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Prime Requisites for Union

THE question of the unification of Methodism is too large a question for a single editorial. The question, indeed, involves so many intricate and delicate problems that only the most matured statesmanship is qualified to master it. Even the maturest ecclesiastical statesmanship alone, we do not hesitate to say, cannot solve all the problems involved.

There are, however, certain prime requisites for the unification of American Methodism which seem to lie on the surface. These requisites are so glaring that a man need not be very profound in order to discover them. Of one or two of these we wish to speak.

First, Methodist union can never become a reality until the question of union becomes first a question of conscience. Mere academic discussions will not lead anywhere. When the friction, waste and injury resulting from the division of our forces rest heavily upon the consciences of American Methodists, then the first requisite for the unification of our Methodisms will have been met.

The most reassuring sign in the whole situation is that the question of Methodist union is becoming, more and more, precisely this thing—a question of conscience. One cannot read the utterances of the great leaders of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Protestant Methodist Church, and long retain doubt of the correctness of this statement.

The words of Bishop E. E. Hoss at Oklahoma City will not soon be forgotten. With dramatic earnestness he said:

During the past twenty years I have been on the Federation Commission. We have moved slowly, very slowly, so slowly, and at times I have been almost in despair of any practical results. But, brethren, I do not desire to despair while Jesus Christ, with all power in heaven and in earth in his hands, is sitting at the right hand of the Majesty on high. * * * I pray God that the day may come somehow and at some time in which all the forces of Methodism may be organized into such a form as to constitute an organized, disciplined army for the spread of the kingdom of God.

These words of Bishop Hoss are matched in their tremendous earnestness by the utterances of Bishop Cranston of the Methodist Episcopal Church. To the College of Bishops of his own Church he said: "The Church will never be a power for peace or the arbitration of international disputes until it shows the world that there has ceased to be a division in its own ranks. The first duty of the two great branches of the Methodist Church is to realize that it is an absolute duty for them to get together." Even more overwhelming are his recent words to Dr.

Proposed Plan of Union

IN December, 1910, the Joint Commission of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Protestant Methodist Church met in the city of Baltimore. The Commission appointed a committee of nine to formulate a plan of unification of the Methodisms represented. The plan should provide "for such unification through reorganization of the Methodist Churches concerned as shall insure unity of purpose, administration, evangelistic effort and all other functions for which our Methodism has stood from the beginning."

The report of the committee of nine was made to the full Commission in Cincinnati, Ohio, January 18, 1911. The report as revised by the full Commission will appear in a later issue.

It is proposed that the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Protestant Methodist Church shall be merged into one Church to be known as the Methodist Episcopal Church in America or the Methodist Church in America, having common Articles of Faith, common conditions of membership, a common hymnal, a common catechism and a common ritual.

The governing power of the reorganized Church shall be vested in one General Conference and three or four Quadrennial Conferences.

The General Conference shall have full legislative power over all matters which are connectional in character and the Quadrennial Conferences shall have a like power over matters which are local in their character.

The colored membership of Methodism shall constitute one of the Quadrennial Conferences.

The Quadrennial Conferences shall be composed of an equal number of ministerial and lay delegates to be elected by the Annual Conferences within their several jurisdictions. They shall fix the boundaries of the Annual Conferences within their jurisdictions. They shall name the Bishops from their jurisdictions.

The General Conference shall consist of two houses, each house to be composed of an equal number of ministerial and lay delegates. The delegates in the first house shall be apportioned equally among the Quadrennial Conferences. The ministerial and lay delegates in the second house shall be elected by the Annual Conferences in the manner in which we now elect delegates to our General Conferences. The Bishops elected by the Quadrennial Conferences shall be confirmed by the first house of the General Conference.

All legislation in the General Conference shall require the concurrent action of its two houses.

Reception of the Plan

THE proposed plan of union was before the General Conferences of the Methodist Episcopal Church and the Protestant Methodist Church at their sessions in May, 1912. It was also submitted to the General Conference of the Methodist Episcopal Church, South, at its session in May, 1914.

The General Conference of the Methodist Episcopal Church did not adopt the plan proposed by the Joint Commission. It affirmed, however, the agreements of the Commission as to the common origin of our Methodisms and the convictions of the Commission that the divisions of the past reflected upon the conscientiousness of neither party. It acknowledged the benefits which have resulted from the fraternal messages of the Churches to each other. It reaffirmed its conviction of the necessity of union in order to unity of purpose in administration and evangelization by our Methodist bodies. It authorized a continuation of negotiations looking to the unification of American Methodism.

The attitude of the conference is fairly interpreted by the statement of its Commissioners at their meeting a year later: "We cannot under the circumstances interpret the action of the General Conference as unfavorable either to the method followed by the Joint Commission or to any of the results obtained."

The General Conference of the Protestant Methodist Church approved the work of its Commissioners in agreeing to the tentative plan of the Joint Commission, but took no definite action on the suggestions looking to the reorganization of our Methodism.

The General Conference of the Methodist Episcopal Church, South, declared itself favorable to the plan of unification by reorganization, but recommended that the colored membership of the various Methodist bodies be formed into an independent organization holding fraternal relations with the reorganized and united Church. The conference authorized a continuance of the negotiations looking to the perfection of the plan.

Thus it will be seen that neither of the great Churches accepted the plan of unification as presented by the Joint Commission. Our own Church approached acceptance more nearly than either of the others. But its proposal that the colored membership of the Churches be organized into an independent body holding fraternal relations with the reorganized Church is radically different from the plan of the Commission that this contingent of our Methodism should constitute and be reorganized as one of the Quadrennial Conferences of the proposed reorganization.

The modified plan of our Church will

In the Meantime

THE distance to the coveted goal of a reunited American Methodism may be greater than any of us will willingly admit. Toward that goal, however, we must unrelentingly advance. Never will we admit that the friction and injury resulting from division in our glorious Methodism are to be permanent. Never will we cease praying for unity of purpose in our varied activities as representatives of the Kingdom of Christ.

In the meantime, however, it becomes us all to be as generous toward each other as we now seem to be toward our fathers who participated in the first serious division of Methodism. If we are willing to admit that our fathers separated conscientiously, but regretfully, because of certain providential conditions, we must also be willing to admit that conditions may still keep us separated with each maintaining a good conscience in the continued separation.

If, for example, the Methodist Episcopal Church cannot find it consistent with her ideas of duty to set off her colored membership into a separate ecclesiastical organization, it will not become the Methodist Episcopal Church, South, to say that she is trying to set up negro domination over the Church in the South. And, if the Methodist Episcopal Church, South, finds that a co-ordinate branch of colored members in the reunited Church is not compatible with the best interests of the Church in the South, it will not become the Methodist Episcopal Church to say that her sister Church desires to perpetuate negro slavery. Intemperate and ungenerous speech on either side must be utterly eschewed.

Nor will it do for either Church in presenting its plan of union to say, This or nothing! Neither Church dare say in such terms that wisdom will die with it. If our sister Church cannot see her way to adopt the plan submitted by our General Conference at Oklahoma, then let us put our heads and our hearts together to find a better plan. Love somehow has the uniform habit of finding the way.

We rejoice that we now have a duly constituted Federal Council of Methodism "with full power to hear and finally decide, without appeal from its decision, all cases of conflict and misunderstanding between the two Episcopal Methodisms." We will find a way, ultimately, to the complete unification of our Methodisms, but in the meantime we shall fondly expect this Council to lessen our frictions and aid in giving unity in the administration of our great Churches. We shall have abundant opportunity in this way to demonstrate our preparedness for organic union.

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The Teachings Of Christ

By REV. THEODORE COPELAND, D. D. Hot Springs, Arkansas

Plutarch mentions it as a memorable proof of the extraordinary eloquence of Mark Anthony that, when soldiers were sent to kill him, he pleaded for his life in such affecting language that he totally disarmed them of their resolutions and melted them into tears. It was said of Christ by officers sent to arrest him, when they heard once of his ordinary discourses: "Never man spake like this man."

All the great masterpieces were the offspring of great occasions—the orations of Demosthenes when Greece was battling for her liberty; of Cicero, when the free institutions of Rome were threatened; of Chatham, at the time of the American Revolution. When Christ appeared in human form, the world had reached its lowest ebb—politically, intellectually, socially, morally. So Jesus had a great occasion because there was a great need and a lingering hope. The greatest orators, with the greatest opportunity before them, have broken down because they have ranged themselves on the wrong side and failed to rise to the occasion with a great message. The Great Teacher, on the other hand, proclaimed a message of hope, and one which called men with a trumpet call to battle.

The first distinguishing feature in the teachings of Jesus is their simplicity. If we examine the Talmud, or the discourse of the ancient orators, or the religious literature of the antique world, or the muddy phraseology of "Science and Health," by Mrs. Eddy, and then turn to the Sermon on the Mount or the high-priestly prayer recorded in the seventeenth chapter of John, we shall find that there is no greater contrast in all the literature of the world. The simplicity of Christ's words is what constitutes their perfection. His figures and illustrations were drawn from the book of nature which the unlettered could read and the simple could understand. Speaking just after the visit of John's messengers he exclaimed: "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes." As a further proof of this fact we are told that the common people heard him gladly.

Another feature of Christ's teaching is its profound revelation. He opened the vast continents of truth which had been hid from the foundation of the world, and astonished the wise with the originality and the superiority of his doctrines. The reality of the unseen world, the awards of the general judgment, the eternity of the future state of the saved and the lost were but dimly and indistinctly set forth in the Old Testament; Christ brought life and immortality to light through the Gospel. He presents to our wondering gaze the splendid panorama of human destiny, teaching that

"Not in entire forgetfulness, And not in utter nakedness, But trailing clouds of glory do we come From God who is our home."

And looking across the reach of the revolving years, he wings our imagination with celestial pinions till we soar beyond the dark and troubled tragedy of the apocalypse and, out-

stripping the highest of unfallen creatures, make our final abode with Christ upon the throne of universal dominion. Such knowledge is too wonderful for us; it is so high that we cannot attain unto it in our present limitations.

So Christ gave to the world new and original ideas of life—its scope and meaning, its opportunities, its responsibilities, its far-reaching significance. The greatest of all poets tells us beautifully, but not truly:

"We are such stuff as dreams are made of, And our little life is rounded by a sleep."

The Son of God said: "In my Father's house are many mansions; if it were not so, I would have told you, I go to prepare a place for you. * * * that where I am, there ye may be also."

The teachings of Christ set forth in grandest outlines and fullest significance the great scheme of recovering mercy, and present to us the mysteries of wisdom and benevolence which the angels desire to look into. The plan of salvation has the divine approbation, and appeals to the universal conscience of mankind, flinging the inspiration of hope to every member of Adam's apostate race. Modern missionaries, in all their wanderings among the lost and sinful tribes of men, have never found a people who did not approve and respond to the Gospel message.

Finally, this teaching is the language of authority. The weight and impressiveness of a man's words largely depend upon his air, his atmosphere, the mysterious efflux and exhalation of his personality, the moral aroma of his character. Enter the assembly of the saints when a Whitefield or a Wesley is speaking, and there is upon you a power which it is the highest luxury and the greatest blessing to feel. There is incense here and the smell of sacrifice. And what shall we imagine concerning the atmosphere of that wonderful Being who spoke as never man spake? The sacred exhalation of his quality, the aroma, the auroral glory of his person, invested him with an unimpeachable authority, lent to his words spirit and life, and gave to his doctrine its astonishing power. He assumed human nature to exhale an atmosphere of God that should fill and finally renew the creation, bathing all the climes and times and ages with its dateless, ineradicable power.

The authority of Jesus Christ has been gaining power and momentum for two thousand years. The calendars of all civilized nations converge to the manger at Bethlehem. Two and a half centuries pass, and a Roman Emperor has torn the eagle from his standard to set there the cross, and the mistress of the world is at the feet of Him she crucified. A thousand years have passed, and the power of this Name has subdued the wildness of German forests, leaped the English Channel, and raised the hewn timber of the tree of Calvary against the wild Druids' oak. And today, when all civilization is at its height and the world is quivering with fresh powers and measureless hopes, there is no other teaching which rivals for a moment the teachings of our risen Lord.

The Country Church Problem

By REV. C. L. BROWNING, Hewitt, Texas

Brother Siceloff, in his contribution to the Advocate of August 5, has called the attention of the Church to some of the problems and solutions of the country Church difficulties. That the country Church has difficulties is admitted by all who know anything about the conditions that prevail in the country. He calls attention to the great number of abandoned Churches in Ohio, Missouri and Illinois. Had he the statistics he could have mentioned thousands of others in Northern and Eastern States, and then crossing over the Mason and Dixon line he could have mentioned hundreds, if not thousands, in Southern States. Abandoned churches are becoming common in the country, and these solitary buildings, without preachers or worshippers, are uttering a silent prophecy against a system that hodes evil to the Church.

I have in mind an historic old Church in my own charge, which is a typical illustration of the abandoned church in the country. I refer to Stanford's

Chapel, the home of the Barcuses, the Stanfords, the Barneses, the Ruckers, the Vaughans. I visited the old church a short time ago, went into the building and knelt down in the old pulpit, strolled through the grounds, stood by the graves of its dead, read the names on the tombstones—names known to Texas Methodism and held in sacred memory by thousands of our Methodist children. I went through the old school building close by the church, saw its leaning walls, broken windows and decaying hull. This church is a splendid building, well seated and handsomely furnished. A large stack of the note edition of "Our Methodist Hymnal" is carefully stored away in the pulpit. This old building is held as the most sacred relic in all this country. Many of my leading members were converted during its great camp meetings and they speak tenderly of its great achievements, its thrilling Pentecosts, its holy communions, its shouts of victory over sin and its many useful children who

have gone out into the world with the touch of its sanctifying environments. But it is abandoned. No more is the voice of preacher heard in its tabernacle or within its sacred walls! The voice of singing is not heard, and prayers, like sweet incense, rise no longer from its sacred altar!

After spending some hours in its abandoned buildings and strolling across its sacred grounds I stood in the front entrance to this splendid property and made the following address to the house, the tabernacle and the cemetery—I had no other auditors:

"It seems a pity that you are left alone. Your spire still points skyward, your comfortable pews and stained glass windows still invite the weary to rest and worship. Your old oaks still stretch their shady branches over the old camp ground and the modest tombstones still speak the language of modest pride and unflinching faith. People still live in the same houses and on the same farms once occupied by your former children, and these people need the same Gospel which so greatly blessed and richly endowed your older children. The only difference between your former family and the children who now pass by your closed doors is a difference of wealth and nationality. Tenants are tilling the soil which was once the homes of your people, and these tenants are not able to support a preacher. The Mexican, with his religious nature and false religious culture, is now beginning to occupy the little huts which were once the homes of your people, and scattered here and there are little negro huts filled with toil-worn men and women and half-clad little children. These Mexicans, old church, need the love and sympathy of Christ's people. They have been taught that Christ is handed out to them by the priests and that Catholicism is the only expression of Christianity in the world. These negroes, old abandoned church, are Christ's children also. Their greatest fault is their color, their poverty, their ignorance and the fact that they have descended from slaves. Your former children, old dilapidated tabernacle, are scattered all over the State, preaching the Gospel to large city churches, acting as stewards and giving their support to Churches that pay their pastor princely salaries. Others have gone beyond the boundaries of the State and are preaching to the Mexicans in Mexico and, possibly, to the negroes in Africa, and you are left alone with your present family—these white tenants, these Mexicans and these ignorant negroes—and you have shut your doors against them because they are poor or prejudiced or blind! You ought not to taunt them with your tall spire because they are poor. They can't help it, old church, for the land which they work is so high in price that it is impossible for them to buy it and make a home for themselves. They have got to live or starve and they are just able, by hard work and close economy, to steer between life and starvation. The rents have to be paid and toll must be given to the drouth, the hail and the storm, and when they have met all these they have nothing left for the Church or the doctor. The white tenants have to send their children several miles to school, and often the Mexicans and negroes have no school to which to send, and, of course, they will remain ignorant and superstitious. It is no wonder, silent tombstones, that these people do not want to be buried among your sleeping children, because a church left vacant by its worshipers, to throw its tall shadow across graves seldom visited or covered with flowers, plucked by loving hands, and left to grow up with weeds and briars, is not a very desirable place to be buried. So, unless a change comes about, you will have to stand there, old church, and watch the trees grow, hear the birds sing, give of your weather-beaten boards fiber for the wasps and food for the tooth of time, while the tenants, the Mexicans and the negroes, pass by your forsaken grounds and wonder why such a splendid church and valuable property are not used for the preaching of the Gospel of Him who died for the poor and needy."

"I want to apologize to you, because I am your pastor, and yet have forsaken you in this way, old church. All my Sundays are taken up at other places, one of which is threatened with the same doom that has overtaken you. This is also a country Church, but its supporters have either moved away to educate their children, to buy cheaper land, and those remaining are bending under the burden of many years and will soon be gone. Tenants are occupying the land and they have a hard time to make ends meet.

"What do you think about the situation, old church? You have sent out many splendid sons and daughters to bless the more populous places. They

have good churches and good schools for themselves and children. Don't you think that the Church is robbing you of your opportunity by allowing you to remain closed to this generation and to the generations to follow? Don't you think that the Church is neglecting its fields where great men are made by starving the preachers sent to these places? The city Churches have been the greatest beneficiaries of your past sacrifices. You made their preachers and sent them to their pulpits; you equipped her greatest and most successful teachers, lawyers, doctors, merchants and statesmen, sending them not only with their mental and moral equipment, but with their money as well—money made on the farms surrounding your abandoned grounds or by the increase in the value of these farms that once supported them and the Church—and now do you think that the Church which has been made and led by you so long ought to help you to continue your great mission in the country and to its people? Why should the Church spend \$150,000 on a city church building, from \$5000 to \$8000 per year for a city preacher's salary and yet fail to provide a respectable church building in the country or a bare living for preachers sent to the country, when statistics show that these same country Churches and country preachers have done and are still doing the great work of the Church? Can you tell me, old tabernacle, needing so much a new cover of shingles, and you old abandoned church, so much in need of a good coat of paint? Or can you tell me, sainted dead—you men who labored long and successfully in winning country boys and girls to the Master's service and sending them out as the greatest heritage of Texas Methodism—can you tell me why the soil which produces the Church's best workmen is being left untilled and unfertilized by the very Church that had its birth and nurture in that same soil? Would it not be better, my old abandoned friends, would it not be more in keeping with the work and spirit of the lowly Nazarene, if the theory of our connectionalism should become a practice, if the salaries of preachers were more on a parity, if the strong should bear the burden of the weak, if these thousands of tenants and foreigners should be touched by the helpful hand of the Church at the only place where they can be successfully touched and saved? But, old abandoned church, it is a matter of a living for the workmen in this promising and proven field. Your children have left you and are too busy building costly churches in the cities, too much occupied taking care of high salaried preachers in the city churches and the Church at large is dazed by the glare of financial statistics, large Church memberships, "institutional" luminaries and the need of the heathen to think much of you and your great possibilities in this little country nook! I will have to pass on now, old church, and fill my appointment at Spring Valley, where they have recently built a splendid modern school building right by the side of the Methodist Church—the best country school building, I suppose in Texas, if not in the world; and this school building, I hope, will save the church there from abandonment. But I will come back again, old church, and kneel down in your pulpit again and ask the Father to send laborers into his harvest; for the harvest is ripe and the laborers are few—in the country!"

