

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, 1804-06 JACKSON STREET

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

Volume LXI

DALLAS, TEXAS, THURSDAY, JULY 1, 1915

Number 47

THE FUNDAMENTAL BASIS OF SUNDAY LEGISLATION

IT is not difficult to determine the underlying purpose of the Sabbath for the reason that this purpose is clearly revealed in the teachings of the Scripture. God expressly designed the Sabbath as a memorial of himself. Its recurrence should remind man of his Author and of the Finisher of Creation. This phase of the question we discussed in our last week's issue, and the reader is again referred to that discussion.

The basis of Sunday legislation by the State, however, is a very different question. The resistance to Sunday laws was never more stubborn than today. The demand that the Sunday laws on our statute books shall remain "dead letters" was never more insistent than today. The demand that officials sworn to enforce the law shall remain indifferent to violations of Sunday laws was never more urgent, and the resentment against officials faithful in such enforcement was never more formidable than today. The affront given by those who contend for the enforcement of Sunday laws was never more serious than today. The result is that in thousands of ways we have become a Nation of Sabbath-breakers, and many of the Sunday laws on our statute books have become inert and dead.

The situation becomes serious when we reflect that the Nation must lose its sense of God in proportion to its neglect or violation of his day. No nation in all the past has ever held a firmer mental grip on God than it has respected the holy Sabbath. The day devoted to moral and religious teaching only can keep fresh in the minds of men the sense of God. And the sense of God is the foundation of good citizenship. It is the sense of God that gives sanctity to civil oaths. And to this sacred recognition magistrates constantly appeal. The uplifted hand in mute appeal to God to witness what we say re-invests men with a feeling of security in what we say.

Sunday legislation is fifteen hundred years old. It dates from the days of Constantine in the fourth century. Nearly every European nation has had its Sunday legislation. The American colonists brought with them their Sunday legislation. And every State in the American Union, with two or three possible exceptions, has today Sunday laws upon its statute books. Sunday legislation, therefore, is the inheritance of a long past. And for this reason, if for no other, we should be reverent, at least, in our inquiries concerning it.

The ground of much Sunday legislation in the past will not be accepted today. The Rev. Dr. O. H. Lewis in his "Critical History of Sunday Legislation" has com-

pared the Sunday laws (or their substance) of the entire past. The origin and philosophy of this legislation he has analyzed. He has numerous times cited the great historians, and at times given at great length transcripts of the Sunday laws of all European nations.

The first Sunday laws of Constantine, 321 A. D., were the product of pagan conceptions. Sunday was a day for the observance of both pagan and Christian rites. Christ was given a niche in the Pantheon along with the so-called heathen divinities. All religion was a department of state, and Sunday laws were enacted in recognition of the right of the State to regulate religion. This basis of Sunday legislation we reject. Christ and his apostles did not ask anything of the State except the right of citizenship, and if this was denied they went uncomplainingly to the cross or to the block.

In the middle ages Sunday legislation was by civil authorities who claimed the right to legislate in religious matters after the manner of the Jewish theocracy. The Sunday legislation of the day was entirely upon this basis. And this basis we deny. We deny that civil authorities have any such sacerdotal character. We reject the philosophy of such legislation. We reject such union of Church and State.

In the days of the English Reformation the Sunday laws were "a combination of theological treatises and civil statutes." We deny that the State may teach religion. We deny that the State may determine the complexion of religious faith. We deny that this is the proper ground for Sunday legislation.

In the days of the early American colonists Sunday legislation was the outgrowth of the Puritan legislation of the Cromwellian period. Not only Sabbath observance was required, but Church attendance as well. The Sunday laws of the period were based upon the ground that the State has the right to demand that a man be religious whether he will or no. We reject altogether such a basis of Sunday legislation.

Roger Williams was the ecclesiastical statesman among the American colonists. More nearly than any man of his day he stated the accepted basis of American Sunday legislation. Sunday legislation, as he understood it, was not for the purpose of promoting religion so much as for the purpose of prohibiting public immorality—"not to oppose or propagate any worship, but as preventing debauchery."

The basis of Sunday legislation recognized by American courts seems to be the conservation of society—the promotion of the public weal. The Supreme Court of Texas in the case of one Peter Gabel versus the City of Houston, de-

ided at its session held in Galveston, 1867, sustained certain Sunday legislation substantially on these grounds. The City of Houston had passed an ordinance prohibiting the sale of intoxicating liquors on Sunday. The defendant contended that the city charter did not grant the power to pass this ordinance; and that, if it did, such ordinance was unconstitutional. The court, after speaking of the Sabbath as a day of rest from secular pursuits, a custom centuries old and "engrafted into our very social organism, to be observed and respected by all, without the sanction of law or decrees of courts," said: "And as a civil regulation, it has been considered important for the physical well-being of society that Sunday be observed as a day of rest from labor, in order that the mind and body may repose, that the former may recover or retain its wonted elasticity and vigor, and the latter may recuperate and be prepared for more arduous and protracted exertions in manual labor. And in this view the observance of Sunday, by a suspension of all secular pursuits may, with great propriety, be enforced by civil law." The "well-being of society"—this is the last word on the ground or basis of Sunday legislation by the State.

Broadly speaking, society may be divided into two classes—those who religiously observe the Sabbath and those who do not. The aim of Sunday legislation is the "well-being" of both classes, of the first no less than the second, and of the second no less than the first. The fourth section of the bill of rights of the State constitution declares that "all men have a natural and indefeasible right to worship God according to the dictates of their own consciences" and that "it shall be the duty of the legislature to pass such laws as may be necessary to protect every religious denomination in the peaceable enjoyment of their own mode of public worship." The Supreme Court of Texas, in the case above referred to, rightly estimates that "the vast majority of our people profess a belief in the Christian religion." Has this "vast majority" no rights? Does the profession of Christianity mean the surrender of their rights as citizens of the country? So many of our anti-Sabbath friends seem to think. And if this "vast majority" of the American people have "a natural and indefeasible right to worship God according to the dictates of their own consciences," how can they exercise this right without a Sabbath observed as a day of rest from secular pursuits? The court clearly takes this position, for, in this self-same case as recited above, it says: "The observance of Sunday we believe essential to a full enjoyment of religious exercises by the vari-

ous denominations, in the spirit of the constitution of the State quoted above. How could a religious set of people worship in a city, crowded with a noisy population, and in the midst of confusion, noise and bustle of worldly business, and the practices deemed by them unholy, and a sacrilegious desecration of that holy day?"

We recognize the "natural and indefeasible right" of our anti-Sabbath friends to refrain from a religious observance of the Sabbath if they so elect. We do not desire to impose upon them our religion, certainly not by law, but we do not desire that they shall impose their irreligion upon us. And is not this precisely the effect of breaking down the holy Sabbath which for so many centuries has been "engrafted into our very social organism?"

Independently of the question of religion, however, Sabbath legislation has a firm and reasonable civil basis. The State cannot ignore the general well-being of its citizens. It cannot be indifferent to the physical and mental well-being of the people. For the State the people pay taxes and for the State the people bear arms, and every obligation, both moral and legal, is upon the State to jealously guard the well-being of its supporters. And since the law of recurring periods of rest is proven by both scientists and statesmen to be the law of both our physical and mental being, and its observance to insure both our efficiency and happiness, it is the solemn duty of the State to protect with its legal sanction these recurring periods of rest.

The State must restrain the hand of greed. The State must safeguard the inalienable right of its citizens to a day of rest from the ordinary pursuits of life. The State must proclaim the right of its weakest and most unprotected citizen to a day of rest to be an indefeasible right. The State must say to powerful corporations impelled by insatiable greed that the humblest man among us may retire steadily on the Sabbath to the bosom of his family for repose and rest. And this right it must, and does guarantee, whether the individual elects to worship God and attend his sanctuary or no.

Had the Christian men and women who have gone before paused to ask about the practicability of the Christian life certainly such a life would be far less "practicable" than it is in our modern day. And because they did not ask such a question it is possible to live the Christian life with the measure of liberty and personal security with which we live it today. Let us tell our skeptical friends this the next time they ask about "the practicability of the Christian life."

TO THE FUTURE HISTORIAN OF METHODISM IN TEXAS.

By REV. HORACE BISHOP, D. D.

Dear Brother or Sister:

We are still at the conference at Springfield. I must show you several brethren not yet mentioned. For instance: You see that man in the middle pew at the front. He is very large, rather moon-faced, and talks through his nose. His hair is combed back; there is very little of it on his high, retreating and sloping forehead. He weighs in the neighborhood of three hundred. Although very fleshy, he is chronically poor in purse. He will die poor. I do not suppose he has ever had enough money to indulge in any luxury. (Tobacco is no luxury.) He has good revival meetings and brings up good reports. Bishop Doggett will appoint him presiding elder at the close of the conference. The toga will not fit very well, but Uncle Jimmy Jones is always at his best, and will do his best as presiding elder on the Springfield District. He will have trouble. Two local preachers in the Centerville Circuit have a chronic contention as to "Who shall be greatest in the kingdom?" When Uncle Jimmy undertakes to hold them to parliamentary demeanor they will become noisy. Whereupon Uncle Jimmy will rise in wrath, with the fearful warning, "Brethren, you must respect this chair. If you don't, I'll vacate it." They subside, the chief offender laughing fit to burst, and his antagonist will never know what or where or how things got so tangled.

In the presiding eldership Uncle Jimmy was not "to the manor born." But he was good and had universal confidence.

Guy C. McWilliams is now applying for admission from the M. P. Church. He is almost blind; will be entirely so in a few months. He has spent his life opposing our polity and discounting the Episcopacy and presiding eldership, but in old age and feebleness he has changed his views, and now wants an appointment from a Bishop, to travel under a presiding elder. He preached last night on "Faith." Andrew Davis (blessings on him and his posterity to the remotest generations) saved the occasion by an exhortation. Bro. Thos. Stanford, whose goodness is proverbial, and whose influence is great, espouses Brother McWilliams' cause and he is admitted. He goes to Granbury, and, breaking down in the middle of the year, takes a superannuate relation. He and his good family will be claimants on the conference fund for a generation. We will not begrudge them the pittance, but will be more careful in future.

"Brother Littlepage, who is that little sandy-haired, light-moustached, blue-eyed, smiling fellow, with a joke for every man he meets? He has on a paper collar." "Oh, that is Peter W. Gravis! He is on the outside row. He is so happy to get back in the settlements that he loves everybody. He came home from the army that broke. He is still so, and will be flat broke while life lasts. But he will be rich in the new Jerusalem."

Little as we now think it, Peter Gravis will be appointed by Bishop Pierce to the Panhandle District; and, along with J. T. Hosmer and Jere Farmer, will lead the earliest settlers in the wake of Comanche and buffalo, and plant the Methodist Church in many a hamlet and settlement between Fort Worth and the Northwest Texas line. Where is Fort Worth? It is a little frontier village about seventy-five miles north of here. It has come to be a county seat, defeating the prosperous town of Birdville, much to the chagrin of many people. Do you suppose Fort Worth will ever amount to anything? No; unless some railroad should happen to run through it, not by it. We'll see what we shall see. You will hear from Peter Gravis and Fort Worth later on. He is the most fluent talker in the conference, and will hold that palm until Doctor Frank Mitchell arrives some years hence. Uncle Peter will go blind and will superannuate, and have some one to lead him by the hand, and will have few of the luxuries of life.

Jesse Boyd is a great exhorter. He also is a small man, below medium size, but

is a power on any circuit. They will never put him on a station. Doctor McFerrin says it takes a great deal more sense to take care of four appointments, visiting them once a month, than to take care of just one and be there all the time. Uncle Jesse has too much sense to be wasted on just one appointment—he must have eight or ten. The Bishop will send him to Centerville. He will get a little tangled with that local peacher squabble, but will have great revivals. He is a busy pastor, and is always interesting in the pulpit because of his eloquence and earnestness. He will go from Centerville to Wheelock, and die there, leaving his wife in a little country home, where she will grope in blindness for many a year, and the Church for which her husband gave his life will send her enough money once a year to buy a few clothes and a sack or two of flour. But she will not complain. This scribe will spend a night occasionally in her log cabin, and go to see her when he passes her way. Her little granddaughter will stay with her, and they will suffer and rejoice together. I will tell her what the conference has done for others, and she will say, "Well, if they need it worse nor I do, I'm glad they give it to 'em." Then, by and by she will pass from her log cabin to a palace prepared for her by the deft hands of the King himself. Good night, Uncle Jesse and Sister Boyd, we will see you in the morning.

But I am running ahead of the schedule.

Robert Crawford sits well to the front. He has the complexion of a Dane, though I suspect he is Scotch-Irish. He is one of those logical sermonizers who always prepares well for the pulpit and labors faithfully in the pastorate, but whose voice is rather unpleasant, and he has no power in a period. Wise in council and loyal in life, he is now in charge of the negro membership, guiding them in their change from servitude to autonomy in Church administration. He has a home in Robertson County (we have no parsonages except one in Waco and one in Waxahachie), and is financially solvent and safe. Many a preacher will find rest and refreshment, and a cordial welcome at Brother Crawford's home, presided over by "a woman among a thousand." He will superannuate when he finishes with the negroes, and spend his days serenely on his farm. He is the friend and counselor of Robert Alexander, Josiah Whipple, H. S. Thrall, Asbury Davidson, and all the early pioneers of whom he is by no means the least.

"Oh, Brother Littlepage, who is that giant coming in at the other aisle?" Dark as if he were from the Mediterranean, tremendous as if he were an overgrown Scotchman, with a voice as deep as volcanic rumblings, but smooth and round and musical as an Orphean lyre. He will begin to preach the moment he mounts his horse and leaves the precincts of town. "His head is high, and cares for no man, he." Be good and kind, and he is womanly in his tenderness. Be obstreperous, and he will give you cause for repentance. He is William Monk. Bishop McTycire calls him General Monk. He is now on the Owensville circuit, but when Bishop McTycire comes again he will appoint him presiding elder on the "outside row." Later he will transfer to California, come back to Texas, but to the West Texas Conference. After awhile he will superannuate, will live to be over ninety and will die in the home of his daughter, Mrs. Porter, at Lampasas. Blessed is the Methodist preacher who has good daughters. I don't like Shakespeare's King Lear. I have not met many daughters like his. Brother Monk's life was a sad one. He was ascetic and stoical. His religion alone saved him from misanthropy, and made him brotherly in his feelings. Bishop Keener once said it takes "five preachers to make one all-round preacher." Brother Monk represented three of the five.

The antithesis of William Monk is Jerome B. Annis. He will preach tonight from the first verse of the 91st Psalm (not Saum). There are no Saums in the Bible. To call the Psalm Saums is pedantic ignorance. I hope, brother or sister, by the time these notes reach you, there will be a Southern Methodist University where young preachers will be taught that

pedantry is unpardonable and bombast ridiculous, that stiff mannerism is not dignity, and that pomposity is an anachronism ever since Julius Caesar superseded Pompey. This paper is long enough, and I am still at Springfield. Thinking about the old town, and its memories and associations, I understand something of what inspired Goldsmith to write "The Deserted Village." I fear it will require two more papers to tell of that conference. But be patient; I am showing you the men who made Northwest Texas Methodism.

THE ECONOMIC PHASE OF THE LIQUOR QUESTION.

By REV. CHAS. L. BROOKS.

The liquor interests claim that their business is an economic necessity and contributes more largely to the support of the government than any other single industry of the Nation. In a pamphlet recently issued and sent broadcast to the bankers and moneyed interests of the country the claim is made:

"On the one hand is an industry, employing a vast army of men, contributing more largely than any other, in the way of taxation, to the support of the government, and that caters to a want that is practically coextensive with what we call civilization."

In return for that contribution "to the support of the government" they have claimed and, in large measure, taken the right to dictate the laws under which they have operated their nefarious business. They have crowded our political conventions with their delegates, drawn our party platforms and named the candidates for office. In old Congressional Records I have read the speeches of men who arose in their places in that body, when Congress was first arranging to lay a tax on liquor, and prophesied that if the government entered into the traffic that business would debauch the electorate, dominate the Legislatures and corrupt the judiciary of the Nation. And any man who has read political history, who knows anything at all about the record of that criminal and inglorious business, knows with what accuracy that prophecy was made.

In reply to the advocates of the economic necessity of the liquor business I contend that it is in no sense a help, but in every sense a burden; that we not only do not require its revenues for the support of the government, but also in allowing the business the government operates at a loss.

The "vast army" which the liquor business employs numbers 68,340 men, who receive in wages an annual lump sum of \$45,146,285, or practically \$330 per man. But the finished product of this "army of men" actually destroys, in all ways, 387,500 other men every year, thus causing a net economic loss to the Nation of 319,160 souls, if we allow that the 68,340 would perish without such employment. If the 319,160 are likewise worth \$330 per year each, there is an economic loss of \$210,645,600 in wages alone every year. I fail to see the economy in that. I do not believe any farmer would undertake to fatten 68,340 hogs at the sacrifice of 319,160; I prefer to believe that he would rather take care of the 319,160 and let the 68,340 perish.

All the combined liquor interests of the Nation pay in revenues to the Federal Government each year \$207,121,000. The cost of maintaining Federal Government, chargeable to liquor, is \$433,500,000; of all State governments, on the same account, \$403,000,000; making a grand total of \$836,500,000. Deducting from this total the revenues derived from the Federal tax on liquor, there appears a deficit of \$629,376,000, which must be provided for by a tax on legitimate business, or by a bonded indebtedness. I fail to find the economy in that. I imagine that a banking establishment, doing a business of like proportions, would prefer the losses to the credits, and soon go out of business.

There are in the United States 3632 distilleries and breweries, 17,111 wholesale houses and 225,000 retail saloons, representing a total valuation of \$350,000,000,000. If this valuation be true,

and the saloon interests pay only \$207,121,000 in revenues, it will appear that they "contribute" in actual taxes "to the support of the government" a little better than one-half a mill on each dollar's valuation. This is what they do for the "support" of the government. What they give for the corruption of government is another story.

In addition to the foregoing the people of this Nation annually pass over the bars, in direct cost for drink, \$2,275,000,000, all of which adds nothing whatever to our efficiency as a people, but contributes to our destruction. If, then, we sum up the items of loss thus far discovered we find a total of \$3,115,921,600, or a little more than \$31 per capita. This is a very conservative estimate, for I have concluded, after a painful calculation which took me through all the economic details, that the people of this Nation pay in all ways no less than \$1,000,000,000 annually for the privilege of drinking liquor!

Of this enormous expenditure we can form no conception except in the concrete. I have therefore arranged the following estimates in order to convey some idea of what it means:

1. The people of the United States spend annually for missions, all other Church purposes, public education, boots and shoes, cotton clothes, flour, meat and drugs, a total lump sum of \$1,928,500,000. The Nation's annual liquor expense would feed the American people, put clothes on their backs, shoes on their feet, furnish drugs for their sick, give to all the benefits of the Church and send the gospel to the heathen for two years.

2. It costs the government \$300,000,000 annually to maintain the army and navy. This Nation's annual liquor expenditure would maintain the army and navy for ten years.

3. The four years of the Civil War cost the government \$5,190,000,000. In the same length of time, at the present rate, we spend enough for liquor to fight two such wars.

4. A comfortable cottage home can be built for \$1000. The money our people spend annually for liquor would build three million such homes, which would house all the tenant families and homeless of the Nation.

5. If I could control the Nation's liquor expense:

I could build, equip and endow three thousand one-million-dollar universities.

I could build thirty thousand one-hundred-thousand-dollar churches.

I could buy the world's petroleum supply and light the world for three years.

I could buy the world's coal supply and furnish fuel for all the stoves, furnaces and engines of the world for more than two years.

I could pay the outstanding indebtedness of the Federal Government in one year.

I could finance sixty thousand National banks, with a capital of \$50,000 each, and distribute 1250 of them to each State in the Union.

I could furnish the world, heathen and civilized, with preachers, and give each preacher a salary of \$1000 and a congregation of 665.

This gigantic waste accounts for the existence of poverty in this land of plenty; accounts for the bread lines in our large cities; explains the dirt, filth, squalor, crime and horror of the slums; reveals why women, already burdened with the cares of motherhood, must bend their aching backs over menial tasks; tells why the eyes of sweethearts, wives and mothers are red with weeping, and why the hunger of orphaned children is not appeased.

One-half of all insanity and three-fourths of all crime are caused by liquor, and to take care of these results asylums, jails and penitentiaries must be built, courts of law established, executive officers maintained and cities policed. Does liquor pay for its keeping? Not a millionth part of it, and a man of property who would listen to an economic defense of it is a naked fool!

Muskogee, Oklahoma.

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

The Conservation Of Christian Resources

By H. M. Ratliff.

Article 1.

Conservation, prevention, protection, these are the watchwords of the present generation. Conservation of natural resources—forests, mines, rivers and soil—has become one of the main planks in the platforms of all of the leading political parties. Prevention of tuberculosis, typhoid, yellow fever, smallpox and many other ravaging diseases have become the chief mission of scientific medicine. He is a good physician who can heal the body when it is sick. He is a better physician who can keep the body well. The protection of the juveniles of the community against violating the law is becoming a more important feature of legal control than the punishment of the criminal after the law has been violated. The salvation of the child through childhood evangelism, religious nurture and instruction in the home and in the Sunday School, this is the chief task of the modern Church. The converted child is a great asset and a small liability. The converted sinner of mature years is a great liability and a small asset.

It is a matter of great gratification to know that there is a growing conviction in the Church as to the importance of childhood for religious training and development. The Church is coming to see that the saving of the race of children, which is growing up about every Church in country, village, town and city, is its mightiest challenge and its golden opportunity. And yet in the face of this increasing consciousness the faithful pastor and Christian worker is frequently confronted with the objection that children are too young to take any action in the matter of religious confession and Church membership, that they should be left alone until some later and maturer stage of life, to decide wholly for themselves the matter of being a Christian. Those who make this objection believe more in the rescue method than in the conservation method of saving humanity. It is against this objection and prejudice and in behalf of the policy of Christian conservation that these articles are written.

Argument From Scripture.

This Scripture argument is based solely upon the example and teachings of Jesus, as found in the Gospels, not because other sections of Scripture, both old and new, do not abound in such teachings, for the reverse is the case, but because Jesus is the supreme and all sufficient authority upon this and all other moral and religious questions with which the Scriptures deal. All Scripture becomes authentic only when it is seen to be according to the truth as it is in Jesus Christ.

1. Jesus taught that children are members of God's Kingdom when they are born into the world. For on one occasion, as reported in Matt. 19:14; Mark 10:14, and Luke 18:15, parents brought their children to Jesus that he might take them into his arms and bless them, but the blinded disciples rebuked the parents for their action. In this respect the disciples have had their descendants in all generations whose eyes have been holden that they could not see the wisdom of leading children into the Church. But Jesus rebuked the disciples for their opposition by saying: "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of God." Mark describes Jesus as being "much displeased" with the conduct of the disciples on this occasion. This is a plain declaration of Jesus that children are members of the Kingdom of God and not members of the kingdom of sin. As Bishop Quayle has said, "There is no unsaved soul born into the world; 'the world is born Christian.'" It follows, that if the child, by virtue of the grace of Christ, is good enough to belong to the invisible Church of God, that it is good enough to be numbered among his people in the visible Church in the world. This Scripture shows further that these parents brought their own children to Jesus. It is surely the parent's first and greatest privilege to lead his own children to Christ and he should be jealous that the privilege should not fall to another.

2. Jesus taught that childlikeness is an essential condition to entrance into the Kingdom of God. The disciples were disputing as to who would be the greatest in the kingdom of heaven, and Jesus called a little child and sat him in the midst of the disciples and said: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." This plainly means that the adult outside of the kingdom must

become childlike in order to get into the kingdom, instead of the child being required to become adult-like as a condition of entrance into the kingdom. Many Christians have exactly reversed the order of Jesus and as a consequence have permitted many young lives to slip away from the Church.

By childlikeness as a condition of entrance into the Kingdom, Jesus evidently meant that the adult should possess the simple unpretentious virtues of childhood. The child is trustful until he has been deceived by his elders. He is humble in spirit, the sins of pride, haughtiness, vanity and egotism being largely absent until they have been taken up from his environment. The child is teachable in a way unknown to older ones. His mind has not yet been filled with prejudice and distortions of truth such as characterize many adults, and since there is no one so blind as those who will not see, teachableness is an important element of the character of that one who would become a citizen of the Kingdom of Christ. The child is forgiving in spirit. But he not only forgives but he also forgets. These are the things that must type the life of the adult member of the Kingdom of God, without which the gates of heaven can never be unlocked.

3. The continuance of this same childlikeness within the kingdom is a necessary condition to the attainment of greatness. For Jesus said in this connection: "Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matt. 18:4. The greatest of God's saints of all generations have not been those who were renowned for their military prowess, their material abundance and their worldly scholarship, but those who have possessed these virtues of happy childhood in their fullest development.

4. Jesus identifies himself with the child of the kingdom. For he says: "Whoso shall receive one such little child in my name receiveth me." Matt. 18:5; Luke 9:48. This declaration is followed by this strong antithetical sentence, "Take heed that ye despise not one of these little ones;" which implies that to despise one of the little ones is to despise Jesus himself, for he is so related to the

SATAN'S MASKED BATTERIES.

By Rev. C. G. Shutt.

The devil seems to have waked up to the fact that he can do his work best behind masked batteries; so he is working it for all it is worth.

While there is a goodly number of denominations there are only a few which hold to the great doctrines of the divinity of Christ, the atonement, the regenerating power of the Spirit of God and future punishment for sins. The devil has found out long ago that to make a bold stand, like Tom Paine and Ingersoll, against the Bible and the Church is not popular, so he has adopted the mask battery plan.

We actually have a number of different organizations which have built meeting houses and call them churches who make a specialty of denouncing one or more the foregoing doctrines named.

The advocates of these fads and heresies may be as wicked as sin can make them but you talk to them about repenting of their sins and uniting with the Church and they take refuge behind the masked battery and tell you that they are members of the Church, and will call you a proselyte. The Church must often suffer reproach on account of these masked batteries. If one says he is a Church member the people of the world never ask any question about what Church he belongs to and take it for granted that he is a member of one of the evangelical Churches which is helping to save men; but instead in reality he is fighting the Church from one of these masked batteries.

These are some of the finest tactics that the devil has ever set on foot to fight vital Christianity. The devil saw that in the Federation of Churches and the great giant revival meetings a mighty power for good; so the Unitarians, Russellites, Christian Scientists and other fads and follies soon learned to adjust their little differences and fall back behind the masked batteries and do their worst against a revival meeting.

There is another masked battery which his majesty is using to effect.

You will find men in almost every place ready to oppose any good work for the spiritual uplift of the people on the ground of being opposed to denominationalism.

If the Presbyterians are doing the

little ones that to despise them is to despise him.

5. Finally, Jesus adds a very severe warning to any one who may offend his little ones: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea." In the light of the Scripture there are two plain ways of offending the child. First, to hinder in any way that child who has placed his trust in Christ and determined to become a member of his Church. Many parents are guilty of this offense against their own children, and excuse their opposition to the child's desires by declaring that he does not understand the meaning of the step which he is taking. The offering of this excuse in many cases is a confession that the second offense has also been committed, namely, the failure to instruct, encourage, advise and lead the child into the kingdom. To oppose the child when he desires to become an active Christian and Church member is certainly a very grave offense which, in many cases, may result disastrously for the religious welfare of the child. But where there is one parent offending the child by deliberately obstructing his path, perhaps there are ten who are offending the child by the failure to provide any wholesome and positive religious atmosphere for the child. In the light of the Scripture non-action, the failure to act, a mere negative attitude, is just as severely condemned as wrong action. In the parable of Dives and Lazarus, Dives is condemned, not for what he had done, but for what he did not do. In the description of the last judgment scene as recorded by Matthew, those on the one hand were driven from the presence of the Lord because they had not visited the sick, because they had not fed the hungry, because they had not clothed the naked, and because they had not dealt kindly with the prisoner. Bishop Atkins has very aptly remarked in "The Kingdom in the Cradle," that "the neglected child is the millstone about the neck of modern society." These few Scriptures give the substance of the teachings of Jesus relative to the place of the child in God's Kingdom and in his own estimation. Surely no intelligent Christian father, mother, teacher or pastor can afford to place a less valuation upon the child in the home, the Sunday School and the Church than has the Great Master. San Antonio, Texas.

work of God and helping to save the community they oppose them; they don't like Presbyterians. If the Baptists are doing the work they oppose them; they don't like Baptists. If the Methodists are doing the work they oppose them; they don't like Methodists.

The same is true all along the line. Just anything to be in the objective case. The truth is they hate God, hate his Book, hate his ministers, hate his Church; and it grieves them to see his kingdom prosper.

Any Church that is preaching the great doctrines of Christianity and getting the people saved from sin is the Church of God. No one will oppose it except his heart be filled with sin. Keep an eye on the devil's masked batteries. Zybach, Texas.

LEGISLATION AND THE KINGDOM.

By Rev. R. S. Satterfield.

