10, 11.
 Main Street, Cleburne, Sept. 18.
 Covington, at C., Sept. 20.

TEXAS ADVOCATE SEWING MACHINE



Hundreds of Testimonials on File

Why Pay Three Prices for a Sewing Machine

When one-third the money will buy an equally good machine... The Advocate Machine, manufactured by a leading factory and fully guaranteed...

Blaylock Pub. Co., 416-418 Jackson St., Dallas, Texas

Grandview Cir., at Bethany, Sept. 24,
 25.
 Brazos Ave., 8 p. m., Sept. 25.
 Godley, at Lone Willow, Oct. 1, 2.
 Anglin Street, 8 p. m., Oct. 2.
 Granbury Mis., at John's Chapel, Oct.
 8, 9.
 Granbury Sta., Oct. 9, 10.
 Glenrose Sta., Oct. 15, 16.
 Glenrose Mis., at Eulogy, Oct. 17.
 Joshua, at J., Oct. 19.
 Cresson, at Acton, Oct. 22, 23.
 Godley, 8 p. m., Oct. 23.
 Burleson, Oct. 26.
 Brazos Ave., 7:30 p. m., Oct. 27.
 Walnut Springs, Oct. 29, 30.
 Morgan, Oct. 30, 31.
 Anglin Street, 7:30 p. m., Nov. 2.
 Itasca, Nov. 5, 6.
 Grandview, Nov. 6, 7.
 Main Street, 7:30 p. m., Nov. 8.
 Alvarado, Nov. 12, 13.
 E. A. SMITH, P. E.

NORTHWEST TEX. CONFERENCE

Stamford District—Fourth Round.
 Aspermont Mis., Sept. 10, 11.
 Aspermont Sta., Sept. 11, 12.
 Rotan Mis., Sept. 16 at 11 a. m.
 Royston Mis., Sept. 17, 18.
 McCauley and Silverton, Sept. 20 at 11
 a. m.
 McConnell Cir., Oct. 1, 2.
 Stamford-Ward Memorial, Oct. 3.
 Tuxedo Cir., Oct. 5, at 11 a. m.
 Hamlin Sta., Oct. 7, at 8:30 p. m.
 Hamlin Mis., Oct. 8, 9.
 Knox City, Oct. 13, at 11 a. m.
 Rochester and Carney, Oct. 14, at 11
 a. m.
 Pinkerton Cir., Oct. 15, 16.
 Rule, Oct. 16, 17.
 Weinert Cir., Oct. 22, 23.
 Haskell Mis., Oct. 24, at 11 a. m.
 Haskell Sta., Oct. 24, at 8:30 p. m.
 Bomarton Mis., Oct. 25, at 11 a. m.
 Goree Cir., Oct. 25, at 11 a. m.
 Sagerton Mis., Oct. 28, at 11 a. m.
 Thorp Cir., Oct. 29, 30.
 Munday Sta., Oct. 30, 31.
 Rotan Sta., Nov. 2, at 2:30 p. m.
 Stamford Mis., Nov. 3, at 11 a. m.
 Stamford-St. John, Nov. 3, at 8:30 p. m.
 Avoca and Leuders, Nov. 5, 6.
 J. G. PUTMAN, P. E.

Vernon District—Fourth Round.
 Kirkland Cir., at Lazare, Sept. 10, 11.
 Quail Cir., at Q., Sept. 15.
 Wellington Mis., at Kelly, Sept. 17, 18.
 Wellington Sta., Sept. 18, 19.
 Chillicothe Sta., Sept. 23, 25.
 Chillicothe Mis., at C., Sept. 30.
 Childress Sta., Sept. 30.
 Childress Mis., at Union Chapel, Oct.
 1, 2.
 Guthrie Mis., at Plainview, Oct. 8.
 Paducah Sta., Oct. 8, 9.
 Quanah Sta., Oct. 10.
 Toibert Cir., at T., Oct. 12.
 Vera Cir., at V., Oct. 15, 16.
 Vernon Cir., at Wesley, Oct. 19.
 Estelline, at E., Oct. 21.
 Margaret, at M., Oct. 22, 23.
 Crowell Sta., Oct. 22.
 Seymour Mis., at Level View, Oct. 28.

NEW MEXICO CONFERENCE

Albuquerque District—Fourth Round.
 Moriarty, Sept. 3, 4.
 Watrous, Sept. 6, 7.
 Cimarron, Sept. 10, 11.
 Ricardo, Sept. 17, 18.
 Star, Sept. 29, 31.
 Cuervo, Sept. 24, 25.
 San Jon, Sept. 27, 28.
 Puerto, Sept. 29, 30.
 Tucumcari, Oct. 1, 2.
 J. H. MESSER, P. E.

El Paso District—Fourth Round.
 Carlsbad, Aug. 27, 28.
 Artesia, Sept. 3, 4.
 Highland Park, Sept. 7.
 Dayton, Sept. 10, 11.
 Hope, Sept. 17, 18.
 Roswell, Sept. 21.
 Hagerman, Sept. 24, 25.
 Lake Arthur, Oct. 1, 2.
 J. B. COCHRAN, P. E.