Thus I had my say for once; but it may be that no one will hear what I said but the vacant old church, the dilapidated old tabernacle and the silent tombstones which so faithfully keep sentinel over the dead. Let it go at that. The schools are opening up and there have gone from the bounds of my work—the Hewitt and Spring Valley charge—twelve boys and girls to enroll as students in our Church schools this year. These boys and girls will finish their course and move to the city to help the city along; the city needs them to fill her pulpits, to teach her schools, to manage her banks and to finance her city traffic. If I have complained at all in this letter, or in my address to the old church building and grounds, it has been because the city does so little to remunerate the country for her great contributions to the city. That's all.

To gain a pure heart is the highest achievement of earth.

The only condition attached to spiritual wealth is that we give it away. "When thou art converted, strengthen thy brethren." Our giving must begin at the moment of our loving. The only way to retain love is to share it. An acquirement becomes dim as soon as it is selfishly used. Our spiritual wealth is increased through sacrifice.—Jowett.

STORY OF EARLY DAYS.

H. G. H.

As it is still hot weather, I thought I would tell your boy readers a little story of the "Wild and Woolly West."

Meeting A. W. Templeton on the streets of Bishop the other day reminded me that he is related by marriage or consanguinity with the old Pete Tumlinson family of Atascosa County. Old Pete Tumlinson in early days was a famous Texas Ranger of the Jack Hays, John Tom and Capt. Callahan sort.

He and his clan were always armed and ready to meet the red man at a moment's notice. He operated principally in Atascosa and Medina Counties and from west Atascosa to the valley of the Leona.

His field was just south of that of Big Foot Wallace. Wallace had his headquarters in one side of my circuit. It was in 1859. I was on the Uvalde and John S. Gillett on the Medina Circuit. All that western country was as wild as a buck on a fleeting run and very few people in it.

Indians could be seen any day you did not want to see them. They were to the manor born there and just north in the mountains.

Way down on the Leona, south of Fort Inge, a settlement of a dozen families had been formed who were cut off from Church privileges.

My presiding elder, Ivey H. Cox, said to me, "I want you and John S. Gillett to go down on the Leona and hold a meeting. You will have to go down through Atascosa County and then take through the wilderness to the west. There are no roads, but you must keep going until you find the settlement. So get ready to die or preach."

I was short on courage, but we both had heavy dragoon pistols around our waists, plenty of ammunition and fleet horses. You may know we had no written sermons on "profound theological disquisitions" in our minds.

We entered the wilderness. I prayed as I went and Gillett insisted on singing. I thought it was a time for keeping our powder dry and not displaying our musical talents.

I thought of the last remark my old father made to me in Georgia in 1858: "My boy, the Indians will scalp you."

We camped out the first night in an old abandoned hut some cowboys had left and were awakened at about 3 o'clock in the morning by a band of roving Mexicans passing close to us. We did not know what was up.

Gillett says to me: "We'd better get away from here." We mounted our horses quickly and struck right through the woods in the haze of the morning, riding with unusual speed. Gillett did not sing and I did not say: "Now I lay me down to sleep."

About 19 o'clock of the morning we saw the first smoke of the settlement and were as gay as larks. My, the cornbread, deer meat and black coffee went well at eating time.

We held the meeting on the Leona and three days after started back the same route through the rolling prairie.

About 11 o'clock way off to the left we saw a band of some sort of men on horseback apparently trying to head us off. We looked sharp, crasped our six-shooters in our right hands and put spurs to our horses.

The horsemen rode as fast as we did. As they got a little nearer, Gillett said: "I believe they are Rangers." He waived his hat and they waived back. We stopped and here they came, old Capt. Pete Tumlinson and six Rangers just out from an Indian fight.

We all took dinner together on a spot in the great prairie where I counted ten varieties of wild flowers in a space twelve feet square.

Gillett said: "Captain, had you been a red skin we would have given you a warm reception." I was silent, not knowing what I would have done, but my horse's heels might have told.

That was not the last time I ever met old Pete Tumlinson. He and Big Foot Wallace and others kept off the Indians while we tried to persuade sinners to flee from the wrath to come. We always had to pray with one eye open, not wishing to die so young; and now, after fifty-seven years, we seem too old to die.

When Gillett got back within sight of his sweetheart's house, he raised another song and I struck for the mountains of Sabinal and Frio.

Mr. Editor, those were good old times, although about all the brethren who ate jerked beef with us then seem to have gone to a higher and better country. Bishop, Texas.

"It is not so much where you are as what you are that makes your heaven. The bright, cheery soul who lives the life of trust sees only the sunny side of everything, and has learned to endure cheerfully and with a bright face where everything looks dark."

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Dangers Which Threaten This Government

By REV. R. C. ARMSTRONG, Fort Worth, Texas

Number Seven. ROMANISM.

It is not the purpose of the writer to discuss the past history of Romanism or its abominable practices, but to call attention to it as a menace to this Commonwealth. There would not be the least danger were it not for the profound indifference of so many of our Protestant people, who compliment themselves on the broadness of their liberality and even eulogize the Catholics for their charitable works. Just why Protestant people should emphasize Catholic philanthropy I cannot understand. For I am sure that Protestants do a great deal more charity work than do the Catholics. The Catholics often collect money from Protestants and then get credit for charitable deeds. We have become so accustomed to seeing our Catholic neighbors, to hearing the ringing of their church bells, to looking upon their church buildings, school buildings, convents and Good Shepherd Homes that we forget behind this outward glanor is the virus of death. We forget their ethical teachings, that the end justifies the means, that to lie, deceive or even kill if done to foster the interest of the Church is virtuous and approved of God. We forget the degrading auricular confession. We forget the superstitious worship of the wrist bone of St. Anna or the tooth of the Christ. We forget the closed doors of the nunneries and the dark disclosures of Mariah Monk. We forget the closed doors of the Good Shepherd Homes and the poor incarcerated girls who are forced to do hard work to increase the wealth of the Catholic Church. We forget that the Catholics decline to have their nunneries and Good Shepherd Homes inspected, and that they fight any legislation that proposes this end. In some cities wayward girls are sentenced by some juvenile court to serve a term in these Good Shepherd Homes. I pause to ask what authority have they for assessing such penalties? Has any State in this Union recognized the Homes of Good Shepherds as prisons or places of correction? If so, then surely the State has the right of free access for inspection of her wards. In the Fort Worth Star-Telegram of July 24 the following item appeared: "Her hands and arms scarred and scratched as a result of her climb over a high barbed wire fence surrounding the Good Shepherd's Home at Dallas, a fourteen-year-old girl walked up to Mrs. Jones, traveling aid at Texas & Pacific station, Friday and asked for aid. She had run away from the Dallas home. She had climbed on the top of another girl's back to gain the top of the high fence around the home. * * * A stranger she met in Dallas gave her money to buy a ticket to Fort Worth. She was trying to go to her mother at Austin, she said. The girl was held until a Dallas officer arrived Friday afternoon and returned with her." I should be pleased if so e one would inform me how the girl happened to be in the Good Shepherd's Home. Did she go there voluntarily, was she sent there by her mother or by a juvenile officer? This is a vital question. It is quite time for the civil authorities to look into this matter and stop incarcerating Protestant children in Catholic prisons. In some of the Good Shepherd's Homes they have laundries where girls are made to work overtime and on hard fare and are kept there indefinitely. Sometimes they are liberated by a process of law.

It is a fact that the Catholics have succeeded in getting control of the municipal governments of most of the large cities of the Nation. That they have in the Lower House of Congress nearly one hundred members, the most of whom are Knights of Columbus, and three members in the Senate. This is startling when we remember that the population of the United States is about 100,000,000 while the Catholic population is only about 16,000,000. The Chief Justice of the Supreme Court of the United States, Joseph D. White, is a Catholic, and also Associate Justice of the Supreme Court, Joseph McKenna. The private Secretary of President Wilson is a Catholic. A majority of the chaplains in the Navy are Catholics. The Governor of Panama is a Catholic. The following are Catholics: John J. Fitzgerald, Chairman of Appropriations of the House of Representatives; John Burk, Treasurer of the United States; the Governor of Illinois, the Mayors of New York and Poston. The revenue collector of the port of entry, New York; every Ambassador to foreign countries, except Italy and England, are all Catholics. Cornelius Ford, who is Public Printer in Washington, is a Catholic, and also Joseph E. Ralph, Director of the Bureau of Printing and Engraving. Mr. Wm. Lloyd Clark asserts in the Menace of July 31 that "two-thirds of the Department Chiefs are Catholics.

Practically all the important Federal positions of the large cities like Boston, Brooklyn, New York, Chicago, St. Louis and San Francisco are filled with Roman Catholics * * * Over seventy per cent of President Wilson's appointments are Catholics. Ten States now have Catholic administrations. Thirty-one States have now Democratic committees. Twenty-one States have Catholic Republican committees. Twenty thousand public schools have one-half Catholic teachers, six hundred public schools now use Roman Catholic readers and teach from the Roman Catholic religion. New York City, Chicago, Baltimore, Philadelphia, Buffalo, Toledo, Cleveland and St. Louis employ over seventy-five per cent of Catholics in their public schools. In all the cities and towns of 10,000 and more inhabitants eighty-eight per cent of the police force are Roman Catholics. Roman Catholics are in the majority in the city councils of 15,000 towns and cities of the United States." All this goes to show how well the Catholics are succeeding in getting control of this Government. This is why they are so bold, arrogant and bloodthirsty in resisting the attacks made upon their doctrines and practices whether verbal or printed.

Every President from Mr. Harrison (and that is as far back as my information extends) down to the present has catered to the Catholics. I had hoped when Mr. Wilson was elected he would not do so, but my hope was blighted. Although the Protestant ministers of Washington City preferred a request not to attend the celebration of high mass on Thanksgiving Day, November, 1913, yet he, accompanied by his wife, Mr. Bryan and his wife, attended. Mr. Taft addressing the Knights of Columbus at Portland, Oregon, October 12, 1911, is quoted by J. J. Crowley as saying: "Instead of being a reason why you cannot be patriotic, loyal sons of the United States, willing to yield your lives if occasion calls, the fact that you are members of the Roman Catholic Church in the United States is assurance that you are such patriotic, loyal citizens." (Romanism a Menace to the Nation, pp. 188, 189.) Mr. Crowley in answering Mr. Taft says: "Can anyone believe that Mr. Taft is sincere when he makes this declaration? He surely knows the position of the Roman Catholic Church and its claims of the supremacy of the papal over the civil power. Here is what a great American papal organ, the Catholic World, says upon this subject, which statements are neither new nor original. The Catholic World says: 'The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendancy in this country. All legislation must be governed by the will of God, unerringly indicated by the Pope. Education must be controlled by the Catholic authorities, and under education the opinions of individuals and the utterances of the press are included. Many opinions are to be forbidden by the secular arm, under the authority of the Church, even to war and bloodshed.'" This is Simon-pure, unadulterated Romanism, and yet to secure political preferment, political aspirants from constables to Presidents pander to the Catholics and thereby aid them in their nefarious purposes. The Catholics boast that they hold the balance of power in this Nation and that their support will be given to the candidate who is likely to do most for the Church. Fifty years ago no one was found catering to the Catholics for selfish ends. Today they are boldly making demands, filling many important offices and are securely entrenching themselves politically and socially. They contend that the public school funds should be divided so that they may build up their parochial schools.

They have been loosing their hold in European countries, but are rapidly gaining in this country. They have changed their policy. They have learned from the experience of the past that many Catholics who came to this country, when brought in contact with the light of Protestantism, forsook the faith of their fathers and were lost to their Church. To prevent this they have adopted a system of colonization and in that way they preserve their membership intact. The Jesuits have been driven from every country except this; from some of them two or three times, but they would sneak back again. It is a fact that the Catholic hierarchy, and laity also, are opposed to prohibition with but few exceptions. Many of the saloonkeepers are Catholics. Rome and rum are allies working shoulder to shoulder against America's best interest. The Catholics fought prohibition in Arizona to the utmost of their ability, claiming that it would eliminate the holy sacrament.

(To be continued)

AN APOSTROPHE TO "AMAZING GRACE."

By N. J. Wade, Attorney-at-Law.

If a hymn book were a battery of many guns, There would be a number of four-inch ordnance, some six inches, Others larger, and a few larger still. I know of but one song which has the largest caliber, And the longest range— That song is "Amazing Grace."

"Amazing grace! how sweet the sound, That saved a wretch like me: I once was lost, but now am found— Was blind, but now I see."

The song without a "chorus," but it has the sweetest echo That ever lingered in the heart of man; An echo that stays and never goes. It is the doctrine of a crucified and risen Lord, As taught from Genesis to Revelation, Its condensed into a word picture, And framed in a setting of chimes— That song is "Amazing Grace."

"'Twas grace that taught my heart to fear, And grace my fears relieved; How precious did that grace appear, The hour I first believed!"

It fits every scene and season; It inspires every enduring ambition; And needs the deepest grave with celestial light.

If there be a song without a sting, A note of triumph, from which every accent

Of human doubt has been purged— That song is "Amazing Grace."

"Through many dangers, toils and snares, I have already come; 'Tis grace has brought me safe thus far, And grace will lead me home."

It had every "wireless" quality, Before "wireless" was made known. It is the theatrical reproduction of God's message; The literal translation of two languages

Each into the other— The language of earth and the language of heaven, Embodied by the music of both worlds, And sung by their united choirs. That song is "Amazing Grace."

"The Lord has promised good to me, His word my hope secures; He will my shield and portion be, As long as life endures."

It is the commingling voices Of the reunited family circle of Long Ago

Whose memory is translated into being, And whose parting is transformed into greeting.

It pushes aside the curtain of night, And we behold Him in whose likeness we are.

Then, as we listen to the cadence of the spheres, we know That song is "Amazing Grace."

"Yes, when this flesh and heart shall fail, And mortal life shall cease, I shall possess within the veil, A life of joy and peace."

It tells man of Redemption and Immortality.

It responds to the yearning of his soul—

His all-consuming desire for Eternal life.

It sets a Star at the very spot where man is looking—

The Star of Bethlehem;

Then places under his feet the foundation of the Gospel.

An unspeakable joy springs from man's heart,

Beating in unison with this matchless melody

Of Redeeming Love:

"The earth shall soon dissolve like snow,

The sun forbear to shine;

Put God, who called me here below,

Will be forever mine." Amen.

(Note: As a Church service, let the organ begin with the first stanza and continue throughout, being very subdued during the alternate readings. The singer or singers should be invisible.)

Fort Worth, Texas.

Fear evil and you will be less likely to fear death.

Stars may be seen from the bottom of a well, when they cannot be discerned from the top of a mountain. So are many things learned in adversity which the prosperous man dreams not of.—Spurgeon.

The New Covenant

By HON. LYNDSAY D. HAWKINS, Austin, Texas

ARTICLE IV.

Effect of New Covenant.

Now, what is the effect of the New Covenant? It is a question that cannot be completely answered on earth, because no man knows and no man can know; and if he could know he could not frame an answer. There are certain places on the earth's surface so marked in their scenic grandeur that the most gifted tongue can not articulate the observations of the most familiar eye with sufficient certainty to convey more than a semblance of a conception of the reality of these scenes; and if tongues could speak these realities, human minds could not receive them. Christ himself must content himself with saying, "The Kingdom of Heaven is like," though he had known it from the beginning. So how shall we understand the meaning of the New Covenant? and how should we state it if it were capable of being understood? The New Covenant is so effective that John the Baptist, who was pronounced by Christ to have been as great as the greatest under the old covenant, is but little when compared with the least under the new.

The New Covenant would revolutionize society. Vice-President Thos. R. Marshall, in a recent letter said: "More and more, as I grow older, I am convinced that the genuine Gospel of Jesus of Nazareth is the only thing that can eradicate evils in business and political life." Senator Morris Sheppard, in his speech accepting the senatorial nomination, said: "A complete remedy for human ills would require the interposition of Him who holds Congresses and peoples in His palm. * * * Since the lowly Galilean taught the universal kinship of man, the inherent equality of every life and every soul, the doctrine that an injury to the humblest individual is an injury to Him, every dream of liberty, every struggle for justice, every upward step in human progress has been an effort to translate his teachings into the government of humanity." Dr. W. D. Bradford has said: "I believe that more and more with His own pierced hands; he will reverse the currents of history, and more and more he will permeate the realms of social, and political, and business life."

The proverb says that one touch of Nature makes the whole world kin. This is not true. Occasionally a blast of Nature makes part of the world kin. Only a touch of Christ can make the whole world kin.

But while he cuts athwart all strata of society, and would establish an aristocracy to which all such strata would contribute, we do not discover that he ever invested a syllable in an effort to reach an individual through society; but we discover that he invested a life in the effort to reach society through the individual.

The New Covenant offers pardon to the individual. Jesus said of himself: "He that believeth on him is not judged." Paul said: "There is therefore, now no condemnation to them that are in Christ Jesus." and again he said: "Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth?" He meant exactly what he said; he had been a red-handed murderer, and he came to say, "I am pure from the blood of all men."

The New Covenant liberates grace of a character and to an extent hitherto unknown. Dr. C. I. Scofield thus draws the parallel between the old and new covenant: "Law is God prohibiting, and requiring (Ex. 20:1-17); grace is God beseeching, and bestowing (2 Cor. 5:18-21). Law is a minister of condemnation (Rom. 3:19); grace, of forgiveness (Eph. 1:7). Law curses (Gal. 3:10); grace redeems from that curse (Gal. 3:1). Law kills (Rom. 7:9-11); grace makes alive (John 10:10). Law shuts every mouth before God; grace opens every mouth to praise Him. Law puts a great and guilty distance between man and God (Ex. 20:18, 19); grace makes guilty man nigh to God (Eph. 2:13). Law says: 'An eye for an eye, and a tooth for a tooth' (Ex. 21:24); grace says: 'Resist not evil; but whatsoever shall smite thee on thy right cheek, turn to him the other also' (Matt. 5:39). Law says: 'Hate thine enemy'; grace, 'Love your enemies, bless them that despitefully use you.' Law says: 'Do and live' (Luke 10:26-28); grace, believe and live (John 5:24). Law never had a missionary; grace is to be preached to every creature. Law utterly condemns the best man (Phil. 3:4-9); grace freely justifies the worst (Luke 23:24; Rom. 5:5; 1 Tim. 1:15; 1 Cor. 6:9-11). Law is a system of proba-

tion; grace, of favor. Law stones an adulteress (Duet. 22:21); grace says, 'Neither do I condemn thee' (John 8:1-11). Under law the sheep dies for the shepherd; under grace the shepherd dies for the sheep (John 10:11.) There is not only the disannulling of an early commandment, but there is the bringing in thereupon of a better hope through which we draw nigh unto God.