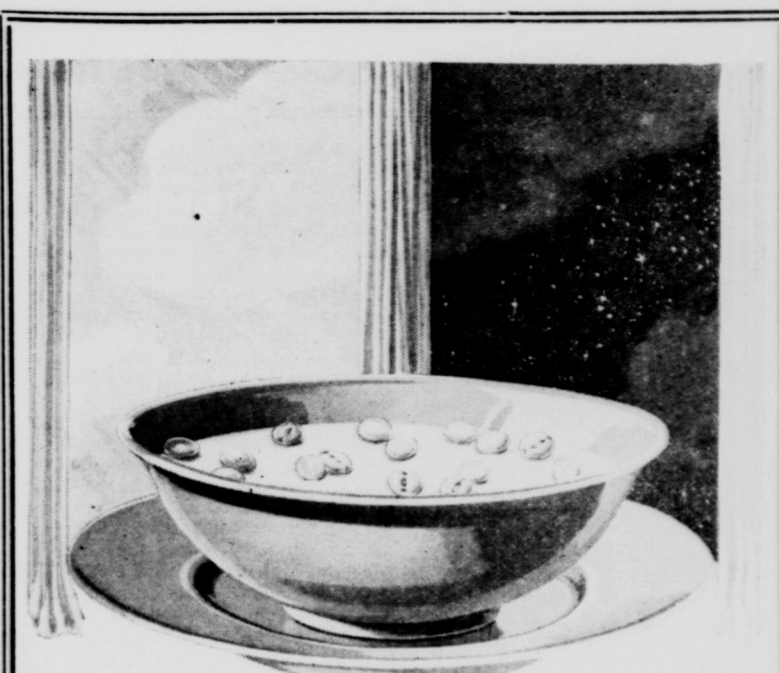
We cannot legislate people into the Kingdom. The requisite for citizenship in the kingdom of heaven is a pure heart. And the heart is made pure by repentance and faith in Jesus Christ as a personal Savior. But good laws and the enforcement of good laws do help wonderfully in making a suitable environment for growth in god morals and righteousness.

The man, too, who by law is forced to do without certain things and refrain from certain practices that make men vile, that undermine the health, break down the will and contaminate the mind, is himself forced into a more favorable condition for the reception of such principles as make men better morally and spiritually.

Prohibitive laws do contribute toward making men better and toward the coming of the kingdom. That is why the vicious and all such as are given over to worldliness oppose this class of legislation. Pauls Valley, Okla.

Every one of us, with God's help, and within the narrow limit of human capabilities, makes himself his own disposition, character and permanent condition.

Self-confidence keeps all the finer forces as the blacksmith's bellows keep the fires burning on the forge.



Day-and-Night Dish

Whole-Grain Bubbles The All-Hour Foods

This day, from morning until midnight, a million homes will serve Puffed Wheat and Rice in some dozen different ways. If you do not, this summer day, let us tell you what you miss.

The Magic in the Grains

First, remember what Puffed Grains are.

Whole wheat and rice grains puffed by steam explosion to eight times normal size. Grains super-toasted, so they taste like nuts. Airy, flaky, almond-flavored tit-bits.

Every food cell is exploded by Prof. Anderson's process, so every atom easily digests. Never before were grain foods so fitted to be eaten at any hour.

Foods and Sweetmeats Both

This morning folks ate them with sugar and cream, or mixed them with their fruit. Tonight they will float them in milk. These toasted, flimsy, whole-grain bubbles will take the place of bread.

Girls today made Puffed Rice candy. Boys ate the grains like peanuts when at play. Cooks served them with their soups. And many an ice cream dish was bettered by being garnished with Puffed Grains.

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

Some lovers of Puffed Grains don't know half their delights. And summer is the time to know them.

These grains are crisper than crackers. They are four times as porous as bread. They are toasted as grains never were before. And they do not tax digestion. Think of all their enticements, their food value, their hygienic process. How many times these grains could serve you better than what you use.

And they are always ready if you simply keep them—a package of each—on the shelf.

The Quaker Oats Company

Sole Makers

Notes From The Field

PICKTON.

Just closed a very fine meeting at Pickton, resulting in much "higher ground" for the Church and quite a number of reclamations and conversions. The pastor did the preaching. We praise the Lord for the victories won and take fresh courage.—S. L. Habern.

OKLAHOMA CITY, OKLA.

Last night we closed a good meeting at Epworth. Twelve conversions and twenty-three additions to the Church. The entire Church revived. Brother Robert E. Goodrich did the preaching. He is strong and forceful in revival work. The Epworth congregation and pastor appreciate highly his work.—C. C. Barnhardt, P. C.

SAYRE, OKLA.

"We are besieging the city" of Sayre, Oklahoma. Began the 20th and expect to continue till victory crowns our efforts. We crave an interest in the prayers of all for a thorough revival. We are working at it. The ladies, under that inimitable leader among Christian ladies—Mrs. J. C. Jeter—are holding cottage prayer meetings already. Brother Jeter, who, with his good wife, has just closed a fourteen weeks' campaign at Monett, Missouri, are with us. There they made the prohibition election possible, which resulted last Wednesday, the 16th, in a victory for the dries. Here we pray for such a shaking up of old Sayre that it will henceforth be well on the religious map of the world. More as the meeting progresses.—W. L. Anderson, Pastor.

GREEN'S CHAPEL.

We have a good Sunday School, N. W. Bowden is our superintendent. Brother Beaty is our pastor. He is an old-time preacher. We are hoping and praying for a good meeting, which will embrace the third Sunday in July. If every Christian that attends the meeting were to attend and pray, and work in the meeting as though it were his last meeting there would be a great change in our neighborhood, which is greatly needed. We have some good people as can be found in West Texas, but some of them are not religious and are heads of families, and to a certain extent we are responsible. Brother Beaty is doing his duty. Hope every Christian at Green's Chapel will wake up and do his whole duty, as this may be his last protracted meeting some of us may ever attend. Success to the Advocate and its many readers.—A. E. Bowden.

MIAMI.

We have just closed a revival meeting here at Miami on the beautiful plains of the Panhandle in the center of large wheat fields. The name of the district is Green Lake. There were some professions. We visited each home in the district. We discovered twenty-three Methodists here, some Texans; some from Oklahoma, and some from green Kentucky. I laid the foundation for the spiritual welfare of this community by organizing a class of the twenty-three Methodists. "As the days are going by" our presiding elders should raise funds here for orphanages, schools, missions and infirmaries. Fifty per cent of the land here, which is selling at \$25 per acre, is the property of members of our denomination. If our Lord received his title here this year the happiest man in Clarendon next November would be Brother J. T. Hicks.—Daniel Rees, Local Preacher.

HEAVENER, OKLA.

We closed a three weeks' meeting here Sunday night, June 20. The results in the way of conversions and the awakening of the Church was not all we hoped for. There were thirty-five conversions and reclamations and nine accessions to the Church, with more to follow. Rev. M. A. Cassidy, our Conference Evangelist, did the preaching, except one sermon by the pastor and one by Rev. W. A. Frazier, our pastor at Poteau, and it was a good one. Brother Cassidy is a plain, earnest, humble Gospel preacher. He is not afraid to denounce sin, yet at all times manifesting a deep love and concern for the sinner. He preaches a full Gospel, broad-minded toward all denominations. His work is as thorough as any evangelist I have ever observed. He has a most unique way of reaching the dancer, drinker, card-player in the Church. He is a humble, sweet-spirited man

and takes off his coat and goes after them. It was a great inspiration to this pastor to be associated for three weeks with this man of God. Our women held two cottage prayer-meetings each day. One on each side of the railroad. The young women each day for the last two weeks and the boys one each day for the last week. The singing was led by Mrs. J. A. Murdoch, the faithful leader of our choir, and Earnest Cassidy, son of Rev. M. A. Cassidy. Miss Buna Snider was a great help by her faithful and efficient work at the piano, and gave her heart to God and was happily saved at the close of one of the evening services. The one great reason why we did not swing the meeting and reach the men of Heaven, as we see it, was because we could not get the men of the Church to rally to the preacher. We are expecting results to follow the sowing of such Gospel seed. We look for better things for Heaven. Pray for us.—T. G. Peterson, Pastor.

PANHANDLE.

Since Annual Conference we have raised and paid on church debt \$451. The Missionary Society has put on and in the parsonage the amount of \$100. We have raised for other things \$525. Our Church has gone forward. The spirit of the Church is one. We have received into the Church twenty-most of them by profession of faith. We have organized an Epworth League with forty-five members and a young Ladies' Missionary Society with twelve members. Our Sunday School is in fine shape. We have adopted the graded literature. Our stewards are organized and paying the preacher's salary monthly. Our Missionary Society has increased from twenty-four to thirty-five. They are planning an addition to the church building. Dr. E. E. Robinson held our third Quarterly Conference recently and preached two as fine sermons as I ever listened to. He is certainly a great man in the pulpit as well as in administrative ability. To say that our people were delighted is not enough. Pray that we may continue to go forward.—W. H. Strong, P. C.

MURCHISON.

We have just closed a gracious revival at Murchison. There were twenty-five or thirty conversions and reclamations. Nine accessions to the Methodist Church. Some will join other Churches. The Church was greatly revived. Many sinners were deeply convicted who did not surrender to God. We pray that they may yet give themselves to the Lord. Rev. Eustace P. Swindall, of Alba, Texas, was with us and did all the preaching. He delivered eighteen as fine sermons as I ever heard. The people here were perfectly delighted with his preaching, and also with him. He won the hearts and admiration of all. It was a beautiful scene to behold at the close of the last service on Thursday night, when many gathered around him, weeping, to say good-by. Some could not speak because of their emotion. Should he ever return to Murchison he will receive a warm welcome. The pastor and his family and our work at this place were helped very much. The good people gave us a nice pounding during the meeting. We appreciate it more than words can express.—L. E. Green, P. C.

DAINGERFIELD.

I will now give a brief write-up of our meeting. I have waited because I wanted to give a cool, calm write-up, and so I will proceed. The Churches and city went in together and erected a tabernacle, the best all-round I ever saw. Brown Cunningham certainly does know how to build one for comfort and use. Lockett Adair reached us the first Sunday and preached at the evening service. I have heard it said that an evangelist could not preach. That may be true of some of them, but it is not true of Brother Adair. I think he did some of the best preaching I ever heard. It was of the order to cause conviction. The meeting moved slowly until the second Sunday morning, then the "fire fell," and there was heard the shout of victory, and there were scores saved at this service, and from then until the close of the meeting souls were saved until the number reached 160. We have received sixty into the Methodist Church, forty or fifty into the Baptist, and still the good work goes on. Last Wednesday eve witnessed the greatest prayer meeting in both numbers and interest that it has been my good pleasure to attend. But

time would fail to write of all the good things. The people are changed, the town is changed. We are a new people. I can't close this write-up without making mention of the workers Brother Adair had with him. There was Ed Huckabee, the choir leader, I think one of the best I ever saw, not only leader, but solo singer. Mr. Wall is the best with the children and young people I ever saw. Brother Jim Shanklin, to lead the men's prayer meeting, preacher, anything else in a religious way, is as good as the best. Brother Lee Howlett, to take care of the tabernacle, religious in all that he does. Brown Cunningham, Brother Adair's secretary, is good anywhere you want to use him. But I must close by saying the old home town of the editor is going on to perfection. While I am trying to write this the workmen are all about this old parsonage, making it new. The editor preached a great sermon the first Sunday night of this month at the Baptist Church on the "Centrality of the Cross."—C. H. Adams.

A 525 MILE RUN TO MT. VERNON.

Just returned a few days ago from Mt. Vernon, where I went to assist Brother J. Leonard Rea in his revival meeting. This was a 525-mile run. I have never seen better crop prospects. That meeting at Mt. Vernon was one of the best I ever saw in many respects. The Church was wonderfully revived, the League reorganized, the Sunday School greatly built up, a ladies' cottage prayer meeting started, also a men's afternoon weekly uptown prayer meeting to be perpetuated. There were about eighty conversions. There are some of the best Christian people on earth at Mt. Vernon. They are faithful and consecrated. May God bless them. The pastor, Brother Rea, is loved and praised by his people. He is one pastor who brings things to pass. Yes, indeed, he is a success. The good Lord is with him. He has had on an average over one hundred conversions a year since he entered the ministry. All departments of Church work prosper under his direction. He is not only a hard worker and an organizer, but he is also a great preacher. He preaches with great eloquence and power and does not fail to condemn sin in the Church and out of it with much earnestness and plainness of speech without fear or favor. May God raise up many more like him.—B. L. Nance.

FREDONIA CHARGE.

This is our second year on this charge and we are moving forward in the work. The people received us kindly and are proving themselves faithful to their preacher and wife. We had the pounding just after conference, which is still going on. The parsonage has been roofed, coiled and papered, and will be painted before conference. We have received up to date over a hundred members on the work. We are just entering into the revival season, which we are praying will be very fruitful in soul gathering. We held a meeting at Pontotoc last fall, after conference, which resulted in some twenty-five conversions and nineteen accessions to the Church, and we have just closed a week's meeting at Kateney with some twenty-five conversions and fifteen additions with more to follow. In our meetings Rev. Sam J. Franks was with us and did the preaching with delight to our people and profit to the Church and community. He is safe, guarded in his work and leaves the work in fine shape for the preacher to move right on with profit and harmony. He will be with us again in September. Finances are behind, but we hope that everything will be in full by conference. We are planning for two preachers in this part of the work this fall and are expecting to have read out Katemey circuit as well as Fredonia, which is very much needed in order to hold this country for God and the Church.—C. G. Hill, P. C., June 22.

ARDMORE MISSION.

We have just closed the greatest revival that Lawrence Chapel ever witnessed. It was great in point of attendance. Never did such great crowds attend any revival here. In fact, we never did have a revival at this place before. The large tent at night would be about full. Great many said there was nothing at this place, but have changed their minds. I think Lawrence Chapel is on the map. The people who attended this revival said it was great first to last. When we came on the work we found about ten or twelve members, and before the revival we took nineteen members into the Church. The Church was greatly revived, thirty-five conversions, twenty additions to the Church. There was a general move throughout the neighborhood. The

new converts moved out at once, helping their friends and others to Christ. They talked, sang, prayed and lent a helping hand in the great work of the Easter and the Church. I think the Church was placed on her feet in every way. Board of Stewards elected. Home Missions organized. We feel like we are somebody at the mission—Lawrence Chapel Church. Rev. G. A. Marvin, of Denison, Texas, did the preaching. It seemed that he was at his best. The preaching was clear and definite, straight from the shoulder. Marvin is a Texas evangelist. His preaching stirred the town of Ardmore so much that the evangelist was called to another part of the city to hold another revival. May the Lord bless him and help him to stand true to God.—J. W. Williams, P. C.

ANDERSON.

Our meeting at Anderson began the fifth Sunday in May and closed June 9. Rev. I. F. Key, of Conroe, did most of the preaching, and the people were delighted with his work. He is fine here in a meeting. There were four conversions and accessions to the Church and the Church people were strengthened in their faith and purpose. Our third Quarterly Conference was held at Erwin, June 19. Rev. E. L. Shettle, our presiding elder, delivered three fine sermons at Erwin and then gave us a splendid one at Anderson Sunday evening. The people of this charge are true and faithful and have shown us much kindness since we came among them.—W. L. Pate.

MOUNTAIN VIEW, OKLA.

At 11 o'clock, June 6, 1915, we opened fire on sin in Mountain View, Oklahoma. My text was: "Revive us again that they people may rejoice in thee." We had a good service and a very good congregation made up of Church members of all denominations and non-Church members. We preached on until Tuesday evening, when Brother Taylor, of Rush Springs, came to our relief. Brother Taylor is a good, strong preacher and a good revivalist. He sowed seed that has already borne fruit. Much good was said of his short stay with us, and the good people of Mountain View will

remember Brother Taylor for some time to come. After preparing the minds and hearts of the people from Tuesday evening until Thursday at 11 o'clock by Brother Taylor he was relieved by the coming of Brother B. M. Nelson, of Cement, Oklahoma, who preached a powerful sermon Thursday night, and from then on until Friday, June 18, he poured in shot and shell until the whole town was made to feel that somebody had come. Well, it is useless for me to tell you that Nelson is a preacher and bids fair to become presiding elder in the near future. Well, when Nelson left on Friday his place was filled by Brother Collins, of Eldorado, Oklahoma, a Cumberland Presbyterian preacher, and a mighty preacher is he. Oh, how he can handle the sword of the Spirit and use what he calls God's dynamite! His preaching was with power and some strong sinners were made to feel their guilt and offered themselves for prayer. Brother Collins preached from Friday evening to Sunday evening, only being out one service (Sunday at 11 o'clock), and ye scribe preached at that time from the text: "Ye must be born again." After the sermon many congratulations from members of the various Churches were made, some saying it was the best they had ever heard on the subject. In the evening Brother Collins preached to a large congrega-

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tion and a good interest was made by the Church and sinners; but at the close of this service we thought best to bring the meeting to a close. Visible results: Twelve conversions and several additions to the various Churches. We sure had some fine preaching, but the meeting would not have been what it was if Brother Sanford Smith had not been here and conducted the song service. Brother Smith is a sweet singer and a consecrated young man and bids fair to make his mark in the world. Well, all in all, we had a good meeting, but not what we hoped and prayed for. We have the promise of several to join the Church next Sunday. The expenses for the meeting was met by a freewill offering and private collection. Incidental expense \$24.35. Paid for ministerial help a little over \$50. This country is in fine shape this year. The good Lord has smiled on us again over here and we hope and pray that the Church may appreciate all the blessings, both spiritual and temporal, and send us up to conference with everything up in full.—R. H. Denny, P. C.

GROVETON.

We began our revival on May 14 and continued for three weeks. I secured the help of Rev. R. L. Flowers and wife for the meeting. Groveton has never had such a meeting before. It was a great success from start to finish. There were one hundred and seventy-six names given of persons saved or reclaimed. I have received a large class and there are quite a number yet who gave their names for membership to be received. A large class also have been received into the Baptist Church also as a result of the meeting. Brother and Sister Flowers are a success in their chosen field. They are real soul-winners. Sister Flowers' strong addresses to women and young people and children in special services held for them are simply invincible and she wins them for a better life.—Chas. C. Bell, P. C.

REVIVAL AT EL RENO, OKLA.

Beginning May 23 and lasting until June 13 a great revival campaign was waged by our Methodist people in El Reno, Oklahoma, under the able leadership of Rev. W. A. Tetley, of Fredericktown, Missouri. Owing to the fact that our church building is a small tabernacle, with a seating capacity of one thousand, was erected by the Church in which to hold the meeting. On account of the frequent rains during the first two weeks of the meeting little progress was made, but every night the weather was favorable the people flocked to the tabernacle, which gave evidence of their great interest in the meeting. Strenuous efforts were made on the part of counter attractions to draw the people away, but few had forgotten their old friend Bill Tetley, who was here eighteen months ago as Rev. Lincoln McConnell's assistant in a great union revival, to the extent that their attention was diverted from the meeting. Brother Tetley is one of our own boys. He was a member of the St. Louis Conference, and his last appointment, before entering the evangelistic field, was Poplar Bluff, Missouri. He is but thirty-seven years of age and is a coming man in the evangelistic ranks. Our meeting here was not sufficiently long after the rainy spell ceased for the best results, but during the last week great progress was made, which resulted in a hundred conversions and a goodly number more gathered into the Churches of the city. Brother Tetley has had wonderful success in union revivals in towns similar to this.—R. O. Callahan, P. C.

HARPER.

Last night we closed one of the greatest and most far-reaching revivals the little town of Harper has ever witnessed. The meeting ran ten days, and there were forty-four conversions and reclamations. The Methodists and Presbyterians banded together in the launching of this evangelistic campaign. We secured the Bloodworth Trio of Fort Worth to lead the meeting. A more consecrated family we have never met. Rev. J. T. Bloodworth is a strong Gospel preacher. Oftentimes the congregations were moved to tears under the sound of his voice. There were conversions in nearly every service. Mrs. Bloodworth is an effective, personal worker, and her work among the women and children accomplished great results. And last, but not least, their son, Lloyd, is a power among young men. He is a singer and a power in the pulpit. Our meeting started June 8, and on the 9th we had a local option election, which put the town dry by eleven votes. Sunday, June 20, the last day

of the meeting, was a day of mountain-top experience. Twelve candidates were received into the Methodist Church with more to follow, two into the Presbyterian and twelve gave their names for the Baptist Church. At the evening hour a consecration service was held, at the close of which two young men surrendered to the call of the ministry, and four young ladies offered themselves for special work and the other three for mission work. All six of these young people are members of my congregation. My heart leaped for joy and I felt like shouting.—R. Gammethaler, June 21.

POTEET CIRCUIT.

A day that will long be remembered by those who were present was the occasion of the third Quarterly Conference which was held at Anchorage, June 20. The presiding elder, J. H. Groseclose, preached a strong sermon at 11 o'clock, followed by the communion service. Then came a great dinner prepared by the good people of the community and served beneath lovely shade trees in a neighboring yard. At 3 o'clock the conference session was called. Ten official members answered present, including all but two stewards. A few members had been received during the quarter and several dismissed. While only fifty-two per cent of the salary has been paid, the stewards were confident that all would come in full. Work is progressing on the conference collections and we believe full reports will be given at conference. The Advocate subscription list has been doubled since conference, and all stewards are now readers. Children's Day had been observed by both Sunday Schools and a good contribution was reported. Both schools observed Missionary Sunday. At the close of the conference another great sermon was preached by the presiding elder. Poteet is a town of about 1000 population, and with many advantages which make it a desirable place. About forty artesian wells furnish an abundant water supply and something is doing the year round in farming. The town is about four years old and is in a healthy condition. A nice church was built three or four years ago, and last year, during the pastorate of Rev. R. H. Obar, a good parsonage was constructed. During this year the parsonage has been completed inside downstairs; it has been given three coats of paint through the industry of the W. M. S., a fence has been built around the entire property, and several pieces of furniture placed by the same ladies. A total of about \$150 has been spent on this work, exclusive of the labor, the most of which was donated. Trees and grass have been planted at the church, and soon we will have a beautiful church lawn. The parsonage grounds are also well set with trees and flowers. The Sunday School is well organized and good work is being done. Curtains have been hung, which are an aid in keeping interest in the lessons. The school enrollment is some larger than the Church membership, which is about ninety. The Church at Somerset was moved from old Bexar last year and now has a membership of about forty. Here we have a loyal membership, and the school is doing well. Nearly all of the people live a distance from the church and their interest was manifested in the splendid Children's Day program presented recently. This Church has paid a larger per cent of its salary assessments than any other. A small Church debt has been partially paid this year. At Anchorage we have a small membership, but the attendance at regular services is very satisfactory. Owing to conditions we have no school there at present. Our revival will begin there the second Sunday in July. During August we will hold protracted services at Somerset, and later at Poteet. Good congregations wait on our ministry, and the outlook is hopeful for a good ending of the year.—J. Fisher Simpson, P. C.

MEMPHIS.

As we are well into our second year at Memphis we will report some of our progress. First, we have just closed a splendid meeting of four weeks, co-operative in character. We enjoyed Rev. Ed S. Phillips, of Siloam Springs, Ark., to direct our music. I don't think he can be excelled. He is the greatest personal worker I have ever met. I don't think any pastor need fear a failure if he can secure the services of Brother Phillips. It is wonderful how he can get hold of men. We had some of the most remarkable conversions from among our men who were down and out. The pastors of the town did the preaching for the first two weeks, then Brother Rogers, of Denton, came and rendered us splendid service during the last two weeks. Brother Rogers is State

Southwestern University's

Building and Endowment Campaign

An Old Student's Second Visit to His Alma Mater

(Continued from Issue of May 20, 1915.)

Three weeks later the old student, who had made such a signal expression of his loyalty to his Alma Mater, was traveling through the country in his motor-car and stopped in Georgetown for a second visit to Southwestern. This time he did not have to be shown where to go, for on his previous visit he had been taken on a tour of inspection of the various properties belonging to Southwestern. There had been many changes made since he left school. The magnificent Administration Building, valued at \$100,000, and said to be the most beautiful single college building in the South, had been built. The splendid modern dormitory, Mood Hall, valued at \$80,000 had been erected, which, by the way, is a delightful home for 170 young college men. And last, a new wing had been added to the Woman's Building—called the Ladies' Annex when he was here in school—making this the "homiest" dormitory for young ladies in the State. And his heart swelled with pride as he noted the splendid progress that had been made by the School so dear to the hearts of more than 11,000 boys and girls who have passed in and out of its halls during the past forty-two years.

At his knock on the President's door, he was not given the courteous welcome that is usually accorded to stranger visitors, but was extended the glad hand of friendship, for he had proved his right to be called a friend of Southwestern. After the usual pleasantries that pass between men who are deeply interested in the same subject, the old student in a businesslike manner made known the object of his second visit to Southwestern. He said: "When I was here before I told you that I would want to add to the gift I made at that time of \$2500. It is my purpose to give to Southwestern University an amount in vendor's lien notes, the interest on which at six per centum per annum will amount to \$250. This yearly income of \$250 I want used to pay the expenses of young men who are studying for the ministry. The selection of candidates for these benefits is to be left to you, President Bishop, my agent and the Presiding Elder of the district that I select.

"Here are the notes and I will give you my check for \$200 to make the amount even." The old student then handed to President Bishop a package of papers and his check for the \$200. When it was all figured up it was found that this old student's gift to his Alma Mater amounted to nearly \$4200. To show that he wanted his gift to be worth as much as possible now and to be of the most benefit in the future, he said: "You will note that my endorsement of that paper carries with it the guaranty of prompt payment at maturity. As each note matures, send it to me and I will make the collection for you."

President Bishop, in expressing his personal appreciation and the thanks of the officials of the University, said the fund would be handled just as the old student wished and that it would always be a separate and distinct endowment fund and would be an everlasting monument to his generosity. At this, the old student said: "I want this gift to form the nucleus of a fund to which I can add, as I prosper, and to which my wife and our children can make additions in the days to come."

As he turned to leave he expressed the hope that in the not far distant future some old student who had really reached the topmost rung of the ladder of fame; who had wrested from the earth large tributes of gold and silver would take upon himself the task of building one or more of the buildings that are so badly needed.

The time is not far distant when the old boys and girls of Southwestern will respond to her call for help and will follow the noble example of this old student. They will not forget their Alma Mater. Some will write into their wills bequests for large amounts; some will make transfers of real estate retaining the income and other benefits during the period of their natural lives; others will take out annuity bonds in favor of their old school, while still others will make their gifts direct in CASH.

Already many things are happening that show the intense loyalty of old students and friends to Southwestern. Deeds conveying property and wills carrying bequests have been made recently and others are contemplated.

SOUTHWESTERN IS BEGINNING TO REAP THE FRUITS OF HER LABOR.

Evangelist for the Christian Church, and emphasizes the great cardinal doctrines. The spirit of unity was great. However, a characteristic for which Memphis is noted, We had some 110 conversions and reclamations. We have received some sixty-five to date this year, with several others to follow. Our collections are well secured; Sunday School fine. The Northwest Texas Woman's Missionary Conference met with us in May. It was a great conference. Our people have moved our parsonage and given it a general overhauling, with some new additions. We now have a splendid home. Our Church is in fine shape, with great possibilities before it. We would be glad to have the new editor give us a visit. We serve a splendid people.—W. E. Hawkins.

AMARILLO DISTRICT.

We have entered upon the third round of Quarterly Conferences and find the entire district on the march for higher and better things. Our pastors are all at work and a record-breaking report seems assured. While the conference year is short, our slogan is, "Everything in full, Bishop." Brother New Harris at Polk Street, Amarillo, is meeting with success as preacher and pastor. He is the right man in the right place, and his faithful officials are loyal to the great cause of the Church. Brother H. Bascom Watts at Buchanan Street has doubled the membership of his Church and repaired both church and parsonage. He is meeting with spiritual as well as temporal prosperity. Brother J. A. Travis is doing good work on the difficult Amarillo Mission. Brother W. M. Pearce, with his well organized band of faithful folk, is going forward along all lines of Christian endeavor. Hereford Station, under the noble leadership of Brother J. R. Henson and his consecrated Board of Stewards, is pressing on to victory in the name of our conquering Lord.

Brother J. W. Mayne, of Canyon, is preaching to a full house. Every department is well organized and a successful year is already assured. Brother W. H. Strong, of Panhandle, has held a great meeting, repaired the church and parsonage, paid Church debt of \$464. His work is in a good condition. Brother C. I. Beck, of Glazier, has finished his new parsonage free of debt. This energetic pastor makes things move. Brother Z. B. Pirtle, true to his duty and faithful to his God, is doing splendidly on Higgins charge. He has had a successful meeting. Brother G. T. Palmer, of Wildorado charge, conserves every interest of his charge. He and his people go forward in the true spirit of co-operation.

Brother B. L. Nance, of Channing, the great Sunday School worker, is accomplishing things worth while. He is loved by all. Brother W. M. Pope is in favor with his people at Dalhart, and he is giving them some able sermons. He has added two or three rooms to the parsonage and looks well after every interest of the Church. Brother J. E. Eldridge thinks he has the best people on the plains at Stratford. He is deservedly popular and the high order of his ministry is a benediction to his people. The Dumas pastor, Brother B. J. Osborn, does not know how to fail. He is busy with revival work and "the Lord of hosts is with him." Brother J. H. Hicks, of Ochiltree, has repaired the church inside until it is a thing of beauty. This gifted young man is inspiring his people to do their best in all Church life. Brother F. Waish Franklin, of Hansford, has only been with the charge a few months. He is making a good start and we are counting on him. Brother W. P. Edwards, of Texline, has just furnished his beautiful brick church with new pews. We look for a forward movement under the leadership of this man of God. Just a few months remain. What

will the year's record be? Let us make it creditable to our district and pleasing to our Lord. Are you all agreed?
ERNEST E. ROBINSON, P. E.

OUR DEBT OF THANKS.

The meaning is not that we do not owe love and are not to pay it, but that we never can hope to get out of love's debt. We ought to be able to say every night, before we sleep that we have left no duty of love undone. But even if this is true at the end of a day, we shall awake next morning to find the whole debt standing against us as large as ever, and we shall have to begin again to pay it off as before. The Master in judgment will charge us with many neglects of love's duty. We shall be condemned then, not for unloving things we have done, but for the not doing of things of love which we ought to have done. It will be well, then, if we test ourselves each night before we sleep by asking whether we have paid all of love's debt for that day. Do we still owe a kindness, overlooked in the day's hustle and hurry? Has a letter been left unwritten, a kindness not paid? Let us go quickly and pay what we owe before the sun goes down.—Dr. J. R. Miller.



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For Old and Young

THE FIRST HOSPITAL AND THE FIRST HOSPITAL AMBULANCE.

By Thomas Kane.

He was more than a "Good Samaritan." He was, as every one is, who obeys the law of the Golden Rule, a good steward. He gave personal sympathy; he gave personal services; he personally gave medicine and property—oil wine—he gave transportation, and himself did the walking. Leaving the inn he gave money for continued care, food and shelter.

You and I, as stewards, are chiefly interested in his last gift, money to the inn-keeper. Very few of us, and that few very rarely, have the chance to do the other things he did, but we all have opportunities in abundance not only to give money directly for the relief of suffering, but to do as he did, give it to others in payment for caring for the suffering and destitute while we are absent.

Suppose the Savior had added to the parable by saying that the "certain man" was worse injured than at first appeared, and the Samaritan being delayed in his return, other travelers, stopping at the inn had contributed money to the inn-keeper to repay him for the care, food and lodging he was giving to the suffering guest; also that other neighbors and friends at a distance hearing of the act of the Samaritan and the need of the guest had sent money to the inn-keeper telling him that if it was not needed for the injured man, to keep it and use it in caring for such other and similar cases as came to his inn; would not they too have been regarded as "good Samaritans," and also as good stewards?

That inn would look very small and very insignificant beside a modern hospital, and that ass would cut a sorry figure beside a modern hospital ambulance, but they were the germs of both. Is not the lesson plain to you and me? Are we not "good Samaritans," and also good stewards in proportion as we give money to hospitals and to all other worthy agencies for the help of humanity?

Evanston, Ill.

A BRAVE ESKIMO BOY.

A true story has been told of an Eskimo boy, about ten years old, who was walking with his little sister on the ice that forms for two or three miles in width along the shores of Hudson Bay, in the far northland. All at once the boy was frightened, for he saw that the ice on which he was walking had separated from the shore ice and was drifting out to sea.

Many brave men started out in their little trail canoes to rescue the children. The storm made the heavy waves break the ice into a thousand floating cakes, which turned and tumbled over one another.

But the brave boy knew he must cross these rolling, tumbling blocks of ice before he could reach the skin canoes of the rescuers. He knew their lives depended on his judgment, so he carefully picked his way from block to block.

At last one great block on which they stood tilted on its side and threw them in a heap, but the brave boy picked up his sister in his arms, and staggering and plunging over the ice, he managed to throw her into the canoe and then threw himself in. Both were picked up and were soon safe in their home. This Eskimo boy certainly deserves to be called a hero of the world over.—American Messenger.

THE MYSTERY ABOUT SAM.

Sam Dingleby was nine years old, and he had not one brother or sister, and he was always so hungry for company that his mother said he sometimes nearly drove her wild. Sam seemed to have everything to enjoy himself with. He had the loveliest little Shetland pony, and a beautiful, big St. Bernard dog, and the prettiest, cleanest little stable built on purpose for them; and he had a cote of pigeons with breasts and heads and necks of soft colors that made you think of rainbows and white clouds and blue June sky. To be sure he didn't have a bicycle, for nobody had bicycles then; but he had a little printing press, and he had drums and a Chinese dragon-kite, and he had a corner in the library full of story books.

I do not know what Sam could have wanted that he did not have except company—that is to say, all the children he wanted and all the dogs. His mother didn't like children as visitors very well, and his Aunt Sarah lived at his house; and dogs, common dogs, both she and his mother absolutely refused to "have around."

The summer he was eight Sam almost lived at the washerwoman's,

several blocks away, on a back street. She had eight children. They were good enough children, even Aunt Sarah said, except, of course, in their grammar. Their house was small, and it was always filled with washing steam, and the back yard was always full of clothes drying; but yet there was room for glorious playtimes. So Sam only came home that summer, all through vacation, for his meals and to sleep; and, when he did come, he was brown with dirt from head to foot, his trousers were ragged, his shoes were filled with sand, and often his stockings were muddy.

Nobody would dream, Aunt Sarah frequently said, that this boy, so ragged and tousled, could be a Dingleby!

The next summer the washerwoman moved out of the neighborhood; and, when school was out, Sam was very lonesome for a while and openly discontented, and fretted a great deal. But all at once there was a change. Aunt Sarah and his mother both noticed it. Whenever Sam was asked to do an errand, he did it so very willingly—he seemed really thankful to be asked. It is true that sometimes he was rather late in returning from his errands, but his mother said the weather was so warm you could not expect a boy to go any faster.

Sam was at home nearly all the time except when he did errands; but he was not around "under foot" as usual, which made it very agreeable. He might be up in his pleasant room, or in the library, or taking a ride on his pony for a few blocks, or out petting Milton, his big dog, or busy in the garret with his printing. Nobody ever seemed to think just where he was, only you had a pleasant sense of his never being in the way.

There was another queer thing about Sam that summer. That was his eating. He ate less and less, and soon he began to grow thin. You could see his shoulder-blades right through his cincham waists, and they had to keep putting smaller belts to his trousers. His mother one day actually dropped tears on the little, slim new belts, when she was working the buttonholes, to think that Sam was growing so pale and thin at the same time he was growing such a good, patient, sweet-tempered little boy.

Aunt Sarah said she would simply make him eat! There was no use in a boy being finicky. So his father put a big juicy piece of steak on his plate next morning, and said sternly: "Sam, now you eat that steak! You've been notional about your meals long enough."

Sam gazed down at the steak, but did not touch it. He seemed to choke, and then he choked again; and then the next minute he sat back in his chair and cried out: "I can't, father! I haven't any right to!" Then he got up and left the table.

"Well!" said Aunt Sarah, when she could find breath to speak. "I must say it's a good thing you have only one child, John Dingleby! I believe that boy has been reading novels and got romantic!"

"Oh, no, he never reads novels," said Sam's mother, still trembling. "Why, he's only nine. He likes his little Hawthorne 'Wonder Book' better than anything. I know he must be ill!" And she was obliged to leave the table, too, for she could not keep back her tears.

After a while, when breakfast was over, Sam came into the house whistling as if he were the happiest boy in the world. He brought in some wood for Janet, the cook, and he mended the canary's cage; and then he sat down quietly in a sunny corner to draw pictures, for he had taken it into his head to illustrate his "Wonder Book." His mother was sitting near him with her sewing, thinking what a dear good boy he was, when she heard Janet's voice, very loud, in the kitchen. She went out to see what the matter was; and there Aunt Sarah was, and she was saying to Janet: "You amaze me! Where is that boy? He'll know what it means. I'll be bound. Dogs—eleven!"

When Janet saw Mrs. Dingleby she burst forth anew: "Eleven dogs, ma'am, in the loft of the pony's barn—yes, there is! and the scrubbiest, outlandish dogs—burnt and scalded and broken-legged and blind—every one of 'em a sick dog or else crippled, some with bandages and some with slings! And, ma'am, they're all with the nicest rows of beds in boxes, and clean tin pans to eat from; and they're all contented like they was in heaven, a-wagging their tails!"

Now Janet had gone up to the stable loft to see if she could find the stamp that stamped the elegant floral design on her jelly-glass covers. She

remembered having heard Sam tell the washerwoman's boy once that the stamp machine looked like a mad little "waterdog," and would be good to have in an animal show; and, as she could not find it in the closet, she thought Sam might have borrowed it. She went to look; and there it was, on a beam of the loft, as wicked-looking as ever. But she had forgotten to bring it down, after all, with the surprise of the sight that burst on her—all those dogs, all gazing at her and wagging their tails.

"You just go out and see for yourself, you, ma'am, and you, ma'am!" she burst out, turning first to Mrs. Dingleby and then to Aunt Sarah, when in rushed Sam from the dining room, where he must have been standing.

A great storm of entreaty and eloquence poured from his trembling lips. "They're mine—I'm curing them! Oh, mother, please don't take them away! I'm going to get homes for them—good homes! Just give me time, mother! I never meant to keep them, truly—only until I had cured them! They're poor dogs that I've found everywhere, and heard of and gone after them; and they haven't got a friend in the whole world but me! I had to take out meat and things to them, mother; but I did without myself! I never meant to take out more'n my share of things! And they're growing jolly fellows—they're getting 'long fine! Say you won't make me turn off my dogs just yet—say it, mother!"

For a moment Sam's mother stood silent. The mystery was cleared up about Sam. He was not ill. Then she put her arms around her boy and drew him close, and she laughed, and she kissed him. "You shall keep the very last dog until he is cured," she said, bending down and looking straight into his scared eyes. "They shall have all the nice good meat they need, and so shall you. If you'd just take mother into partnership, Sam, how lovely it would be!"

And Sam cried joyfully: "Oh, I will, mother! I will!"—Lucia Chase Bell, in "Little Folks."

THE LIBERTY BELL.

Here are some things about the bell it would be well to cut out and paste in your scrap book:

July 4, 1776, the bell was rung for the proclamation of the Declaration of Independence.

October 21, 1781, the bell rang out for the surrender of Cornwallis.

April 16, 1783, it rang out for the proclamation of peace.

September 29, 1824, it rang to welcome Lafayette to the Hall of Independence.

July 4, 1826, it ushered in the year of Jubilee, the fiftieth anniversary of the Republic.

July 24, 1826, it tolled for the death of Thomas Jefferson.

July 4, 1831, is the last recorded ringing of this famous bell to commemorate the day of independence.

February 22, 1832, is its last recorded ringing to commemorate the birth of Washington.

In the same year it tolled the death of the last survivor of the Declaration, Charles Carroll, of Carrollton.

July 2, 1834, it tolled once more. Lafayette was dead.

July 8, 1835, while being tolled for the death of Chief Justice John Marshall, a crack was developed, starting from the rim and inclining in a right-hand direction toward the crown.

Another attempt was made to ring it on Washington's birthday, February 22, 1843, but the fracture was so much increased that no attempt has ever been made to ring it since. Its voice is now silent, and yet it will ring in the hearts of all patriotic people so long as the name of Liberty shall last.—Exchange.

THE WISE CROW.

Nelson R. Wood, a taxidermist at the Smithsonian Institution, after having made practically a life-study of the crow, claims that it is the most intelligent bird in existence.

"In my youth," he said, "I was a farmer boy, and one of the few pets I possessed was a crow given me by my teacher. This crow, Jack, became something of a 'Mary's little lamb' pet. No matter where I went he would be near. When I was out working in the field he would hang around looking for food. Sometimes I would catch a worm and would call out, 'Come here, Jack, and see what I've found,' and over he would scurry and gobble it up. The wild crows, incidentally, did everything they could to coax him back with them, and, while Jack refused, he lived in constant terror of them.

"I have seen some wonderful instances of intelligence on the part of crows," Mr. Wood continued. "One bird, I remember, took a keen delight in tobogganing. He would take a shoe blacking box top to the top of a board which leaned against the house, climb into it and slide down. This seemed to be his chief pleasure, in which he was ready to indulge at all times.

"Another crow preferred his bread soaked in water. One day I caught him picking around a jar top. He finally got it the way he wanted, dropped his bread into it, and then, picking the top up, took it over to his trough. After holding it under the water for a second he proceeded to eat the bread with evident relish.

"While crows are exceptionally intelligent, they are at the same time abnormally afraid. Their fear is silly, and as many times as not without foundation. One bird I had was afraid of a soda cracker. The mere sight of it sent him scuttling to his perch, and so long as it remained in evidence he could not be coaxed down. He was equally afraid of a swinging door.

"Crows are usually affectionate, almost as much as dogs," Mr. Wood claims. "Once a crow becomes attached to you he will always be your

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MARCH—Bloodstone.	SEPTEMBER—Sapphire.
APRIL—Diamond (Opal).	OCTOBER—Opal.
MAY—Emerald.	NOVEMBER—Topaz.
JUNE—Agate or Pearl.	DECEMBER—Turquoise.

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friend. Leave him, and, while he will make one friendship during your absence, he will come back to you as soon as you return.

"More than this, crows are naturally clean. When they are eating, if the tiniest particle sticks to their plumage they immediately stop to remove it.

"Altogether, I consider the crow the most intelligent of birds, and one which more than repays anyone for the time and trouble required in training them. They are more than mere pets, they are companions."—Boston Globe.

UP IN A SWING.

Up in a swing we go, hurrah!
Up in a swing so high;
Up in the trees, into the blue,
Until we reach the sky!
Up in the swing we see so far,
Over a world so wide;
Then we go down, down to the ground—
Isn't this the nicest ride?
—Isabel McKenzie.

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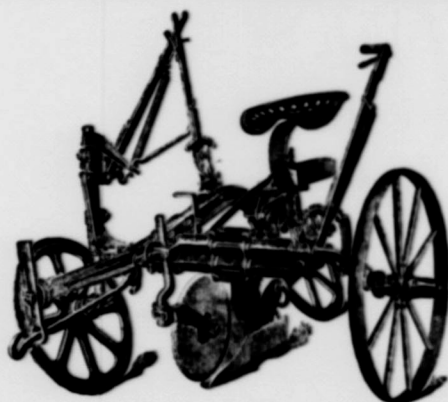
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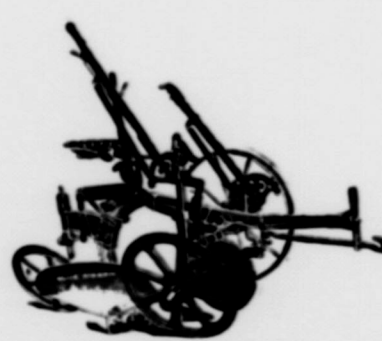
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The driver's seat is set over to left of beam, giving a better view of work and team. All levers are in convenient reach and have long high-grade springs. The easy and quick action of the landing lever sets the desired results without adding to the draft.

The hind wheel lock is released by foot pressure so a square corner may be turned sharply either right or left with plow in the ground, and it automatically locks when team straightens up.

B. F. Avery & Sons Plow Co.
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DISTRICT CONFERENCES

GREENVILLE DISTRICT CONFERENCE.

The twenty-fourth session of the Greenville District Conference convened May 28, Friday morning, in Kavanaugh Church, Greenville, Dr. C. M. Harless, presiding elder, in the chair. There were present seventy-four delegates, several visitors and all of the pastors but H. M. Crosby, detained at home because of the critical illness of his wife. The pastors reported having already had several successful revivals. Large plans are being made for revivals throughout the district. The reports showed gains in interest and in number in League and in Sunday School work. The Greenville District is the banner district of North Texas Conference in League work.

Dr. Harless' talks at the devotional hours of the conference on the Holy Ghost and on the prayers of Paul were indeed strong meat. The preaching of the conference was done by J. H. McLean, R. F. Bryant, N. W. Oliver, E. L. Silliman, P. R. Knickerbocker and I. E. Thomas. The preaching of these brethren was just such preaching as is required for a District Conference.

R. C. Dial was re-elected District Lay Leader, and of whom there are none better. The whole day Sunday at Kavanaugh was given over to the laymen's activities, and they certainly had some activities on that day. It was a great day in the laymen's work. The laymen of Greenville are wide-awake. About twenty-five laymen offered themselves to the Lay Leader for special service in any place in the district where he thinks they are needed most. They are planning to bring up the financial and spiritual condition of the district to the standard. Judge Starnes, on Church Finance, and M. B. Harrell, on the Spiritual Needs of the Church, Sunday morning set their hearts afire and brought them up to the shouting place.

Delegates to the Annual Conference were elected as follows:

- R. C. DIAL.
- PROF. S. E. GREEN.
- J. D. FOSHEE.
- S. L. GREEN.

Alternates:

- C. A. Leddy.
- J. A. Thomas.

The sessions of the conference Saturday were in one of the buildings at Wesley College. President Green gave us a royal day. Wesley College has a great outlook for next year. The conference goes next year to Wolfe City. T. W. LOVELL, Secretary.

GERMAN DISTRICT CONFERENCE.

The District Conference of the Eastern District of the German M. E. Church, South, met in its annual session at New Fountain, Medina County, Texas, on June 17, with Presiding Elder H. W. Weise in the chair.

The pastors of the different charges gave their reports, and while many could not give such glowing reports as to matters financial, owing to the present war circumstances, all were able to say that there was progress in matters spiritual.

A very prominent part in this District Conference was taken by the Laymen's Missionary Movement, under the able leadership of our much beloved brother, M. D. Fields. Delegates and laymen from the respective Churches of the district were present and took an active part in all proceedings of the conference. The movement gained much in force and efficiency, especially did the delegates present receive a renewal of vigor and enthusiasm in the work.

The Lord was truly with us from beginning to end. The power of God was ever manifest, and the fruits of the Spirit were prevalent throughout. A revival such as many people never before have witnessed broke out among us as a result, and all were brought closer to God and their fellowmen. There was a large number of conversions in the Church, as well as additions to the Church, while others who were already followers of the Lord received blessings unbounded, and were strengthened in the Christian faith and belief by such miraculous manifestations of God's power. Certainly the results of this wonderful District Conference will prove a power for good. On with the good work! J. H. VORDENBAUM.

AT THE McALESTER DISTRICT CONFERENCE.

At the McAlester District Conference mention was made of the needed reinforcement in the "frontier" charges. Also of reaching unoccupied territory in this district.

Since these are subjects of no small importance, and upon which many

seemed to be concerned, a little of the observation of one on the firing line might be of interest to some.

The problem is one not easily solved. Although no doubt there is a solution, it is not the intention of this article to offer one. All that is intended is to state a few facts.

True, most of our preachers have been circuit preachers. To be a circuit preacher may mean one thing and to be a "frontier" preacher may mean something very different. To preach to folks who are "hungry for preaching" is one thing, and to try to preach to folks who disdain preachers is another. To be a mountaineer preacher in the old States is one thing, but to be a mountaineer preacher in East Oklahoma is a serious thing. And a large part of the southern half of the McAlester District is a mountainous country. The mountains extend east and west. Between the mountains are narrow valleys of fertile soil. Here are to be found the habitations of human beings. Boys and girls are growing up in these places to be men and women of the near future; to be citizens of our fair land and wield an influence for good or evil. As insignificant as one of these lads may seem is it an unknown thing for one such to prove himself a power for good or evil? Have not the mightiest arisen from such ranks?

In these localities there are some devout persons, but not all. To be brief, Oklahoma is a great State and greater characters than are found in most communities do not go in "droves." But who cannot call to mind some person who within the last fifty years ran away from one of the States to the Territory to evade his obligations or escape justice? Who will say these characters, together with their posterity, are not here? And is it not reasonable to suppose that as the county was settled up and the way of transgressors was made hard elsewhere such would naturally seek some remote place? He knows what the Church will do for him. He knows what a terror the Gospel is to lawlessness. He has run as far as he can and now if you crowd him you may expect a fight, and you need not ask him to fight fair either.

Moreover, such localities are the favorite fields for such preachers and other professional men whose qualifications or character (generally the latter) would not pass elsewhere. Such preachers will naturally affiliate with such denominations as do not keep very close track of their preachers. They are generally fluent speakers, take well on short acquaintance, and if he can use a few Greek words—or they may be Italian or Mexican, so far as that goes—he is called an educated man. And if he will stamp, knock and halloo and challenge the world for a debate he is called a fine preacher. He soon gains the confidence of the people and either gets in debt all he can and skips out, or runs away and leaves his family and worries again, or after he has married here it develops that he has a living wife somewhere else, etc., and the next preacher that passes that way has the reproach to bear, for the "irreligious in these localities scarcely know any lines of distinction between denominations.

Moreover, persons who have never known anything of mental exertion: often actually believe a preacher should work four or five days of each week for the support of himself and family, and then if he gets a dollar a day for the time he actually puts in crossing these mountains and preaching it is money easy made. That is what some members say.

Comparatively few white adults are natives of this country. Most of them have come here of their own accord. Those who cared for schools and Churches kept the same in mind while seeking a location. And where one such, through mistake or otherwise, locates in a place where he cannot have what he wishes in the way of school and Church he soon sells out and moves away, while the fellow whose only ambition is to raise stock and make money locates where the range is good and the soil is fertile, let other conditions be as they may.

The result is there are many localities where a Christian is seldom met. It does seem sometimes that since life is short, time is precious and the harvest is plentiful elsewhere it is like casting pearls before swine to preach the Gospel to such people. Among the adults this is largely true. If only adults were found in such places it would no doubt be wise to spend all the time and means we have elsewhere. But since the population of these hollows and hillsides consists largely of childhood and youth, and these have souls for which Christ died, and since these youngsters are not responsible for their situation nor their environment, and since Jesus



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commanded us to go into all the world and preach the Gospel to every creature, and since these boys and girls, physically and mentally are normal, all they need to become useful men and women both in Church and State is Christian training, all that is necessary for them to become a burden both to Church and State is neglect. "How shall we escape if we neglect so great" responsibility.

W. H. ASTON,
Arch. Oklahoma.

LAYMEN'S REPORT.

To the President and Members of the Oklahoma City District Conference, Purcell, May 27, 1915.

The activities of the laity is a subject that is very important to the welfare of the Church. Our ministers are the leaders, but they constitute only a small per cent of the membership. For instance, in this district we have 5298 members and only 22 pastors. These ministers would be much more efficient and accomplish a great deal more if this host of members, consisting of men, women and children, should be actively engaged in assisting them in the task of building up the kingdom of God. The laymen in our Church are, to a great extent, an undeveloped and unused asset. They ought to be a great power for good.

We are sorry to have to report that our laymen have not been as active in Church work over the district as they might have been. The great purpose of the laymen's missionary movement is to get the great host of laymen throughout all Christian lands to get a vision of service. Out of the 25,665 Methodists in our West Oklahoma Conference, and the 5298 Methodists in our own Oklahoma City District, there are only 15 or 20 per cent of this number that seem to be vitally concerned about the welfare of the Church, and doing active Christian

service. The great majority do not seem to realize that they are saved for service.

The pastor is the pivotal man in all Church activities, and the laymen's work is no exception to this rule. People as a rule want to do something, but a good many of them are timid and do not know just how to take hold. If our pastors will plan some work for the laymen and make it easy for them to do it, until they become accustomed to it, we believe that a hearty co-operation could be developed between pastor and layman that would result in much good.

Rural Work.

About 4126 of the members of this district live in cities and towns. This leaves us only 1982 members in the rural section, and villages. Many of our great men have come from the rural district. Our cities and towns are being constantly increased with people from the rural districts. We must see to it that more of them have the Gospel preached to them. From the reports of the pastors only four of the charges of the district have work outside of the towns. Southern Methodism is not reaching the rural citizens in our district. We recommend that the pastors over our district just as far as practicable, plan some new work, either in rural district or in the mission territory of the cities. Make an appointment for Sunday afternoon or some week night, and take a layman with you, and after the sermon make a statement to the congregation that you have some laymen that are not used to talking in public, but are good men, and they will come out and speak to them on subjects that will be interesting and helpful to them, and then you see that they go. Suggest to them the line of work that is needed in that community. Be presiding elder, so to speak, to them.

There should be some kind of religious service in every church build

ing and schoolhouse in our entire district each Sunday.

Sunday School.

It is a deplorable fact that we are losing a great many of our young people to the Church. We have them in the Sunday School until they get to be big boys and girls, and then our boys begin to drop out, and we men are to blame. The boy follows the example of his father more than his advise, so we as laymen who are interested in the future of our Church want to pledge ourselves to stand behind the Sunday School to see that they are properly equipped and do what we can to make the Sunday School more efficient in bringing the children into the Church.

Church Literature.

People are more interested in the things they know more about. We believe if we could get more of our people to reading our Church papers, and studying mission tracts, and reading mission books our people would be more interested in Church work, both at home and abroad. We suggest that the Church Lay Leader and his committee designate one Sunday in each month to be known as Literature Day, and on this Sunday give out some leaflet that pertains to some line of Church work. We also recommend that the Lay Leader and his committee assist the pastor in taking subscriptions to the Church Organ and the Missionary Voice, and act as distributing agent for Church literature, provide those who are not taking the literature of our Church with same. Gather up the papers and magazines from the members who take them, and distribute them to those who do not, and we farther suggest that the District Lay Leader act as a general distributor for the district.

Social.

Lodges and clubs are springing up all over our country. People are be-

(Continued on page 11)



BLAYLOCK PUB. CO. Publishers

W. D. BRADFIELD, D. D. Editor

Office of Publication—1804-1806 Jackson Street

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

Published Every Thursday at Dallas, Texas

SUBSCRIPTION—IN ADVANCE.

ONE YEAR	\$2.00
SIX MONTHS	1.00
THREE MONTHS	.50
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.

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BLAYLOCK PUB. CO., Dallas, Texas.

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OUR CONFERENCES.

Bishop McCoy.	
West Texas, San Angelo	Oct. 20
Northwest Texas, Clarendon	Nov. 3
Texas, Longview	Nov. 10
Central Texas, Corsicana	Nov. 24
North Texas, Bonham	Dec. 1

Bishop Lambuth.	
New Mexico, Marfa, Texas	Oct. 27

Bishop Murrah.	
West Oklahoma, Altus	Nov. 3
East Oklahoma, Muskogee	Nov. 18

Bishop Morrison.	
German Mission, Fredericksburg	Oct. 20

BISHOP WILSON VERY ILL.

The dispatches from Baltimore indicate that the life of Bishop A. W. Wilson is despaired of. His condition has grown much worse. This will be distressing news to world-wide Methodism. For, Bishop Wilson in his sympathies and activities overflowed the bounds of his own Methodism. The Church will pray that his end may be peace. The influence of this great and good man will remain as a priceless heritage of the entire Christian Church.

BISHOP MCCOY'S APPEAL.

Elsewhere in this issue we publish the timely appeal of the President of our Texas Conferences, Bishop James H. McCoy. The facts presented by the Bishop will challenge the attention of every Texas presiding elder, pastor and steward. The European war has led to a diversification of crops in Texas. The grain crop has now become our money crop as well as cotton. Texas has had a great harvest of grain. Money is now to be had and surely of these "first fruits" our people will share with the Church and her needy enterprises. In the absence of our senior publisher, who has been and now is a heavy borrower that the great enterprise committed to him may go on, we appeal to the pastors to remember the Advocate in their collections at this time. Will it not be as easy now as at the end of our conference year for hundreds and even thousands of our subscribers to remit to our office their subscriptions? And will not the presiding elders and pastors think and speak of the Advocate at this time?

The South's New School of Theological Liberalism

By The EDITOR. (Article Number Eight)

The Supreme Court of Tennessee, as we saw in the last editorial, plainly sustained the plea of the Board of Trust of Vanderbilt University of the legally defective petition for the charter of the University, and in sustaining that plea effectually struck down the Church's claim to the establishment, ownership and control of the University. The only relation between the Methodist Episcopal Church, South, and Vanderbilt University recognized by the court was a relation of "co-operation," and the only right of the Church in the University recognized by the court was a qualified right to confirm trustees.

In the days of Bishop McTyeire and Chancellor Garland the Board of Trust solemnly declared that no election to its membership was valid until the member so elected had been confirmed by his Annual Conference. The court changed this by declaring that new members elected by the Board should immediately take their seats and should exercise their function as members of the Board until rejected by the Church. Even the power of the Church to reject was qualified as follows: "Of course, at any time if it (the Church) should voluntarily surrender or renounce this relation (the relation of "co-operation"), or contumaciously refuse to confirm members elected and cease to cooperate with the University, its rights to representation in its Board of Trustees and in its management would, as a consequence, cease."

The counsel for the Church in the Vanderbilt suit clearly pointed out to the court (in their motion for a new hearing of the case) the shadowy nature of the rights left the Church by the court's decision. Our counsel did not understand the court's words, "or contumaciously refuse to confirm," nor do we. Our counsel rightly inquired of the court, "Would petitioners (the Church's) objection to the confirmation of a trustee be regarded contumacious if, in the opinion of the Board of Trust which elected him, he was entitled to confirmation?" (Black type mine.) They rightly asked the court, "And who is to judge whether the action of the General Conference or Board of Education is contumacious? Is the Board of Trust to pass upon this fact? And what are the causes for which a trustee may be rejected?" (Black type mine.) The court, as is known, refused our counsel's motion for a new hearing and left these questions unanswered.

Such were the legal aspects of the case when the General Conference convened in Oklahoma City May, 1911. And the absorbing question before the General Conference, in view of this situation, was its future relationship to Vanderbilt University. The question before the General Conference was this: **Shall the Church cooperate with Vanderbilt University upon the terms laid down by the Supreme Court of Tennessee?**

The court's decision, as I understood it then and as I understand it now, left open to the Methodist Episcopal Church, South, but one of two possible courses in its future policy toward Vanderbilt University, viz.: Either a complete renunciation of all relations to the University, or a whole-hearted and sincere co-operation with the University. The opinion of the court was so framed that the Church must do one or the other.

Well, the action of the General Conference, if I understand it, was an unqualified refusal to "co-operate" upon the terms prescribed by Judge Turner. The General Conference expressly declared:

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

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

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

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

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

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

The instructions given the Educational Commission touching the disposition of Vanderbilt University and the establishment of new institutions were a part of the action of the General Conference in the matter, but these instructions in no way modify the meaning of the words as above given. And the manner in which the Commission has performed its duties has been made known to the Church and requires no discussion at this time. The full report of the Commission may be found in the issue of the Advocate under date of February 25, 1915.