The New Covenant demands the acceptance of its benefits to the exclusion of those of the law. One may not mix the righteousness which is in Christ with "the righteousness which is in the law." A hope founded on such a mixture is futile. "If they that are of the law are heirs, faith is made void, and the promise is made of none effect." "For as many as are of works of the law are under a curse;" that is, they are "debtors to do the whole law." "Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace." "If righteousness is through the law, then Christ died for nought."

The New Covenant upholds the Personality of Christ as the means of redemption. The Philippian jailer asked the age-long question: "What must I do to be saved?" "Righteousness which is of faith saith * * * the word is nigh thee, in thy mouth, and in thy heart; that is, the word of faith which we preach; because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." Christianity is not a program; it begins and ends in a personality. "I adjure you by Jesus whom Paul preached," said the exorcists who would imitate Paul's works. The incident shows that Paul was preaching a personality. "Philip went down to the city of Samaria and proclaimed unto them the Christ." We are not invited to a theory, nor to a philosophy, nor to a system of ethics. "Come unto me," said the Savior, "I am the way." Christ in us is the hope of glory.

Paul was imbued with the importance and effect of the New Covenant. When he asks the Galatians, "Who hath bewitched you?" he is asking why they adhere to another hope than that contained in the New Covenant; when he says to them, "I am afraid of you, lest by any means I have bestowed labor upon you in vain," and again, "I am perplexed about you," he is endeavoring to correct their wavering on the reality and efficiency of the New Covenant. It is indeed true that he is unshakably in earnest in his withering denunciation of sin, but the burden of his ministry—"my gospel" he calls it—is the fact, and the effect of the New Covenant.

"Far be it from me to glory, save in the cross of our Lord Jesus Christ," does not mean that he will not prize earthly achievement, for he gloried in his nativity and in his education; "I am a Jew, of Tarsus, in Cilicia, a citizen of no mean city," "brought up * * * at the feet of Gamaliel." He was proud of his record: "As touching the righteousness which is in the law, found blameless." But he means a fervent prayer that he might escape relying on the promise of salvation which these very objects of his pride offered him, and that he might rely solely on the promise contained in the New Covenant as confirmed by the Cross. "What things were gain to me, these have I counted loss for Christ."

There are heights of sweet communion.

That are all awaiting me; There are ocean-depths of mercy, That are flowing full and free; There are precious pearls of promise, That can never be priced in gold; There's a fullness in my Savior, That has never yet been told.

The death of "the old man" in the heart of a young man is the beginning of a life that can never become old.

"Who can untie this twisted and tangled skein? It is loathsome; I will look at it no longer. I hate the sight of it. Thee I long for, O Justice and Innocence, fair and grateful to chaste eyes, ever satisfying and yet ever desired. There is rest with Thee, true rest, and life unruined. He that enters into Thee, 'enters into the joy of his Lord'; and shall fear no evil, and shall find all good in Thee, the highest good. I fell away from Thee, and wandered, O my God, far away from Thee, my Strength, in my youth, and I became to myself like a barren land. But Thou, O Lord, art good and merciful, and Thy right hand regarded the depth of my death, and from the bottom of my heart didst drain out the abyss of corruption."

Prime Requisites for Union

(CONTINUED FROM PAGE ONE)

Edgar Blake on the "Patriotism of Peace." Said this great leader:

Most heartily do I approve of your plan of teaching in our Sunday Schools the higher mission of our country as the National exponent of peace, and of peaceful methods in the adjustment of international contentions. It is a glorious ideal. But in your planning for such a propaganda I sincerely hope that you will also institute a concurrent program in the interest of peace and good will in and between our Christian denominations. What we call federation does not reach the root of the evil. Give us a generation with its eyes open to the selfishness underlying that type of denominational strategy which takes little or no account of the interests and welfare of Churches and institutions already established, and you will have made the world your debtor. The two royal campaigns of love will go together beautifully, and when the Churches exemplify the way the nations will more readily learn to walk in it.

When the matter of Methodist union thus gets on the consciences of our Ameri-

can leaders the way is certainly cleared for profitable discussion. The example of such leaders is bound to become infectious, and the contagion of their conscientious utterances is bound to affect the conclusions of American Methodists.

The unification of American Methodism, in the second place, can never be effected while either branch of Methodism reproaches either of the others for the divisions of the past. Neither can consent to return as a prodigal to the united household. And such assumption cannot underly any plan which will bring together the Methodist families of this country.

It is certainly a happy omen for the unification of our Methodisms that this requisite is all but an accomplished fact. Now and then utterances are made which make us doubt, but certainly the great official utterances of our Methodisms encourage the belief that each recognizes in the other the merit which it claims for itself.

The General Conference of the Methodist Episcopal Church in its session of 1912 went on record as follows:

We mutually agree that the Churches represented by us are equally apostolic in faith and purpose and have a common origin, the Methodist Episcopal Church, organized in 1784; that they are joint heirs of the traditions and doctrinal standards of the fathers; and that they have proved their loyalty to the evangelical faith and evangelistic spirit which characterized early Methodists.

We are mutually agreed that our fathers settled the issues of the past conscientiously for themselves respectively and separated regretfully, believing that only such action could insure continued access to the people they were called to serve.

If these words are in advance of some recent utterances which we have seen, they are none the less noble, and surely indicate the sentiment of mutual respect and love which the Methodist bodies must entertain for each other. And if our attitude toward each other shall be otherwise, the friction, waste and injury of separation must continue to depress us.

Proposed Plan of Union

(CONTINUED FROM PAGE ONE)

Neither the General Conference nor the Quadrennial Conferences shall be invested with final authority to interpret the constitutionality of their actions. Such, in general, is the outline of the proposed plan for the unification of American Methodism.

Reception of the Plan

(CONTINUED FROM PAGE ONE)

be presented to the General Conference of the Methodist Episcopal Church at its May meeting in 1916. The organs of our sister Church are now engaged in earnest discussion of the plan. The discussions, on the whole, may be said to be temperate, but it is quite evident that a large part of the Methodist Episcopal Church is far from satisfied with the plan.

Notes From The Field

BIG SPRING STATION.

The year has been a busy one, but the work has counted well. A revival in July that registered at least 150 converted and reclaimed. Rev. H. B. DeLaye, of Tyler, Texas, and E. W. Pfannenberger, his singer, were the workers, and they are fine. People are still joining the Church from this meeting. I have received 119 to date, with others to follow. Our membership has passed the 500 mark and I serve a fine class of Western people. We will close out the second year in splendid shape.—A. L. Moore.

MCCURTAIN, OKLA.

Our revival here is great indeed. About forty professions last night. The morning service lasted about two hours. I think everybody in the house was moved by the Holy Ghost. In the men's meeting in the afternoon every man and boy in the house was on the move. But last night we had a regular hand-ful. I suppose a score of the strongest men in town started for heaven with us, amid the shouts and rejoicings of those who were too glad to be present. Rev. T. R. Hann is the happy pastor, and he is much loved. To God be all the praise forever.—W. H. Brown, Sept. 20.

TENTH STREET, AUSTIN.

We closed last Sunday night a splendid meeting in Tenth Street Methodist Church, Austin, Texas. This Church was wonderfully revived and there were over sixty conversions. Dr. Knickerbocker, the pastor, took in a large class Sunday. Dr. Knickerbocker is a great preacher and he is doing a great work for the Church in Austin. He is indeed very popular, not only in his own church but among the people of Austin generally. The work under his supervision is progressing nicely, and he expects to carry up a full report to conference. W. M. McIntosh.

HOLLIS, OKLA.

Our meeting has been held and we had a good revival, several conversions and I have already received twenty-three into the Church with others to be received later. I did my own preaching and Chas. Polter, of Ardmore, led the singing. Charles is good help in a meeting and knows how to get the people to sing. Hollis Station is going to be one of the most pleasant charges in this district in the near future. The stewards have raised the salary from nine hundred to a thousand and it looks like now that it will be paid in full by conference. We have added a porch to the parsonage at a cost of thirty dollars, also sidewalks around the church and parsonage at a cost of over two hundred dollars. We will soon have an old Church debt of several years' standing paid and this is going to be a great help to the charge. The preacher that is sent to this charge, whether it be the present one or not, will have a better chance to do something. Our Sunday School is doing nicely and the congregations are good at the preaching service.—Geo. W. Lewis, P. C.

ASHER, OKLA.

Two weeks ago we closed a meeting in Asher, Oklahoma, with a large number of conversions and reclamations. The town was thoroughly aroused. Business men closed some of the time. Seventeen have joined our Church. Others have given their names to us for Church membership. A number went to sister Churches of their choice, Baptist and Progressives working friendly in the meeting. Brother D. A. Gregg, of Wanette, did the preaching. He is strong in Gospel evangelistic preaching. We had the largest crowds ever seen at religious services in this section. Satan was represented by positive infidel opposition. This work represents a clean-cut fight from the beginning. I have closed a meeting at Adelle with two additions and several more made right with God. We are raising our conference claims, too.—R. M. C. Hill, P. C.

BOISE CITY, OKLA.

We have recently closed a meeting at Bertrand on the Boise City charge with twenty-five conversions and fourteen accessions with several others to follow soon. Rev. W. P. Edwards, our pastor at Texline, Texas, did the preaching. While the weather was often threatening and several times rained heavily, the church was always crowded and the congregation very attentive to the messages of the preacher, who for ten days held before his hearers the ideal of the "high calling of God in Christ Jesus." Bro. Edwards did splendid service for us and that without any of the abuse of earnest workers, sometimes indulged in, or the setting forth of a cheap and easy type of religion of which we have had so much. Through his individual interest in the salvation of the lost he secured the co-operation of Christians of all denominations. To our people he brought refreshment from the presence of the Lord, for all of which we praise God and offer anew our service to him.—Tom Steel, Pastor.

CLAUDE STATION.

Methodism is gaining ground in Claude and surrounding country. The broad plains, with the greatest crops it has ever made, is attracting many noble people from the northern, eastern and central portions of our great State, and our great Church is receiving her share of this progress. Claude has as many of big-brained and big-hearted men and women as can be found on the face of the earth. In ratio to numbers we are making some progress in our Church matters. Just recently we closed a great meeting, resulting in many conversions and reclamations. It was a co-operative plan between us and our progressive Christian brethren. The Baptists, as a Church, did not enter the alliance, but many of their members and their pastor co-operated with us nicely. We had with us Judge M. J. Thompson of Fort Worth, Texas, and his singer, Mr. Blodsoe, of Austin, Texas. These men did faithful and efficient work. Thompson is a power in the pulpit. He is a hard worker and a successful evangelist. I regard him as one of the safest men of whom I know anything. No one can hear him through

without becoming a better man or woman. We continued two weeks. The results were sixty persons were either converted or reclaimed. Fifty-five will join one or the other of our Churches. We will receive about thirty members. We will have a net increase in membership this year of about seventy-five members. But possibly the greatest accomplishment in this meeting was the strengthening of our Church membership. A host of backsliders were revived who were not in the above count. Claude will report everything in full at conference at Clarendon November 3. We thank God and take courage.—C. S. Cameron.

LINDALE CIRCUIT.

We will let the boys know where we are and how we are getting along since Bishop McCoy dispersed that restless bunch of boys at Bay City. We landed on our circuit the first Sunday in December and started on the year's work against many difficulties and have fought our way through somehow. These folks rallied and shot the peas to us and we survived through the winter. Have not done much in a financial way. The Board of Stewards fixed our grub bill at \$900, so you see old Lindale Circuit is getting on the limb with the best circuits and they pounded us in the old-fashioned way with good things too numerous to mention. But what about the spiritual side of the question? We have finished our summer campaign, had some good help and some of the best meetings we were ever in. All told about 180 conversions, with 112 additions to the Church. We are pressing the battle on the conference collections. Hope to land in full.—W. M. Bass.

CROSS PLAINS.

I am still in the mission work and will be the balance of my active life if it continues to be the will of our Heavenly Father, through the Church. I have been making the mission work a specialty both in study and in practice for the last ten months, and my how it takes on proportions, when you really get right into the work of it. I just wish to give something of an itemized statement of my mission work since conference, last November at Sweetwater. I have traveled something near 4000 miles, have visited over 300 homes, have preached 176 sermons, preached in eighteen different schoolhouses, four different church houses, have sold a little over \$200 worth of Bibles, Testaments and other good books, more especially our very best doctrinal books and tracts. And, by the way, I will say, by way of parenthesis, I never saw a worse needed work in my life. I have held four revivals resulting in twenty-one conversions, eleven accessions to the Church and possibly fifty or more reclaimed. Organized one Church, organized three prayer meetings, three Sunday Schools, baptized three babies, married three couples, held three burial services, sent in six new subscribers for the Advocate. Have collected \$81 for domestic missions, have done some little side work in helping some of our pastors in their work. I have not had the greatest results of my life, so far as outward results are concerned, but I believe under God I have done the most abiding fruit-bearing work of my life. I have done what I have done with practically nothing but my horse and buggy and the grace of the living God. Most of the Methodist people have seemed

to appreciate my efforts and have patronized my book business, while some others have seemed entirely indifferent and almost ignored the business—seemed to feel themselves under no obligation whatever to encourage me. I wish to say all the pastors in the district, with the presiding elder thrown in, have given me great encouragement. I wish to say, good and loud, we have the best Publishing House in the South. Their kindness to me will never be forgotten. The Advocate grows better with every issue. I am praying for a life appointment to this great work by our Church. Much love to everybody.

T. H. DAVIS, Missionary Colporteur.

ALTUS, OKLA.

We are beginning what promises to be a great revival in Altus. Rev. John B. Andrews, evangelist of Siloam Springs, Arkansas, is leading in the campaign and preaching to a thousand people every night. The interest is growing with every service. He has a strong personality and is a great preacher. He is doing just the kind of preaching that every Church and community ought to have and we believe will revolutionize the religious conscience of our people. Associated with him is Prof. A. L. Willigus and wife. Willigus is a soloist and chorister of rare ability—the best I have heard. Our people are charmed with his solos. He has organized a chorus of more than a hundred voices and they are singing the Gospel in a great way. Mrs. Willigus is a skilled pianist and has charge of the Woman's Work. Pray for us that this may be the time of a great refreshing from the Lord.—W. U. Witt, P. C.

GLEN ROSE MISSION.

Our meeting at Buck Creek closed last Sunday at 3:30 p. m. Visible results eighty conversions and twenty-seven additions to our Church and thirteen names for the Baptist Church and many family altars set up. One young man announced a call to the ministry and a great revival in the entire community. Brother Eugene Studnall, evangelist, led our forces and a splendid leader he is. Kind, earnest, with great faith, he holds on. Our people want him again next year. We are now at White Church. Six conversions so far. One man, eighty-four years old, gave his heart to the Savior. It has rained and we may be hindered. There is great interest here and we hope for good results. He has agreed and announced to begin a meeting for us at George's Creek September 26. We hope for a great work there. Only a little more than two months till the conference and lots of work to be done. We are hopeful of a good wind-up of our forty years' work in the itinerancy.—H. B. Henry, P. C.

SMITHFIELD CIRCUIT.

We have just closed our summer campaign and reaped a great harvest for our Lord. At Oak Grove we had Brother Kornezay with us and we had nine conversions. At White's Chapel we had Brother Curry, of Fort Worth, who did some of the best preaching that these folks say they have had for a long time, but we did some good work at that place and the people love Brother Curry very much. At Keller we had Brother W. N. Vernon, of the North Texas Conference, and, my! how he did preach to us folks and tell us of things that they were doing in

the North Texas Conference. Much and lasting good was done and it will be a long time before the Keller folk forget Brother Vernon. At Smithfield we had Brother Ashley Chappell, who did some of the old-time preaching that reminded me of the times long past when I went with my father to meeting away out in the country. My! how old Chappell does hit sin and curse strong men to humble themselves and follow Christ. We had forty conversions and twenty-eight of them joined our Church, and on the last day we raised near \$300 for all purposes; that is, I mean the preacher's salary. Our conference collections are in full and we hope to make a good report at Corsicana.—W. G. Bailey, P. C.

LINDSAY STATION, OKLA.

As we see signs of the approaching Annual Conference we are reminded that we have not reported Lindsay Station, but the preacher has been busy with heart and hands full all the year. We have gone forth weeping. We hope to have precious seed, that we may come rejoicing, bringing sheaves. This is my second year. We have finished church far enough to get into it. We have a pretty and well-arranged church, and this year we have been paying our debts and have met them very well. The next move is to build a parsonage. We had a revival in March. Dr. York, Conference Evangelist, helped us and he did his work well, as he always does. I will commence another meeting October 3 with Rev. A. C. Pickens, of Tecumseh. We have been highly pleased and greatly benefited by having with us two days Rev. Emmett Hightower in a Sunday School Institute. He is efficient and speaks with authority from practical experience. We are using the second year the Graded Literature and find it a success. Four young men were licensed to preach last year from this charge and one joined the conference. We have one man this year to come up for admission. Two young preachers are educating themselves for the greatest work on earth. We have two lay delegates to Annual Conference from our Church. The preacher has to be good all the time. We have received seventy-one members in the two years and hope to make it one hundred by conference. How we do need more vital godliness and the power of the Holy Spirit everywhere in this time of materialism when the Church and Christianity is being tested so strongly.—J. T. McBride, P. C., Sept. 17.

MCCAULLEY.

The fact that there has been no report from McCaulley charge does not mean that we had nothing to report, for in fact there is "something doing" all the time in these parts. We arrived here just before Christmas and have been constantly "on the job." We have here a good class of people and right well have they stood by us. Methodism is fairly strong and steadily advancing. We have a good Missionary Society and this summer they have built a large back (east) porch to the parsonage and repaired the house throughout, for which the pastor and wife are very grateful. We have also a good Board of Stewards and they have taken good care of us. On August 1 we began our revival campaign and continued until September 5 with good results—forty-five professions and Churches revived.