The reasons given by the General Conference for its inability to "co-operate" with Vanderbilt University upon the terms prescribed by the court are certainly valid reasons, and will be justified by the entire Church more fully as the years come and go. Not only so, but additional reasons will appear with almost every passing day. I wish now, briefly, to suggest two or three additional reasons why it is not possible for the Church to "co-operate" with Vanderbilt University within the meaning of the court's decree:

(1) We cannot pledge the financial support of our people to an institution which, by the decree of the highest court in the Commonwealth in which it is situated, we do not own. And is "co-operation," such as the court prescribed, possible without such financial support? Would "co-operation" without financial support satisfy even the Board of Trust? Did not their attorneys, notwithstanding the Church's gift of considerably more than a quarter of million of dollars to Vanderbilt University (from first to last), severely arraign the Church for its lack of support of the University? In bitterest sarcasm, did not the Board's lawyers answer the Church's claim that it had "maintained" the University within the meaning of the Tennessee statutes with these very words: "At that time—and this was less than a year before the passage of the act of 1895—there was no thought on the part of the Church of claiming that it had maintained the University. It was too busy expressing its contrition for its neglect in the past and its resolve to give some material evidence of its gratitude" (black type mine). Thus the lawyers poured their shoddy contempt and that of the Board upon the Church's honest efforts to rally to the needs of the institution!

Would such a Board, I ask again, have been satisfied with a "co-operation" without substantial financial support? And could the General Conference pledge the Methodists of Texas, engaged at that moment in raising \$2,000,000 for Southern Methodist University and \$300,000 for Southwestern University, their own institu-

tions, could the General Conference, I ask, reasonably expect these Methodists to turn aside from the endowment and equipment of their own institutions to put money into an institution which they do not own, nor can ever control? And is the case in any wise different among Methodists in Georgia, or Alabama, or Virginia, or South Carolina, or in the other States where they are struggling to endow and equip their own institutions?

(2) We cannot pledge the moral support of our people to an institution for whose moral and spiritual influence we must stand sponsor while we ourselves are divested of the right of its control. I tremble when I think of what may be Vanderbilt's influence upon the future of the South, now that it is entirely "liberated" from the Church; but I would tremble more for the future of our Church and of the South as well if out of her hostile atmosphere she were allowed to continue to pour a stream of Vanderbilt preachers into our Southern Methodist pulpits.

That Vanderbilt University for nearly a decade has been hopelessly lost to Southern Methodism and for as long a period defiantly hostile to Southern Methodism there are many evidences. The "drift" of which both Bishop Wilson and Bishop Hoss spoke is unmistakably apparent. And to speak for a moment of this "drift" makes this the most painful moment in this painful discussion.

An infallible index of the character of an institution is its atmosphere, and the atmosphere of an institution can best be judged by the utterances and actions of its instructors and student body. And in the light of the utterances of certain faculty and student representatives the "drift" at Vanderbilt University from the Methodist Episcopal Church, South, has become a veritable Culebra "slide."

It will be remembered that our Bishops, acting as a Board of Supervisors of the University, vetoed the action of the Board of Trust in accepting the so-called gift of a million dollars to the Medical Department of the University. They vetoed it upon advice of legal counsel, and for the reason that the terms of Mr. Carnegie's offer, if accepted, would alienate that department from the corpus of the University and remove it from the control of the Church. This action of the Bishops subjected them to cruel criticism, and the cruelest of all the published utterances came from the then and the now Professor of New Testament Greek and Exegesis in the Biblical Department of Vanderbilt University. Assuming the role of "the people's" representative (but by whose invitation he has not been kind enough to tell us) the Professor delivered himself in the press of Nashville as follows:

But on the subject of the advancement of medical science we are aroused. We, because we are so many, and because of the menace to life and limb that constantly confront us as we bear the brunt of the burden of the work of the world—raising skyscrapers and sinking sewers, tunneling mountains and bridging rivers, laying railroads and erecting churches, working in shops and mills and mines—see in all this unceasing conflict of man with the forces of nature as he seeks to build civilization and so obey the command of the God that bade him "have dominion," we, the people, are kept continuously alert in this regard. A smashed hand, a broken arm, a cracked skull, a mangled body—these and a thousand other things are constant reminders of the fact that the advancement of medical science is one thing we are profoundly interested in, and our interest is not entirely a selfish one; for we have wives and children, and they suffer, and we suffer doubly as we see them suffer and are so often helpless to give them proper aid.

Of course all this may not be thought worth while in the minds of learned Bishops. They have such large responsibilities and are so busy contending for their rights that the mere matter of some sick folks can scarcely hope to claim much of their time and thought! Why should they think of the ten thousand fathers up and down this Southern land who stand in tragic dumbness before the long-drawn-out agony of expectant motherhood? Why should they think of a million mothers wringing their hands in hopeless grief over the modern slaughter of innocents which the lack of medical science annually entails among the people? Why should they think of these grewsome ills? They do not have to bear

them or even look upon them. When danger threatens them or theirs, they can escape to Baltimore or Battle Creek! So why should they be harrowed by what does not concern them?

The "drift" from the Methodist Church at Vanderbilt has the appearance of a "slide" indeed as we turn from the Professor's utterances to those of the editor of the "Hustler," "a periodical devoted to the interests of the students of Vanderbilt University." The occasion of the editorial was Bishop Hoss' respectful dissent from the findings of the court in the Vanderbilt case. This dissent has been published in the papers, and its moderation and respect for the court the entire Church acknowledges. But not so with the "Hustlers" editor. In his editorial, March 28, 1914, he delivers himself as follows:

"Bishop Hoss is clearly in contempt of court," says the Dean of the Vanderbilt Law School. "To criticize a court claiming that they did not weigh all evidence and did not in any other way give justice, is contempt of court," adds the same authority.

If the red-faced Irishman of the radical wing of the Methodist Church, South, does not control his spleen, he may be summoned before the highest tribunal of the State of Tennessee and in consequence of his public utterances be thrown in the Davidson County jail. Every student of Vanderbilt University would like to see the "near-pope" of Methodism incarcerated in jail, where the students could march by and poke out their tongues at this domineering, czar-like Bishop.

The Hustler has a right as a paper published by the students of Vanderbilt University to demand the expulsion of E. E. Hoss from the Methodist Episcopal Church, South. Every organization has to be cleansed and now is the time to get the fountainhead and the root of all dissension in the Church for more than twenty years. Get the man higher up.

The young editor went too far in these and many other similar utterances. The edition of his paper was recalled after the local deliveries had been made. The editor himself was made to apologize. This he did in a manly way. The Athletic Association is also to be commended for its action in seeking to recall the unfortunate edition of the "Hustler."

The thing of which the Church takes note is the fact that a professor's criticism—the Dean of the Law School—was the match that touched off the highly charged atmosphere of the institution. But for such an atmosphere of hostility to the Church's claims not even the imprudent and the unjust remark of the professor could have effected serious harm.

There are other evidences that Vanderbilt University is now the "broad" University of which the Board's solicitors spoke so often and with so much pride. The "Germans" of the fraternity chapters and their posters upon the official Bulletin of the University—all this seems very strange to the student of the days of Garland and McTyeire.

But not one of the things mentioned is in the power of the Methodist Episcopal Church, South, to control. And for this reason we cannot stand sponsor for Vanderbilt University and "co-operation" with Vanderbilt University, therefore, is out of all question. And this the General Conference, the highest tribunal in the Church, officially has declared.

The attitude of the General Conference toward Vanderbilt University should define and does define the attitude of every loyal preacher and layman in our Church. To be indifferent to the pronouncement of our highest body is to invite disintegration to our organized efforts as a Church and is to deny the importance of Christian education under the auspices of the Church. Not to support our new institutions with our means and our patronage is a virtual surrender of the historic position of the Church as the patron and conservator of higher learning.

THE CLOSING WORD.

The attorneys for the Board of Trust in the Vanderbilt suit, in the course of their argument, remarked, "The courts have no concern with 'moral' claims" (Brief, page 33). It is very difficult for the lay mind to comprehend how such a remark could

A Letter From Bishop J. H. McCoy To the Methodists of Texas:

Dear Brethren.—Doubtless our people in Texas, pastors and laymen alike, realize that the financial situation of our country brings us face to face with some very grave problems in the administration of the affairs of the Church. Our Boards, General and Conference, and our educational institutions, running on a scale of expenditure fixed in normal times, are confronted with the danger of greatly reduced incomes in this abnormal year. This will mean untold embarrassment, if it cannot be prevented.

With a keen realization of the disastrous consequences of a materially reduced income on our Connectional assessments and on the assessments for conference enterprises, I am making this appeal. First, I appeal to pastors to relax not for a moment, to abate nothing in their endeavor to bring these collections at least up to the average for normal years. It will not do to permit our courage to be broken by these depressing conditions. Our people will catch and respond to the spirit we manifest. Let us have faith in God and in the loyalty of our people in a crisis. The situation calls for extraordinary effort on the part of pastors.

And I appeal to our laymen of means and of vision to cooperate heartily with their pastors in this matter. The cause of the Master has need. There are hundreds of intelligent, loyal and well-to-do laymen in Texas who might make a special contribution this year that would save these sacred interests from the tragedy of deficits.

It is to be hoped that these collections will not be put off until fall. Every day that remains of the conference year will be needed for success.

And let me say that it is to be hoped, too, that when these collections are taken in lump sum, that the claims be permitted to share and share alike in the distribution. No one has a moral right to discriminate in favor of any one of these interests as against any other in the division of the collection, where the funds are not specifically directed. That each claim should receive less than its pro rata share of the sum of the collections by arbitrary discrimination is unthinkable, and that is putting it mildly. It would be cause for surprise, not to say grief, to find such practice.

Let the facts be faced—let the need of our blessed Lord's cause be understood—let the very necessities of the situation be an appeal to our loyalty and an inspiration to our best endeavor!

Praying the blessing of God upon all our people and upon all the interests of the Church committed to their hands, I am,

Very truly,

J. H. MCCOY.

Birmingham, Ala., June 25, 1915.

BISHOP MOUZON AT FIRST CHURCH, DALLAS.

Bishop E. D. Mouzon preached an uplifting sermon at First Church, Dallas, last Sunday morning. It was his last message in Dallas before his leave-taking to Brazil. Bishop Mouzon chose for his text the 121st Psalm. His theme was "Jehovah Our Keeper." The sermon was a model of expository preaching, and at times was impassioned in its delivery. The great audience, which filled every part of the auditorium, gave evidence of the deepest interest. It was a rich, inspiring service.

Bishop Mouzon, accompanied by his daughter, Miss Hattie Mouzon, left Tuesday night for Nashville for a conference with the Secretary of the Board of Missions. From Nashville he will go to Washington in the interest of his work as President of the Baltimore Conference. He will preach at Mount Vernon Place Sunday. He will sail from New York July 10 on the Verdi for Brazil. May the "threshold mercies," of which he preached so nobly last Sunday morning, preserve this servant of the Church and return him to us in health when his work in far-away Brazil shall have been finished! Judge E. B. Perkins made Bishop Mouzon honor-guest at a pleasing function last week, and Dr. C. M. Rosser did likewise last Monday night.

EXTENSION TEACHING IN THE CANDLER SCHOOL OF THEOLOGY.

We have before us the Bulletin of Emory University. It presents to us the plan and work of the Correspondence School of the Methodist Episcopal Church, South. The work of this school is done by the faculty of the Candler School of Theology. On September 30, 1914, the relation of the Correspondence School with the Biblical Department of Vanderbilt University was severed by order of the Board of Education and the work was transferred to the Candler School of Theology of Emory University. On

April 1, 1914 (while the Correspondence School was related to Vanderbilt University), the total enrollment was 1214. The enrollment on April 1, 1915 was 1478. That the transfer should have been made without loss in the number of students is remarkable, but that the record should show a gain in the number of students of 264 is indeed gratifying.

The courses embrace the entire conference undergraduate work and extension courses by the Candler School of Theology. The importance of this work can not be overestimated. That our brethren in the undergraduate work of the conferences should have direction in their studies by our eminent theological faculty in Atlanta is a rare privilege. We rejoice, moreover, in the extension teaching of our School of Theology. This will tell immensely upon the quality of our ministry in the years to come. The subjects of study offered are numerous and very comprehensive. Old Testament Language and Literature, New Testament Language and Literature, Biblical Theology, Church History, Systematic Theology, Practical Theology, Practical Sociology, Religious Education—these, indeed, are inviting subjects and that they may be taught by correspondence is a great privilege to any ministry.

The Candler School of Theology has done just what we hoped, and what we believe our School of Theology at Dallas will do. These schools, instead of being insulated from the great body of our ministry, will be brought to the missions, circuits and stations of the Church. Not the least benefit that will be conferred will be a knowledge upon the part of our ministry of what books to buy and how to possess ourselves of their contents when once we have bought them. The extension library will be of inestimable value. Already some 800 volumes are ready and many are in circulation. What arteries of life for our preachers whose means do not allow the purchase of every book desired to be read!

We sincerely congratulate the

Church upon the fulfillment of her expectations at so early a period and in so large a measure by our Correspondence School and the Candler School of Theology. With the opening of the School of Theology of Southern Methodist University next fall we will have the best equipment in our entire history for the training of our preachers.

OUR SENIOR PUBLISHER.

Our senior publisher, Mr. L. Blaylock, accompanied by Mrs. Blaylock, left on the Reedy-Young excursion for Yellowstone Park last Friday evening. Brother and Sister Blaylock will visit the Panama Exposition in San Francisco. They will return about August 1.

For twenty-seven months Brother Blaylock was Police and Fire Commissioner of Dallas, but since the expiration of his term some three months ago he has given his whole time to the Advocate. On November 30 Louis Blaylock will have been with the Advocate just forty-nine years. Already he is planning for a 32-page Semi-Centennial on November 30, 1916. The thousands of his friends will wish for him many years beyond that mark. When told by the editor that a notice would appear in the Advocate of the present tour to the West he said, "Don't write much of a notice; I am too modest." And in deference to the modesty of our senior publisher we do not write more, but there is much else we would like to say. A pleasant trip, Brother and Sister Blaylock, and a safe return!

KILL THE PREACHERS.

Dr. William C. Biting, pastor of the Second Baptist Church, St. Louis, delivered the Commencement sermon at Vanderbilt University this year. In the course of his sermon, as published in the Nashville Tennessean and American and reprinted in the Christian Advocate, Dr. Biting said:

A religion that doesn't serve is no religion. Service is religion. Service is the lifeblood of God. The educated man goes to school to prepare himself for greater service, and the Church will have to make room for the educated man. We pay our taxes for State schools and colleges, and we also pay for denominational schools. Then we pay for the preacher who denounces the colleges, and the time has come either to kill the colleges or the preachers who denounce them. Anybody who knows the signs of the times knows who will die first. You educated people must go into the Church and administer to her.

Of the propriety of the above language we do not speak. Whether, under all the conditions, it was proper to say the things here reported to have been said, we leave the reader to say.

What we wish to say is that Dr. Biting is one of the brightest men in the pulpit of any Church. He came to St. Louis while we were pastor there, and in an incredibly short time made himself a potent factor in the life of that city. He so quickly interpreted the spirit of the city that almost at once he became one of its recognized spokesmen. He became so veritably a part of the city's life that in a few months he had insured the building of an imposing new church structure. Now he goes as a stranger, we presume, to Vanderbilt University and becomes at once so sure of its predominating spirit that at the moment of closing of his Commencement sermon he can boldly shout, Kill the preachers! Only the Methodist preachers, we presume he means, who are bold enough to refuse longer to be the agents in securing a student body for Vanderbilt University!

TRUSTEES RESIGN.

From the Christian Advocate we learn that Dr. E. B. Chappell and Major R. W. Millsaps resigned as trustees of Vanderbilt University at the late commencement. Dr. W. J. Young and Mr. Jno. R. Pepper are said to have resigned also. These were among our faithful trustees in the recent Vanderbilt contest. These resignations are what the Church expected.

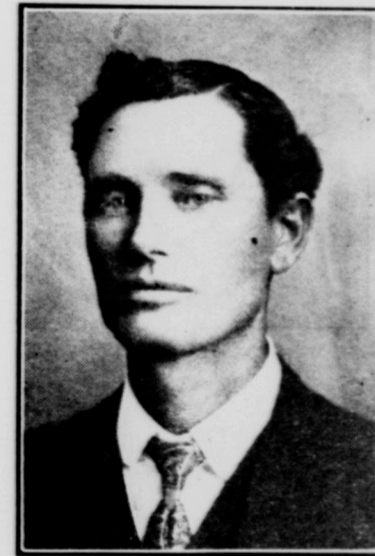
BROTHER BLACKBURN TRANSLATED.

As announced at the last moment, in last week's Advocate, Rev. J. W. Blackburn, a supernumerary preacher of the North Texas Conference, died at his home in Paris, Texas, June 26. Because of an incomplete account of his ministerial career we cannot tell all the story of his really heroic life. An appropriate memoir will appear in these columns.

Brother Blackburn was an East Tennessean, having been born in Cleveland, Bradley County, January 16, 1857. Converted under the ministry of Rev. J. M. Binkley at Plano in the summer of 1872, and joined our Church at Plano on Christmas Day of that same year. Licensed to preach by Rev. W. F. Easterling June 25, 1877. November 15, 1879, Brother Blackburn was admitted on trial into the North Texas Conference, Bishop McTyre presiding. In one of his records he says: "I don't want to transfer from this conference until I transfer to heaven."

Many of those who molded his life outstripped him in the race—Rev. J. W. Chalk, "Uncle Dick" Thompson, J. D. Martin, W. S. May, and others of the old guard. Among those who still linger, and whom all Texas loves as did he, is "Uncle Buck" Hughes. To him Brother Blackburn was forever grateful. When the conference was crowded the Bishop announced a call of one man from each district to be received on trial. Brother Hughes named Brother Blackburn, of Dallas District.

Through all these thirty-six years, in whatever relation to which the Church called him, Brother Blackburn was true and faithful. When he sweated through the gates hundreds awaited his coming. Amid the glories of that land, where tears and shadows are not known, he has entered an endless day of joy. We shall see him face to face. We shall some day sing with him the song of a redemption that saves. From the toils of itinerancy he has entered the priesthood of the skies. Some men's work follows after, and some go on before—a redeemed company awaited him.



REV. W. H. STRONG,
Panhandle, Texas.

Brother Strong is a new pastor, who has struck the keynote of success—he is willing to avail himself of the help the Advocate can give in the homes of his people. Brother Strong has every official on the Advocate list, every steward, trustee, Sunday School superintendent and Missionary Society officer. He has placed the Advocate in nearly twenty new homes, and will add others by conference. It goes without saying that Brother Strong brings up every department of Church work. Read his report on another page.

POTEET 100 PER CENT.

These two subscribers are both stewards and this puts Poteet Circuit on the 100 per cent roll and the number of subscribers has been doubled this year.

J. F. SIMPSON.

CORRECTION.

In my article from Temple, Oklahoma, in issue of June 10, your type made me say that Temple has a population of 1800, but my article said "about 1900."

E. M. MYERS.

The Sunday School

DIVISION OF THE SOUTHWEST

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

CAMPING IN OKLAHOMA.

By E. H.

This screed is penned at the Oklahoma Methodist Encampment at Sulphur. It is raining and this scribe and Dr. Parker have just been staking down their tents to keep them from blowing over. But the worst is past. In point of attendance the Assembly is a success. The Summer School of Theology is in session and a number of undergraduate pastors are quite busy getting rid of their conference courses before the beginning of their revival campaigns. All the interests of the Church are receiving attention. Dr. Parker is here to represent the Epworth League; Dr. Quillian has charge of the Bible Study hour. Mrs. Bloodworth is talking missions. Bishop Murrah has preached and lectured on "Education;" the Oklahoma Methodist Educational Commission is struggling with its peculiar problems, and this writer will take care of the Sunday School work until relieved by Miss Kilpatrick at the end of this week. Pastors and teachers manifest much interest in the Sunday School, but, sad to say, there is not a superintendent on the ground. This fact presents one of our most acute and difficult problems.

Brother Wilson, of West Oklahoma, and Brother Abernathy, of East Oklahoma, who have charge of the Encampment, are doing their work well. Sulphur is a progressive little city, and the Encampment, one mile from town, is beautiful for situation and well supplied with artesian water. There are no mosquitoes at all, but the enterprising chigre is painfully evident.

Sulphur, Okla., June 24.

NEWS AND NOTES.

The new International Sunday School Lesson Committee held a meeting in Chicago in April, and among other things adopted a senior graded lesson course, entitled, "The

Bible in Social Living." The course considers the problems of the family, community, State, Church and industrial order in the light of the teachings of the Bible.

The Boston Transcript recently published in a prominent place a report showing the results of tests of efficiency applied to the Sunday Schools of Greater Boston. Twenty-two points were considered in each school. The inquiry is part of our effort to standardize the work of the Boston Sunday School. The committee said: "In order that this may be accomplished the Sunday School Superintendents' Union has undertaken to found a school that will unify and standardize inter-school activities, secure and distribute valuable information, provide common standards by which to measure results in individual schools, establish a basis of cooperation with the public school, provide teacher training courses and adequate supervision, and, in general, raise the ideals of all Sunday School workers."

The Daily Vacation Bible School Movement is making extensive plans for its growing work. The program of the movement is: "To promote the social welfare of children irrespective of race by giving them competent leaders and teachers, suitable and happy occupations, systematic oversight in games, good songs, and, above all, to combine with this program religious training and practical Bible teaching, which is the supreme need of childhood. This movement in 1914 enrolled 64,505 children. Rev. Robert G. Boville, of New York, is secretary."

THE ART OF ILLUSTRATION.

The good teacher is continually studying her pupils. She watches them at their play. She finds out their little interests and enthusiasms. She gets as much as she can of their home environment, and she uses all this material for illustration of her teaching. There can be no ready-

made book of illustrations. Each teacher must think out his own material and must do it with the actual members of his class in his mind. The illustration that illumines is the one that is taken right out of the life of the person that is being taught.—F. L. Pattee.

MODELING AND THE SAND PILE.

For impressing geographical facts there is nothing like the sand pile and the pulp raised map. The sand pile can be had even by the poorest school. A shallow box some two feet by four mounted on legs and several quarts of damp sand are all that are needed. With this can be modeled relief maps of the Holy Land and other parts of the Biblical world, plans of the temple and its environs, diagrams of Eastern houses, sheep fields and similar things. A child who has made the low level of the Jordan Valley, the peak of Hermon, the projecting hump of Carmel, the plain of Nazareth, the mountains round about Jerusalem, and has located Bethlehem, Nain, Galilee, Jericho, Jacob's well, Hebron, Lebanon and other points, has a grasp upon the subject that can be gained in no other way. The sand pile makes the subject more real. It gives elevations and shows why certain routes of travel were pursued rather than others. Nearly all the battles of the Old Testament were fought on the plains of Esdraelon, and a mere glance at the raised map will show why. It is the only extended plain in Palestine where chariots could be driven. The rest is mountainous and inaccessible. The mountains round about Jerusalem preserved the kingdom of Judah long after the Northern kingdom had disappeared. Even the adult classes would profit often by an hour with the sand pile. For the Junior Department pulp modeling is a valuable exercise. A sheet of ordinary papermaker's pulp is torn into fine bits and boiled in water for several hours. Each of the class is then given a small tray, about the size of a slate, and a handful of the pulp. The material is then worked into a raised map by means of the fingers and a small sponge. After the map has been thoroughly dried it can be removed from the tray and mounted on a blue card, the blue representing the Great Sea and the Jordan Valley. If wood pulp cannot be obtained old newspapers torn up and boiled will do nearly as well.—F. L. Pattee, in Religious Pedagogy.



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PRAIRIE DELL SABBATH SCHOOL AT WORK.

This picture, taken by Mr. Royce Waltrip, shows the farmers of Prairie Dell community planting a twenty-acre field of milo maize for the purpose of raising funds for Church purposes. This field was prepared and planted in two days. Later the entire community will turn out to cultivate, then to gather and market the crop, and we hope and pray for a bountiful harvest. We hope in this way to be

able to help build our church and pay our pastor. We have a live, though small, Sunday School. Have Church services once every month, and feel that we are wonderfully blessed, though we'll appreciate having a church building and service more often. Services are now held in the schoolhouse. The names of those at work are as follows, reading from left to right:

W. L. Barnett, C. W. Alsdorf, Percy Barnett, Fred Keim, R. E. Moss, W. C. Wills, F. M. Hawkins, J. T. Waltrip, C. E. Christy, C. E. Welden. The ladies, little Miss Ruby Welden, Mrs. C. E. Welden, Mrs. F. M. Hawkins, Mrs. Mark Gaar, served dinner at the schoolhouse.
MRS. F. M. HAWKINS,
Bard, New Mexico.

Epworth League Department

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

State Encampment, Epworth-by-the-Sea, August 3-16.

Circulars containing information concerning Epworth-by-the-Sea are now out and ready for distribution. Those desiring this information may secure same by writing to Rev. T. F. Sessions, Beville, Texas.

Those who are planning to attend the Encampment and who play any musical instrument that might be used in an orchestra are asked to take their instruments with them. There were a number last year who would have done so, but were not asked in time. Do not wait for a personal invitation to help with the music. The time is so short that if

you wait for an invitation the Encampment may be over before any one discovers that you play. This is your Encampment. Make yourself a committee of one to see that every one works for the good of the whole.

Enthusiasm waxes warm and the promises are bright for a great attendance at the Encampment this year. Are you going to be one of this number? If not you are missing a great treat and a great opportunity for good.

PROSPECT HILL, SAN ANTONIO.

Mr. Frank Gray, President of the Prospect Hill League, reports splendid work along all lines. The second department is especially effective in its visitation work. A short while ago a very helpful cottage prayer meeting was held and the social department

is proving a great success under the direction of Miss Voight. Anniversary Day exercises were well attended. It is planned that the first Sunday evening of each month will be taken up with a musical and literary evening. These are proving very helpful and entertaining. The four largest Leagues in the city have organized debating clubs. The San Antonio Daily Light has offered a silver loving cup as a prize to the winning club, and much interest is being manifested.

GREENVILLE DISTRICT ANNUAL CONFERENCE.

The Annual Conference of the Greenville District Epworth League was held May 21-23 at Campbell, Texas. Mrs. J. B. Greer, of Greenville, acted as President in the absence of Harrison Baker, resigned. The District Secretary, Miss Maudie Smith, of Campbell, was present to discharge her duties promptly. Kavanaugh, Wesley and Lee Street Leagues of Greenville, Celeste, Jacobia, Commerce and Campbell, were represented by enthusiastic delegates, the

greatest number being from Commerce.

The first session of the conference was held Friday afternoon. The roll call showed sixty-two delegates in attendance. At the evening session addresses of welcome were made in behalf of the city, the Churches, the Sunday School, Missionary Society and League. Responses were made by Mesdames Jess Morris and J. E. Greer, of Greenville. This session adjourned about 9 o'clock and the crowd repaired to the beautiful lawn of J. T. Jonsey to engage in an hour of social intercourse. Everybody got acquainted with everybody else, was served with punch and then all settled in groups and listened to the literary program rendered by the Campbell Leaguers.

Saturday morning the sunrise prayer meeting was led by Nelson Andrews. Everyone attending felt the Holy Spirit's presence and received a great blessing. At 8:30 the devotional service was led by Mrs. Jess Morris, after which some interesting reports from the different Leagues were heard. At the afternoon service Charley Sanders, of the Campbell League, talked on "The Call of Missions." He was given a heartfelt ovation at the close of his talk. Miss Eula McGuire illustrated her talk, "The Progress of the Juniors," with their actual work. Miss Ellard discussed the third department and gave valuable suggestions as to its work. The evening service was also very interesting and inspirational. Everyone was deeply touched by Charley Sanders' talk on "Shall We Heed the Call of Missions?" As he is heeding it in giving himself as a medical missionary all the Christians in the congregation pledged him their prayers.

Rev. Vance, of Pittsburg, preached the Consecration Sermon on Sunday morning. The Holy Spirit was indeed present and filled the hearts of the hearers. Many reconsecrated their lives to the work of Christ. At the business session Sunday afternoon the following officers were elected for the coming year: President, Carl Rutland, Commerce; First Department, Mrs. Jess Morris, Greenville; Second, Miss Ellard, Commerce; Third, Mrs. J. B. Greer, Greenville; Fourth, Miss Jim Maer, Quinlan; District Organizer, Marion Smith, Campbell; Junior Superintendent, Miss Eula McGuire, Celeste; Secretary-Treasurer, Miss Maudie Smith, Campbell.

It is greatly to be hoped that all the Leagues in the district will be with us at Celeste next year. We need them and they need us. Each and every delegate feels that this con-

ference has been of great blessing to him, but it is of inestimable value to Campbell Leaguers, as was shown by the splendid evangelistic service Sunday night when there were two conversions and four penitents at the altar. We are very thankful for the conference and already looking forward with joy to the next one, but during the year that shall intervene we hope that each League will receive new life and inspiration.

MISS VALLEY WHEATLEY,
Press Reporter.

TERRELL, TEXAS.

For the past year the young people's societies of the Methodist, Baptist, Presbyterian and Christian Churches have held joint meetings on the fifth Sunday nights. These meetings are styled Good Citizenship meetings and the splendid programs attract large attendance and much enthusiasm is evidenced.

EPWORTH-BY-THE-SEA THIS SUMMER.

All over Texas Methodist people are planning to spend at least a short vacation at Epworth-by-the-Sea—our own resort on the splendid beach near Corpus Christi—and most of them are going during the Encampment, August 3-16. A folder giving complete information as to rates, accommodations and the whole plan of Epworth is now off the press and will be mailed to any one on application. Get several of them and give to your friends. Many are going in autos from Texas points and a larger number are making up family parties to enjoy camp life together, fishing, boating, bathing with congenial neighbors and also enjoying the outdoor life under congenial surroundings with friends and neighbors and meeting Methodist people from all parts of the State.

Special Church delegations are being made up in Beville, Lockhart, Floresville, Flatopia and other points and Dallas Leaguers and their "gang spirit" will try to have the biggest and best live bunch ever at Epworth. This is a fine year to go, lots of you feel too poor to go to Frisco or even to Denver, so come to Epworth for at least a short stay in the hot month of August and enjoy the glorious ocean view, the breeze, the surf, the fishing and boating and, best of all, the association of your own kind of people. Address for information folder or for reservations W. N. Hagy, Frost Bldg., San Antonio, or Rev. T. F. Sessions, Beville, Texas.

LAYMEN'S REPORT.

(Continued from page 7)

coming very much enthused over them, and many Church members who are as silent as a Church mouse, when it comes to things pertaining to Church work, are very actively engaged and taking prominent part in lodge work. This is a good sign in many respects. This shows there is a brotherly feeling in mankind. They want to help each other. This also shows there is a social side of life, and right here is where we often fail as Church people. The lodges cultivate the social side, and we as Church people too often neglect this side of life. We believe we Church people ought to get together in a social way, where we can enlist all of our Church members, and many others, and discuss matters that would be of interest to both the Church and community at large, for the Church stands for all that is good in the community.

Personal Evangelism.

The commercial world has learned a lesson that we Church people would do well to take note of. They do not depend on the newspaper advertising alone, and sit down and wait for people to come to them for business. Different commercial organizations are realizing that it pays to come in personal contact with the people, so they are sending out their booster clubs and personal workers over the country and may we not as laymen and ministers realize that the personal touch, and a personal interest, we have in a man, is what counts, if we would win them to Christ let us go to them personally. We believe our laymen should be trained in personal work. Study how to win men to Christ. We urge our laymen to do more personal work. During our revival in our own charges, and other congregations where we can attend, try to fulfill our mission in persuading men to accept Christ as their personal Savior.

Our presiding elder, Dr. W. M. Wilson, in his opening address, gave us an insight to the great work of the Church, and the needs of the work to be done in our own district, that showed faithful and painstaking labor and a prayerful study of the work, and we feel that this information has been a great stimulus in getting the laymen to feel their personal responsibility to the work to be done, and we want to express our appreciation of this splendid address that has given us so much valuable information and inspiration. We appreciate his devotion to the cause, and his interest in the laymen's movement, and promise him our hearty co-operation.

Our Discipline provides that the District Lay Leader and the Church Lay Leader constitute the committee on lay activities. We recommend in addition to this that we have a committee of three, of which the District Lay Leader be ex-officio chairman to assist in the more thorough carrying out of the plans above outlined.

- B. C. CLARK, A. C. RIPPEY, A. L. THORNTON, D. D. DUSKIN.

THE BIBLE AND THE PUBLIC SCHOOL.

The El Paso District Conference of the Methodist Episcopal Church, South, met at Tularosa, New Mexico, May 15, has identified itself and with it the whole connection in this State, and is calling upon all Bible lovers, in every Church, for their alliance, with the great movement to add the teaching of the Bible, of Jew, Catholic and Protestant, subject to the acceptance of the public school authorities to the High School course. The work was presented to the conference by the Conference Secretary of Education, Rev. Edward C. Morgan, Deming.

This movement originated in the University of North Dakota, 1911, giving the famous "North Dakota Plan." In 1913 the State Teachers' Association of Colorado, with 250 teachers at Greeley taking the normal course in Bible, adopted the movement. Cary (Ind.) has carried it to a higher pitch of efficiency, all denominations, Jews and Catholics, doing much work. The Jews and Catholics of New York City have put it in the new city charter, and, unlike those others, are doing it as a State movement, in their buildings, and with skilled State teachers, and the Protestants are in with them. Pennsylvania does the work with a State law. January 14, 1914, at Washington, invited there by Philander P. Claxton, U. S. Commissioner of Education, the Council of Church Boards of Education, indorsed the move, and Dr. Wilbur F. Crafts has since produced a book on the subject (Washington, D. C.). The Federal Council of the Churches of Christ, 1912, created a

committee to co-operate with the move, inviting the National Educational, and the Religious Educational Associations to co-operate with their committee. The General Assembly of the Presbyterian Church has taken a stand, also, last year.

The Methodist Episcopal Church, South, in New Mexico, hereby puts it up squarely to the New Mexico Educational Association. While the movement was born in Australia and New Zealand, it has been initiated by the public school people, to their honor.

The plan is operated as follows: Any Church agency, teaching the Bible, may submit its work to the superintendent of the public school of the town and upon his examination of the course taught and the examination papers turned in to him for final examination he may give so much credit toward graduation on the High School course. One unit of the sixteen units for the four years is the general amount. This plan has already, in two years, a record of credit achieved by Jew, Catholic and Protestant in many high schools, in the States above mentioned. The attendance of student is voluntary; the individual Church does its own teaching, as it sees fit; the public school teacher, as such, does not do the teaching (he may as a Sunday School teacher); the doctrinal and theological teaching strictly, while taught by the Church, is not the subject of examination, but the biographical, the geographical, the literary and the other intellectual elements of the Bible, are the subjects examined upon by the State. Human facts, yielded by the Bible and the Church, at large, are vital data in the study of man. Abraham, Moses, David, Jesus, Peter, Paul, Councils, Synods, Conferences, are at least to be studied alongside of Abraham, David Livingston, Peter the Great, Paul Jones, and the conventions of modern business and science.

The germ is here. It will be still further evolved by the modern spirit which is taking all that is good, from friend or foe. Thus, as between the Church and State, without robbing either of its realm, in the study of their own version of the truth of the Bible, the greatest book of all literature, a neutral ground has been evolved, in which a happy emulation of the best that can be done may be achieved, with growing benefit to all concerned. Let the fittest survive. EDWARD C. MORGAN, Conf. Sec. Ed. N. M. Conf.

DISTRICT EVANGELISTS.

The greatest possible good that can result from the use of evangelists in the Church is by appointing or employing them on districts in co-operation with presiding elders and pastors. This conclusion has been reached after many years of careful study and observation by one who has had much experience in the evangelistic work in connection with our pastors on circuits and stations. Having witnessed thousands of conversions and additions to the Church makes it possible to say a word with some degree of preparedness.

The best method I have found to evangelize the unsaved masses is by conducting revivals under large tents. There seems to be an unusual attraction about tent revivals that draws many unsaved people who do not attend the ordinary revival services at churches. Whatever may be thought of this, nevertheless it remains a fact that to be "fishers of men," to get them saved and their eyes opened, it is necessary to first bring them in contact with the net. For some cause the blinded sinner feels that his chances of escape from accepting the gospel are more favorable at revival services being conducted under a tent than in a church house. Consequently there is a large class of sinners in towns and country that can be successfully reached by carrying the gospel to them. After all that can be said this is the commission delivered to the ministry. "How shall they hear without a preacher? And how shall they preach except they be sent?" The work of the ministry is to seek the lost, by "going into all the world," and bringing them in touch with the means of salvation. "Faith cometh by hearing, and hearing by the Word of God."

The support of the district evangelist is no obstruction, as it would easily be given over and above the regular assessments as a consequence of the additional good accomplished. W. D. BASS, Corinth, Miss.

THE BRITISH ARMY AND COMPULSION.

The Allies have been saying that this is a war against militarism. The sincerity of the statement cannot, of course, be finally proved until the time comes to end war and make peace; but most of England's prominent statesmen and public men have

Woman's Department

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

WAXAHACHIE DISTRICT MEETING.

The Waxahachie District Conference met at Waxahachie, June 22. Although we only had one day, it was crowded full of good things and was a very helpful and profitable day to the 100 or more in attendance. Every auxiliary in the district, save two, was represented.

We had with us our own missionary, Miss Trulie Richmond, of Brazil, and Miss Margery Webster, of Cuba, who presented their work and enlisted anew our interest and prayers for these fields.

It was also our privilege to have with us our Conference President, Mrs. Downs. She conducted the Quiet Hour, and her message stirred our souls and made us desire to dwell in the secret place of the Most High more than we ever have before. Then her thorough knowledge and familiarity of the work made her presence helpful. Her consecration and her charming personality draw all to her in love.

Each woman in the district who was on the program was present and did her part well. It would have been hard to have found more competent women. We all realized at the close of the session more than ever what a competent District Secretary Mrs. Hawkins is to fill one day so full and we are anxious to do our best to help her accomplish her desire to have an auxiliary in every charge and every woman a member in the Waxahachie District.

The Waxahachie ladies served a delightful dinner in the church parlors. We all appreciate the hospitality of these good women.

From the new thoughts and plans presented and the exchange of ideas much good is sure to come.

MRS. R. O. SORY, Rec. Sec.

MARSHALL DISTRICT W. M. S.

The district meeting of the Missionary Society of the Marshall District was held in Jefferson, June 16-17.

This was such a wonderfully fine meeting, so pleasant and successful throughout the session, that we wish a few of the good things published in the Advocate.

Mrs. E. B. Rembert, of Longview District, Secretary, presided, proving her efficiency by the interest of each meeting. Her district report, given by posters, took the unusual form of showing each auxiliary its weakness and strength, as well as its standing according to the credit system. We were fortunate in having conference officers—Mrs. Spencer, of Marshall, and Miss Althea Jones, of Houston—with us, and gained information, inspiration and enthusiasm from their talks and poster drills. Miss Jones was just from the mission school at Denton. She was thorough in the work, giving us the benefit of her knowledge. Mrs. Spencer's address on "Social Service" could not have been improved upon.

Miss Mathis, our District Missionary, who is to go to Brazil in July, was present and added greatly to the meetings by her devotionals and inspirational talks. We were proud to join with the Pittsburg District in pledging to support Miss Mathis as a missionary.

Most of the auxiliaries are on the Honor Roll, and we are confident that each one will move forward, being organized and having a fuller knowledge of the work. The young people made a splendid showing.

There were twenty-eight visitors and delegates, Marshall leading with fourteen, Longview next with eight.

The good pastor and people of Jefferson entertained us royally and we are deeply appreciative of their hospitality.

LONGVIEW DELEGATE.

RESOLUTIONS—MRS. J. H. SCRIMSHIRE.

The beautiful life of our beloved friend, Mrs. J. H. Scrimshire, wife of our pastor, Rev. J. H. Scrimshire, is on earth no more. Her death occurred in the sanitarium at Greenville, Texas, early Sunday morning, June 6, 1915. We are deeply grieved over the loss of our friend, taken just in the prime of womanhood from a devoted husband and three sweet children at a time when it seemed she was so necessary to the happiness of the home. We cannot always understand why these things must be, "for we see through a glass darkly," but this we know, she has gone to a home where no pain nor sorrow will ever come. She was converted at the age of fourteen years and united with the M. E. Church, South, and has since that time lived a true Christian life. We, who have been her friends and neighbors for the past eighteen months, appreciate the beautiful, useful life she has lived in our midst. She was a true wife, a devoted mother and an ideal neighbor. She was a valued member of the Como Woman's Missionary Society, and as far as her health would permit was faithful in attendance, and when she was too ill to attend her interest was always in the work; therefore be it

Resolved, 1. In the death of Mrs. J. H. Scrimshire our Missionary Society has lost a strong Christian, who was always loyal to the work of her Savior.

2. That we extend to our heart-broken pastor and his children our deepest sympathy in these dark hours of sorrow.

3. That we bow in humble submission to the will of our Heavenly Father, who is too wise to err and who says in his Word, "What I do thou knowest not now, but thou shalt know hereafter."

expressed their opinion in no uncertain terms. In Great Britain, however, as in the United States, there are those who refuse to see the obvious lesson of the war and who again urge compulsory military service. "If England had had an army of conscripts the war could never have come about," they assert.

The conscript armies of Germany and France, it would seem, failed utterly to prevent war, just as England's tremendous fleet failed to intimidate nations with fewer dreadnoughts. And the results in Great Britain of the voluntary system have constituted a heavy reverse for the advocates of universal compulsory service. In spite of the obvious inadequacy of the recruiting department at the beginning of the war and in spite of the endless discouragement offered to volunteers, the English system has gradually proved its efficacy and achieved actual results. As Mr. S. K. Ratcliffe points out in the New Republic, it "has put into the continental field an army of unsurpassed quality, and has fed this army with continued reinforcements. It has brought contingents from every part of the Empire for service in the western battlefield or in Egypt and India. It has created an entirely new army, additional to the pre-war forces of 600,000 or 700,000, of not less than a million men—800,000 regulars for the foreign field and 200,000 territorials for home defense. There is, moreover, no doubt whatever as to the Nation's ability to recruit a further million, should they be needed, without resort to compulsion. That no proposals for compulsion are in the program of the Government at present is plain from the silence, disappointing to the conscriptionists, of the Prime Minister and Lord Kitchener at the Lord Mayor's banquet—the proper place for startling announcements."

The same results have been achieved in the time of crisis by the voluntary system that have been claimed for compulsory service; and the Nation's wealth and manhood has not been wasted in time of peace by the support in idleness of some hundreds of thousands of able-bodied men.

Little Gladys, says a writer in Harper's, accompanied her grandmother to Church one morning, and when the contribution-plate came around she dropped in a couple of pennies her father had given her. The old lady was about to contribute, also, when Gladys murmured audibly, "Never mind, Grandma; I paid for two."

4. That a copy of these resolutions be spread on our minutes, a copy given to our pastor, and a copy sent to our Church paper and local paper for publication.

- MRS. FRED CARPENTER, MRS. R. W. JORDAN, MRS. FRANK MOTE, MRS. W. H. RUTHERFORD, MRS. J. L. RICE, Committee.

Mrs. Winslow's Soothing Syrup for Children Teething.

Purely Vegetable—Not Narcotic.

Some fellows are perfectly willing to do their duty the moment they find out they are going to get a fancy price for it.

Better Than Spanking

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 187, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child; the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulty by day or night.



They were discussing the merits of different sewing machines. There are quite a lot of high-priced and low-priced machines. Each one named her favorite machine. And each one said why she thought her favorite machine was the best. The discussion was as to the easiest and most noiseless, also as to the lasting durability of the machines. Then a vote was taken on choices of machines, and, after being counted, the majority was



in favor of the ADVOCATE MODEL DROPHEAD AUTOMATIC LIFT SEWING MACHINE. It was no surprise to us, for we give you our and the factory's guarantee.

\$25.50

Gets the machine direct from the factory to your station, freight prepaid, and one year's subscription to the Texas Christian Advocate. With a double guarantee, can anything be fairer? Many testimonials are now on file.

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THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO. Nathaniel M. Jones, President. Frank L. Hart, Asst. Secretary. Address HENRY P. MAGILL, Secretary and Manager, 1509 Insurance Exchange, 175 West Jackson Boulevard, Chicago, Ill.

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A Mutual Benefit Brotherhood for Southern Methodists. Issues Whole Life, 20-Premium Life, Term to 60, and Disability Certificates. Benefits payable at death, old age, or disability. Over \$152,000.00 paid to widows, orphans, and disabled. Over \$40,000.00 reserve fund. Write for rates, blanks, etc. J. H. Shumaker, Secretary, 810 Broadway, Nashville, Tenn.

THE PASSING DAY

THE WAR.

Six months ago there were many who volunteered to forecast the war's termination. Today these same forecasters cannot be coaxed into venturing an opinion as to when the war will end. The present situation does not argue for an early ending of the great struggle; indeed, complications follow complications—yesterday's victories or today's defeats—and the contending armies are ever on the to-begging, at the top or bottom of the chute. The German-Austro success of Galacia the past week has been the one great event and easily overshadows the activities of the allied forces in the other sections of the war zone. Great Britain's fighting men are holding their own in the Dardanelles, but progress towards the goal has been met with stubborn resistance and the headway is slow. In the Arras region the French report some progress.

President Wilson is maintaining his usual poise in handling the German and English situation and it's safe to say that the clouds will soon roll away and American honor will be fully satisfied. Germany's reply to the second note is yet to come, but it is doubtless being prepared, and while it will not be just what the President would most desire, it will be sufficiently pacific as to suggest further diplomacy.

President Wilson is most disturbed now by the turn in affairs in Mexico. It was the belief a short time since that Carranza, Villa, Zapata and the other opera bouffe soldiers would get together on some truce plan, but it would appear that this now seems improbable. In the meantime Huerta is trying to break into the ring again. His recent coup, however, was thwarted by Uncle Sam and now the doughty warrior is a prisoner in Fort Bliss, having been arrested at El Paso and charged with violating the neutrality laws of the United States. Huerta disclaims his intention to engage in war, but officers in the border city have reason to know better and he is now an unwilling guest of the commander of the preserves of the United States in the border fort. What action will finally be taken in the Mexican situation is, of course, problematical. The President does not wish to resort to drastic measures to bring about peace in that country, but he is quite determined on having peace in Mexico and will be influenced by near future events in determining his course of action.

Counsel for Charles Becker, the New York Police Lieutenant, under sentence of death, has arranged to meet Governor Whitman this week to make application for hearing on Becker's plea for clemency. Becker's execution has been set for the week ending July 12.

At a conference of prohibitionists in Wichita Falls this week a decision was reached to ask for a local option election in Wichita County at an early date. Petitions for the election, which have been circulated, will be presented to the Commissioners' Court July 12.

Governor Ferguson and a number of friends in Texas have sent a message to President Wilson urging the appointment of Cone Johnson to the place made vacant by the appointment of Hon. Robt. Lansing to the position of Secretary of State. Mr. Johnson is now Solicitor of the Department of State.

Hon. Cato Sells, Commissioner of Indian Affairs and National Democratic Committeeman from Texas, will conduct hearings at Dallas and Fort Worth on the application of the Lone Star Gas Company to lease Indian lands in Oklahoma. Mr. Sells will visit his old home in Cleburne before returning to Washington.

Enforcement of the prohibition laws, which became operative a year ago has cut the number of arrests in thirty-five towns and cities throughout West Virginia more than one-half, according to statistics made public by the department of prohibition. During the fiscal year 1914, the last in which saloons were legal, arrests in these communities numbered 14,000.

Twenty-five homicides and twenty-eight suicides occurred in Texas during May, according to the regular monthly report issued by Dr. W. A. Davis, State Registrar of Vital Statistics. The total number of births was 3782, including forty-two sets of twins. Deaths numbered 2559. The oldest person to die in Texas in May was a negro 117 years old in Tarrant County. A white man, aged 111 years, died in

Bexar County. The death of another white man, aged 110 years, was also reported from Bexar County. Smallpox claimed seven victims out of a total of 153 cases reported; 79 died from Pellagra and 36 accidental drownings were reported.

According to the Secretary of State's Department, eight hundred of the 12,000 foreign and domestic corporations doing business in Texas are delinquent in payment of their franchise taxes. The tax was due May 1 and all delinquent corporations are given until July 1 to pay the tax and penalty. After that date all delinquent corporations will have their charters forfeited.

A meeting was held in the Municipal Building at Dallas Monday, attended by many professional and business men, having for its object the appointing of a committee to devise a plan to secure the next National Democratic Convention for Dallas. It will be necessary to raise at least \$100,000 in order to impress the National Committeemen with the seriousness of the Dallas proposition. Mayor Lindsley will appoint a committee of fifteen to work out the plans.

Edwin Hobby, chairman of the Fifth District of the Texas Bankers' Association, is perfecting county organizations in his district, looking to the building of State warehouses. Reports so far received are quite encouraging and Hunt County is the first to show actual results. Warehouses have been built at Celeste, Merit, Commerce, Quinlan and Lone Oak. Mr. Hobby thinks the example of Hunt County should stimulate other counties to quick action.

Tentative plans for the formation of a State Law Enforcement League were made at a conference held in Austin Monday. The waging of a consistent campaign against social vice by education and by laws will be the object of the organization. It is proposed to maintain in Austin during the next Legislature a legislative committee to request that the present injunction statutes which have been used in San Antonio be strengthened, and it is also proposed to use every influence to have all Texas cities abolish all segregated districts.

Having for its purpose advancement of sanitary science, promotion of better co-operation and organization of boards of health and uniform enforcement of sanitary laws and regulations, the association of Boards of health of Texas was permanently organized at Austin Monday. Officers were elected as follows: Drs. W. M. Brumby, Waco, President; W. E. Spivey, Belton; Charles Tarver, Eagle Pass; W. W. Latham, Crockett; T. C. Wray, Dayton; R. L. Graham, Cotulla, Vice-Presidents; W. Loomis, Dallas, Secretary; J. C. Wynn, Gilmer, Treasurer.

Governor John M. Slaton, of Georgia, who last week commuted the sentence of Leo Frank from death to life imprisonment, accompanied by his wife has gone to San Francisco. When the fact was made known that Governor Slaton had shown mercy to unfortunate Frank great indignation was aroused and attempts were made to do violence to the Governor. Georgia National Guard was called out to protect the Governor's property and person. Several arrests were made of parties who were conspicuous in the demonstration at the executive mansion.

According to Dr. Charles P. Bancroft, head of the New Hampshire hospital for the insane and a member of the Federal Commission which examined Harry Thaw during his sojourn in New Hampshire, Thaw is sane. Dr. Bancroft testified as an expert alienist in jury proceedings to determine Thaw's mental condition. His act in killing Stanford White, said Dr. Bancroft, was not the product of a systemized delusion such as characterized the true paranoiac. Jerome, who has been a persistent and untiring prosecutor of Thaw, will also testify to his sanity.

Col. Jno. G. Hunter, for more than thirty years prominent in business circles in Dallas, died Tuesday at the home of his daughter in El Paso, at the age of 75 years. Colonel Hunter was born in Richmond, Virginia; was among the first to espouse the cause of the South and at the outbreak of the war entered the service of his native State, forming the First Virginia Regiment. He later was transferred to the bureau of nitra and mining and was engaged in the manufacture of munitions. During his long residence in Dallas he was engaged in the machinery business, except for a period of eight years, during which he was Secretary of the Commercial

Club. He was one of the best known Masons in Texas and was for fifteen years Recorder of Hella Temple and was Past Potentate of this body. He was also a Mason of the Scottish and York Rites. For a year Colonel Hunter has been in feeble health, following an attack of apoplexy. He went to El Paso in the hope that a change of climate would benefit his health. Besides his daughter, Mrs. Akard, at whose home he died, he is survived by two sons, M. G. Hunter, of Charlotte, North Carolina, and J. Peyton Hunter, of Dallas.

The Louisiana Supreme Court at New Orleans Tuesday reversed the decision of the District Court of Caddo Parish in the Shreveport Saloon license case and decided the case in favor of the prohibition forces. The high court's ruling was on an appeal by the prohibitionists against the lower court's judgment upholding a municipal referendum election held last March, at which the Council was authorized to issue saloon licenses in the city irrespective of the parish which for several years has been dry. The Supreme Court's ruling enjoins the Mayor and City Council from issuing licenses. The anti-prohibitionists announce they will apply for a rehearing.

Dr. James A. Campbell, of St. Louis, in a paper read before the Ophthalmic Society, in joint session with the American Institute of Homeopathy, at Chicago, warned against the use of wood alcohol. Several cases of blindness were reported due to absorption through the hands. In part Dr. Campbell said: "Wood alcohol blindness may occur by inhaling the fumes, absorption through the hands, and one case was caused by its being splashed into the eyes. The symptoms are headache, dizziness, weakness, nausea, prostration, blindness and death. Blindness is a late symptom. Wood alcohol blindness is curable if treated early, but if left until nerve degeneration takes place, the blindness may be permanent and complete."

MIRACLES OF FINE SPINNING.

How the Filmy Fabrics of Our Delicate Textiles Are Spun.

The marvel of the delicacy of some of the fabrics that women folk wear in summer time is hard to appreciate unless one has been in fine goods factories, such as those of the Massachusetts city of New Bedford, where a specialty is made of what are called the "finer counts."

The gauze-like fragility of the stuff that forms the basis of a dainty lingerie waist depends, in the last analysis, on the capacity of a spinning machine somewhere to take a pound of cotton—a wad which you might stick into a small handbag—and by twisting and drawing to stretch it out until the thread would reach from New York to Washington, perhaps then on to Richmond and even with a little overlap into North Carolina.

This miracle of extension, exceeding the spider's spinning feats, is what has to be done on a vast scale every day in the week in the textile factories in order that every woman may have for her adornment the thin, strong gauzes and muslins and other web-like fabrics that are as alluring to the sight as they are light to the touch. Yarns that average 200 miles per pound of cotton are a commonplace of the fine goods industry; some go as high as 300 miles.

It is possible, though not commercially practicable, to twist the fibre to a still more tenuous strand. As long ago as 1851 an English spinner, working for exhibition at the first great international exposition in London, established the long distance record in spinning—102½ miles of unbroken thread from one pound of cotton. With twenty-four pounds of this fibre this artisan might have encompassed the globe. With 200 pounds of it he might have tied the moon to the earth.

Linen cannot be spun so fine as cotton. One hundred miles of thread to a pound of flax fibre is about as delicate spinning as it attempted in making the popular linen goods, so many of which are appearing in summer dresses and shirt waists. Silk of good quality may be spun very fine.

These materials, based on the fine counts of thread, when they are honestly woven and dyed, are much more durable than might be supposed from their nature, and they stand up better than one would think under scientific laundering. Many a woman who with misgivings sends a thin, filmy shirtwaist to the laundry, is delighted as she opens the box and discovers that it is uninjured, dainty and fresh looking.—Clean Clothes.

A crisis does not create character, but is simply its test.—David Graham Phillips.

AN OLD TEXAS CHRISTIAN ADVOCATE

Rev. I. E. Thomas.

A few days since, while visiting in the home of Mrs. M. E. Brittingham, of Lone Oak, Texas, there was handed me an Advocate published by Shaw & Blaylock, Galveston, Texas, September 1, 1875, forty years ago! Sister Brittingham, now seventy-three years of age, has been a reader of the Advocate all her life. She likes its present management, and is as much interested in its perusal today as when in early life she sat by her young husband, recently deceased, and read the paper that I have read today.

At the masthead of this ancient copy of eight pages, 15x22 inches in size, appears the name of Rev. I. G. John, D.D., editor; Rev. W. I. Barker, advertising manager. The subscription price was \$2.50 a year. Thirty-one per cent of the paper is devoted to advertisements. They cover every legitimate trade. Four small ads appear on the first page. On the eighth page over four columns are devoted to a weekly market review.

Rev. Joel T. Davis, missionary to Mexico, has a very interesting article on the front page descriptive of the building of the first Protestant church (house) in the city of Mexico. Bishop Keener was prominently connected with its erection. The church was to be opened, the Bishop was coming, and a young Mexican gentleman, a student at law, was preparing an address to be delivered at its dedication. There were some interesting field notes. Ennis Circuit had five appointments and fifty members. Meetings were held, which raised the number to 200. The altar services sometimes continued till midnight. Rev. A. D. Caskill, pastor, Rock Springs had had a great meeting. Rev. A. M. Bos, pastor, Marshall had a membership of fifty-six males and 139 females, with forty paying (moneyed) members. Marlin Circuit had had a camp meeting. The circuit was financially poor, but there was enough to feed all who attended and several baskets full of fragments remained. It is ever thus where Jesus is. Connor, Pugh and Brown were the preachers, and J. M. Truett, pastor. Even at this early day there is a communication on the "Presiding Eldership." The brother who signs W. S. declares that under present conditions, to be put on a presiding elder's district in Texas is to be put on the road to extreme poverty and physical exhaustion, at the same time necessitating the neglect of family and reading to a fearful extent. The article closes with the assurance that the office is not without its advantages and intimates that the writer might be willing to make the sacrifice if the Bishop should so designate. There are a few District Conference write-ups. The Belton Conference had convened at Jink's Branch Camp Ground, Williamson County, August 14, 1875. W. R. D. Stockton, presiding elder, and A. L. Jernigin, secretary. The Palestine District Conference met at Jacksonville, August 12. Dr. John Adams in the chair, and Dr. D. H. Connolly, secretary. Rev. Dr. Mood, Regent of the Texas University, was present at this conference. The pastor of the

San Felipe Circuit had had trouble with some members who during the winter had taken diversions that could not be used in the name of the Lord. During the year these members had prayed their sins away, and it seemed would finally persevere. Unlike the Advocate of today, there are no Quarterly Conference notices or obituaries.

There is considerable domestic news. Several patents had been granted citizens of Texas. A telegram had announced a declaration of war between the State of Panama and the State of Colombia, and Rear Admiral Mullany, commanding the North Atlantic Fleet, had been ordered there to protect American interests. Extensive swindles were reported by port distillers of San Francisco. Jas. Loeder had been released on bail for perjury growing out of the Tilton-Beecher affair. Two young men had fought a duel in Waco. Distance four feet; weapons, six-shooters. One was killed outright. Both had been drinking. A Catholic priest of Canada had refused to give the sacrament to members of his flock who wore "pulled-back skirts." Whatever that was I do not know.

Church news comes under the head of The Outlook. The main building of the Vanderbilt University was nearing completion. Professors were there ready for the fall opening. Bishop Pierce had changed the date of holding the Texas Conference. Bishop Marvin had held the Denver Conference at Helena, Montana. It numbered two presiding elders' districts, one local preacher, 502 members, and had collected for missions \$228. The Bishop writes to the Nashville Advocate for a man of God, a man of sense, one of deep piety and willing to endure hardness for that important field. The Annual Convention of the Diocese of Illinois (Episcopal) was to meet in Chicago. Its chief item of business would be to elect a Bishop, and it was expected Dr. would again be a candidate! A Baptist paper was contending that the first camp-meeting in America was held by two Baptist preachers in Virginia in 1776. Mr. Moody had closed his work in Great Britain, which began with a prayer meeting, at which only four persons were present. An invitation had been sent him by a conference of missionaries of India to visit that country.

I am especially interested in the "Editor's Page." There are several interesting paragraphs, then follows the more lengthy articles. A man had lost his life in a balloon and the editor writes about it. Galveston's free and easy saloons and dance halls are denounced vigorously. A correspondent of Zion's Herald, who attended the Round Lake Camp-Meeting, is quoted as saying he saw evidences of decay in the Methodist Episcopal Church, South, growing out of our neglect of the negro. The editor replies to this. A Catholic paper had called the Advocate a squirt-gun, charged with slops and loaded to the muzzle with all sorts of filth. A lengthy dissertation on Catholicism follows. Lone Oak, Texas.