Rev. J. D. Kursell, the converted Jew, late of Dallas, but now living near Thrall, Texas, did the preaching, and did it well. He is a strong and fearless preacher, and, having passed from Judaism into Christianity, has a knowledge that we Gentiles cannot have. He did us good work, and we are sure that he cannot meet the demands which will be made upon him when he is better known. We have had a good year, for which we give God the praise. Crops are abundant and the prospect pleasing. We hope for a full report at conference.—F. T. Johnson, P. C.

PORTALES, N. MEX.

We have just closed a very successful revival at Portales. A number have said that it was, in many respects, the best revival that this place has had in a number of years. Rev. A. C. Fisher and wife, of Fort Worth, assisted us in the meeting. They had charge of the singing and all confess that Portales has never had better leaders of song. Brother Fisher is also equally as good a preacher as he is a singer. He did more than half of the preaching during the meeting and out to the delight of all who heard him. He is also one of the best personal workers I have ever known. Sister Fisher can't be beat at the piano and is a great help in many ways. She conducted a prayer meeting for the young ladies of our town and the last evening of our meeting there were forty-two present and all testified and pledged to do personal work for Jesus. There were thirty-five conversions and reclamations, thirty-one joined the Methodist Church. Some gave their names for membership in other Churches.—A. C. Bell.

OVALO.

We have just gotten through with our meetings on this charge, and the results at some places have been very gratifying. We have had about twenty-five additions to the Church on the charge. Rev. A. W. Waddill was with us at Odlin, Rev. O. P. Clark at Ovalo, Rev. E. L. Yeats at Lawn and our evangelist-presiding elder at Bradshaw. These men all did splendid preaching, and the wonder is there were not greater results visible. The meeting at Bradshaw was said to be the best in the history of the town. W. E. Hassler led the singing, and did it well, and the presiding elder above mentioned. Rev. C. N. N. Ferguson, did the preaching and it was preaching, too. Large crowds or small, Ferguson preaches—he never throws off. I have heard of men standing flat-footed and preaching. I have seen some rear back on their "paster joints," but Ferguson gets up on his tiptoes and sometimes it looks like he was trying to get his head over the moon (then's when he points the stars). Well, if he is not allowed to preach when he gets to heaven he will want to come back to the Abilene District. I think every preacher in his district will say "Amen!" to that. Our eyes are turned toward Clarendon. We are going down the home stretch at a good gate and if nothing happens will be on the ground November 3 with, we trust, a passable report. In closing, let me say this has been a happy year spent among a good people.—W. M. Murrell, P. C., Sept. 14.

REVIVAL AT DUBLIN, TEXAS.

After much preparation and organization we undertook a town-wide evangelistic campaign, in Dublin, Texas, beginning September 5 and closing Sunday night, September 19. As to results, there were, as nearly as we could obtain, 158 conversions and 127 applications for membership in the various Churches, about eighty of whom came to our own Church. The campaign was remarkable for several things: 1. A remarkably perfect organization and preparation for the work. 2. It was remarkable for the tremendous crowds that thronged almost every service held. The weather was quite warm, but the large tent, 60x90 feet, situated on the back of our beautiful church lot, made a very attractive place for the people to come to. One Sunday night the congregation was estimated at between 1500 and 2000. This is said to be the largest congregation that ever attended a religious service in Dublin. 3. It was remarkable as to results. Many had thought it impossible to have a great revival in Dublin. I have heard many expressions of joyous surprise at the good results. The old-time revival power seemed to be upon the congregation and there was deep conviction of sin. 4. It was remarkable for the most exceptionally fine evangelistic preaching that I have ever heard. Dr. A. C. Holder, one of our evangelists who resides at Shreveport, Louisiana, did the preaching. He reminds me more of Gypsy Smith than any preacher I have heard. He is the most energetic and untiring worker

with whom I have ever been associated in a revival campaign. 5. It was remarkable also for the most inspiring singing I have ever heard. The chorus choir of about one hundred, was led by Mr. I. N. Price, a song-evangelist. Every word of the beautiful solos he sang could be distinctly heard throughout the large congregation, and everyone seemed delighted with his efficient and effective service. Four hundred fifty dollars were raised to pay the expenses of the meetings. Rev. S. J. Vaughn, presiding elder of the Dublin District, was with us much of the time and rendered efficient service. Big-hearted, brave and brotherly, I do not wonder that he makes full proof of his ministry and enjoys the full confidence and co-operation of pastors and laymen in the district. Rev. L. L. Feider, of Harbin and Green's Creek charge, and Brother Averitt, of the North Texas Conference, temporarily living in Dublin, rendered much help that was fully appreciated. Rev. Nation and wife, of Hico, were visitors one day at the meeting.—Sam G. Thompson, P. C.

ROCKY, OKLA.

Though we have written nothing for the "best paper in Methodism," Texas Christian Advocate, God has done great things for us. On August 5 we began our first meeting at Boggy, continuing eight days. The people of this community were too busy with the things of this life to attend, consequently there were no visible results. August 15 we began at Dill, continuing fifteen days, in which we had the assistance during the first week of Brother W. A. Randle, and a portion of the second week of Brother C. T. Davis. These brethren did some fine preaching and eternity alone will reveal the entire results, but visibly was a great revival in the Church. Ten conversions and four reclamations and five accessions. Sunday, September 5, we opened the battle at Rocky. On Monday Brother Ellis, our pastor at Hobart, came to us and stayed most of the two weeks and led the forces as only Ellis can. This was one of the most powerful meetings it has been our pleasure to attend in years. Strong men fell on each other's neck and wept. Old troubles were buried, enemies became friends again. People shouted, sinners repented and mourners were converted. Visible results: Twenty-five conversions with numerous reclamations, the Church thoroughly revived and fourteen accessions to the Church. Surely the Lord hath done great things for us whereof we are glad. To Him be all the glory and praise forever. We have one more meeting yet.—L. D. Hawkins, P. C., September 20.

SIPE SPRINGS.

Our protracted services are passed, and, all things considered, we had good results. It was war times in town, not with us Methodists, for we are in love and harmony, but with another Church they were giving battle royal, or otherwise, while we were preaching at the Methodist Tabernacle. Sermons preached in the revivals, 196; T. A. West one splendid sermon in the regular meetings, and two meetings held in mission schoolhouses adjacent to the charge, Wesley Hancock, one of our young local preachers who has been attending Polytechnic and S. W. U., preached several good sermons. Brother Lem Carter, a young Baptist preacher preached us one good sermon, and Rev. J. O. Wester, pastor of the Baptist Church, Sipe Springs, preached us one fine sermon here and one for Brother Lee at Ninevah schoolhouse. He is a splendid Christian gentleman and a genial fellow pastor. We are proud of our fine body of local preachers and loyal co-workers on this charge. Brother E. P. Williams came to us in the midst of our labors in the revivals and preached us four soul-stirring sermons, and there were nine conversions at the noon hour on Sunday in his work with us. He is a fine revivalist and has a deep hold on the hearts of these people, and his influence will abide. The pastor preached eighty-five times during the revivals. We had but fifty professions of conversions and reclamation. There are many backsliders who attended the revivals that were not reclaimed. The doctrine has been constantly taught here that if they are once saved that they will be saved forever, until it has become a kind of soothing syrup to put sinners to sleep. No more dangerous doctrine could be taught, and we are trying to arouse those sleeping sinners. We had but six accessions to the Church, but we hope to have others to follow. We are now taking up a campaign of doctrinal preaching, and shall devote the time from now until conference to that purpose. And now concerning the collections, brethren. The tug of

war is on. The boll weevil has eaten this country up for several years, and they beat themselves this year. They got the cotton, they bored the plums, the apples, the pears, the beans and the cornfield peas. They went out into the postocks and bored the acorns, and the probability is that by next year they will dig up your peanuts and bore them. The wheat and oats were very light. The corn crop is light also, and there is nothing left, but a few peanuts to count on, and they are not made yet. Many of our most extensive cotton raisers will not pick a lock of cotton and there are hard times ahead of this country and the oldest settlers say that there has been nothing like it here since this country was settled. But we know that we are not going to starve, but that is poor consolation when many are losing their homes on every side. People are leaving the country for other parts, hunting work. They will come back in time, but it will be lonely here this winter. Many of them will not come back. So the readers can understand what we have to face this winter.—J. O. Gore, Sept. 14.

THORNTON MISSION.

As conference draws near we see more chance for a good report from Thornton, though the major part of the real work yet remains to be done on our conference collections. On September 19 and 20 our big-hearted, loyal presiding elder, W. H. Matthews, held the fourth Quarterly Conference at Steele's Creek, and preached two fine sermons, and on Monday the ladies spread a big dinner for the crowd and everybody had a good time. Brother Matthews is a fine preacher and is very popular with both preachers and laymen in his district. The reports showed the charge slightly behind in finances, but the officials all seemed to think the outlook in that respect to be hopeful—at least for a year of short crops. This charge is blessed with some very useful local preachers and elders, among whom is Brother J. O. Jordan, who is still very active in the Church though nearly eighty years of age. He can on occasions show the boys how to ride a mule, though he says "mules are rather hard to steer" sometimes. Two revivals have been held with good results and we are looking forward to another in October after the cotton is picked. The young people of the town surprised the pastor and his sister by coming in one night not long ago and bringing an abundance of good things to eat. Thornton people seem to have that habit, for they frequently send in some nice things for the table. May God's blessing always rest upon these good people.—C. M. Montgomery, P. C.

DUMAS.

In the midst of a very busy season I stop to think that it is only six weeks until conference. This has been a good year, Bishop, but a busy one with me. There have been some things accomplished that make my heart rejoice, and many things not accomplished on account of which my heart is sad. The revival season is over. We rejoice because many souls were converted and reclaimed. The entire charge has been greatly strengthened spiritually. Brother B. L. Nance, our pastor at Channing, assisted me in my meeting at Middle Well. He is fine help. My people were delighted with him. If you have a Sunday School that has run down and you don't know what to do with it, send for Nance. If he can't bring it alive it is intensely a dead thing! He is one of the most consecrated men with whom it has been my privilege to work. I was assisted at Dumas by Brother W. H. Strong, our pastor at Farhandle, who came to us last year from the East Oklahoma Conference. If they have any more as good as Strong to spare, I wish they would send them over. It is a benediction to have Brother Strong do your preaching in a meeting where you want the genuine Gospel delivered in plain and unmistakable terms. He preaches a high standard of Christian living. During this meeting we were made to see the pressing need of a more adequate church building. In the last service a church building enterprise was launched, which will soon materialize in all probability. We have now somewhere about \$1700 pledged. My conference collections are almost in sight, and the Dumas people have never learned how to fall behind with the pastor's salary. They know how to take care of the preacher and his family. Many tokens of appreciation have found the way to the parsonage during the year. Our "poundings" are a kind of continuous affair—just about the time we get over one there comes another "bump." They don't give you time to take the "blues." These have been three happy years at Dumas. Fully in the year I assisted Brother J. T. Howell in a meeting at Groom, Texas. It was during cold weather, but the Lord was with us in power.

Many were revived and made to realize the necessity of activity in Church life. I am just home from assisting him in a two weeks' meeting at McLean, Texas. In many respects this was the greatest meeting I have ever witnessed. I attribute our success to Howell's faithful labors there. I will say right here we have very few better preachers than John Thomas Howell. He is absolutely fearless when it comes to denouncing sin. He is a man of convictions and dares to assert them. His people love him and believe in him, but, oh, how the weak-kneed and wordly-minded dread him! Howell plows deep in his preaching and preparation for a meeting. If you desire to hold a good meeting and get inspiration yourself, accept Howell's invitation to hold his meeting. Well, boys, let's get a shuffle on ourselves and have "everything in full, Bishop." Let's none of us neglect that pressing call from our own "Texas Christian Advocate." I shall meet you at Clarendon.—B. J. Osborn, P. C.

SAN ANTONIO METHODISM.

The San Antonio Methodist Preachers' Conference met this morning at the usual hour, with Dr. J. E. Harrison in the chair. The presiding elder, Dr. Groseclose, and all the pastors, except Brother Cornelius Pugsley, were present. Brother Pugsley has been pastor of First Church, Muskogee, Oklahoma. Last week he came to San Antonio to take charge of Prospect Hill Church. Brother C. B. Cross, who has been pastor of Prospect Hill for nearly two years, goes to First Church, Muskogee. The reports of the brethren were as follows:

Barton, Government Hill: Good week, 150 in Sunday School. Splendid congregations. The presiding elder preached last night.

Batchelor, Enclewood: Fine congregations and four accessions.

Kemerer, Alamo Heights: Sunday School growing. Junior Church service at 11 a. m. At night largest congregation since conference. One new member.

Ratliff, Alamo: Very good week. Sunday School better than usual. Have been working this week gathering up the benevolences.

Jackson, South Heights: Very good day. Epworth League had charge of the evening service. Have been at work raising the conference money.

Curry, West End: Splendid services and one accession on profession of faith.

Hill, Laurel Heights: Fine congregation's yesterday; two accessions. Our meeting will continue another week.

Packard, Travis Park: We had a good day Sunday. We are making the Sunday night service evangelistic. Two conversions last night and nine accessions.

Hartsfield, McKinley Avenue: Two hundred ninety-one in Sunday School. Good congregations. Brother Groseclose preached at 11 a. m. Nine accessions.

Brother Pugsley, of Prospect Hill, was not present to report.

The presiding elder, in his report, stated that there had been 900 accessions to the Churches in San Antonio since conference. Methodism in the Alamo City, under the wise leadership of Dr. Groseclose, is going forward, and not only is the membership in the Churches increasing, but the attendance is growing, while the Sunday Schools, Epworth Leagues and activities in other lines are keeping abreast with the forward movement. Brother Groseclose, the presiding elder, is a man with a vision, but he is not visionary. GASTON HARTSFIELD, September 20.

NOTES AND PERSONALS, EAST OKLAHOMA CONFERENCE.

By Luther Roberts.

Rev. A. B. L. Hunkapillar is in a meeting at Stillwell, with indications of a great awakening. Rev. E. C. Wallace is doing the preaching.

Rev. Cornelius Pugsley has been transferred to San Antonio and Rev. C. B. Cross comes from that place to succeed Brother Pugsley at First Church, Muskogee.

Rev. T. O. Shanks is in the midst of a fine meeting at Braggs. He is being assisted by his brother, Rev. F. E. Shanks. Brother Shanks has also had a very fine meeting at Vian.

Rev. D. M. Geddie, of Checotah, is assisting Rev. T. L. Smith at Fawn in what promises to be a successful meeting. It is reported that Brother Geddie is doing some preaching of a high order.

Last Sunday is reported as a great day in our Church at Heavener. The Sunday School launched a great campaign for new members. At the morning service two men were received into the Church. In the afternoon a Junior League was organized. At the evening hour T. F. Gafford, Lay Lead-

er of the West Oklahoma Conference, occupied the pulpit, speaking on "Christian Citizenship." The pastor, Rev. T. G. Peterson, speaks encouragingly of his work.

Rev. A. T. Winn, of the Sasakwa Mission, has just closed another great meeting at Pecan, near Holdenville, in which he had a large number of conversions and additions to the Church.

Bishop Murrah will dedicate our new Church at Ada on the Fourth Sunday in October. It is one of the most beautiful and practicable church buildings in the State, and Brother Ellis and his people are justly proud of it.

Our Church at Wetumka has recently had a splendid revival in which the pastor, Rev. W. L. Blackburn, was ably assisted by Rev. S. H. Babcock, of Shawnee. There were some fifteen additions to the Church, among them some of the leading citizens.

Dr. Linebaugh is winding up a very successful quadrennium on the Holdenville District, and he reports this as the most harmonious and fruitful year of his administration. I speak the plain truth when I say that we give him up with reluctance. He is wonderfully gifted with the genius of leadership.

Rev. W. M. Cross, of the Wainwright charge, has recently had two very fine revivals, one at Augusta Avenue and the other at Wainwright. At Augusta Avenue he had forty-five conversions and about forty additions. At Wainwright he had over sixty conversions and about fifty additions. Brother Cross strifes practically all his life.

At Stilsler our pastor, Rev. H. P. Clarke, and the pastor of the Baptist Church are holding a union meeting. At last reports they had had over sixty conversions, and there was promise of a sweeping victory. Brother Clarke has proven himself master of a very difficult situation this year, but he has met unflinchingly every demand of the Church, and his people love him. He is a fine preacher, and as clean as a new dollar.

At Fort Gibson Rev. E. S. Harris "fills the bill and the house," according to the report of his presiding elder. He is one of the most finished preachers in the conference. He has met several demands for baccalaureate sermons during the commencement season and has assisted in several revivals during the year. He recently held two revivals in the city of Memphis, within the bounds of his old conference. The people of Fort Gibson are so well pleased with his ministry that they are increasing his salary.

Recently Rev. Chas. L. Brooks, presiding elder of the Muskogee District, received the following note signed by Rev. W. V. Teer, of Eufaula Station: "We have a new boy in our home, and his name is Brooks Alexander. * * * Brooks is for Rev. Chas. L. Brooks, presiding elder of the Muskogee District, one of the best men and the greatest preacher in the East Oklahoma Conference." This makes the seventh boy named for Brother Brooks. Brother Breece, at Park Hill, has named his boy Brooks Candler Breece, and it is said that the young fellow is disproportionately large in the middle and little at both ends.

We are just in the beginning of what promises to be a great meeting in our Church at Holdenville. For this meeting I have secured the services of Rev. O. C. Fontaine, conference evangelist, and Rev. E. G. Phillips, singer and personal worker, well known to all our people. From the very first service, last Sunday morning, the meetings have been full of spiritual power. Brother Fontaine is doing some great preaching. The people are co-operating with him and Brother Phillips, and we are confidently expecting great results from this effort. Holdenville is in many ways a very pleasant charge. We have here some of the finest laymen I have ever met, and it is inspiring to see the way they are taking hold of these services. The best service of this year was held with the men last Sunday afternoon.

HONOR ROLL GROWS.

Alamo Church, San Antonio, Rev. H. M. Ratliff, pastor, has paid in full conference assessments, the first in the district to do so.

J. H. GROSECLOSE, P. E.

AUTHOR OF THE POEM.

The poem, "To My Son," sent you by Mrs. D. F. Fuller, who could not give the name of the author, was written by my mother, Mrs. Helen Watts McVey. The correct title is, "To My Only Son." It was written many years ago and has been copied many times, and I would be glad for you to give the correct title and give the author the proper credit.

A. L. McVEY.

Houston, Texas.