PERSONAL RECOLLECTIONS.

H. G. H.

The Diamond Anniversary Number of our Connectional paper, Christian Advocate, May 28, was superb.

Two of its former editors, Geo. B. Winton and Thos. O. Summers, were once circuit riders in Texas.

I personally knew only three of those whose faces are represented on first page—Bishops McTyeire and Fitzgerald and John B. McFerrin.

On other pages were the faces of the following whom I have had the honor of knowing: Bishop Hoss, Geo. B. Winton, Dr. Lovick Pierce, Bishop Geo. F. Pierce, Bishop James Osgood Andrew, Bishop William M. Wightman, Bishop David S. Doggett, Bishop E. M. Marvin.

In 1871-72 I was stationed in Indianola and Port Lavaca. Those years we had the honor of entertaining in our little home in Indianola Bishop John C. Keener, John B. McFerrin and Bishop E. M. Marvin.

Bishop Marvin was on his way to Corpus Christi to organize and launch the Mexican Mission work.

Keener and McFerrin were on their way to West Texas Conference at Victoria.

Returning from conference by same route the party consisted of Bishop Keener, John B. McFerrin, Francis Ashbury Mood, John W. DeVilbiss en route to Galveston and Georgetown.

We had mighty little to eat in our house, especially after the crowd boarded ship for other parts.

In 1875 Indianola was destroyed by an autumnal storm.

These four men were as gay as old schoolmates, Keener running over with information, McFerrin witty almost as Mark Twain, Mood solemn about big school enterprises and DeVilbiss making the crowd roar with Western yarns.

Marvin was in poor health and smoked a long pipe a great deal. He was charming and delightful in the social circle.

At that conference Alex Sutherland was appointed to the Mexican field. Buck Harris was in his prime and preached like a Bishop, and I was provisionally sent away from Indianola just in time to escape the great storm that ruined one of the prettiest port towns on the Gulf of Mexico.

Green S. Orr built the church there. He died with yellow fever during the war. The town was occupied by the Federals at the time. A Yankee chaplain buried the body of Orr in the edge of the Gulf. During the storm his body was washed out into the ocean.

Homer S. Thrall had been pastor at Port Lavaca. There his beautiful stepdaughter, Laura West Thornton, is buried. She smote the hearts of all the young men and then married a newspaper man.

Some men fail because they have no iron in their blood, but many more because they put no heart in their work.

The insidious infidelity of today cannot reach the person entrenched in the citadel of a conscious acceptance with Christ.

People who live to be amused will some day reach the point where nothing amusing is left to them.

CATE 9

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THE SCHOOL OF THEOLOGY OF SOUTHERN METHODIST UNIVERSITY.

Perhaps there are no questions more prominently in the minds of Methodist preachers west of the Mississippi River than those concerning the School of Theology of Southern Methodist University. To answer some of these questions is the purpose of this article.

1. To those who have an A. B. degree from an approved college there are offered two alternatives; a three year's course of study leading to the B. D., or a one year's course of study leading to the A. M. degree. Students who have done a year's theological work which has already been counted toward the A. B. can, by the system of "Double Credits" now in vogue in leading schools of law, medicine and theology, count this work also on the B. D., thus receiving the B. D. in two years.

2. To one who has not received the A. B., but who has finished the sophomore year in an approved college or Junior College, there are offered two alternatives. First, he may take half of the junior and senior year's work in academic courses and half in theology and secure an A. B. in two years. Every one, especially those not of quite advanced age, are strongly urged to select this rather than the second alternative, which is as follows: He may take a three years course in theology and receive a diploma, without the degree. Neither Hebrew nor Greek is required in this course.

3. There are mature men who have never had college training and who feel that it is too late in life for them to take a college course. These may be admitted on "Individual Approval," and may secure in three years the diploma mentioned above, provided, however, that unless they have had the equivalent of freshman and sophomore English, they shall take these in the University's Academic Department in addition to the work prescribed for the diploma.

There are a limited number of scholarships in the awarding of which preference is given to A. B. graduates.

There are a limited number of pastorates in and around Dallas to which students may be assigned by the conference authorities and in the securing of which experience in the pastorate is of perhaps even more advantage than previous academic training.

There are also other opportunities in the University and in the city for helping one to make his expenses. These positions must for the most part be secured by the student himself, his own push and energy being his chief recommendation for work of this character.

There is, further, a small loan fund, open first of all to those not receiving a scholarship or other financial aid through the University.

Now the question arises, why this preference granted A. B. graduates in the matter of scholarships? The answer is that there are several reasons.

1. The various colleges of the Church and the Academic Department of Southern Methodist University are open for and are, in most cases, the place for the student who has not received his A. B. The School of Theology does not wish to compete with our colleges, or with the Academic Department of the University.

2. The Church's only provision for the A. B. graduates is the School of Theology. He has usually by means of much pluck and sacrifice made his way through college and is now in debt for his previous schooling. All the experience of the past indicates that the Church and the world get larger net returns in service from theologically trained than from that of the nontrained man; and this leads to the next point:

3. Men need the academic work, even to the A. B. degree, to enable them to get the most out of a course in theology. A short cut is dearly paid for; a course in theology is a poor substitute for academic training, and a substitute one should permit to himself only when mature age prevents his looking to academic preparation for his theological work and when his life has been spent in such work as to furnish some basis of general culture. But while theological work is poor foundation, it is magnificent superstructure, and a young minister of our time can ill afford to undertake life without it.

For further information address the author of this article, as Secretary of the Theological Faculty of Southern Methodist University

FRANK SEAY. Dallas, Texas.

A little fire is quickly trodden out, Which, being suffered, rivers cannot quench. —Shakespeare.

THE ORPHANAGE ONCE MORE.

The above is the heading of an article from the pen of Rev. R. A. Burroughs, Manager of our Orphanage at Waco. The communication informs us that approximately five hundred and fifty charges have not been heard from by the Orphanage. I do not know who those pastors are, neither do I know the obstacles which are in the way; but I am sure those pastors are very busy, overworked men. I am also sure that if each one of these pastors could visit our Orphanage and see the great work Dr. Burroughs and his co-workers are doing and look into the happy faces of the boys and girls who have found a home there, they would return to their charges and make a heart-touching appeal for the Orphanage and take the collection.

There has been a great increase in the number of children in the Orphanage, and many others are knocking for admittance, only to hear the oft-repeated answer, "No room." We are informed that less than fifty-five collars has been received this month, while the bills have to be met just the same. Our faithful Manager asks the question, "What are we going to do?" This question ought to be answered by a hearty response in dollars. The people have been blessed this year with an abundant harvest, and in some parts men are saying, "I will pull down my barns and build greater." If we would give God his tenth, and ask him to bless our ninth-tenths, then the overworked preacher would cease to ask, "What are we going to do?"

Every charge should take the collection as early as possible. If you haven't the data you wish to place before your people, write Brother Burroughs, and he will gladly give you the information you need. The presiding elders next round might ask the question, "Has the collection for the Orphanage been taken, and what was the amount collected?" It seems to me that it would be wise if the Board of Directors at the next meeting would launch a campaign for endorsement for our Orphanage. There are people who give little for expenses who would give gladly to endorsement. No man could make a better investment than to give his means to endow our Orphanage. Then for all time to come his money would be blessing the fatherless and motherless little ones. When quite a young man, a friend joined me in investing a little money in a poor, ignorant, ragged boy. Our joint stock in that boy was not great, but it was a successful investment. He has won many souls to Christ, and I would be glad to make another such investment.

Last year my charge paid the Orphanage assessment with a small excess. This year Brother McCain came to my charge, and, although unforeseen events, which were beyond our control, took away more than half the regular congregation, the collection in money and good pledges doubled the amount paid last year. If our regular congregation had been present we would have quadrupled the last year's assessment. Brother McCain preached two inspiring sermons.

May every department of our Church be abundantly supplied with means. JOSEPHUS LEE.

THE CORRELATION OF BIBLE INSTRUCTION

With the Courses and Normal Colleges in Oklahoma. By Rev. W. J. Moore.

A long step forward was taken in religious education when the Oklahoma State Sunday School Association at its convention in March, by formal resolution, indorsed the general idea of correlating Bible Study with the State High Schools and normal colleges. The convention elected a committee of three persons to work out a practical plan, and to present same to the State authorities.

This committee, consisting of Hon. D. I. Johnson, President of the Oklahoma State Sunday School Association; Rev. C. G. Murphy, of Oklahoma City, and the writer as Chairman, began at once to gather information and to form a plan to present to the State authorities. This committee went with their plea before the Council of Normal Presidents on May 11 and presented the outline. It was heartily indorsed by these leading educators.

The next morning the plan was presented to the State Board of Education, and was likewise unanimously adopted. A committee of two normal presidents, Profs. Evans and Bries, were appointed to work out in detail the courses of Bible Study, and have same ready for the fall term of the schools.

The following is the suggestive

plan which was presented, and adopted as the working basis:

- 1.—That the State Board of Education prepare an outline course of Bible study similar to that which is now in use in North Dakota and Indiana, said course to be elective. 2.—The teaching to be done in other than in the public school buildings, and no public school funds to be used, directly or indirectly, for said instruction. 3.—Teachers who give instruction in same must hold a first grade certificate; or, must, in the judgment of the public school authorities, be fully qualified to give said Biblical instruction. 4.—That the length of time for recitation correspond to the time required in the institution by which credits are given. 5.—Separate rooms must be provided for said instruction; and furnished with such equipment as may be necessary for efficient teaching, such as maps of Bible lands, black boards, Bible dictionaries, and such other books as are needed. 6.—The teaching may be done at the various churches on Sunday morning during the Sunday School hour, or at such other times and places as may be most convenient. It may be conducted as a regular Sunday School class of a denominational Sunday School. The only requirement is that the courses prescribed must be thoroughly taught. 7.—An examination shall be held regularly as in other branches taught in the high schools and normal colleges, and of similar standards under such plan, requirements, and restrictions may be made by the public school authorities. 8.—The grading and credits are to be fixed by the public school authorities.

So this is the first chapter in the history, or prophecy, of a movement that indicates great good for both the State schools and for religious education in our Sunday Schools and in our Churches. In our attempts to keep "Church and State forever separate" we have swung too far toward the other extreme. Now, we feel that we are on the high road to success without giving offense to others, as the whole matter is elective. We shall have another word to say later.

Weatherford, Okla.

A TRIBUTE TO REV. W. G. CALLAHAN, OR THE EVOLUTION OF A RURAL CHURCH.

A great deal is now being said about the uplift of rural life and communities. It has been conceded by men who are making a close study of the needs of rural life that something must be done hastily to hold the better element of our citizenship on the farm. There are many factors that aid in this rural uplift, yet there is no one of the organizations that can do more than a live, active and spiritual rural Church. We take pleasure in telling you of the awakening of one to its real sense of duty and obligation to the community.

For many years the history of the local Church had been that of many other communities. There was preaching once each month, attended by a very small per cent of its members as well as outsiders. The Sunday School was very fortunate if they could succeed in getting fifteen or twenty to attend, and prayer meeting was seldom ever held. There were no young people activities and no organizations of the older members of the work that had for its purpose the uplift of the whole community. Pastors came and went every year feeling that they had done the best for their community that could be done.

Some three years ago the West Texas Conference sent Rev. W. G. Callahan to take charge of the work, not of this place, but seemingly of the whole county, for his work called him into four other communities as well. Mr. Callahan immediately set about to make the Churches under his charge factors for community uplift. In several months he had the house almost overflowing on Sunday and Sunday nights. His Sunday School grew with leaps and bounds, until there were from seventy-five to eighty in attendance regardless of the fact that another strong denomination held one at the same time. He realized the fact that systematic work counts in religious matters as well as others, and he at once set about to organize young and old people's classes. The result was that a class that had heretofore had an enrollment of fifteen or twenty was divided into three classes, and the enlistment went to fifty. People, old and young, who had not been in Sunday School for many years became earnest and active members. The same thing has been true of his prayer meeting and of the young people's organization. He recognized the fact that a preacher owes the community a social and business obligation. He at once saw that good, wholesome entertainment was furnished the young people of the community. He identified himself with all organizations of the town that were working for its uplift, and when that organization was lacking, he took it upon himself to see that it was put into operation. He visits his people often, mixes with them on the street, and is at their call at all times. Last year the community felt the need of his services for more than one Sunday in the month, and when the call was made for more funds it was responded to by practically every man in the community. It is now said that the community is soon to have a new \$5000 church built to meet the need of a

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders. In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, no year address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type will be used. Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

AGENTS WANTED. LANDS! LANDS!

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

ANALYTICAL CHEMISTS.

INDUSTRIAL and technical products analyzed. Reports made on chemical processes and projects. PROFESSOR LOUIS ROSENBERG, S. M. U. Medical College, 1420 Hall Street, Dallas, Texas.

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

FILMS DEVELOPED FREE.

Kodak films developed free. Prints, any size, 3c each. Best finish and permanent work. Send trial order. HIMSDALE STUDIO, Ft. Worth, Texas.

HELP WANTED.

MEN AND WOMEN WANTED EVERYWHERE. Government jobs, \$70 month. Short hours. Vacations. Rapid advancement. Steady work. Write immediately for list of positions now obtainable. Franklin Institute, Dept. A 174, Rochester, N. Y.

small community. Give us more men like Callahan, and we will change the life of our small community to where it will be helpful and attractive to young and old. "A BAPTIST."

RESOLUTIONS.

Mrs. Bernice Hale Patterson. The Methodist Sunday School of Howland, Texas, takes this opportunity to pass the following resolutions on the death of our beloved sister, friend and co-worker, Mrs. Bernice Hale Patterson: Whereas, This beloved one, who has been a member of our Sunday School since its organization, has been called to her reward; therefore be it Resolved, 1. That in the death of Mrs. Patterson the Sunday School has lost a most loyal and ever-ready worker, and we, the members, have lost a dear and beloved friend. 2. That we extend to the family of the deceased our sincere sympathy and prayers. 3. That a copy of these resolutions be spread on our Sunday School minutes, a copy sent to the family and a copy sent to the Texas Christian Advocate.

(Signed) MRS. CLAUDE E. DUNCAN. MRS. D. B. SHELTON. CLAUDE E. DUNCAN.

RESOLUTIONS

Passed By the Methodist Pastors' Association of Houston, Texas, Upon the Removal of Rev. C. S. Wright from First Methodist Church, Houston, to Southern Methodist University, Dallas.

Whereas, It has seemed best by the powers that be to call our fellow-pastor and co-worker, Rev. C. S. Wright, of First Methodist Church, to the Vice-Presidency of Southern Methodist University at Dallas, Texas; and Whereas, We deeply regret the loss of Brother Wright as a member of our body; therefore be it Resolved, By the Methodist Pastors' Conference of Houston, in regular session at First Church, June 21, 1915, that we extend to Brother Wright our sincere best wishes in his new field of labor, and that we assure him of our love and esteem wherever he may go. Resolved, That we respectfully commend Brother Wright to the authorities at Southern Methodist University at Dallas as a man who is capable of discharging the responsibilities of the office to which he has been elected in a most satisfactory way. Be it further Resolved, That a copy of these resolutions be given Brother Wright, the President of Southern Methodist University, the Chairman of the Board of Trustees, and one for publication in the Texas Christian Advocate. (Signed) A. A. WAGNON. J. W. MILLS. H. K. MOREHEAD.

Rev. Fisher Simpson, Poteet, \$1.00 Rev. I. E. Wood, Lytton Springs, 1.00 Mrs. Mary E. Roberts, San Antonio 2.00 Mrs. Ella Kelly, Denton 2.00 Total \$6.00 Good for the first three days! Please send it along, friends. We must have \$100. J. H. GROSECLOSE, San Antonio, Texas.

MARRIED.

OLIVER-MORTON.—At the residence of the bride's parents, Clarette, Texas, June 22, 1915, Rev. Jerry L. Oliver and Miss Pearl Morton, Bro. Oliver is supplying a pastoral charge in the New Mexico Conference, and Miss Morton is the daughter of Rev. J. E. Morton, and by her careful training and Christian spirit is well qualified to fill her place as the helper of this splendid young minister. They departed at once for their field of labor in New Mexico. Rev. S. J. Vaughan officiated.

District Conferences.

(Revised each week.) Timpson, at Tenaha, 3 p. m. July 1-4 Creek (Full Blood Indian). July 15-17 at Cussita July 20 Navasota, at Madisonville July 20 Choctaw (Full Blood Indian). Aug. 25-29 at Livedland Aug. 30 Tyler, at Cedar Street Aug. 30

Natives on the Zambesi, in South Africa, have undertaken to pay the salaries of the French mission school masters this year, rather than have the mission schools close.

Obituaries

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

Resolutions of respect will not be inserted in the Obituary Department unless 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.

BUCKINGHAM—Mrs. C. E. Buckingham (nee Clara Bailey Gayle) was born near Baton Rouge, Louisiana, October 2, 1829. Her father was Mr. William H. Gayle, a southern planter and commission merchant, and her mother was Miss Mary Thomas, a daughter of General Philomeno Thomas, who fought in the War of 1812. She graduated at Feliciana Institute, Jackson, Louisiana, and professed religion while attending school. In the spring of 1856 she came to Texas and soon after accepted a school at Leonas, Leon County, where she taught from September, 1856, to June, 1857. During the year 1858-1859 she was an assistant teacher, with Mrs. Halsey as principal, in Chappell Hill Female College, Chappell Hill, Texas. On August 21, 1859, she was married to Rev. T. B. Buckingham, one of the early itinerant preachers of Texas. Methodism, who gave many years of faithful service to the Church he loved so well. She went with him to his work in Montgomery, where he was the stationed preacher for that conference year. This was a turning point in her life, and the field of service that lay before her was made beautiful by her devotion, for there never lived a more faithful minister's wife and mother, whose every grace was a mother more charming and unselfish in her service. The trying hour in her life came on April 8, 1883, when God saw best to take from our midst her beloved companion, and thus she was left to mourn in her widowhood. Yet in this hour of gloom we saw the light of a Savior's love still beaming from her heart and manifesting itself in unselfish acts of self-forgetfulness. She was ever brave and strong and courageous amid all the conflicts of life. As long as her health permitted she was a consistent attendant upon the services of the Church that was so dear to her heart. Among the sweetest recollections of our life are the hours spent with her in the sanctuary, and the influence of the family altar, which she kept up even after the home-circle was broken, comes like a sweet benediction to us in this hour of bereavement. Though quiet and reserved in manner, she possessed a charm which drew many friends around her. The sweet flowers that were brought to her bedside when she was no longer able to see them blooming, and the lovely floral offerings that came later with their messages of love and sympathy, were a beautiful evidence of the love that many hearts were cherishing for her. For nearly twenty-seven years she had made her home with her daughter, Mrs. G. F. Thornhill, and through all the changes these years have brought, it was a daughter's best, her death all things well and though weeping may endure for a night, joy cometh in the morning. His friend and classmate, W. D. WILLIAMS.

JONES—Little Jimmie Letha Jones, baby girl of Mr. and Mrs. James Jones, Jr., of Kirbyville, was born July 14, 1913; died June 4, 1915. She was only given to the home for a short stay, but during this time father, mother and sisters poured into this innocent budding baby-life the full tide of their hearts' love. She was the sunshine and pet of the home and all who knew her loved her. But a disease so fatal to small children claimed the sweet little babe and although Brother and Sister Jones, like a true father and mother, did all they could to stay the disease the little soul winged its way home to God who gave it. No one who saw this sweet little child can ever forget the patient spirit in which she, though baby as she was, bore her sickness. Several months before her death little Jimmie Letha was brought to the altar of the Church by her parents and dedicated to God. She has only gone to him who said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven. From now on heaven is only nearer to this home, for little Jimmie Letha is there beckoning to mamma, papa and sisters. May God continue to comfort them in these sad hours. P. R. WHITE, P. C.

GALLAGHER—Mrs. Pauline Elizabeth, daughter of Dr. J. C. and Elizabeth Gilliam, was born in the Chickasaw Nation, near the present town of Berwyn, Oklahoma, June 16, 1877, and died at her sister's home near Berwyn, on June 16, 1915. Sister Gallagher was first married to a Mr. Covington, to which union two children were born. She lived a widow for a few years after his death, and in December, 1901, was married to John T. Gallagher. To this union two children were born. She was a diligent worker in the M. E. Church, South, until April, 1913, at which time she became very sick, from which she never recovered. As a sufferer she was patient and enduring and made much use of the Bible, constantly and daily reading it for comfort and hope, ever delighted to talk about the things of her Lord. Her remains were laid in Shiloh Graveyard, between Noble and Lexington, Oklahoma, to await the judgment day. She was a much loved and respected Christian woman, and her friends prized her heavenly virtues. "She sleeps but not forever." Her husband and four children remain to mourn her going away, viz: Martha Eulalia and Frank Covington, Hazel and J. T. Gallagher. Her Pastor, THOS. H. WARD.

TEGART—Mrs. Eugenia Marion Tegart (nee Lewis) was born Sept. 28, 1854, at Somerset, Bexar County, Texas. December 20, 1876, she was married to Mr. J. A. Tegart. To this union there were born ten children—three sons and seven daughters—of whom two daughters preceded her into eternity. In the fall of 1877, with her husband, Brother Tegart, she moved to Bandera County, settling near Medina. Under the ministry of Rev. A. G. Nolen, she joined the M. E. Church, South, to which she remained faithful to the end. It was her lot the last eleven years of her life on earth to be an invalid. She bore her affliction patiently and with much Christian fortitude. Her trust in God and her Savior was clear and sound. On June 30, during the still midnight hours, silently and peacefully her soul departed for the better world, to be with the Redeemer and the redeemed. She leaves, besides her bereaved sorrowing husband, three sons, five daughters, four brothers, four sisters, ten grandchildren and a host of friends. On Sunday afternoon, among a throng of her friends, in the West Prong Cemetery, her earthly remains were laid to rest. J. C. WINKEL, P. C.

CLARA S. BUCKINGHAM. WASSENCH—Caroline Josephine Wassensch, eldest daughter of Joe A. and Leila Gillett Wassensch, and granddaughter of the late Rev. John S. Gillett, was born November 23, 1889, at Luling, Texas. She was graduated from the Graninger High School in 1909, at which place she also joined the Methodist Church. She had prepared herself to teach school and was just finishing her fourth term when she was stricken with typhoid fever. All that skilled physicians and nurses could do was to no avail and on the morning of May 20, 1915, at Curo, Texas, she quietly passed away, surrounded by her brother, sisters and grandmother. She leaves her father and six sisters and brothers—her mother and baby brother preceded her to the better world years ago. She was young, lovable and full of ambition, and her beautiful character was attested by the many lovely flowers that the sorrowing friends and loved ones who followed her to her last resting place beside her Grandfather Gillett, in Hillside Cemetery, Curo. Her place cannot be filled, but we have the precious memory of her to comfort us as we go our way without her. Her aunt, LAURA MORTON. San Jon, New Mexico.

CARRELL—Mrs. Belle Carrell (nee Enloe) was born in Kentucky, July 30, 1856; was married to Thos. G. Carrell in 1873; was converted in childhood and joined the Methodist Church. She lived a life of devotedness to her religious principles and to those she loved to her going from earth June 21, 1915. She had not been in good health for some time, but it was not expected that she would leave so soon. We can hardly realize that Sister Carrell is gone. She lived a good life, trusting in God and in the love of the future. She left the heritage of a good name, which is rather to be chosen than great riches. We had her to rest at Cooper, Texas. The funeral services were conducted by the writer, assisted by Brother S. M. Black. May God comfort the sad hearts and at last bring them together in heaven. H. L. WHITE, Pastor. Klondike, Texas.

CHAMBERS.—Rev. James Pirtle Chambers, son of William Allen and Adella Elizabeth Chambers, was born in Jones County, Texas, February 11, 1884; was licensed to preach May 27, 1905, by Rev. John R. Morris, presiding elder of the Abilene District, and was admitted on trial in the West Texas Annual Conference in session at Gonzales, October, 1907; was ordained local deacon by Bishop Joseph S. Key, at the session of the conference held in Uvalde, October, 1909, and ordained elder at Beville, 1912, by Bishop James Atkins. He served four charges—Hope Circuit, 1907-9; Markham Circuit, 1909-11; Pandora Circuit, 1911-13, and was serving Lavonia Circuit at the time of his death. Just after he had been sent to the Lavonia charge, five months after conference he was out fishing on the Cibola River when he was accidentally drowned on the morning of April 9, 1915. On October 17, 1909, he was joined in the holy bonds of wedlock to Miss Dora Ila Munson, and from this union there were born two little girls, Ruby Louise and Myrtle Ruth. Here it is just young life in its infancy, but the records show that his life was not fruitless. There were ninety-seven people converted under his ministry in the charges that he served, seventy-two adults and twenty-five infants baptized and he raised for all purposes over five thousand dollars. His works were some of the hard fields of the West Texas Conference. He was a kind and loving husband and father, always cheerful, always ready to lend a helping hand, always ready to perform any duty that the Church saw fit to give him and that would be for the upbuilding of Zion. We often speak of our friends who have departed as though they were asleep in existence. It is difficult in the hour of grief to conceive that they have simply changed relations. We say of the sun at evening, "It has gone." Gone where? It has simply faded from our vision to shed its light on some other part of the globe. We say of the ship that gradually sinks from our sight, "It is gone." Gone where? It is just wending its way across pathless waters to find, ere many days, a shelter in another harbor. Our friend and brother, husband and father has gone to find rest in another harbor and to shine in another realm. It is with something of a shudder that we stand at the grave and bear the cold chill of the dirt falling upon the rocks. The earth is claiming our loved one, and the sexton stands monarch of this sepulchral realm. Yet our loved one is not being buried, and the sexton's kingship is only imaginary. He cannot bury the memory of our loved one. That will abide with us in sweet fragrance forever. He cannot bury the influence of his life. Wherever our lives have been touched and our characters moulded by the one who has gone, it abides. It is a deathless influence. No one can bury it. After all, what we really loved and cherished is left to us. We did not love the fleshy hands and the face of clay. It was the indefinable and the intangible which we cannot explain and which it really with us after all. To the purest and noblest love there is no such word as death, and to all that was best and abiding in our friend, death and the grave have no claim. Wife, husband is only across the river waiting. Ruby and Adella, weep not, for you are in the land where there is no sorrow, no weeping, but joy and happiness, in the land of sunshine and song, in the home of the soul. We do not know, we cannot understand all the tears and heartaches now, but after awhile the mists will be all rolled away and we shall see our Savior face to face, then we shall understand. Sorrowing love the God knows best, he doeth all things well and though weeping may endure for a night, joy cometh in the morning. His friend and classmate, W. D. WILLIAMS.

A TRIBUTE TO MRS. J. H. SCRIMSHIRE. Mrs. Sallie Stone Scrimshire, daughter of J. B. and Mrs. Sallie Stone, was born at Wolfe City, Texas, May 22, 1879. She was converted and joined the Methodist Church when about 14 years of age. She was married to Rev. J. H. Scrimshire, of the North Texas Conference, September 4, 1906. To this happy union were born four children, three of whom are living. On the morning of June 6, 1915, she fell on sleep in a sanitarium in Greenville, Texas. This is the brief outline of one of the most beautiful lives it has been my privilege to know. Sister Scrimshire was not a strong woman physically. In fact, for two or three years she had been in declining health, but bore up with most wonderful patience and fortitude, determined not to give up lest the pastoral duties of her husband be neglected or her account. But there is a limit to human endurance, and specialists finally decided that a surgical operation held out the only hope of recovery. She rallied from the shock and did as well as one could for several hours after the operation, but finally began to sink, and despite all that medical skill could do she passed away, as stated above. She was conscientious to the last, and knew the end was coming, but death had no terrors for her. About twenty minutes before she breathed her last she laid her hand on her husband's shoulder as he sat by her bedside and with the utmost calmness said, "Papa, I am dying," and then passed away peacefully as a child falls to sleep. Sister Scrimshire was the soul of womanly grace and modesty. Retiring in disposition, she was yet full of good cheer, and had the happy faculty of concealing her trouble and making those about her happy. To be a real helpmeet to her husband was her only ambition beyond training her little children for God and the right. During the year and a half that they had been on the Como charge and will be greatly missed, not only in the parsonage but in the whole Church and community.

McCONNELL—William B. McConnell, son of Brother and Sister Charley McConnell, was born December 19, 1913, and died June 18, 1915. Little Willie was a bright, beautiful child; everybody loved him; he was unusually bright for his age, and the ideal of the home. His stay on earth was just long enough to entwine his sweet little life into the hearts of his father and mother and loving friends. It was hard for lay his beautiful little form away to await the resurrection morning. He suffered much, but all that loving hands and the best of physicians could do could not arrest the disease and save the pure little life. We laid his sweet little form in the Tidwell Cemetery to await the judgment morn. Weep not, dear parents; you know the Master said, suffer the little ones to come unto me, for of such is the kingdom of heaven. May the grace of the good Lord sustain you in this trying hour, is our prayer. J. O. JORDAN.

SEVENTY-FIVE POINTS ON PROHIBITION. John B. Gough mastered the drink habit, as everybody knows. It is not so well known that the tobacco habit sought to master him. When at last he gave it up he said: "You are a weed, and I am a man; I will master you if I die for it." And he won!

Governor Henderson, of Alabama, signaled his entrance into office by vetoing prohibition as enacted by the Legislature when it assembled, and his veto was promptly overruled by both Houses, and the law takes effect on July 1.

Statutory prohibition is being pushed through the Minnesota Legislature.