"My Mother"

On Tuesday morning, September 7, I received this telegram: "Mother is fast failing. No hope. Come." At 3:50 in the afternoon of the same day I took the train here for Attapulgus, Georgia. My route was via Memphis, Birmingham and Montgomery into Bainbridge, Georgia. Mother lived with her daughter, Mrs. Lorance Cox, twelve miles from Bainbridge. Seven years ago she broke up house-keeping, and had since called that home, but had lived among her children in Georgia, Alabama and Florida. Our home, where all of us were born and reared to manhood and womanhood, was near Ozark, Alabama, just one hundred miles southeast of Montgomery. Mother would soon have reached her seventieth year. She was the mother of eight children and first marriage and two of my father's grandchildren.

On account of bad connection, it was Friday morning at 2 o'clock before I reached her bedside. She had been unconscious for several hours and never rallied. She died at 8:20 Friday morning, September 10.

We brought her tired old body back to the Lee Cemetery, near our old home, and laid her to rest there by the side of our father. This cemetery, situated in one of the most beautiful spots in the South, belongs to our family. My father's eldest child was the first buried there, more than fifty years ago. It is now a large cemetery.

In writing this I am fully conscious that what I shall have to say will be commonplace. It is just the outpouring of a broken-hearted boy that loved his mother. She was no more to me than your mother was to you, but she was my mother and not yours, and that makes all the difference so far as I am concerned.

But she was an uncommon woman. She was a typical old Southern mother, the kind of women that made our Southland what it is, but a character that is fast passing away. She was not brilliant, but had as fine a store of common sense as any person I have ever met. She was sunny in disposition and one of the finest wits I have ever known.

She loved children as few women I have ever found. It is needless to say that children loved her. She was the best nurse in all the country, and was sent for far and near. She reared all of her own children and never had a doctor in the house but once. I have known her to be called up at midnight many times to go miles to doctor a child. On our place and around us

were many negro families. She went to white and black alike.

It was indeed pathetic to see and hear the negroes at her funeral. They were there by the score. Among them was our old "black mammy," now more than a hundred years old. She came, she said, to see old "Mistiss" and look after her "chillun." Mother has looked after her all these years. Father provided for her before his death, eleven years ago, and the boys will still care for her. Poor old soul. My brother, Edgar, and myself stole back to the grave Sunday evening, and there was "Aunt Sarah" standing near the grave with great tears streaming down her old black wrinkled cheeks. She put her arms around us and this is what she said: "O my chillun, I ain't got nobody to look to now! Ole Mistiss is gone, but she done tole de Lawd bout me fo now and when dis po ole tired nigger git dare it will all done be fixed. He sho have a place close to her in heaven." Is that so? Why not? It may sound strange to some, but that old negro is more to me now than anyone living east of the Mississippi River. Her children were brought up with my older brothers and sisters and I was reared with her grandchildren. She has been a mother to me always. She gave me water when I was thirsty and bread when I was hungry. She has rocked me to sleep hundreds of nights and sympathized with me in my childish troubles. Yes, I think "Ole Mistiss" has done tole God all about it before now, and "it is all done fixed." The old negro is right. When these great old Southern mothers and these old black nannies are gone the world is going to be eminently poorer. There is none of either race to take their places. Thank God our mother lived to see us all grown and all on our way to the heaven she taught us the way. She carried us all to the altar when we were children and gave us to God. She told us all about it when we were children; it grew up in us. I beg pardon for this letter, but it was in my heart and I have said it. I am at home again. God took care of the wife and little ones while I was away. When I came home at midnight last night my wife put her arms around me and said: "Mother is gone, but I shall try to fill her place." I said: "O, no, you can't do that, but you shall fill the place in my home and for my children that she filled in my father's home and for his children." I would rather have a wife like that than one that can be a leader in the Church, but cares less for home. If my wife can be to my boy just what my mother was to me I am not uneasy for his future.

JESSE LEE.
Texarkana, Texas, September 16.

OUR FOREIGN POPULATION.

By Rev. F. S. Onderdonk.

One of our leaders said to me the other day: "Frank, why don't you write more about your work?" I told him that I was kept very busy trying to look after such a vast territory and so many interests of the work, and furthermore that I did not want to make the impression that I had the only important work in Texas, even if I did believe it.

Well, I suspect the brother was right; I should write more. I often resolve that I will and then I proceed not to. The amount of ignorance and lack of interest in the work of evangelizing our foreign people is amazing beyond belief. In addition to the Mexican work, which embraces the entire State I have the Bohemian and Italian work of the Commonwealth. I am supposed to cover all the territory from Bridgeport, forty miles above Fort Worth on the north, to Brownsville, the most southernly point in the continental United States, a distance of over six hundred miles. Then from Del Rio on the west to Houston and Palacios on the east.

Embraced within this area are hundreds of thousands of Mexicans, Italians and Bohemians. These people are here to stay. The Mexicans are the laboring class in Texas now, and it is not easy to get where they are not to be seen. Some of them are landowners, but this class are comparatively few. The Bohemians are a thrifty people, and as a general thing own their own farms in certain parts of Texas.

We have Bohemian work in Bryan and the surrounding country, in Temple with adjoining appointments and in Rosebud. Our work is new among these people. Really we are just beginning to get a hold upon them. They are a most conservative and clannish lot. Like most of our foreign people, they are a little suspicious of the native American. I am glad to say, however, that our faithful Bohemian preachers are winning the confidence of their people. Many of them, es-

pecially around Temple, are Moravians.

Some time ago Kitten and I made a trip in our automobile through the Temple country and across to Rosebud. It was the first time I ever tried to preach through an interpreter to the Bohemian folks. I found them as appreciative as any people. They came to meeting in good numbers. They are hospitable and kind, especially to those whom they believe love them and are interested in them. One of the great proofs of their "coming our way" is that the pastors are beginning to baptize a good many children. The people always insist on paying for this service. I have advised the pastors to accept no money consideration for such services, and if they insist, to allow them to give what they desire to pay toward the support of the Church.

The Bohemians are people of very large families. It is not uncommon to find five to eight and sometimes ten children in a family. They are husky youngsters, too, and are going to make this country better or worse in a very few years. The children greatly respect the pastor, who, in his public services wear the talar, a long black gown reaching to the ankles. Without this a preacher is hardly considered such by the people. It makes no difference how much disorder there may be, when the preacher enters clothed in that garment, perfect order is immediately seen.

We are getting hold of some of the wealthy Bohemian families. Under the Roman Catholic system, where all is pay and little giving, the process of educating these people in self-support is rather slow, but it will come.

Our Italian work has been opened in only two places, Thurber and Bryan. In the former place the work is under the care of Brother E. M. Wisdom and is among the coal miners of that place. It is unfortunate that the pastor cannot speak the Italian language so as to be able to reach more of the adult population. He is, however, doing a lasting work among the children. Brother Zito, the pastor at Bryan, is a "live wire." Scarcely

have I seen such a persistent and unceasing worker. He is reaching the people in a remarkable way. In a report recently sent me I gathered the following facts: He had visited the Italian people at Riverside, Stoneville, Common Ranch, Navasota, Burleson, Momford, Hearne, Highbank and at Bryan. He took a census of 621 families in these places and found 338 Roman Catholics, 346 infidels and 100 who sympathized with us.

Romanism is bold and aggressive every where. They are building schools and erecting large and costly churches for the people. From the pocketbooks of many of our Methodist people there is flowing into the coffers of these enemies of the cause of God great sums of money. We want their business and their political influence and are paying a very dear price for it. Most of our people are as blind as the fish in Mammoth Cave to the deep-seated schemes of the Roman Church in this country. We may awaken when it is too late.

Another thing that troubles me is this: While Romanism builds churches and schools for every nationality, Methodism spends hundreds of thousands building and equipping magnificent churches for the "American," and never appears to have the least idea that she has any responsibility whatever to these multitudes whom God, because we would not carry the Gospel to them, has brought them to the Gospel. Will we persist in shirking the responsibility? If so, then it will be said of us as Jesus said in Matthew 21:43: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

Now here is a fact or two that we cannot get around. In normal times something like a million foreign people come to our country annually. These are mostly enemies of Protestant Christianity. These foreigners are people of large families and although their children are born in this country, they have the ideas and ideals of their fathers; they are foreigners in spirit. The real American is no longer a creature of large families, he is said to our everlasting disgrace and undoing, and as I see it, it is only a question of time and a little arithmetic to show the tendency of this country religiously.

Now, the above all looks pessimistic, it may be said; but folks, facts are facts. What is our responsibility under the circumstances? We must bend every energy under God to bring this people under the dominion of Christ our Lord. It will take a lot of unselfish service and a great deal of money to do our duty at this time. The Methodism of every city and town should assume the financing of the foreign work within its bounds. If I had what some of our city congregations spend for their music alone for a year I could finance the foreign work in those places. The trouble is that we have no vision, no compassion for the multitude; we are entirely taken up with ourselves.

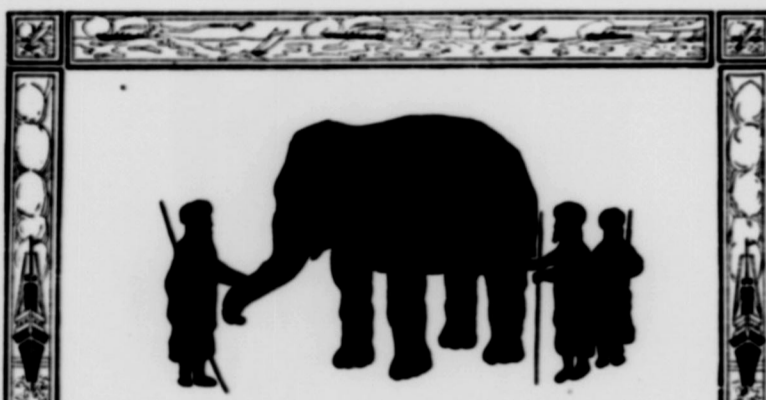
Our Mexican work is making rapid progress. On the 5th I was in Houston where we organized a Mexican Church with forty-five members. The Sunday School had nearly a hundred in attendance, and all this after less than three months' work by Brother E. P. Vargas, the pastor. Our pressing need there is a meeting place, and inasmuch as the McKee and Trinity congregations have arranged to unite and build themselves an adequate Church, we ought to have the McKee Street Church for the Mexican work. It is in the best possible location for our needs. May the Lord move the heart of Houston Methodism to give us this site. Our Church there was organized around the altar. After preaching I made the call for those who wanted to make a full surrender of themselves to the Lord to come and kneel at the altar. Nearly the entire congregation came. It was a blessed time of refreshing from the presence of the Lord.

On the 26th I expect to be in Fort Worth where we will organize our first Mexican Church. We already have a very active man there and the Lord is blessing his labors, along with those of our dear sister, Miss Eugenia Smith, of the Wesley House. We hope to be able to unite the Fort Worth work with that of Dallas and thus have a half station appointment in these two cities.

Our latest project is the establishing of a paper in Spanish called "El Heraldo Cristiano." It is the organ of our Texas Mexican Mission and is a husky youngster of eight pages and we hope soon to make it twelve. This was a great need felt by all. Brother Vargas is the editor and has made a good start.

Our annual meeting is on October 22 in Corpus Christi, at which time Bishop Candler, our dear friend and collaborer of other days, will be with us. What a treat is in store for us! Of this meeting, and else, I will write later.

S: n Antonio, Texas, Sept. 16.



The Three Blind Men and the Elephant

They were taken to "see" the elephant. The first one touched the trunk and said that the elephant was like a snake. The second one grasped a leg and said, "How like a tree!" The third passed his hand along the side of the huge beast and said, "Just like a wall." As is frequently the case, they didn't combine their knowledge.

Take three engineers and their lubricating problems. One has achieved perfect valve lubrication. Another has reduced wear and trouble on his guides. The third knows how to make gears last longer.

The combined knowledge of the three would increase the value of each one to himself, and to his employer. How can they exchange experiences?

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THE CHEERFUL OUTLOOK.

Our moments of gloom are largely the creation of our own imagination. It is true we all have times of depression, but there is no reason why any man should go mourning through this fair world. If there is gloom within our hearts, it is because we are so far from Him who giveth songs in the night. The fact that we have opposition is not a cause for dejection. Poor, miserable weaklings would we be if everything in life were to flow on as smoothly as a summer sea. Trials have their uses. Storms clear the atmosphere, and so the tempests that beat about our souls help to strengthen them. Why need any fear who trusts in God? All this outward commotion does not affect him. I have seen a shadow pass over the meadow, caused by a cloud coming between it

and the sun, but the meadow was not changed, nor did it lose anything by the cloud. Let every man of clouded life look up and hear what God has to say. The Lord of all the earth will certainly do right.—Rev. Edward Herbruck, D. D.

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TEXAS METHODISM AND THE UNIVERSITY OF TEXAS.

By Rev. A. J. Weeks.

We Methodists in Texas have set ourselves an educational task worthy of a great people in a great Commonwealth.

No one of us can gaze upon the site of Southern Methodist University without having his emotions profoundly stirred. The charm of the landscape, the chaste beauty and stateliness of the buildings already erected, the ambitious dreams and plans of the governing board and administrative officers combine to make every Methodist heart beat just a little faster.

Many of the sons and daughters of the Southwest are to have their rebirth, their intellectual awakening, within its halls during generations yet to be.

Then there is Southwestern University with a past full of splendid achievement and a future full of glorious promise. Who can visit this worthy institution without a feeling of reverence, gratitude and pride?

During the forty-two years of its service to this State eleven thousand students have gathered there. Of these nine hundred went out as ministers of the Gospel, half as many became teachers, while hundreds are lawyers and doctors and bankers and merchants.

About seventy-five of them heard the call that came from the twilight zones of the unevangelized portions of the world and responding to it went out as missionaries and teachers in mission fields.

To mention all the schools of Texas Methodism well worthy of mention would extend this article beyond all reasonable limits.

Reference is made to these two because one is the institution of Methodism west of the Mississippi River and the other is of State-wide influence and claims and is entitled to receive State-wide support.

These institutions will exert a tremendous influence on the Methodism and the citizenship of the future here in the Southwest. To properly equip and adequately endow them is a task that should enlist the sympathy and cooperation of every worthy Methodist in the land.

While thinking of our denominational institutions we must not lose sight of the more than six hundred Methodist students in the University of Texas. These splendid young people are ours and they will be leaders in the professional and business life of the great Southwest in the tomorrow.

The other Churches are not neglecting their sons and daughters in the State University. Why should the Methodists be behind all the others?

We are as intelligent as any of them. The fact that we have a larger constituency in the student body than any other denomination is proof of this. We are not less able to do it than the others.

Our people are not behind the others in liberality.

Will Texas Methodism longer neglect this incomparable opportunity? Surely not. To do so would be unpardonable.

Our Methodist Bible Chair, or School of Religious Education, or whatever you want to call it, must be established and that speedily. All over the nation the Churches are beginning to realize their opportunities at colleges and universities under State control.

Last fall four of our Texas conferences joined in the appointment of a Board of Trustees with authority to begin this work this year if possible. The Board found it inadvisable to begin this year, but acting on the authority conferred by the participating conferences they are perfecting their plans to properly begin it next year. The conferences must make provision for its financial support. Only a small amount will be required, the salary of one professor. Later we must have a suitable building and endowment and no doubt this will be forthcoming.

Yonkum, Texas.

AN OPEN LETTER TO PASTORS OF EAST OKLAHOMA CONFERENCE.

By L. B. Ellis, Chairman Board of Church Extension.

The extension of our Lord's Kingdom has been the watchword of Methodism through all the years. Under this impetus we have made wonderful conquests, pushing our borders into all habitations. This is well and as it should be. But perhaps we have stressed extension to the neglect of establishment.

Our watchword should now be extension and establishment. Our means of extension are the Bishops, pastors, missionaries, field workers, educators, etc., and the collection for the same. These collections we have hitherto stressed and favored in the distribution, discriminating against the collection for Church Extension. The truth is, the Church Extension collection is the pivot of establishment.

These other collections constitute the means of extension, but it is a wise policy to extend unless we also establish ourselves in fields of conquest. Send out a missionary; he makes conquests, enters new fields, has conversions, organizes a Church, but this extension is short-lived if our people have no established place of worship—have no church home. We have hitherto expended vast sums of money in mission fields, where the work of the missionary in extending the Kingdom has not become permanent, because we had no Church Extension funds to help erect a church home and thus establish the work of the missionary. This is bad policy to expend money and men in extending the Kingdom and not be able to expend sufficient funds to establish ourselves in every field of conquest.

The wise plan and the plan toward which the leaders of our Church, together with every pastor, should strive is to so correlate our work and our collections that we would be able to accompany every missionary appropriation with a Church Extension appropriation sufficient to establish the extension of the work done by the missionary. This is the normal and possible plan, but it cannot be done until we begin to realize the real place of Church Extension collections. The Church Extension collection should be equal or double that for missions. We could then follow our missionary workers and establish their work, thus enabling our missions to become strong, self-supporting works, becoming an asset rather than remain a weak mission and a constant drain on the mission fund.

Brethren, it is high time we should begin to think in terms of establishment of our work, as well as in terms of extension of our work. Extension falls unless it is established.

Stress the missionary collection, but lest it become ultimately a waste, stress also the Church Extension collection.

Methodism is established in any given community only when we erect an adequate church building.

Pastors in stations and circuits and missions where we do not have adequate churchhouses, should preach building, talk building, walk building, eat, sleep, breath, diffuse building until the people are obsessed with desire to build adequately.

As far as possible we will assist all such, but our ability to help depends upon the funds you help place in our hands and in the General Board.

I am ready to help any pastor raise his Church Extension collection. Call on me for help.

I hereby ask every pastor in our conference to make the third Sunday in October Church Extension day in your charges, and to all requesting it I will send literature. Write to Dr. W. F. McMurry, Louisville, Kentucky, for charts and he will mail them to you. Hang these on the wall where you can use them on that day. Preach a sermon on Church Extension and distribute literature, take collection. Let's break the record this year. Bring up your Church Extension collections in full and let's do the unheard-of thing—have a surplus or a special.

Pastors, write me and arrange for third Sunday in October. It will be of untold good to you and your charges. I am ready to send literature and help you.

Ada, Oklahoma, September 15.

EAST OKLAHOMA CONFERENCE.

The year is rapidly passing and our Annual Conference will soon meet, while much of our missionary assessments are yet to be collected. The Conference Board of Missions went its full length last year to help our needy fields and the shortage in collections has made it hard on the mission fields this year. We must give them relief this fall.