Miss Marian Towne will sit in the Legislature of Oregon as the first woman ever elected to that body.

Simeon W. King, eighty-three years old, says that Lincoln said to him when he was at office-boy in a Chicago law office: "Don't drink; great armies of men are killed each year by alcohol."

Agents of the Southern Express Company have been instructed to obey the Alabama prohibition law to the letter.

Liquor advertising is prohibited in the State of Washington.

Rockford, some years dry, has the lowest tax rate of any city in Illinois.

A Catholic Prohibition League has been organized in Ohio.

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Oregon's dry law enforcement is said to be the strictest ever adopted in any State. It contains the West Virginia advertising section, which has been upheld by the United States Circuit Court of Appeals.

Several speeches on prohibition have been lately made in London.

Idaho and Utah, by acts of their Legislatures, will both go dry after this year.

The Anti-Saloon League has planned for a bill in the New York Legislature forbidding the sale of all alcoholic liquors in that city on Sunday.

The United States had 127 fewer distilleries in operation last year than previously, and 33 fewer breweries.

Said George Washington, in 1789: "The prosperity of each State is inseparably connected with the welfare of all." Has any State, then, the right to maintain any system which lessens its prosperity, and so discount

the welfare of others? Can any State maintain the liquor traffic without detriment to its own welfare?

The Vermont Legislature has referred State-wide prohibition to the people. If it carries next November it will become effective in March, 1916.

By action of its Legislature, Iowa will be dry after next January.

The Legislature of South Carolina will submit the question of State-wide prohibition to the people, and it will be voted on this coming September.

"Whiskey and military training can not mix," says Colonel W. E. Hodgins, of the London, Ont., training camp.

"If a tiger is after my boy," said Mrs. Michener, of Kansas, at the National W. C. T. U. "I prefer that it be a blind tiger!"

Captain R. P. Hobson is announced to begin a three weeks' engagement in Connecticut under the Temperance Union of that State.

In Indiana thirty-seven daily papers refuse liquor advertising.

One provision in the State-wide Prohibition Bill introduced in Colorado's Legislature makes it unlawful for newspapers to advertise liquors in any manner.

"The man who resists the temptation to steal a dollar has done just as much for his own moral character as the man who turns down the opportunity to coin a million dishonestly."

No revival in your Church is likely so long as a part of your membership is getting farther and farther away from God.

Everything that happens to us leaves some trace behind; everything contributes imperceptibly to make us what we are.—Goethe.

Antlers, July 3, 4. Jesse, July 10, 11. Rute, July 17, 18. J. A. KENNEY, P. E.

Sulphur Springs, Texas. McConnell—William B. McConnell, son of Brother and Sister Charley McConnell, was born December 19, 1913, and died June 18, 1915. Little Willie was a bright, beautiful child; everybody loved him; he was unusually bright for his age, and the ideal of the home. His stay on earth was just long enough to entwine his sweet little life into the hearts of his father and mother and loving friends. It was hard for lay his beautiful little form away to await the resurrection morning. He suffered much, but all that loving hands and the best of physicians could do could not arrest the disease and save the pure little life. We laid his sweet little form in the Tidwell Cemetery to await the judgment morn. Weep not, dear parents; you know the Master said, suffer the little ones to come unto me, for of such is the kingdom of heaven. May the grace of the good Lord sustain you in this trying hour, is our prayer. J. O. JORDAN.

Broken Arrow Circuit, July 3, 4. Okmulgee Cir., at Big Cuscuta, July 17, 18. Sapulpa Cir., July 31, Aug. 1. Euchee Cir., Aug. 14, 15. T. F. ROBERTS, P. E.

Holdenville District—Third Round. Shawnee Cir., at Mt. Vernon, July 3, 4. Union Chapel, at Jarvis, July 4, 5. Massed Sta., July 10, 11. Shawnee, 1st Church, July 11, 12. Wewoka Sta., July 17, 18. Holdenville Sta., July 19, 20. Seminole Sta., July 25, 26. Sasakwa, at July 31-August 1. N. L. LINEBAUGH, P. E.

Hugo District—Third Round. Hugo Circuit, July 10, 11. Astoria Circuit, July 23. Cloudy and Ida Miss., July 24-30. Golden Miss., at Goodwater, July 31-Aug. 6. We have left some open dates to be used in revival meetings, or filling the pulpits of pastors otherwise engaged. R. T. BLACKBURN, P. E.

Madill District—Third Round. Bee, July 3, 4. Tishomingo, July 4, 5. Lightning Ridge, July 10, 11. Conerville, July 16, 17. T. P. TURNER, P. E.

Tulsa District—Third Round. Bearden, at Red Mound, July 3, 4. Okfuskee, at Coast, July 4, 5. Oilton and Markham, July 10, 11. J. H. BALL, P. E.

Vinita District—Third Round. Centralia Cir., at Miles, July 3, 4. Miami, at Hudson Creek, July 10, 11. Chapel City, at Greenbrier, July 17, 18. Kansas Cir., at Liberty, July 24, 25. Chelsea, at Alloway, July 31-Aug. 1. Spavinaw Cir., at Aug. 7, 8. Cherokee Cir., Aug. 8. JAMES W. ROGERS, P. E.

West Oklahoma. Ardmore District—Third Round. Cornish, July 3, 4. Joiner, July 4, 5. Elmora, July 10, 11. Hickory, July 17, 18. Sulphur, Vinita Avenue, July 24, 25. Sulphur, First Church, July 25, 26. Leon, Aug. 1, 2. Lone Grove, Aug. 7, 8. Woodford, Aug. 14, 15. Provence, Aug. 21, 22. Overbrook, Aug. 22, 23. Byars and Stratford, Aug. 28, 29. JNO. D. SALTER, P. E.

Chickasha District—Third Round. Mt. View, July 3, 4. Carnegie, July 4, 5. Anadarko, July 10, 11. Ft. Cobb, at Ft. Cobb, July 11, 12. Binger, at Glenwood, July 17, 18. Chickasha Miss., at Ninnekah, July 17, 18. Tuttle, at Highland, July 18, 19. Woodlawn, at Bethel, July 24, 25. Corum, at Banner, July 25, 26. Comanche, July 31, Aug. 1. Waurika, Aug. 1, 2. Marlow, Aug. 7, 8. Boise and Colony, at Prairie Lane, Aug. 9, 9. Lindsay, Aug. 14, 15. Maysville, at Maysville, Aug. 15, 16. Erin Springs, Aug. 18. Duncan, Aug. 21, 22. Chickasha, Aug. 22, 23. Terral, Aug. 28, 29. Ryan, Aug. 29, 30. MOSS WEAVER, P. E.

Clinton District—Third Round. Grand Valley, at Nabisco, July 4. Hooker, July 5. Guymon and Tex., at Guymon, July 10, 11. Woodward and Tangier, Tangier, July 17, 18. Arnett, at Tiera's, July 18, 19. Mutual and Taloga, at Mutual, July 20. LaKemp and New Hope, at Bethany, July 24, 25. Boise, at Bertrand, July 27, 29. Tyrone and Goodwell, at Goodwell, July 31, Aug. 1. Rice, at Sunnyside (night), Aug. 1. W. J. STEWART, P. E.

McAlester District—Third Round. Spiro, 11 a. m., July 4. Cameron and Wister, at Wister, July 4-7. Casey Cir., at Casey, July 10, 11. Atoka Cir., at Nelson's Chap., 8 p. m., July 11. Heavener, at Mt. Pleasant, July 13-16. Hartshorne, 11 a. m., July 18. Kiowa, 8 p. m., July 18. Lenna Cir., at Fame, July 24, 25. Eufaula, 8 p. m., July 25. Howe Cir., at Monroe, July 31-Aug. 1. Arch Cir., at Arch, Aug. 3, 4. Calvin and Lamar, at Lamar, Aug. 7, 8. Stuart Cir., Aug. 14, 15. J. M. PETERSON, P. E.

Lawton District—Third Round. Indian Work, Saturday, 11 a. m. and 4 p. m., July 3. Indian Work, Sunday, 11 a. m., July 4. Walter, Sunday, 8 p. m., July 4. Lawton, at Lawton, Monday, 8 p. m., July 5. W. H. ROPER, P. E.

Lawton District—Fourth Round. Manitow (Q. C.), 2 p. m., Friday, July 9. Rich Valley (Loveland), 8 p. m., Saturday, July 10. Rich Valley, 11 a. m., Sunday, July 11. Manitow (Q. C.), 2 p. m., Sunday, July 11. Deep Rocky (Q. C.), 2 p. m., Friday, July 16. Pleasant Valley (Rocky), 8 p. m., Saturday, July 17. Cordell, 11 a. m., Sunday, July 18. Cordell (Q. C.), 3 p. m., Sunday, July 18. Hobart (Q. C.), 8 p. m., Sunday, July 18. Choteau (Loveland), 11 a. m., Saturday, July 24. Choteau (Loveland Q. C.), 2 p. m., Saturday, July 24. Choteau, 11 a. m., Sunday, July 25. Choteau, 8 p. m., Sunday, July 25. Tipton (Q. C.), 2 p. m., Monday, July 26. Grandfield (Q. C.), 2 p. m., Saturday, July 31. Grandfield, 11 a. m., Sunday, Aug. 1. Frederic (Q. C.), 8 p. m., Sunday, Aug. 1. Mt. Scott, 11 a. m., Saturday, Aug. 7. Mt. Scott (Q. C.), 2 p. m., Saturday, Aug. 7. Mt. Scott, 11 a. m., Sunday, Aug. 8. Roseland (Lawton Q. C.), 3 p. m., Sunday, Aug. 8. Lawton, 8 p. m., Sunday, Aug. 8. Deep Red (Manitou), 8 p. m., Thursday, Aug. 12. Loveland, 8 p. m., Friday, Aug. 13. Randlett (Q. C.), 3 p. m., Saturday, Aug. 14. Rabbitt Creek (Randlett), 11 a. m., Sunday, Aug. 15. Oak's Chapel (Davidson) 8 p. m., Sunday, Aug. 15. Buck Creek (Cloud Chief), 11 a. m., Saturday, Aug. 21. Buck Creek (Cloud Chief Q. C.), 2 p. m., Aug. 21. Buck Creek, 11 a. m., Sunday, Aug. 22. The Star (Gothto Q. C.), 3 p. m., Sunday, Aug. 22. The Star, 8 p. m., Sunday, Aug. 22. Snyder (Q. C.), 3 p. m., Friday, Aug. 27. Mt. Park (Q. C.), 2 p. m., Saturday, Aug. 28. Mt. Park, 11 a. m., Sunday, Aug. 29. Snyder, 8 p. m., Sunday, Aug. 29. Davidson, 8 p. m., Thursday, Sept. 2. Jack Creek, 11 a. m., Saturday, Sept. 4. Jack Creek (Q. C.), 2 p. m., Saturday, Sept. 4. Jack Creek, 11 a. m., Sunday, Sept. 5. Walter (Q. C.), 8 p. m., Sunday, Sept. 5. Hastings (Q. C.), 3 p. m., Saturday, Sept. 11. Hastings, 11 a. m., Sunday, Sept. 12. Temple (Q. C.), 3 p. m., Sunday, Sept. 12. Temple, 8 p. m., Sunday, Sept. 12. Sandford (Davidson), 11 a. m., Saturday, Sept. 18. Sandford (Q. C.), 3 p. m., Saturday, Sept. 18. Sandford, 11 a. m., Sunday, Sept. 19. W. H. ROPER, P. E.

Oklahoma City District—Third Round. El Reno, July 4. Mine, July 4. Weatherford, July 11. Geary, July 11. Sunny Lane, July 18. Guthrie, July 18. Stillwater, July 25. Perry, July 25. Freshwater, Aug. 1. St. John's, Oklahoma City, Aug. 1. Noble, Aug. 8. Wheatland and St. James', Aug. 8. St. Luke's, Oklahoma City, Aug. 15. W. M. WILSON, P. E.

Mangum District—Third Round. Martha Sta., July 3, 4. Grants and Willow, at Willow, July 4, 5. Delbi Cir., at Urbaner, July 10, 11. Mangum Sta., July 11. Dryden and Red Hill, at Medcall, July 17, 18. Hollis Sta., July 18, 19. Prairie Hill & Victory, at P. H., July 24, 25. Duke Sta., July 25, 26. Vinson Cir., at Union Grove and Salton, July 31-Aug. 1. Mangum Cir., at Reed, Aug. 7, 8. Blair and Hester, at Hester, Aug. 14, 15. Altus Sta., Aug. 15, 16. Headrick and Midway, at M., Aug. 21, 22. Pleasant Hill and Bethel, Aug. 28, 29. Eronada Sta., Aug. 29, 30. Brinkman and Dec. Cir., Sept. 1. C. F. MITCHELL, P. E.

Muskogee District—Third Round. Oktaha Circuit, at Fawn, June 30. Cecotah, July 3, 4. Vian and Bragg, at Vian, July 7. Webers Falls, July 8. Muskogee Circuit, at Gum Springs, July 10, 11. Muskogee, St. Paul, July 11, 12. Boynton and Morris, at Boynton, July 14. Winwright Circuit, at Hoffman, July 17, 18. Muskogee, First Church, July 21. Fort Gibson, July 24, 25. CHAS. L. BROOKS, P. E.

NEW MEXICO. El Paso District—Third Round. La Mesa, July 4, 5. Las Cruces, July 5, 6. Deming, July 7. Lordsburg, July 11-25. Alamogordo, Aug. 1, 2. HUBERT M. SMITH, P. E.

Pecos Valley District—Third Round. Lovington, July 3, 4. Eunice, July 5. Pecos, July 10, 11. Roswell, July 17, 18. Roswell, N. M. S. E. ALLISON, P. E.

WEST TEXAS. Austin District—Third Round. La Grange, at Winchester, July 3, 4. McDade Cir., at Wattersson, July 10, 11. Liberty Hill and L., at Leander, July 17, 18. Leander Cir., at Pond Springs, July 18. Webberville Cir., at Cedar Creek, July 24, 25. Ward Memorial, Aug. 1. V. A. GODBEY, P. E.

Beeville District—Fourth Round. July 4, Corpus Christi, preaching. July 11, Corpus Christi, preaching. July 18, Skidmore, 11 a. m., preaching. July 18, Sinton, 8 p. m., preaching. July 25, Bishop, 11 a. m., preaching.

July 25, Kingsville, 8 p. m., preaching.
 Aug. 1, Calallen, 11 a. m., preaching.
 Aug. 1, Robstown, 8 p. m., preaching.
 Aug. 18, Brownsville, preaching and Quarterly Conference.
 Aug. 19, San Benito, preaching and Quarterly Conference.
 Aug. 20, Harlingen, preaching and Quarterly Conference.
 Aug. 21, 22, Pharr, preaching and Quarterly Conference.
 Aug. 22, Edinburg, 4 p. m., Quarterly Conference; 8 p. m., preaching.
 Aug. 23, Sandoz, preaching.
 Aug. 24, McAllen, preaching and Quarterly Conference.
 Aug. 25, Mission, preaching and Quarterly Conference.
 Aug. 29, Mercedes, preaching.
 Aug. 29, LaFaria, preaching and Quarterly Conference.
 Aug. 29, 29, Raymondville, preaching.
 Aug. 29, Revere, 8 p. m., preaching and Quarterly Conference.
 Sept. 1, Aransas Pass, preaching and Quarterly Conference.
 Sept. 3, Gregory Rockport, preaching and Quarterly Conference.
 Sept. 8, Sinton, Quarterly Conference.
 Sept. 9, Calallen, Quarterly Conference.
 Sept. 10, Odem, Quarterly Conference.
 Sept. 11, 12, Mathis, preaching and Quarterly Conference.
 Sept. 12, Falfurrias, 8 p. m., preaching and Quarterly Conference.
 Sept. 12, Skidmore, Quarterly Conference.
 Sept. 18, 19, Alice Sta. and Alice Cir., preaching and Quarterly Conference.
 Sept. 20, Robstown, Quarterly Conference.
 Sept. 21, Kingsville, Quarterly Conference.
 Sept. 22, Bishop, Quarterly Conference.
 Sept. 23, Corpus Christi, Quarterly Conference.
 Sept. 25, Beville Cir., at Mineral, 11 a. m., preaching, Quarterly Conference at 4 p. m.
 Sept. 25, Pettus, preaching.
 Sept. 26, Green, 11 a. m., preaching.
 Sept. 26, Kennedy, preaching and Quarterly Conference.
 Oct. 2, 3, Floresville, preaching and Quarterly Conference.
 Oct. 3, Karnes City, 8 p. m., preaching and Quarterly Conference.
 Oct. 6, Berclair, preaching and Quarterly Conference.
 Oct. 9, 10, Oakville, preaching and Quarterly Conference.
 Oct. 13, Beville.

Let all the brethren take note that this is the fourth and last round. All statistics to be reported to the Annual Conference should be the best possible in hand. See that the trustees have a written report of all church property in answer to Paragraph 91, page 41, of the Discipline. Also have written report of the women's work. Have your list of officials ready for nomination for next year. Note where your elder is coming from and where he is going to, then plan the best possible work he can do for you in the time he can give to your charge. Brethren, can we hope for full collections from every charge? All things are possible to him that believeth. Let's put our best brains and energy into the "round up." Work hard on the points where the charge is weak. Only those things come true which are made to come true by determined effort. The hour has struck with us now. Will we make things come to pass? Plan how I can best help you when I come.

T. F. SESSIONS, P. E.

Cuero District—Third Round.
 Runge, July 3, 4.
 El Campo, July 7.
 Smiley, at Seale's Chapel, July 9, 10.
 Nixon, July 11, 12.
 Stockdale, at Sunnyside, July 17, 18.
 Pandora, at Dewey, July 24, 25.
 Laverna, at Elmendorf, July 25.
 A. W. WILSON, P. E.

San Marcos District—Third Round.
 Gonzales, July 3, 4.
 Manhaca, July 6.
 Kyle, at Buda, July 7.
 Dripping, at Driftwood, July 8.
 THOMAS GREGORY, P. E.

San Angelo District—Third Round.
 Sterling City, at Fairview, July 3, 4.
 Water Valley, at Grape Creek, July 10, 11.
 Sonora, July 17, 18.
 Eldorado, at Christoval, July 24, 25, a. m.
 Eola, at Wall, July 25, p. m.
 Paint Rock, at Millersview, July 31, Aug. 1.
 Edith, at Wild Cat, Aug. 7, 8.
 Eden, at Live Oak, Aug. 14, 15.
 Junction, Aug. 21, 22.
 Rochelle, Aug. 28, 29.
 Ozona, Sept. 1.
 F. B. BUCHANAN, P. E.

San Antonio District—Third Round.
 Medina, at Tarpley, July 3, 4.
 South Heights, 8 p. m., July 7.
 McKinley Ave., Q. C., 8 p. m., July 8.
 Center Point, July 10, 11.
 Kerrville, July 11, 12.
 Prospect Hill, Q. C., 8 p. m., July 13.
 J. H. GROSECLOSE, P. E.

Uvalde District—Third Round.
 Divine, July 3, 4.
 Crystal City, July 10, 11.
 Carrizo Springs, July 17, 18.
 Utapia, July 25, 26.
 B. B. JOHNSTON, P. E.

CENTRAL TEXAS

Brownwood District—Third Round.
 Robert Lee, at Sanco, July 3, 4.
 Bronte, at Bronte, July 4, 5.
 Rockwood, at Rockwood, July 10, 11.
 Novice, at Crews, July 17, 18.
 Bellinger Sta., July 24, 25.
 Taipa, at Taipa, July 25, 26.
 Indian Creek, at Chapel Hill, July 28.
 Santa Anna Sta., July 31-Aug. 1.
 Coleman Sta., Aug. 2.
 Coleman Sta., at Thrifty, Aug. 5.
 Brownwood Sta., Aug. 6.
 J. H. STEWART, P. E.

Cleburne District—Third Round.
 Glen Rose Mis., at the parsonage, July 3, 4.
 Walnut Springs, July 4, 5.
 Morgan, at Blum, July 10, 11.
 Arglin St., 8:30 p. m., July 11.
 Burleson, at Crowley, July 17, 18.
 Brazos Avenue, at 8:30 p. m., July 18.
 Joshua and Egan, at Concord, July 24, 25.
 Venus, July 25, 26.
 Grandview Cir., at P.'s Chapel, July 31, Aug. 1.
 Grandview Sta., Aug. 1, 2.
 Granbury Sta., Aug. 6, 8.
 Granbury Cir., at Mambrino, Aug. 7, 8.
 Godley and Cresson, at New Harmony, Aug. 14, 15.
 Main Street, Cleburne, Aug. 22, 29.
 W. W. MOSS, P. E.

Cisco District—Third Round.
 Coorman, July 3, 4.
 Carbon, at Bear Springs, July 4, 5.
 Ranger, at Bullock, July 13.
 Strawn, at Caddo, July 19.
 Staff, at Kokomo, July 21.
 Eastland, July 24, 25.

Wayland, at Gunsite, July 25, 26.
 Sipe Springs, at Beatty, July 31, Aug. 1.
 Romney, at Barnes' Chapel, Aug. 1, 2.
 Pioneer, at Cross Cut, Aug. 7, 8.
 May, at Holder, Aug. 9.
 Cisco Mis., at Central, Aug. 17.
 Desdemona, at Grandview, Aug. 18.
 Cisco, Aug. 21, 22.
 E. P. WILLIAMS, P. E.

Corsicana District—Third Round.
 Harmony, at Alliance Hall, July 3, 4.
 Thornton, at Steels Creek, July 10, 11.
 Mesia, July 11, 12.
 Kirvin and Streetmond, at Cotton Gin, July 13.
 Corsicana, 11th Ave., July 5, 18.
 Pardon, at Drone, July 22.
 Wortham, at Richland, July 24, 25.
 Blooming Grove, Aug. 1, 2.
 Rice, Aug. 3.
 Frost, Aug. 7, 8.
 Emmett, at Jones' Chapel, Aug. 9.
 Corsicana Cir., at Pleasant Grove, Aug. 17.
 Grosbeck, Aug. 14, 15.
 Chatfield, at Rhone, Aug. 21, 22.
 Corsicana, First Church, Aug. 29, 30.
 W. H. MATTHEWS, P. E.

Dublin District—Third Round.
 De Leon Sta., July 2, at 8 p. m.
 De Leon Cir., at Downing, July 3, 4.
 Stephenville, July 10, 11.
 Proctor, at Hazel Dell, 11 a. m., July 14.
 Huckabay, at Hannable, July 17, 18.
 Tojar and Lapan, at La, July 24, 25.
 Duffau, at Oden Chapel, July 31, Aug. 1.
 Bluffdale, at Acera, Aug. 7, 8.
 Iredell, at L., Aug. 14, 15.
 Hico, Aug. 21, 22.
 Carlton, at Olin, Aug. 28, 29.
 S. J. VAUGHAN, P. E.

Fort Worth District—Third Round.
 Arlington, 11 a. m., July 4.
 Mulkey Memorial, 8 p. m., July 4.
 Smithfield, at White's Chapel, July 10, 11.
 Diamond Hill, at Haslett, July 17, 18.
 Kennedale, at —, July 24, 25.
 Grapevine, at Eules, July 31, Aug. 1.
 JOHN R. NELSON, P. E.

Gatesville District—Third Round.
 July 2, 4, Meridian Cir.
 July 3, 4, Meridian Sta., at Help.
 July 8, Evant, at Evant.
 July 10, 11, Crawford, at Evergreen.
 July 11, 12, Gatesville Cir., at The Flat.
 July 18, 19, Gatesville Sta.
 July 24, 25, Nolanville, at Brookhaven.
 July 27, Oglesby, at Station Creek.
 July 31, Aug. 1, Copperas Cove, at Pidcocke.
 Aug. 4, Fairy, at Fairy.
 Aug. 5, Hamilton Cir., at Liberty.
 Aug. 7, Killen Cir., at Killen.
 Aug. 7, 8, Killen Sta.
 Aug. 14, 15, Hamilton Sta.
 S. J. RUCKER, P. E.

Georgetown District—Third Round.
 Hutto, at Jonah, July 3, 4.
 Granger, at Jonah, July 4.
 Weir, at Berry's Creek, July 4.
 Temple, First Church, July 6.
 Jarrell, at Goodeville, July 10, 11.
 Bartlett, July 11, 12.
 Florence, at Mt. Horeb, July 13.
 Oenaville, at Oenaville, July 17, 18.
 Troy, at Troy, July 24, 25.
 Holland, at Mills' Chap., July 26.
 Rogers, July 31-Aug. 1.
 Taylor, Aug. 1, 2.
 T. S. ARMSTRONG, P. E.

Hillsboro District—Third Round.
 Pentecost, at New Hope, July 3, 4.
 Bookledge, July 6.
 Huron, at Bethel, July 10, 11.
 Itasca, July 18, 19.
 Hillsboro, Lime Street, July 21.
 Abbott, at Vaughan, Aug. 7, 8.
 Peoria, at Red Point, Aug. 8, 9.
 Covington, at Osceola, Aug. 9, 10.
 Malone, at Renzi, Aug. 14, 15.
 Kirk, at Prairie Hill, Aug. 21, 22.
 Munger, at Dover, Aug. 22, 23.
 Lovelace, Aug. 28, 29.
 JNO. M. BARCUS, P. E.

Waco District—Third Round.
 Bosqueville, at Speegleville, July 3, 4.
 Bruceville and Edley, at Bruceville, July 11, 12.
 Hewitt and Spring Valley, at Spring Valley, July 17, 18.
 Mart, July 25, 26.
 Lorena, at Mooresville, July 31, Aug. 1.
 Mt. Calm, Aug. 7, 8.
 Aquilla, Aug. 14, 15.
 China Springs, at Coyote, Sept. 11, 12.
 I. A. WHITEHURST, P. E.

Waxahachie District—Third Round.
 Bethel, at Bethel, July 3, 4.
 Bristol, at Bristol, July 10, 11.
 Bardwell, at Avalon, July 14.
 Ovilla, at Long Branch, July 17, 18.
 Britton, at Webb, July 24, 25.
 Maypearl, at Oak Branch, Aug. 1, 2.
 Ennis, at Ennis, Aug. 4.
 Mansfield, at Mansfield, Aug. 7, 8.
 Midlothian, at Midlothian, Aug. 8, 9.
 Horace Bishop, P. E.

Weatherford District—Third Round.
 Azle, at Peden, July 3, 4.
 Milan, at Brock, July 10, 11.
 Weatherford Cir., at Dennis, July 17, 18.
 Weatherford, First Church, 11 a. m., July 25.
 Couts Memorial, 8 p. m., July 25.
 L. A. WEBB, P. E.

TEXAS

Beaumont District—Third Round.
 Newton, at Harrisburg, July 3, 4.
 Warfleville, at Bazeltonville, 7:30 p. m., July 4.
 Call, at Fords, July 10, 11.
 Kirbyville, 7:30 p. m., July 11.
 Liberty, at Hardin, July 17, 18.
 Dayton, July 18, 19.
 Mt. Belview, 7:30 p. m., July 19.
 North End, 7:30 p. m., July 21.
 Roberts Ave., at Spindletop, 7:30 p. m., July 22.
 First Church, July 25.
 Port Bolivar and Stowell, at S., July 25.
 China and Nome, at China, 11 a. m., Aug. 1.
 Sour Lake, 7:30 p. m., Aug. 1.
 Anahuac, 7:30 p. m., Aug. 1.
 Port Arthur, 7:30 p. m., Aug. 3.
 Woodville, Aug. 14, 15.
 Nederland, at Sabine Pass, Aug. 21, 22.
 E. W. SOLOMON, P. E.

Brenham District—Third Round.
 Lexington Mission, at Center Point, July 3, 4.
 Lexington Sta., July 4, 5.
 Waller, at Macedonia, July 10, 11.
 Hempstead, at Lynn Grove, July 12, 8:30 p. m.
 Brookshire, at B., July 17, 18.
 Wallis, at Alief, July 17, 18.
 Lyons, at Cook's Point, July 24, 25.
 Caldwell, July 25, 26.
 Bay City Sta., Aug. 1.
 Bay City Mis., at Caney, Aug. 1, 2.
 Matagorda, at Lane City, Aug. 7, 8.
 Wharton, Station, Aug. 8, 9.
 Glen Flora, at Beasley, Aug. 14, 15.
 Rosenberg Sta., Aug. 15.
 Giddings, at Burton, Aug. 21, 22.
 Bellville, at Atkinson Grove, Aug. 28, 29.
 Saly, at Felipe, Aug. 29, 30.
 Richmond, Sept. 5, 11, 19.
 S. W. THOMAS, P. E.

Houston District—Third Round.
 Texas City, July 4.
 Cedar Bayou, July 10.
 Seabrook and Pasadena, July 10.
 Harrisburg, July 11.
 McAshan, July 12.
 Katy, July 25.
 League City, Aug. 1.
 Brunner, Aug. 1.
 Houston, First Church, Aug. 2.
 Houston, St. Paul, Aug. 3.
 Angleton, Aug. 4.
 Alvin, Aug. 5.
 Tabernacle, Aug. 6.
 West End, Aug. 8, 9.
 Woodland Heights, Aug. 10.
 Seth Ward Memorial, Aug. 11.
 Washington Ave., Aug. 12.
 Brazoria, Aug. 15.
 Grace Church, Aug. 17.
 Galveston, First Church, Aug. 18.
 Velasco, Aug. 22.
 Iowa Colony, Aug. 23.
 Columbia, Aug. 25.
 J. KILGORE, P. E.