In this conference last year there were nine districts. In the Choctaw District, with eleven charges, five paid foreign missions and five paid home and conference missions in full. Creek District had seven charges, and three paid foreign missions and five paid home and conference missions in full. Holdenville District had twenty-one charges. Nine paid foreign missions and twelve paid home and conference missions in full. Hugo District had seventeen charges. One charge paid its assessments for missions. Madill District had seventeen charges. Two charges paid their assessments for missions. McAlester District had twenty-three charges. Five charges paid foreign missions and seven paid home and conference missions in full. Muskogee District had twenty-three charges. Six charges paid foreign missions and eight paid home and conference missions in full. Tulsa District had twenty-one charges. Eleven charges paid foreign missions and twelve paid home and conference missions in full. Vinita District had twenty-three charges. Eleven charges paid for-

sign missions and thirteen paid home and conference missions in full.

Out of 163 charges fifty-three paid their assessments for foreign missions and sixty-five paid their assessments for home and conference missions. A few charges paid nothing, while many of the charges falling behind were nearly out.

The Lord has favored us with such good crops this year we surely can do much better. We have some 163 pastors, nine presiding elders and a host of good laymen to help collect it. If we believe in God, ourselves and the people, and each will pray, pay and collect the work will go on nicely and God will bless us all. Close organization in each district and in each charge, with prompt and persistent action, will bring good results. We ask the entire membership to pray that God will bless our work in the bounds of the East Oklahoma Conference these next few weeks.

J. M. CANTRELL, Conf. Missionary Sec.

THE CORSICANA DISTRICT PASTORS' AND LAY LEADERS' CONFERENCE.

In response to the call of our elder, the pastors and lay leaders of the Corsicana District met in First Church, Corsicana, September 14, with Brother W. H. Matthews in the chair. After devotional exercise, which was conducted by Brother Matthews, I. Eugene Matlock was elected secretary.

Upon roll call the following were found present: Revs. P. M. Riley, W. H. Harris, F. E. Singleton, L. G. White, C. M. Montgomery, W. J. Hearon, E. B. Hawk, R. B. Young, R. B. Hooper, T. H. Burton, Z. L. Howell, J. F. Isbell, W. Vinsant, J. W. Fort, J. U. McAfee, W. E. Hawkins, Jr.; E. E. Kimbrow, J. E. Matlock, E. A. Smith, F. Wilkinson and P. M. Gladney. A number of our leading laymen were present as follows: J. R. Skelton, J. R. Collins, A. P. Webster, O. F. Crockett and J. S. Lunford.

During the day several important items, which had been jotted down by the elder, were discussed with profit. Information concerning conference collections was sought and plans for securing of the entire assessment were discussed. Thereupon it was resolved that each pastor in the district seek to have, by God's grace, every dollar of the conference collections in hand by October 15. To the end that every claim made upon the district this year be met, it was resolved that the pastors and lay leaders place their services at the disposal of Brother Matthews to be used at any point from which he may receive a call for help in securing the collections in full. A thorough investigation of the work already accomplished, as well as the unfinished task of the year in this district, causes us to feel hopeful of making a good report at conference. Already there have been in the Corsicana District 1225 conversions and 1450 accessions to our Church, besides several campaigns are being planned for the fall.

Brother H. B. Landrum, of the Corsicana Circuit, was away on his honeymoon. As a token of our appreciation of the efficient labors of this earnest minister, the brethren made a nice offering with which to purchase a suitable wedding present. The chair appointed Bros. E. A. Smith, J. W. Fort and L. G. White to purchase and present same to Brother and Sister Landrum.

Before adjournment a resolution was offered and unanimously adopted, in which was expressed our heartfelt thanks and gratitude to God for restoring to us and to the great Church at large Brother E. A. Smith, who has labored so unselfishly for the glory of God in years past. We rejoice to know he is again able to occupy the pulpit.

After a profitable day spent in planning the work, each pastor and layman present returned to his own field of labor more determined to finish the work of the year completely, to report everything in full at conference.

J. EUGENE MATLOCK, Sec.

THOUGHT HE HAD MADE MISTAKE.

I have just read Brother C. G. Shutt's article. In fact been reading them all, but his No. 5 strikes the keynote on the Apostles' Creed as it has been handed to us by the Church, relative to the phrase, "I believe in the Holy Catholic Church." This phrase so relates Methodism to the Roman Catholic Church that the average reader becomes "befuddled." I wish to relate an incident that came under my own knowledge that confirms Dr. Shutt's position. I had occasion to make a visit to Detroit, Michigan, some six months ago. I attended the service of the Methodist Church. A friend went along with me to guide me. He was a man who had

been often in Catholic Churches, during their services, and by the way, was not up on these "phrases" in Churchism, and after listening to the ritual of that Church, he debated, he told me afterward, whether he had not gotten into a Roman Catholic Church, as he had been my pilot in taking me to Church, thinking, Where had he taken me? It was a Methodist Church. Knowing my religious faith he was all upset, on coming out of the Church, at what a break he had made, whereupon I told him he had directed aright, that we had been at a Methodist Church services. I think the phrase should read as it originally did, "The Church of God."

J. M. NEAL, Layman, Reagan, Texas.

RESOLUTIONS OF WESLEY SUNDAY SCHOOL ON DEATH OF MRS. E. W. ALDERSON.

God in His sapient providence has summoned unto himself the soul of our sister, Mrs. E. W. Alderson, wife of our dear pastor, whom we love, honor and recognize as being one of the most forceful ministers in the Methodist Church.

In her death the Church has sustained an irreparable loss, the world one of its noblest women, children a self-sacrificing mother, husband a trusting, loving helpmate. Wesley Sunday School would deposit a flower of affection and love upon her grave. Therefore be it

Resolved, 1. That our loss is keenly felt.

2. As a faithful attendant, prayerful, sympathetic and efficient member of Wesley Sunday School she held high place.

3. Her cheerful, sunny nature radiated love and sunshine wherever she passed.

4. Her Christian life was known and felt in her conversation, in her daily walk, her whole life.

5. Her long and painful illness did not shudder her soul, but with wonderful fortitude and matchless beauty exhibited the graces of a Christian life.

6. She fought a good fight, she completed her labors and with unflinching front and trusting confidence in her Master bowed to his divine decree and stepped from earth to heaven.

7. She trod the winepress alone, and may we not believe, upon his promise, she heard in the muteness of that supreme moment the voice of Christ saying, "You are but coming to me!" and that she.

Sainted one, farewell. The tear of love. While memory weeps And willow bends above.

MRS. C. L. GREGORY, W. L. BIRDSONG, Committee.

SOME LIES IN THE BIBLE.

Recently, while conducting a meeting in a Campbellite community and preaching on "The Right of a Sinner to Pray," I stated that there were many things written in the Bible that I did not believe. This caused great wonder among the Campbellites. So I took a few of the lies written in the Bible to show that the Lord recorded the Devil's work to show us what he had to contend with then so that we might know that it is the same Devil that we are having to contend with now. A few of these were as follows:

1. Gen. 3:4: "Thou shalt not surely die." (Gen. 2:17.)

2. Matt. 2:8: "That I may come and worship him also." (Matt. 2:16.)

3. Matt. 11:18: "He hath a devil." (Luke 1:15.)

4. Matt. 26:45: "He hath spoken blasphemy." (1 Pet. 2:22.)

5. Matt. 28:13: "His disciples came by night and stole him away while we slept." (Luke 24:6.)

6. Matt. 12:24: "This fellow doth not cast out devils but by Beelzebub, the prince of devils." (Matt. 12:27.)

7. Mark 3:22: "He hath Beelzebub and by the prince of devils he casteth out devils." (Mark 3:23.)

8. Luke 11:15: "He casteth out devils through Beelzebub the chief of devils." (Luke 11:20.)

9. John 7:20: "Thou hast a devil." (John 7:21.)

10. John 8:48: "Thou art a Samaritan and hast a devil." (John 8:49.)

11. John 8:52: "Now we know that thou hast a devil." (John 8:54.)

12. John 9:24: "We know this man is a sinner." (1 John 3:5.)

13. John 9:31: "We know that God heareth not sinners." (Luke 18:13.)

14. John 10:20: "Many said, He hath a devil and is mad." (John 1:7.)

J. C. GORE.

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OPENING OF SOUTHERN METHODIST UNIVERSITY.

The opening of Southern Methodist University marks an epoch in the history of the Methodist Episcopal Church, South. The appearance of this institution in our educational system completes the plan of the late General Conference for the establishment of two great connectional schools. The schools at Atlanta and Dallas are designed to crown our educational system.

For a time both Emory University and Southern Methodist University of necessity will be doing college work. But in the end they are designed to care for the graduate students of the colleges of our Methodism. Perhaps a majority of the institutions of this country which are designated as universities are actually doing little more than a first-class college is qualified to do. This fact, however, ought not to be prejudicial to such institutions. Time must be given for their development. Time must not be begrudged them in which to grow.

The opening of Southern Methodist University Wednesday morning, September 22, was auspicious. We do not know the enrollment to date. Three hundred students had made reservations in the dormitories prior to the opening. The enrollment will probably reach five hundred during the first year. The dormitories, one for women, and three smaller ones for men, are in readiness. The faculty is on hand. The great campus is already alive with students.

We devoutly thank God for the promise given by this newest enterprise of the Church. We pray divine blessings upon Dr. Hyer and his faculty.

THE BIBLE CHAIR AT THE STATE UNIVERSITY.

Our Church is overwhelmed with the problem of establishing and maintaining her own schools, but we must not forget that we have hundreds of students at the State University for whom religious instruction is to be provided. Already the Texas Conferences have agreed that a Bible Chair shall be established for these students. Such chairs have been established by some of the denominations. And Methodists must not leave their students uncared for. We express the hope that something definite may be done at this session of the University.

We commend heartily the communication of Rev. A. J. Weeks in this issue on "Texas Methodism and the University of Texas."

Five Are Found Guilty Of Election Frauds in South Texas

What is pronounced one of the fiercest legal battles in the history of Texas came to an end at Corpus Christi last Friday. Forty-two citizens of South Texas were arraigned by the Federal Government on the charge of having debauched the general election of 1914. Of these, eight were dismissed on motion of the United States District Attorney, Judge W. B. Hopkins, by a special charge of the court, was acquitted. The name of another defendant, Joe Acebo, was dropped from the list because of the use of his testimony by the prosecution. The result in the case of the others is given thus in the Dallas News, of September 18:

All these twenty-two were acquitted of alleged violations of Sec. 19 of the penal code, in which they were charged with a conspiracy to restrain persons from liberty of voting as enjoyed under the Constitution. This embraced two counts in the indictment.

Guilty of Third Count.

On the third count the jury found August Uellinger, County Clerk of Nueces County; Lee Riggs, Constable; Henry Stevens, large property owner; El Casheberry, saloonman and political worker, and Tom Dunn, former City Secretary, guilty of a conspiracy to defraud the United States by voting unqualified electors for two Congressmen at Large from the State of Texas, namely, J. H. Davis and Jeff McLemore, and one Congressional Representative from the Fifteenth District, namely, John N. Garner. Sixteen defendants were acquitted of this charge: Dennis Kelley, Jim Kelley, Martin Kelley, Ike Johnson, Joe Downey, Thomas B. Southgate, W. J. Cody, W. P. Hull, John McManigle, Mike Nifand, E. R. Oliver, Van Branch (negro), Juan Galvan, Rafael Galvan, Anselmo Peliaso and Angel Gutierrez.

The most surprising feature of the report was the statement that the jury had disagreed on the case of Walter F. Timon, principal in the trial, and that no verdict was reached. Timon is County Judge of Nueces County and has strong political influences. He will be given a new trial, probably with a change of venue, although the court has not stated where.

Of course, the lawyers for the defense tried to make it appear that there is nothing in the case to alarm the people of Texas. The Hon. Marshall Hicks is quoted as having said that the "Government has failed entirely and absolutely to show any conspiracy to exist." The volatile, fiery Jonathan Lane, of anti-prohibition fame, pronounced the Government's suit as the "most wicked, unjust and unjustifiable" he has ever known. He is reported to have said that some of the suits were characterized by "effrontery and gall."

Thoughtful men of Texas will not share the views of these attorneys. Thoughtful Texas men, the rather, will give serious attention to the words of the United States' Judge who presided at the trial and who said:

"This is an unusual case. It's like has never been known in Texas before, and regardless of the outcome,

all good men have the right to indulge the hope that its like will never be known again—that there will never be occasion to try a similar case in Texas."

Thoughtful Texas men will hear the alarming words of Judge Burns:

"In Corpus Christi there are abnormal conditions. I trust that some day there will be men big enough to see the indicity of these things and bring them to an end. It is hurting the town, and, although you possibly do not realize it, it is hurting you."

In reply to the attorneys for the defense, who said the United States has no authority in such cases, the United States Attorney, Mr. J. C. Wilson, held aloft an original ballot, identified as voted by an unnaturalized Mexican, and asked whether the "United States Government has no right to say whether this kind of ballot, reeking with corruption, shall not be cast by aliens in its elections."

The Government's case was undoubtedly injured by the conduct of one of the witnesses who swore to one thing before the Federal Grand Jury and to a different thing at the trial of the case. He was promptly arraigned for perjury and will be tried later. This witness was one of the original defendants. His condition is now more serious than at the beginning, and the prompt punishment which doubtlessly will be meted out to him will have a salutary effect upon those who debauch Texas elections.

The Federal Grand Jury is now investigating alleged similar conditions in Duval County. A large part of South Texas, to use the words of the United States District Attorney, long has been believed to be "reeking with corruption." The patriotic citizens of Texas, therefore, will welcome the most searching investigation.

It is now proven that the saloon, by such methods, had a hand in the dirty business in Nueces county. And if in this county, may not the same be true in other Texas counties.

The "abnormal conditions" in Corpus Christi and Nueces County are a disgrace to Texas. Honorable men in the anti-prohibition ranks—and there are such—ought to hang their heads in shame and promptly repudiate the corrupt whiskey ring of Texas. They do not belong to such a political gang of conspirators. Their neighbors expect better things of them, their churches expect better things of them, and they owe to themselves, their State, their Church and posterity to join in the denunciation of such debauchery and corruption, clearly proven long to have been practiced in parts of South Texas.

How Foreign Brewers Are Aiding Local Self-Government in Texas

The State's suit against the Breweries and Wholesale Liquor Dealers of Texas for penalties and forfeiture of charters is revealing things of vital interest to the people of Texas. The Attorney-General and his force are conducting the case with great skill.

The extensive correspondence which is said to have passed between the late Adolphus Busch and Louis Adoue, president of the Texas Brewers' Association, has been reviewed in the preliminary investigation now in progress at Austin. This correspondence is alleged to have taken place prior to the Texas State-wide prohibition campaign in 1911. The correspondence reveals the very great solicitude of Mr. Busch, a St. Louis citizen, for the success of "local self-government" in Texas! Among the interesting things Mr. Adolphus Busch is alleged to have written are the following:

Mr. Busch urged the raising of a liberal fund and the forming of a careful organization on the part of the Texas brewers "to save Texas from idiocism, fanaticism, tyranny

wrote Mr. Busch to Mr. Adoue. He urged harmony among Texas brewers. He thought the election of Governor Colquitt had weakened the "fanatical party."

"How much were you called upon later on for the campaign fund?" was asked of Mr. Zane-Cetti. "Thirty-three thousand dollars," was the answer. Mr. Zane-Cetti said the money was to be paid in three checks of \$3000 each, and a final payment of \$6000.

How faithfully all these plans were carried out we may never know. There is one set of books which could reveal the immense sum raised by foreign and home brewers to aid "local self-government" in Texas is reported to have been burned. The Hon. Jake Welters is credited with having given this information. What was the object of the burning? Was it that the people of Texas should not be staggered by the enormity of the amounts raised? Could the object have been anything else?

In the face of all the facts the inscience of the whisky traffic is displayed by its attack on the law of Texas which prohibits corporations from contributing to the campaign funds of political parties. The sooner the people of Texas awake to the fact that the politics of the State is being run by the corruption funds of foreign and home whisky lords the better it will be for the institution of civil liberty itself. Texas is bound and gagged by the merciless, sleepless, relentless whisky power. Local self-government in Texas is a farce and a sham!

WHAT WILL THE PRESS OF TEXAS SAY?

The debauching of Texas elections will go when the press of Texas says it must go. Such corruption as has been revealed in the Government's suit against Corpus Christi cannot continue a twelve-month if the influential dailies of Texas will do their duty. The mightiest guardian of public honor is an unrepurchasable press.

We express great pleasure in the editorial of the Dallas Evening Journal of September 27. The Journal says:

If the Corpus Christi election cases had been tried in June, rather than in September, it is probable that the people of Texas would have adopted that constitutional amendment which, for one thing, would have barred foreign-born persons from voting in this State until they had fully complied with the naturalization laws of the United States. This is said without reference to the guilt or innocence of defendants in those cases.

Mexicans who testified admitted that they had voted upon mere declaration of intention to become citizens of the United States; one of them had so voted for thirty-seven years.

And these witnesses testified through interpreters, being unable either to speak or understand the language of this country. It is not surprising that they should admit further that they had received pay for voting, since it is evident that they had no conception of the meaning of American citizenship.

These words of the Journal will commend themselves to intelligent, patriotic Texans.

We express great disappointment with the utterances of the Houston Post. In a lengthy editorial, "Can Such Things Be?" the Post (Sept. 27) delivers itself as follows:

The prosecution and its result will have the effect of calling the attention of thoughtful citizens to the apathy of the public respecting the insidious encroachments of Federal power upon the rights of the States to control their own domestic affairs, especially in the matter of safeguarding elections, for which, in Texas, at least, ample provision has been made for punishing any fraud upon the ballot.

The perniciousness of these encroachments is easily discernible in these Nueces County prosecutions when it is reflected that the thirty-five defendants who were acquitted—all of them prominent citizens of the county and several of them leading officials, executive and judicial—have been subjected to heavy costs to defend themselves against the unsubstantiated charges, to poignant humiliation and, at least, to temporary injury to their reputations as law-abiding citizens.

No man whose judgment is entitled to the respect of his fellows will rejoice in the needless humiliation of any of our citizens. On the contrary, all right-thinking men will be glad when any of our citizens can disprove charges reflecting upon their honor.

The Post, however, seems oblivious to the deeper meaning of the Corpus

Christi prosecutions. The very foundations of orderly government are involved in these prosecutions. Can the United States Government remain indifferent to the methods by which its representatives are elected? Can this Government remain unmoved by political corruption even though it may be proved that the irregularities complained of have not actually determined the results of an election? Does the Post wish that the laws on the Nation's statute books remain dead letters?

Moreover, does the Houston Post desire ignorant, purchasable aliens to participate in the naming of the men who are to make our laws? And if the Commonwealths of the Nation are apathetic in the matter, will the Post forbid the Nation's government from becoming interested?

The great constituency of the Houston Post has a right to expect different utterances on the vital subject of political corruption. Certainly it is humiliating to the Post that our own State government has been indifferent or inefficient in the matter of election debauchery for several years past, and we share its humiliation that the National Government must now step in and remind us of our own dereliction. But, political irregularities must cease in Texas. If our own officials will not relieve the situation, then Texas will welcome the strong hand of the Government at Washington.