Jacksonville District—Third Round.
 Brushy Creek and Frankton, at Mt. Vernon, July 3, 4.
 Palestine, Centenary, July 4, 5.
 Douglass Cir., at Libbert, July 10, 11.
 Cushing Cir., at Trawick, July 11, 12.
 Larue Cir., at Fincaite, July 13.
 Estace Cir., at Mercedes Camp Ground, July 14.
 Transcendal Mis., at Tool, July 16.
 Elkhatt Cir., at Hudson Chapel, July 17, 18.
 Gallatin and Ponta Cir., at Cove Spring, July 20.
 Rusk Sta., July 21.
 Overton and Arp, at Bethel, July 24, 25.
 Trump Sta., July 25, 26.
 Ballard and Mt. Selman, Aug. 1, 2.
 Montalba Cir., Aug. 3.
 I. F. BETTS, P. E.

Marshall District—Third Round.
 Church Hill Cir., at Carlisle, July 3, 4.
 Henderson, July 4, 5.
 Hallsville Cir., at Hallsville, July 10, 11.
 Longview, July 14.
 Keller Cir., at Moore's Chapel, July 17, 18.
 Jetterson, July 18, 19.
 Beckville, at Rehoboth, July 24, 25.
 Harleton, at Ore City, July 31 and Aug. 1.
 Bethany Cir., at Bethel, Aug. 7, 8.
 Laneyville Cir., at —, Aug. 14, 15.
 Marshall, First Church, Aug. 22.
 Marshall, Summit Street, Aug. 22.
 Harrison Cir., at —, Aug. 28, 29.
 Gilmer Cir., at —, Sept. 4, 5.
 Gilmer Station, Sept. 5, 6.
 F. M. BOYLES, P. E.

Navasota District—Third Round.
 Beloit, at Center Hill, July 3, 4.
 Grandland and Lovelady, at Augusta, July 5.
 Trinity Sta., July 6.
 Groveton Sta., July 7.
 Onalaska, at Saron, July 10, 11.
 Walker County Mis., at Bath, July 17, 18.
 Huntsville Sta., July 18.
 Midway, at Midway, July 22.
 Madisville Sta., July 22.
 Porter Springs, at Creek, July 31, Aug. 1.
 Crockett Sta., Aug. 1.
 Crockett Sta., Aug. 2.
 Navasota Sta., Aug. 4.
 Montgomery, at Plantersville, Aug. 7, 8.
 Bryan Sta., Aug. 11.
 Millican, Aug. 14, 15.
 Willis, at Willis, Aug. 21, 22.
 Cleveland and Cold Springs, Aug. 28, 29.
 E. L. SHETTLES, P. E.

Marlin District—Third Round.
 Gause, at Minerva, July 3, 4.
 Buckholts, at Cornith, July 4, 5.
 Durango, at D., July 10, 11.
 Wheelock, July 16.
 Flynn, at Evans' Chapel, July 17.
 Norman, at Norman, July 22.
 Centerville, July 24, 25.
 Leon Mis., at King Hollow, July 31, Aug. 1.
 Jewett, at Oakwoods, Aug. 8.
 Fairfield, at Dew, Aug. 14, 15.
 Teague, Aug. 16.
 GEO. W. DAVIS, P. E.

Pittsburg District—Third Round.
 (Corrected.)
 Boston Cir., at Hooks, July 3, 4.
 Winsboro, at Forest Home, Wednesday and Thursday, July 7, 8.
 Queen City, at Laws, July 10, 11.
 Atlanta Sta., July 11, 12.
 First Church, Texarkana (preaching), July 18, a. m.
 Hardy Memorial (preaching), July 18, night.
 Nash, at Red Springs, July 24, 25.
 Mt. Pleasant (Wednesday night), July 28.
 Hughes Springs, at Mims Chapel, July 31, Aug. 1.
 Daingerfield, at Harris' Chapel, Aug. 1, 2.
 Hardy Memorial (conference), Aug. 6, night.
 Linden, at Nelson's Chapel, Aug. 7, 8.
 First Church, Texarkana (conference), Aug. 9, night.
 Cason, at Lang's Chapel, Aug. 14, 15.
 Pittsburg Cir., at Reeves' Chapel, Aug. 15, 16.
 Cornet, at Lively's Chapel, Aug. 21, 22.
 Douglassville, at Cedar Grove, Aug. 28, 29.
 Naples and Omaha, at Naples, Aug. 29, 30.
 Pittsburg Sta. (conference), Aug. 30, night.
 O. T. HOFCHKISS, P. E.

Timpson District—Third Round.
 Shelbyville Cir., Good Hope, Sat. July 17.
 Center Sta., Sun., July 18.
 Geneva Cir., Milan, Tues., July 20.
 Hemphill and Bronson, Pine Hill, Wed., July 21.
 San Augustine Sta., Thurs., July 22.
 Tenaha Cir., Lone Oak, Sat., July 24.
 Carthage Sta., Pleasant Ridge, Sun., July 25.
 Timpson Sta., Mon., July 26.
 Gary Cir., Tennessee, Tues., July 27.
 Center Cir., Arcadia, Wed., July 27.
 Pine Hill Cir., Clayton, Thurs., July 27.
 Garrison, Alam., Sat., July 31.
 Appleby Cir., Sun., Aug. 1.
 Nacogdoches Sta., Sun., Aug. 1.
 Lufkin Sta., Mon., Aug. 2.
 Burke and Diboll, Ryan's Chapel, Tues., Aug. 3.
 Corrigan Cir., Darby, Wed., Aug. 4.
 Livingston Sta., Thurs., Aug. 5.
 Livingston Cir., Leggett, Friday, Aug. 6.
 Huntington and M., Huntington, Sat., Aug. 7.
 Melrose Cir., Sun., Aug. 7.
 Kennard Cir., Prairie View, Sat. and Sun., Aug. 14, 15.
 Mt. Enterprise Cir., Sulphur Springs, Wed., Aug. 18.
 I gave each circuit a full Saturday and Sunday on second round. The third round will have to be made in shorter time and several circuits will have to be kind enough to accept week-day dates. Let us do our best as the prospects for an abundant harvest are good and a hopeful spirit prevails.
 L. B. ELROD, P. E.

Tyler District—Third Round.
 Big Sandy, at Winona, July 3, 4, 5.
 Quarterly Conference, Monday, July 5.
 Mineola Mis., at Haynesville, July 10, 11.
 Mineola St., July 11.
 Lindale Sta., July 14.
 Grand Salto, July 16.
 Edgewood, at Small, July 17, 18.
 Whitehouse, at Flint, July 24, 25.

Marvin, July 26.
 Murchison, at —, July 28.
 Canton, at —, July 31-Aug. 1.
 Colfax, at —, Aug. 4.
 Quitman, at Liberty, Aug. 7, 8.
 Lindale Cir., at —, Aug. 11.
 Wills Point Cir., at —, Aug. 14, 15.
 Wills Point Sta., Aug. 15.
 Tyler Cir., at —, Aug. 17.
 Cedar Sta., Aug. 18.
 J. T. SMITH, P. E.

NORTH TEXAS

Bonham District—Third Round.
 Ladonia, July 3, 4.
 Leonard, July 10, 11.
 Trenton, at B. C., July 11, 12.
 White Rock, at McC., July 17, 18.
 South Bonham, at R. P., July 18, 19.
 Brookston, at P. H., July 24, 25.
 Telephone, at T., July 31, Aug. 1.
 Petty, at T., Aug. 7, 8.
 Monkstown, at D., Aug. 14, 15.
 Windsor, at G., Aug. 21, 22.
 Ravenna, at Mt. P., Aug. 28, 29.
 C. C. YOUNG, P. E.

Bowie District—Third Round.
 Byers and Valentine, Valentine, July 3, 4.
 Petrolia and Charlie, Petrolia, July 4, 5.
 Henrietta Mis., Riverland, July 10, 11.
 Ringgold Cir., Union Hill, July 17, 18.
 Bowie Sta., July 18, 19.
 Post Oak Mis., Antelope, July 24, 25.
 Y-salt Mis., Pleasant Ridge, July 25, 26.
 Blue Oak Cir., Joy, July 31, Aug. 1.
 Bellevue Sta., Aug. 1, 2.
 Nocona Sta., Aug. 7, 8.
 Archer City, Bell's, Aug. 14, 15.
 Megargal Mis., Bitter Mound, Aug. 21, 22.
 Sunset Cir., Fruitland, Aug. 21, 22.
 Henrietta Sta., Aug. 22, 23.
 Crafton Mis., Cudde, Aug. 28, 29.
 Dundee Mis., Eagle Bend, Sept. 4, 5.
 T. H. MORRIS, P. E.

Decatur District—Third Round.
 Decatur Cir., at Sweetwater, July 3, 4.
 Bridgeport Cir., at Shiloh, July 10, 11.
 Bridgeport Sta., July 11, 12.
 Alford Sta., at Foster's, July 17, 18.
 Decatur Sta., July 18, 19.
 Krum and Sheldel, at Stony, July 24, 25.
 Rosmoke and Elizabeth, at E., July 31, Aug. 1.
 Texas Methodist Assembly, Aug. 8.
 Argyle Cir., at Chum Chapel, Aug. 14, 15.
 Bryson and Jermyn, at B., Aug. 21, 22.
 Jacksboro Sta., Aug. 22, 23.
 Perrin Cir., at Groveland, Aug. 28, 29.
 Vineyard Mis., at V., Aug. 29, 30.
 S. C. RIDDLE, P. E.

Gainesville District—Third Round.
 Woodbine Cir., at Spring Grove, July 3, 4.
 Montague Mis., at Dye Mound, July 10, 11.
 Dexter Mis., at Liberty Hill, July 17, 18.
 Aubrey and Oak Grove, at O. G., July 17, 18.
 Denton Sta., July 18, 19.
 Marysville Cir., at Van Slyke, July 24, 25.
 Myra and Hood, at Hood, July 25, 26.
 Denton St. Sta., Aug. 1.
 Whaley Memorial, Aug. 7, 8.
 Lewisville Sta., at Coppell, Aug. 7, 8.
 Era and Spring Creek, at Bolivar, Aug. 14, 15.
 Sanger Sta., Aug. 15, 16.
 Rowlett Mis., at Foreburg, Aug. 21, 22.
 Valley View Sta., Aug. 29, 30.
 J. F. PIERCE, P. E.

Greenville District—Third Round.
 Celeste Cir., at Orange Grove, July 3, 4.
 Celeste Sta., July 4.
 Quinan Cir. and Mis., at Oak Grove, July 10, 11.
 Jones' Bethel and Wesley Chap., at W. C., July 17, 18.
 Commerce Sta., July 18.
 Fairie Mis., at Center Chap., July 19, 20.
 Meixit and Lane, at Merit, July 24, 25.
 Wolfe City Sta., July 25, 26.
 C. M. HARLESS, P. E.

McKinney District—Third Round.
 Renner Cir., at Fannie Harrington Chapel, July 3, 4.
 Plano Sta., July 4, 5.
 Pryor Cir., at Little Elm, July 10, 11.
 Nevada Sta., July 17, 18.
 Farmersville Sta., June 20, 21.
 Wynona Cir., at Coperville, July 24, 25.
 Wray Sta., at St. Paul, July 31, Aug. 1.
 Richardson Cir., at Pleasant Valley, Aug. 1, 2.
 Frisco Sta., Aug. 7, 8.
 Weston Cir., at Cottage Hill, Aug. 14, 15.
 Cinema Sta., Aug. 15, 16.
 Anna and Melissa, at Melissa, Aug. 21, 22.
 Blue Ridge Cir., at Hencke Chapel, Aug. 28, 29.
 C. W. DENNIS, P. E.

Paris District—Third Round.
 Roxton, at Oklahoma, July 4, 5.
 White Rock, at W. Chap., July 10, 11.
 Pattonville, at Cunningham, July 13.
 Emberson, at Forest C., July 17, 18.
 Bonham Sta., at Cross Roads, July 24, 25.
 Depout Sta., July 25, 26.
 Woodland, at Faulkner, July 31, Aug. 1.
 Detroit, at Liberty, Aug. 1, 2.
 Avery, at Shawnee, Aug. 7, 8.
 McKenzie, at Prairie Grove, Aug. 14, 15.
 Bogata, at Fulbright, Aug. 15, 16.
 Paris Cir., at Reno, Aug. 21, 22.
 Lamar Avenue, Aug. 22.
 Centenary, Aug. 29.
 W. F. BRYAN, P. E.

Sherman District—Third Round.
 Pottsboro and Preston, at Progress, July 3, 4.
 Key Memorial, July 4, 5.
 Bells Cir., at Moore's Chap., July 10, 11.
 Howe Cir., at Gunter, July 17, 18.
 Whitesboro, at Stanfield's Chap., July 24, 25.
 Sherman Cir., at Cedar, July 31, Aug. 1.
 Van Alstyne Sta., Aug. 1, 2.
 Collinsville and Tioga, Aug. 7, 8.
 Pilot Point, Aug. 8, 9.
 Trinity, at Messenger, Aug. 14, 15.
 Waples Memorial, Aug. 15, 16.
 Pilot Point Grove, at Blackmon's Chap., Aug. 21, 22.
 Whitewright, Aug. 28, 29.
 Denison Mis., Aug. 29, 30.
 R. G. MOOD, P. E.

Sulphur Springs District—Third Round.
 Cumby, at Miller Grove, July 3, 4.
 Pickton, at Pine Forest, July 7.
 Pecan Gap and Ben Franklin, at P. G., July 10, 11.
 Reily Springs, at Arbala, July 17, 18.
 Mt. Vernon, at Friendship, July 24, 25.
 Como, at Parks Chapel, July 28.
 Sulphur Springs Sta., Aug. 1.
 Saltito and Weaver, at Saltito, Aug. 7, 8.
 Winsboro Sta., Aug. 14, 15.
 Lake Creek, at Brushy Mound, Aug. 28, 29.
 Klondike, at Habern's Ch., Sept. 4, 5.
 Yowell, at Moss Ch., Sept. 5, 6.
 Brashart, Sept. 11, 12.
 Sulphur Bluff, Sept. 18, 19.
 R. C. HICKS, P. E.

Terrell District—Third Round.
 Mesquite and Pleasant Mound, at Mesquite, July 3, 4.
 Garland Sta., July 4, 5.
 College Mound, at Morrow's Chapel, July 10, 11.
 Mabank Mis., at Prairieville, July 17, 18.
 Scary Cir., at Jones Chapel, July 24, 25.
 Kemp and Becker, at Kemp, July 31, Aug. 1.

Elmo Mis., at Poetry, Aug. 7, 8.
 Hutchins and Wilmer, at Wilmer, Aug. 14, 15.
 Lanchester Sta., Aug. 15, 16.
 Chisholm Cir., at Allen's Chapel, Aug. 21, 22.
 Kaufman Sta., Aug. 28, 29.
 Terrell Sta., Aug. 29.
 E. L. EGGER, P. E.

NORTHWEST TEXAS

Abilene District—Third Round.
 Caps, at Caps, July 10, 11.
 Tinsela, at Slick, July 17, 18.
 Putnam, at Putnam, July 24, 25.
 Nugent, at Nugent, July 24, 25.
 Clyde and Eula, at Eula, August 7, 8.
 Hawley, at Tule, Aug. 14, 15.
 Moran, at Moran, Aug. 18.
 Ovale, at Brookshaw, Aug. 21, 22.
 St. Luke's, at Pleasant Hill, August 28, 29.
 Cross Plains, at Dressy, Sept. 4, 5.
 First Church Abilene, Sept. 14.
 St. Paul's, Abilene, Sept. 16.
 Anson, Sept. 18.
 C. N. FERGUSON, P. E.

Amarillo District—Third Round.
 Widorado, at Adrian, July 3, 4.
 Channing, July 9, 11.
 Dumas, at Middle Well, July 10, 11.
 Glazer, at Lipscomb, July 16, 17.
 Higgins, July 17, 18.
 Canyon, July 24, 25.
 Amarillo, Polk Sta., July 26.
 Amarillo, Franklin Sta., July 27.
 Amarillo, Aug. 1, 2.
 Harwood, Aug. 2, 3.
 Amarillo Mission, Aug. 7, 8.
 ERNEST E. ROBINSON, P. E.

Big Spring District—Third Round.
 Semmore, at Bessie, July 24, 25.
 Andrews, at Gold, July 3, 4.
 Stanton, July 6, 7.
 Coalboma, at Arr Bar, July 10, 11.
 Gail, at Murphy, July 17, 18.
 Brownfield, at Plains, July 24, 25.
 Wilson, at Meador, July 31, Aug. 1.
 O'Donnell, at Pride, Aug. 7, 8.
 Lamesa Mis., at Loyola, Aug. 14, 15.
 Lamesa Sta., Aug. 16.
 Big Spring, at Elbo, Aug. 18.
 Big Spring Sta., Aug. 19.
 Post, Aug. 21.
 Tahoka and Slaton, at Slaton, Aug. 23, 25.
 W. H. TERRY, P. E.

Clarendon District—Third Round.
 Hedley, July 3, 4.
 Newlin, July 10, 11.
 Wheeler, July 17, 18.
 Miami, July 18, 19.
 Wellington Mis., July 24, 25.
 Wellington Sta., July 31, Aug. 1.
 Quail, 11 a. m., Aug. 2.
 Clarendon Sta., Aug. 7, 8.
 Godbey, Aug. 14, 15.
 Canadian, Aug. 15, 16.
 Clarendon Mis., Aug. 21, 22.
 J. T. HICKS, P. E.

Plainview District—Third Round.
 Krees, July 3, 4.
 Tulsa, July 4, 5.
 Floydada Mis., at Baker, July 10, 11.
 Floydada Sta., July 11, 12.
 Rosalia Springs, at Atron, 11 a. m., 3 p. m., July 13.

PERSONALS

Rev. S. J. Franks wishes us to make correction of his address. It is 103 W. 30th Street, Austin, Texas.

Rev. T. B. Graves, superannuate of the Texas Conference, who formerly lived at Austin, is now in Center Point, Texas.

Rev. Horace Bishop, of the Waxahachie District, paid us a flying visit this week. He always brings good cheer.

The Advocate extends sympathy to Rev. J. F. Wallace and wife, of Anahuac, on the loss by death of their baby girl last Friday, June 25.

Rev. C. E. Lamb, of Clarksville, called on us this week. Brother Lamb is one of the few who "grew old gracefully," or rather, he is a superannuate, but not old. We were glad to see him.

Rev. L. A. Hanson, our pastor at Milford, was a pleasant caller. Brother Hanson was Business Manager of the North Texas College for two years and is at present devoting a month to the college.

Rev. W. B. McKeown, of Ward Memorial, Stamford, was a welcome visitor at the Advocate office last week. Brother McKeown is one of the faithful members to whom Methodism in Northwest Texas owes what it is today. We are always glad to shake his hand.

Rev. C. D. Montgomery and wife, of St. John's Church, Dallas, are justly proud of the fine baby girl which arrived at the parsonage recently. The cradle roll at St. John's is thus increased by the new arrival. The Advocate extends congratulations to the parents and wishes all the joys of a happy life to young Miss Montgomery.

Rev. R. L. Ely, of Prosper, made us one of his rare visits this week. Brother Ely is a hard worker and all the affairs of the Church prosper in his charge. He always brings up a good Advocate report. This is his third year at Prosper and he would be willing to have the time-limit removed and stay right there. He is in love with his charge.

OUR CHURCH NEWS

To June 1 the charges of the Western North Carolina Conference had paid for missions \$717, or nearly \$1200 more than to the same date last year.

A proposed amendment to the Constitution of New York State makes the property of religious, charitable, and educational institutions subject to taxation.

Probably the oldest living Methodist preacher is Rev. John Flinn, of Portland, Oregon, who is in his ninety-ninth year and has been preaching for seventy-five years.

In the diocese of London no candidates for admission to the clergy of the Church of England who are of military age and physically fit will be ordained during the war.

Two hundred and forty-nine Presbyteries recently voted for and only fourteen against the proposition to ordain deaconesses of the Northern Presbyterian Church.

Dr. John R. Mott states that fit per cent of the pastors of France and Germany are in the armies, and that sixty per cent of the University students of Great Britain have volunteered.

The class of Emory College of '93 at their reunion during the recent Commencement raised something like \$600 to be expended in securing a bust of Bishop Candler which will be presented to Emory University.

The Christian World, London, says: "One of the unfortunate consequences of the war is the breach between British theologians and students and the German universities. That breach is not likely to be closed up for a long time after the war. British students at German universities could not resume the old comradeship with German students. It has been all to the good that so many English students have had their outlook broadened by the German universities training, and it is entirely undesirable that we should

fall back into the ancient British scholastic and theological provincialism. As a substitute for German universities, at least for a generation or so, may there not be a future for theological study in France?"

Bishop Hoss, Drs. H. M. DuBose, O. F. Sensabaugh, T. N. Ivey, Mr. T. T. Fishburne and Judge Jos. L. Kelly have been appointed to represent our Church on the commission to prepare for the next Ecumenical Methodist Conference.

The two leading Methodist Churches of the world, the Methodist Episcopal and the Methodist Episcopal, South, have a combined membership of 6,206,001. In this total are included 390,797 probationers of the Methodist Episcopal Church.

The Methodist Episcopal Church has purchased a sanitarium in New Mexico and will operate it under the name of the Methodist National Sanitarium for Tuberculosis. The property embraces a central building, several tent cottages and more than a hundred acres of land. The investment represents about \$100,000.

Mr. Gladstone is quoted as saying just before his death, "I have been in public life fifty-eight years and forty-seven in the Cabinet of the British Government. During these forty-seven years I have been associated with sixty of the master minds of the country and all but five of the sixty were Christians."

There are thirty million professing Christians in the United States. The income of each individual, according to government reports, is \$200 per year. Hence if each Christian practiced tithing the result would be an annual fund for religious purposes of \$602,000,000. The universal adoption of this principle would mean abundant resources for the work of the Church.

Dr. A. M. Muckenfuss has been called from the chair of chemistry in the University of Mississippi to the chair of chemistry in the School of Medicine of Emory University. Dr. Muckenfuss, who is a son-in-law of the late Bishop C. B. Galloway, is a man who personally and in his profession has the highest rating, and we are pleased that he has been secured for the work at Atlanta.

The Chicago Herald changed hands eight months ago, and with its change of ownership it decided to refuse all liquor advertisements and all fake advertising. The liquor men claimed that the paper could not live without liquor advertising; but it is still alive, and in spite of the fact that it has refused over \$50,000 of advertising during the eight months, its advertisements have actually gained by 3,639 columns.—Christian Guardian.

JOHN HUSS

The Protomartyr of the Reformation
By Bishop E. R. Hendrix.

Just five hundred years ago, on July 6, 1415, John Huss, of Bohemia, was burned at the stake in Constance, Germany, by order of the Council of Constance, despite "the safe conduct" given by the Roman Emperor Sigismund. His crime was his passion for truth, his love of the Scriptures, and his opposition to the corrupt practices of the Church of Rome, such as Luther also denounced a hundred years later. Without a single complaint against his moral character, this learned rector of the University of Prague and most popular priest and preacher, religious, eloquent, and faithful, after long imprisonment and great suffering, was burned at the stake by the action of a general council of the Roman Church. "It is doubtful, if we except the sufferings and death of Jesus Christ, whether the forward movement of religious enlightenment and human freedom has been advanced as much by the sufferings and death of any single man as by the death of Huss," says Dr. Schaff in his recent biographies.

The Federal Council of the Churches of Christ in America, of which our Church has been an active and influential member during its entire history, urges the general celebration of the anniversary of the martyrdom of John Huss. Each Church is left to follow its own method of observing this event, never more significant than now, after five hundred years. In many instances it is to be hoped that suitable sermons will be preached and the great lessons enforced by his heroic example and world-wide influence even in Roman lands. I would suggest that in our Church we observe July 4, the nearest Sunday to July 6, the actual anniversary. **A Suggestion for the Order of Worship for the Occasion of the Celebration of the Anniversary of the Martyrdom of John Huss.**

Southern Methodist University



REPORT FROM COMMISSIONER W. B. WILSON has several pieces of good news, and among them is the gift of Rev. A. E. Goddard and wife, Brother Goddard having now succeeded to the pastorate of First Church, Houston, in the place of Rev. Caspar S. Wright, who resigned to accept the Vice-Presidency of Southern Methodist University. This gift was the deeding to the University of sixteen lots in the city of Oklahoma with the value placed thereon at amount of original purchase, but since which time Brother Wilson reports he has been offered just double the amount of value placed thereon by Brother Goddard. We are indeed grateful for this gift and take much pleasure in adding to our other real estate lots that are rapidly increasing in value.



C. BORIS GRANT

The above is the likeness of Mr. C. Boris Grant, who will be Director of Piano in Southern Methodist University this coming fall. He has studied under many of the masters of both Europe and America, all of them having only the highest words of commendation for his methods of teaching and for him as a man and as an artist. Mr. Harold von Mickwitz, who will be General Director of our Department of Music, has selected Mr. Grant, who is one of his former pupils, as being the man whom he most desired as head of the Piano Department in our University. Mr. Grant is now in Oklahoma City with the Musical Institute, and he also gives many concerts during the season. His patrons are not at all willing to have him leave and many of them are planning to enter the University this fall to continue their studies under him.

We take much pleasure in introducing to our friends the head of our Voice Department, the noted baritone, Mr. E. Kirk Towns, now in Chicago, but who will be with Southern Methodist University in September. He studied in this country and eleven years abroad under men best known in musical circles and has appeared in concert many times. His endorsements are not only from those versed in technical music, but from prominent men in all avocations, who can testify to the great pleasure had from hearing him in song. His reputation as a teacher is of the highest, and he was the one man suggested by Mr. von Mickwitz as head of our Voice Department, and we have every reason to expect not only much enthusiasm but great results from his work in our Department of Music.



E. KIRK TOWNS

From time to time we will publish other members of our faculty of Fine Arts, each one of whom has been selected with the greatest care, both as to their artistic ability and as to

their artistic ability and as to their personality and true worth. We have under preparation a bulletin for the Fine Arts Department, which will be ready for distribution in a short time and which will be sent on application.

ACT AT ONCE.

To the Presiding Elders and Pastors of the Central Texas Conference:

Pardon me if I again call your attention to the pressing needs of the Board of Missions. The third quarter's draft will be due our conference missionaries July 15. Brother F. F. Downs, the Treasurer, informs me that there is only a few dollars in the treasury. We will need approximately \$3000. What shall the Board do to meet these claims promptly? Borrow it? If so, we will have just that much less (the amount of interest, I mean), to pay the fourth quarter's drafts. It looks now like the missionary collections will be short, so the more we pay out for interest the shorter they will be, and in the end the missionary will have to pay the interest account. Now, would that be right? Of course

BOOKS WANTED FOR THE THEOLOGICAL DEPARTMENT OF SOUTHERN METHODIST UNIVERSITY.

- The School of Theology does not wish to deprive any man of the books that he is using day by day, but there are some who have good books, a single reading of which suffices for their purposes, books, which, while not making a part of their regular workshop, would be valuable additions to the S. M. U. Library and would be used by many young men. If this describes your case, and you are willing to donate the book or books, will you not drop us a card, or better, send the book, allowing us the privilege of exchanging it for another book we need, in case several send same book. The following is a list of books we need for our working library:
- Denny, "Jesus and the Gospel."
 - Denny, "Death of Christ."
 - Dale, "The Atonement."
 - Smith, "The Days of His Flesh."
 - Shaw, "The Pauline Epistles."
 - Caird, "The Evolution of Theology in the Greek Philosophers."
 - Kirkpatrick, "The Divine Library of the Old Testament."
 - Kirkpatrick, "The Doctrine of the Prophets."
 - Weymouth, "Modern Speech, New Testament."
 - Fairweather, "The Background of the Gospels."
 - Garvie, "Studies in the Inner Life of Jesus."
 - McGiffert, "The Apostolic Age."
 - Purves, "The Apostolic Age."
 - Bartlett, "The Apostolic Age."
 - Van Dyke, "The Age of the Renaissance."
 - Lindsey, "The Reformation in Germany."
 - Lindsey, "In the Lands Beyond Germany."
 - Kent's Histories.
 - Dodds, "The Bible, Its Origin and Nature."
 - Stephens & Burton, "A Harmony of the Gospel."
 - Westcott & Hort, "The Greek New Testament."
 - Pfleiderer, "The Development of Theology."
 - Matheson, "The Spiritual Development of St. Paul."
 - Hastings, "Bible Dictionary."
 - Edersheim, "Life and Times of Jesus."
 - Other Lives of Christ, Farrar, Geike, etc.
 - Any volumes of any of the late commentaries, the Cambridge Bible, the Century Bible, the Expositors, the International Critical, etc.
 - Trench, "The Parables."
 - Liddon, "The Divinity of our Lord."
 - Schaff, "The History of the Christian Church."
 - Sheldon, "The History of the Christian Church."
 - King, "Rational Living" and other works.
 - Hyde, "Five Great Philosophies of Life."
 - Ramsay, "The Church and the Roman Empire," "St. Paul, the Traveler," and other works.
 - Any book written by a Southern Methodist.

Another list will appear in a later issue of the Advocate. Address Frank Seay, Secretary Theological Faculty.

The University has been advised through Rev. Horace Bishop, D. D., Chairman of the Board of Trustees, that Bishop J. H. McCoy has formally appointed Rev. Caspar S. Wright, D. D., Methodist University, same to become effective on July 1, when Dr. Wright will assume his duties.

lot. But so it will be unless the pastors get busy and send in their conference mission collection before July 15.

Brethren, can't we count on you to look after this matter at once? Will you not do this for the sake of our needy and worthy missionaries? I believe that you will, and will without delay. F. P. CULVER, Pres. Board of Missions of Central Texas Conference.

PREACHER NEEDED FOR A CHARGE.

I need a preacher for a charge for the remainder of the conference year. Prefer a young man who will join the conference this fall. Good parsonage. Salary \$600 for the year. Write me with indorsements. W. H. TERRY, Big Spring, Texas.