CLOSING DAYS OF CAMPAIGN.

The campaign for Southern Methodist University has netted subscriptions amounting to fifty thousand dollars. This is the amount reported up to Tuesday morning, September 21.

Commander S. J. Hay still has his forces in hand and continues to wage an aggressive campaign. The papers report the campaigning forces optimistic and determined to reach the \$200,000 figure.

Once again we appeal to our Methodist people of the city of Dallas. Never has a city been so enlisted in a campaign and never, perhaps, will Southern Methodists again have opportunity to capitalize for one of its institutions the energies of a whole city. This fact ought to appeal eloquently to Methodists in Dallas. As a denomination we ought to see to it that the amount named shall be realized. If our people can ever have hopes of largely endowing and equipping our University it is now when so many residents of Dallas as a matter of mere city pride are proffering to help us. Surely every Methodist of the city will do his duty.

Especially do we appeal to our members who are blessed with a large measure of material things. It is true that nearly all of our city Churches have large enterprises on hand or immediately ahead. Oak Cliff is completing a splendid church building. The same is true of our Oak Lawn congregation. First Church must build in the near future. Many of our people have given largely already to their church enterprises. The opportunity now before us in behalf of Southern Methodist University, however, ought to spring our wealthy members who already are bearing heavy burdens. Not only a city's pride but the glory of a denomination is at stake. What is better still, the glory of God is at stake. Let every Methodist help!

ST. PAUL'S, HOUSTON.

We had the pleasure of preaching to our St. Paul's Church in Houston last Sunday morning. Rev. J. W. Mills is in the first year of his pastorate at St. Paul's. Throughout the year word has come to us of his success at this great Church. This word was abundantly confirmed upon our visit last Sunday. Indeed, it seems not too much to say that he has begun a really great pastorate at St. Paul's. A plain man, a strong preacher and a wise administrator, Brother Mills has gone right to the heart of his problems and has won the confidence and affection of his people.

The great building at St. Paul's is

very foun- ent are in- s. Can the remain in- which its? Can this ed by po- igh it may ritics com- ily deter- tion? Does ws on the main dead iston Post: e aliens to of the men ? And if Nation are ll the Post ment from the Hous- et different subject of ily it is it our own indifferent of election ears past, on that the now step n derelic- rities must n officials tion, then rong hand ington. -MPAIGN. ern Metho- l subscrip- usand dol- eported up mber 21. ill has his es to wage The papers orees opti- reach the our Metho- illas. Never in a cam- ill South- opportuni- its insti- whole city. eloquently As a de- e to it that re realized. re hopes of ipping our n so many matter of ing to help list of the d to our with a large . It is true y Churches and or im- iff is com- h building. Oak Lawn must build of our peo- dy to their opportunity of Southern ver, ought mbers who y burdens. t the glory ake. What of God is at ist help! -TON. reaching to ouston last W. Mills is astorate at year word ess at this was abun- r visit last ot too much n a really 's. A plain and a wise has gone oblems and d affection t. Paul's is

well known to our readers and it would be superfluous to write of it. The noble structure stood well the great hurricane of a few days ago. Only the interior of the dome and a few windows suffered damage. The repairs are now well under way. The people were hearty in response to the pastor's appeal for the immediate repairs. St. Paul's now has a membership considerably in advance of the thousand mark. The pastor in less than a year has added one hundred and seventy names to his roll. The congregation Sunday morning well filled the handsome auditorium. If Houston has any better people than the congregation which filled St. Paul's last Sunday morning, we confess that we have not seen them. It is an intelligent, earnest congregation and was as attentive as any we have anywhere found.

In the congregation were friends whom we knew in our pastorates at Ballinger, Weatherford, Galveston, Austin and San Antonio. Y. W. McNeil is as faithful at St. Paul's as he was useful in our pastorate at Ballinger. Mrs. W. E. Pritchett and Mrs. Carr Pritchett were in the congregation and their presence awakened tender memories of dear friends, their sainted dead. Of many others we could speak. Dear Sister Ward, of course, was in her place. Her presence recalled the memory of the noblest, best man we ever knew. Texas has never known a better nor a greater. The Church every day misses the counsel, the labors and the inspiration of the holy life of Bishop Seth Ward. The students of Southwestern University as they study the 500 volumes from the library of our sainted Bishop will discover the food which made him great.

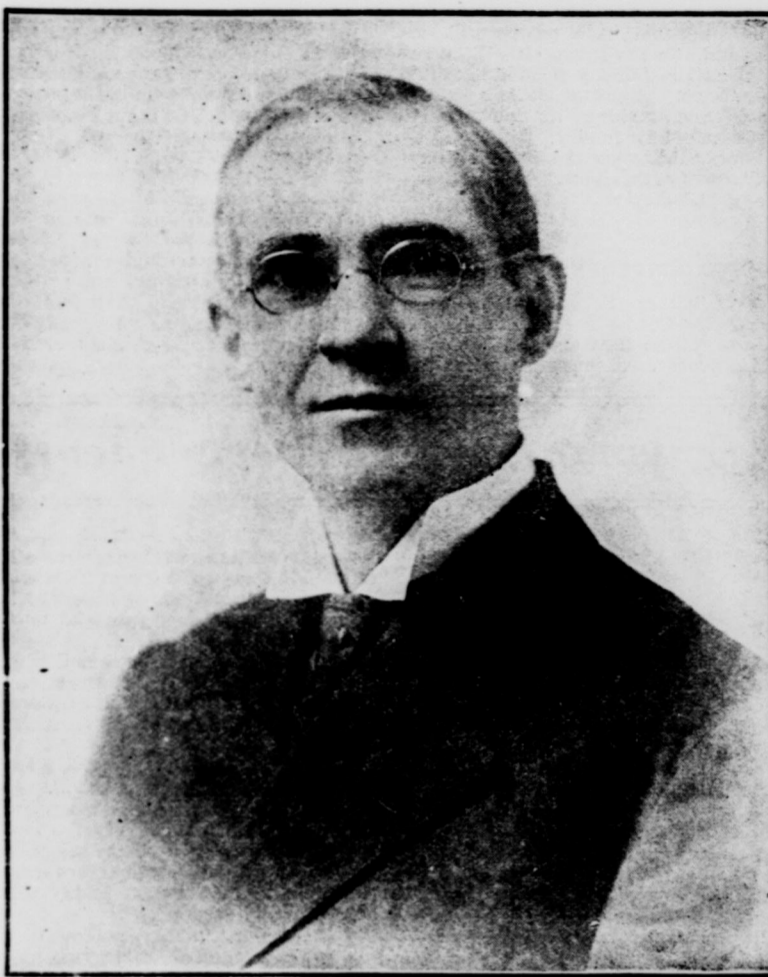
Bro. V. J. Millis, superannuate member of the Central Texas Conference, was present, and with the aid of his ear trumpet earnestly sought to hear what the preacher said. His son is a reporter of the Houston Post and without writing a line of what we said, so far as we could see, gave to the Monday morning Post a most accurate report of our sermon. We thank sincerely the reporter and the Post for this courtesy, and beg pardon for our inability to furnish the outline beforehand as requested.

GRACE, HOUSTON.

The remarkable growth of Houston is best realized when one rides out the Houston Heights Boulevard. The Boulevard extends some three miles and is dotted along either side with the inviting homes of Houston people. In this new section of Houston is located Grace Church. The building is some four years old, and testifies to the aggressiveness of our Houston Methodists as well as to the growth of their city. It is a splendid brick building. Its arrangements on the interior are excellent. The people sit in a semi-circle about the pulpit. Sunday evening the church was all but packed. Again we were introduced to as fine a congregation as our Texas Methodism affords.

Bro. E. W. Potter is pastor of Grace. In his three years he has received some five hundred members. His net membership is now above six hundred. We were Brother Potter's pastor at Tenth Street, Austin, while he was a student at the University of Texas. His career as a pastor has more than fulfilled our expectations of him. As a student he was possessed of an inquiring mind and of diligent habits. His library clearly shows that his student habits have been maintained. The Sunday School of Grace has outgrown the capacity of the new church. Bro. Potter and his people have erected a two-thousand-dollar Sunday School Annex, an inviting frame building, located on the church lot. We predict that Grace is yet to become one of the best of our Houston Churches.

The Church will be glad to know that Sister Potter has improved somewhat from her visit to the mountains. She has been away for some three



Welcome to Bishop McCoy and the Presiding Elders

The city of Dallas has had no more important conference within its limits than the meeting of Bishop James H. McCoy and the presiding elders of the Annual Conferences of Texas, Oklahoma and New Mexico. This conference was held Tuesday and Wednesday, September 21-22.

The sessions were held in the auditorium of the First Methodist Church. The conference convened at 10 o'clock Tuesday morning with Rev. R. G. Mood, President, in the chair. A large number of the presiding elders answered roll call. Rev. Sam R. Hay spoke the words of welcome and the President of the conference responded.

Pro. Hay himself has served in the presiding eldership and his address to the conference showed his familiarity with the problems of the office. He reminded the presiding elders that they are the leaders of Church or else the Church is without leadership. Bro. Mood responded. From his address we gather the following interesting facts: Seventy-eight years ago Robert Alexander was appointed "Missionary to Texas" by the Bishop presiding at the Mississippi Conference; seventy-five years ago the first Annual

months but is expected home this week. Pellagra has often baffled the physicians, but in Sister Potter's case there is hope. No preacher ever had a better helpmate than Bro. Potter. The very life of this good woman has been placed upon the altars of the Church and her activities in her husband's Church have been little short of marvelous. We pray for her speedy and entire recovery.

DALLAS NEWS RINGS CLEAR.

In its issue of September 22 the Dallas News delivered a timely editorial on the Texas election frauds. The News said:

Some Texas papers have commented on the recent bribery trial at Corpus Christi as if they could see nothing in it but an invasion of "State rights." At all events, they have spoken in a way which suggests that they are much more keenly sensible to whatever may be the danger of Federal interference in State elections than they are to that incomparably greater danger of corruption in elections.

If it was an invasion of State rights for the Government to prosecute the men who violated the ballot box at Corpus Christi, then it is also an invasion of State rights for the Government to bring troops into Texas to protect it from incursions by armed men from across the Rio Grande. In both cases the purpose of the Government is to protect the State from a danger, and of the two dangers that at Corpus Christi is greater than that at Brownsville. Most men, doubtless, would

much prefer that the authority of the State Government had been exercised to punish the men who bought votes at Corpus Christi. Certainly there is something humiliating in the knowledge that the State was either unable or disinclined to punish them. But if the State cannot or will not perform this duty, shall we resent the performance of it by the Federal Government? Rather, it seems to us, we should be the more grateful to it for having done so. Certainly the service became all the more needed because of the State's dereliction. If the State had shown either an ability or a disposition to perform this duty, then the interposition of the Federal Government might reasonably have been resented. State rights cannot survive State duty. When the State ceases to care for the integrity of the ballot box it is both proper and necessary that Federal protection be thrown round it.

The sentiment which the News expresses ought to fire Texas from center to circumference. The political party which profits by election frauds, and consents to profit by them, must go down in Texas. The example of the News in this matter is worthy to be followed by the entire press of Texas.

CHANGE IN APPOINTMENTS.

Bishop Murrah has transferred Rev. C. Pugsley to Prospect Hill, San Antonio. West Texas Conference, and Bishop McCoy has transferred Rev. C. B. Cross to First Church, Muskogee, East Oklahoma Conference. The transfer was made on account of the health of Brother Pugsley's son. J. H. GROSECLOSE, P. E.

PERSONALS

Rev. J. E. Stephens, pastor at Snyder, has been appointed Financial Agent of Stamford College.

Rev. G. A. Lehnhoff, of Decatur, is an earnest pastor and a hard worker. He reports a good revival. We enjoyed his call.

Rev. C. C. Hightower, of Moody, made us a pleasant call. He is one of the bright young men of the Central Conference.

Brother J. Virgil Clower, of Ladonia, called by the Advocate office Monday. He seemed to be in good spirit, and we enjoyed his visit.

Dr. A. L. Andrews, of Wichita Falls, paid his respects to the Advocate this week. He is one of the big men of Texas in more ways than one.

Rev. G. B. Carter, of Decatur Circuit, was among our callers. He reports matters Methodistically in good condition and hopes for a successful round-up.

Dr. C. M. Bishop, of Southwestern University, called on us when in Dallas this week. He is in good spirits over the prospects for a fine opening.

Rev. F. G. Clark, of Angleton, was a welcome caller at the Advocate office. He brought a new subscriber and a promise of a good report for us this fall.

Dr. E. W. Solomon, of the Beaumont District, called on us when in Dallas. He is one of the strong men of Texas, a student and a brotherly man.

Rev. H. B. Clark, of Comanche Circuit, was in Dallas this week and called to see us. He is a hard working pastor and neglects no interest of the Church.

Rev. R. F. Bryant, of Commerce, was a pleasant caller this week. He will make a good report at conference and the Advocate will be included in the good report.

Rev. S. J. Rucker, of Gatesville District, had kind words for the Advocate when he called. This is his first year as a presiding elder, but he is making good.

Rev. W. W. Graham, a superannuate of the Texas Conference, called this week. We are always glad to see these veterans of the cross. Their presence is an inspiration.

Rev. L. A. Webb, of the Weatherford District, called on the Advocate family. He is looking much refreshed from his beat trip in August. His district will bring up good reports.

Rev. S. J. Vaughan, of the Dublin District, did not overlook the Advocate office. He says prospects financially are not promising in his district, but religion still abides.

Rev. J. D. Scott, of the West Texas Conference, was among our callers this week. Brother Scott is indefatigable in his work for the San Antonio Rescue Home and is doing great good.

Rev. S. S. McKenny, of Jacksonville, made us glad this week with his cheerful countenance, a subscriber and a promise of a full report from his seventy-five subscribers by conference.

Brother G. W. Backus, of Vernon, was in Dallas this week and called to see us. He entered his son at Southern Methodist University. Brother Backus was lay delegate to the last General Conference.

Rev. R. G. Mood, of the Sherman District and also President the past year of the Presiding Elders' Association, graced the Advocate sanctum this week. "Gibbs" is popular around the Advocate building.

We failed to record all the names of our callers this week and may have omitted some whose names should appear in these columns. They were all welcome visitors and we appreciated their many kind words.

Mrs. J. Fred Cox, of Fort Worth, visited recently Mrs. Milton Ragsdale, editor of the Woman's Department. They were schoolmates at McKenzie College fifty-nine years ago. One

feature of the visit was the dining together of four McKenzie College schoolmates all now over 70 years of age—Mr. and Mrs. Ragsdale, Mrs. Cox and Mrs. S. Phronia Smith. All of them are good Methodists and still active in Church work.

Rev. E. P. Swindall, pastor at Abilene, Wood County, called. He reports his work in fine condition. We were glad to see him. Brother Swindall led Texas Conference last year in getting new subscribers for the Advocate.

We were glad to see Rev. J. W. W. Shuler, of Hubbard, on his first visit to the Advocate office this week. He is a new comer to Texas and not yet well known, but is the father of Rev. R. P. Shuler, whom everybody knows.

Rev. J. H. Groseclose, of San Antonio District, and President of the Joint Board of Publication, looked in on the Advocate this week. He is looking well and rounding matters up for conference. We were glad to see him.

Rev. N. L. Linebaugh, Rev. R. T. Blackburn and Rev. T. F. Roberts, presiding elders of the East Oklahoma Conference, were pleasant callers at the Advocate. These are busy men and among our best. We were glad to see them.

Rev. R. E. Porter, of Sanger, and his sons, Hugh and Cecil, called on the Advocate this week. Brother Porter is one of the Advocate's best friends. The sons are both at present teaching school. They are fine, manly young men.

Rev. F. B. Buchanan, of the San Angelo District, always receives an ovation when he calls on the Advocate force. He says San Angelo is going to take care of the West Texas Conference splendidly. He is optimistic over the prospects for good reports from his district.

Rev. L. C. Beasley, our pastor at Lockesburg, Ark., and Rev. R. H. Cannon, pastor at Stephens, Ark., were pleasant callers at our office. They are looking in on the Presiding Elders' Conference. They report the work of the Church in Arkansas as in good condition.

Mr. and Mrs. Winston Dudley Miller announce the marriage of their daughter, Mildred Irene, to Rev. Edwin A. Hunter on Wednesday, September 15, 1915, Austin, Texas. Bro. Hunter is a member of the West Texas Conference. The Advocate tenders congratulations and best wishes.

Rev. G. F. Winfield, President of Meridian College, reports a forty per cent increase in the enrollment of the College over the entire last year's enrollment. He is at present on a leave of absence to pursue his Master's degree at S. M. U. Prof. T. H. Minor, the dean, will have charge during his absence.

Rev. O. F. Hatfield mentions in a business letter that Judge Ward, of Parsell, has seven children in homes of their own and everyone, along with the father, is a subscriber to the Advocate. Brother Hatfield says: "I believe the Advocate's hard times would soon be passed if every Methodist father and mother trained so faithfully."

The Advocate acknowledges invitation from Mr. and Mrs. J. H. Bowman, Jr., to the marriage of their daughter, Dora Snyder, to Mr. John Cain Lev, on Wednesday evening, September 29, 1915, at 8:30 o'clock, Methodist Church, Plano, Texas. The young couple will reside in Tanna, Florida. Our best wishes go with them to their new home.

Rev. J. B. Gober, Commissioner of Education for Wesley College, Greenville, gave us a few minutes of his busy time the past week. He was in Dallas buying equipment for his street railway. Brother Gober has placed Wesley College in the class of railway magnates, having secured the presentation to them of a street car line. It is about two miles of track connecting with the main line.

Rev. S. S. McKenny, of Jacksonville, has been preaching a series of sermons to young men, the large auditorium being packed to its limit on each occasion. His subjects were: "The Young Man Leaving Home," "The Young Man in the Far Country," "The Young Man Coming to Himself," "The Young Man Going to His Father," "The Young Man Restored to His Home," "The Elder Brother."

The Sunday School

DIVISION OF THE SOUTHWEST

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

RALLY DAY—WHAT IT MEANS.

Rally Day means the occasion when the Sunday School forces, the members of the Church, and others who are interested enough to attend, assemble in a service, usually the last Sunday in September, with four or five important objects in view:

1. To interest as large a number of people as possible in the Sunday School, and induce them to chime in with the great movement for a year's work and study. The lowest mark to be set should be, "Every member of the Church in the School."

2. To generate interest and enthusiasm by showing the movement in the large. Most people are more willing to join with something if it is large and promises success. So a Rally Day service should be bright, cheery, optimistic, inspiring.

3. To review the work of the past year, pointing out especially the successes that have been attained. Do not dwell on the failures too much, if any; but bring forward in bright and shining colors the good and helpful achievements that have been accomplished.

4. To forecast the year's work. Of course there needs to be much previous consultation between the pastor and superintendent; and every phase of the Sunday School's activities for the coming year fully discussed and agreed upon in the "Workers' Council" before this date. "Well, if you've got his plans like that, and are going at it in a businesslike way, I believe I'll join you." So many will say. You make the Sunday School worth while and people will attend.

5. To promote the pupils to other classes and departments. No one thing in the entire program will have a more wholesome effect on the school than this one thing. It ought to be done in a dignified manner. It will help to impress on the young people, especially, that the Sunday School is a real "school."

Rally Day on the last Sunday in September ought to be made a red letter day throughout Methodism. Let us make it so in this our Southwestern Division.



THAT SECRETARY AGAIN.

A most important position in the Sunday School does the keeper of records hold. That person is called the Secretary. If we did not know so many schools that are being disintegrated, scattered, lost in the shuffle, we would not be so insistent for competency in the secretaryship of the Sunday School. What can be done in the way of intelligent promotions without correct records? What sort of history is your school making? In many cases none at all that can be found and read. We are begging superintendents and pastors to give no less attention to this phase of their Sunday School than to any other. Often a mere girl or boy, with no qualifications, is put into this important place. With a dull pencil the record is made, and the books are thrown aside and not seen until the next Sunday morning. At the beginning of the Sunday School year, while you are planning to do bigger things in a better way, do not forget the important item of an efficient secretary, or secretaries.



YES, THE CHILDREN'S DAY, TOO.

Not too late for us to say another word about that important service in the Sunday School. There may be some that have not observed the day. Various and sundry reasons have prevented in some schools to this date. But it would be a greater misfortune for any superintendent or pastor to decide that it is too late to have it yet. It is not too late until the last Sunday evening service before conference. It is too important a matter to be entirely overlooked. The program can be adjusted and adapted to suit the school now, and made a great inspiration to the school. Pastor, superintendent, have the service by all means. Make it a great occasion, take an offering and help your struggling Sunday School Board.



GOOD FOR OKLAHOMA.

The public school authorities of Oklahoma have indorsed and adopted the idea of Bible instruction in correlation with the high school courses, and have appointed a committee to work out the plan in detail, and to outline the course of study. It is expected that the plan will be ready for the fall terms of the public schools. The movement was started in a definite way by the State Sunday School convention at its recent session, when

the plan was indorsed, and a committee was appointed to confer with the State authorities looking to such correlation. Said committee prepared and presented a suggestive plan to the school authorities, with the results as stated above.

We are glad to note this forward movement in Oklahoma, a State which seems to be up-to-date on almost every progressive line.



CHILDREN'S DAY, CENTRAL TEXAS CONFERENCE.

There are, as near as the present writer can find out, about five hundred and sixty Sunday Schools in the Central Texas Conference. March 1 there was sent to every superintendent a double postal card asking for orders for Children's Day programs. We received three hundred and ninety responses ordering programs, in about two weeks after sending out the double cards to the superintendents we mailed out one to each pastor in the conference. This stimulated and helped bring about the number ordering as above. We made very prominent in the card the instructions of the Treasurer by the pastor. The remittance and remitting promptly to the Treasurer by the pastor. The remittances came in rapidly after May 1 and have been coming ever since and to date. September 1, as reported by the Treasurer, F. E. Downs, of Temple, to the Field Secretary, there have been one hundred and sixty-eight Sunday Schools so far remitting. This number is larger, for many pastors have remitted one amount for the whole circuit. Total amount, \$1919.56.

It will take time, patience and persistence to bring our Sunday Schools to the point where this Children's Day will be recognized as one of the greatest aids we have to the advancement of our Sunday Schools and the developing of our officers and teachers, and the only contribution that is made that comes directly back to them in practical help, and so far as the writer can determine the best way to reach our workers is to keep a man in the field who is willing and can go to the smallest place.

Having given the last seven years both in interdenominational and denominational work in the State I can safely say that I have never been in any place where I could get all of the teachers and officers at one place at one time and it will only be by close personal work in each school that we will reach the best results. As far as Central Texas Conference is concerned the present Secretary is willing to give the rest of his life to the small stations and circuits where we need him most and from whence comes the most of the best future strength of Methodism.

About the first of July we sent out another lot of single cards to each superintendent and pastor calling attention to the number of Children's Day programs sent and asking again a prompt remittance to the Treasurer. This also brought a shout of remittances. Now we are flurrying on sending out a batch of cards to all schools not remitting, and supposing that they held no Children's Day, asking that they take at least an offering and send it in to conference by their pastor. We are hopeful that at our Annual Conference we will be in a position to announce that we have and can sustain this position in our conference, and that we will count on nothing else in the future. The Field Secretary takes no "collections," simply asking for the incidentals on Sunday, and uses the hat the last night of the meeting during the week, and so far we have paid our expenses and two hundred dollars over on salary. Next year we hope the Children's Day offerings will be ample.

Below we give the number of schools in each district, together with the number of schools giving and the amount.

Brownwood	46	17	\$109.25
Cisco	69	19	69.20
Cleburne	46	12	91.37
Corsicana	55	14	77.65
Dublin	54	15	68.95
Fort Worth	32	12	85.90
Georgetown	23	14	109.00
Gatesville	47	20	84.64
Hillstoro	35	7	48.54
Waco	24	14	111.45
Weatherford	63	14	74.09
Wavahachie	44	11	57.75

In reading the above we hope that each presiding elder will take a pride in seeing that each Sunday School in his district shows up on the list as

making at least an offering to help this fund, and that each pastor will endeavor to do the same. It will be the pride of the Sunday School Board to show every Sunday School in the conference making an offering to Children's Day fund.

So far this year the Secretary has held forty-eight Institutes and delivered 300 lectures.

W. E. HAWKINS, SR.



TEXAS CONFERENCE CAMPAIGN.

The Sunday School campaign of the Texas Conference begins the day this is written (September 16). When this Advocate reaches its readers two

of the Institutes, at Texarkana and Bryan, will have been held and the work at Houston will be in progress. Those at Beaumont, Timpson and Palestine are to follow in the first ten days of October. The exact dates are: Beaumont—Oct. 1-3. Timpson—Oct. 4-7. Palestine—Oct. 7-10.

With the leadership of the presiding elders these Institutes should be epoch-making in the Sunday School history of the Texas Conference. Superintendents and pastors can well afford to get as many of their workers to these Institutes as they possibly can. Advertising and persistence will do wonders.

Epworth League Department

EULA F. TURNER, Editor
917 N. Marcellis Ave., Station A,
Dallas, Texas.

TO THE EPWORTH LEAGUES.

The Epworth Leagues of our great Church have been charged with a great responsibility—an obligation from which they cannot well escape with honor.

The question is thus forced upon us: "Are we going to be untrue to this responsibility? Are we going to fall short of the confidence that has been placed in us, and in our ability to do things for the Master?" I think not, when once the Leagues become informed and know of this responsibility. Do you, reader, know what it is? If you don't, I will tell you.

Here it is: The General Mission Board of our Church made no appropriation for the African Mission field, but did make an appropriation for every other field. You have perhaps guessed by this time that the Mission Board expects the African work to be carried on through the Epworth League. That is true. All responsibility for the support of the work of our Church in Africa has been placed upon the Epworth Leagues; so then if we do not respond to the confidence thus placed in us, the work of Christ will necessarily suffer in this field.

Do you then not agree with me that a great responsibility and obligation rests upon us as Epworth Leaguers in this connection?

Let every League do what it can in this work—all can do something—and advise the Treasurer of your Conference League at as early a date as possible. Don't wait until it is called to your attention again. If we are to be true to the confidence thus placed in us, every Leaguer must do his duty.

Pass this on to some one else.
Yours in the service.



A LEAGUER.

EPWORTH-BY-THE-SEA, SUNDAY NIGHT, AUGUST 15, 1915.

The last service at Epworth, our own Epworth-by-the-Sea, has just come to a close. "A Jubilee Service" they called it, but knowing that this was our last meeting on this spot, the note of sadness could not be wholly suppressed. Gathered in the auditorium like one great family we mingled our voices with the mellow notes of the saddening sea in the vesper hymns we've sung together so often during the golden years of the decade this has been the meeting place of the Texas Epworth Leaguers. Tomorrow we will tell each other and Epworth good-by and turn our faces to the toil and the tasks of daily living all the stronger for the worship and the fellowship we have had together in this place.

There will probably be a newer and greater Epworth-by-the-Sea or by the river or by the spring or by the side of the road where the race of men go by, but to some of us older ones it can never just exactly take the place of this one.

Many of us have met here annually by the long washes of our bright Southern sea. We came to worship to study and to rest, to meet old friends and to make new ones. Year after year we have watched the waves come tramping from their far-off caves and have wondered if they would never grow weary and quit.

Morning after morning we have looked into the smiling face of the new day greeting it with a song of joy.

We have seen hundreds of bright children play along the shell-strewn beach, their hearts as light and joyful as singing birds.

We have seen scores of tired men and women come from their grinding labor to rest here awhile under pleasant and wholesome environment.

As I sit here tonight by the starry sea, which more than anything else in nature fascinates and charms and soothes me, and as it seems to whis-

per to me with many voices and in the tongues of all peoples who live on its distant shores, I think of the thousands of good men and women who in the passing years have thronged these grounds.

I think of the leaders of our Church who have stood on the platform just yonder and who have helped us to higher things intellectual and spiritual.

I could not begin to mention all of these, but must mention two of them at least. One year we had with us Dr. Young J. Allen, the great Christian missionary and statesman of the Orient. How our hearts burned within us as we listened to his sermons and addresses!

When we met next year Dr. Allen was gone, and in an early morning hour we held a simple sweet service in his memory. No one who was present can forget the beautiful and tender tribute of Bishop Candler to the great missionary.

A number of times we had with us our own Bishop Seth Ward. What a benediction the ministry of this good man was to all of us. Long before the Church laid upon him the official burden that was so heavy I knew him as a friend. On the other side of the world death laid his hand upon him and

"...put our lives so far apart
We cannot hear each other speak."

These two leaders, Allen and Ward, have passed on to the upper country, but their influence at Epworth lingers in many a life made better by them.

I think of the helpful friendships formed in this place; of the hundreds of the elect I have met here from time to time who have cheered and heartened me.

I think of the music we have enjoyed from year to year; of the great choirs and congregations singing the martial hymns of the militant Church. I do not expect to hear it surpassed until I hear the open-air oratorios on the shores of the Sea of Glass. May we everyone meet there in the Assembly of the Redeemed.

A. J. WEEKS.



SHERMAN, TEXAS.

I wish to report the installation service which we held at the Church hour at Travis Street Sunday, September 5.

The following officers were installed:

President, Thurman Stewart; Superintendent First Department, Miss Meta Meadow; Superintendent Second Department, Miss Jessie Stallings; Superintendent Third Department, Miss Sue Burke; Superintendent Fourth Department, Robt. Mood; Secretary, Miss Cleo Scruggs; Treasurer, Carroll Scruggs; Junior Superintendent, Mrs. D. K. Porter; Era Agent, Hush Tippit.

We used the service given in the Handbook. At the close we had ten new members to join the League. Mr. Roberson of Grace Church League was a visitor. THURMAN STEWART.



EPWORTH LEAGUE IS ORGANIZED AT SALEM.

Twenty-seven Members Enrolled in League for Work at Salem Church.

Mrs. J. B. Greer in company with a dozen or more of Kavanaugh Leaguers and three young men from Wesley College organized a Senior League Sunday afternoon at Salem.

A splendid audience greeted them, there being about seventy present. Mrs. Greer stated that it was a most excellent opportunity for a great work among the young people.

Rev. Russell is pastor and is doing excellent work.

The superintendent of the Sunday School and his good wife were present and extended their full co-operation to the new League.

The full League Council were elect-

ed, the League pledge administered and they were installed and given a demonstration of their department work.

We believe the young people of Salem will come to the front in League work. We ask the true Leaguers of Greenville to help us nourish and strengthen them until they are equipped for the work.

They thoroughly showed their appreciation of our visit.

The League will meet every Sunday at 4:00 p. m.

G. H. CARROLL,
Reporter.



NOTES FROM FIRST METHODIST CHURCH LEAGUE, DURANT, OKLAHOMA.

The following new officers have been elected in this League: C. T. Dean, President; Miss Gertrude Nelson, Vice-President; Miss Vera Williams, Secretary and Treasurer; Homer R. Hall, Superintendent First Department; Miss Lola Chestnut, Superintendent Second Department; Miss Carrie Mae Stephenson, Superintendent Third Department; Miss Susie Petty, Superintendent Fourth Department; Miss Allein Dorsey, Era Agent.

With this new line-up the League seems to be taking on new life, and it is hoped that the League will be built up to do greater and better things.

The first Sunday of the new administration ten new subscriptions to the Era were taken, and later more may be sent in.

The League is also undertaking to get out a weekly Bulletin, edited and published under the auspices of the League.

An effort will also be made to bring the League into closer relationship with the General Office than heretofore.

Age is rarely despised but when it is contemptible.—Johnson.

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.

NOW is the Time



The Last Word

It is usually accepted as the finality in a subject under discussion—if true in converse it is true in all things. The ADVOCATE MACHINE is the last word in sewing machines. There is nothing newer or better. The price, \$25.50, your station, should not be accepted as the value of the Machine—it is only the price. The value can be compared only to those that usually sell at \$75.00. Our contract with the manufacturers enables us to give you this price. The Advocate Machine is a MODEL DROP-HEAD AUTOMATIC LIFT, like the cut herewith. It is sold under a guarantee—not only the factory's, but ours. You cannot lose. The price, \$25.50, includes one year's subscription to the Texas Christian Advocate and delivers the Machine at your station.

Address
BLAYLOCK PUB. CO.,
Dallas, Texas.

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 Ragdale, care Texas Christian Advocate, Dallas, Texas.

BROWNWOOD DISTRICT MEETING.

The district meeting of the W. M. Society of the Brownwood District was held in Ballinger, September 7-8. The program was as follows:

Tuesday, September 7.

Devotional, Mrs. H. C. Bowman; organization; District Secretary's Message; "Christian Stewardship," Mrs. W. T. Jones; reception in honor of delegates and visitors at the residence of Mrs. E. L. Rasbury; devotional, Mrs. H. B. Wilson; greetings, Mrs. W. H. Doss; response, Miss Cora Posey; sermon, Rev. J. H. Stewart. Announcements of committees and adjournment.

Wednesday, September 8.

Committee meetings; devotional, Mrs. E. J. Stockton; auxiliary reports; "The Work of Auxiliary First Vice-President," Mrs. T. D. Dunn; "The Work of the Auxiliary Second Vice-President," Mrs. T. E. Bowman; "Mission and Bible Study," Mrs. D. R. Blair; "Publicity as Applied to the Auxiliary," Mrs. Frank Turner; noon-day devotional and Sacrament, Rev. W. H. Doss.

Afternoon Session.

Committee meetings; devotional, Mrs. W. B. Vaughn; Social Service, Mrs. Fred Abney; "The Work of the Superintendent of Supplies," Mrs. J. C. Mayhew; "Echoes from the Annual Meeting," Miss Zadie Royalty; report of the Council, Mrs. J. H. Stewart; conference Corresponding Secretary; committee reports; discussion: "Our Pledge," by delegates; devotional, Mrs. W. A. Neill; solo, "Crossing the Bar," Mrs. D. R. Blair; the work of the children and young people.

More than fifty delegates and visitors were enrolled.

The following guests of honor were present: Rev. J. H. Stewart, presiding elder of Brownwood District; Rev. W. H. Doss, Ballinger; Rev. M. K. Little, Coleman; Rev. K. P. Barton, Brownwood; Rev. W. T. Jones, Blanket; Rev. W. B. Vaughn, Bangs; Rev. J. G. Thomas, Indian Creek; Rev. J. C. Mayhew, Robert Lee.

We were under a debt of gratitude to our presiding elder, Brother Stewart, for the presence of so many of the pastors of the district.

Universal regret was expressed over the absence of our Conference Corresponding Secretary, Sister J. H. Stewart, of Brownwood.

The place for the next meeting will be announced later.

MISS MAGGIE GRADY, Rec. Sec.

JACKSONVILLE DISTRICT MEETING.

The district meeting of the Jacksonville W. M. S. will be held in Athens, Texas, October 5-7. Opening service Tuesday morning at 8 o'clock. Rev. I. F. Betts, the presiding elder, will be with us and deliver the missionary address Tuesday evening. Every auxiliary is urged to send delegates. Send names to Mrs. J. A. McDonald, Athens, Texas. Every charge where there is no organization

"GIT UP AND GIT."

The one great need in all our Churches, both metropolitan and rural, is the revival of doctrinal preaching. If Methodism ever dies it will die for lack of knowledge concerning its doctrine and polity, and if it is to flourish and grow, our people, especially our young people, must be indoctrinated.

Within the bounds of this pastoral charge is an old country Church, organized back in the 60's, and recently I announced that I would round out the conference year, largely, by preaching on the distinctive doctrines of Methodism. That announcement gave some of our folks a night mare! Our people are so "soft" and greatly concerned about other people's "feelings" they had rather see Methodism sink into oblivion than to have "our preacher get on somebody's toes."

However, I preached last Sunday on "The Baptism of Jesus—Why and How," to a very appreciative audience; and Brother Joe Bates, one of the charter members of that Church, said that with the single exception of two doctrinal sermons preached by Brother Sam Allen, while he was pas-

is invited to send delegates. All the pastors in the district are invited to attend.

MRS. H. T. CUNNINGHAM, District Secretary.

DEW, FAIRFIELD, TEAGUE AUXILIARIES.

The Dew, Fairfield and Teague Auxiliaries of the Woman's Missionary Society met at Dew September 8, 1915, for an all-day meeting.

The session opened at 10:30 o'clock with devotional service conducted by Mrs. Philpott, of Dew. Mrs. Whitehurst, of Teague, presided over the meeting and Mrs. Neyland, of Teague, acted as secretary.

Mrs. Philpott gave a sketch of the growth and development of missionary work since 1878.

Papers were read or talks made on "Christian Stewardship," "Mission Study," "Social Service" and "Young People's Work." The budget system was explained and the method of reporting was made plain by the use of a chart.

Discussions on where we are weak, collecting of dues, membership and attendance, the cost of membership and purpose of dues and pledges and other phases of the work were very interesting and helpful.

The Dew Auxiliary was tendered a rising vote of thanks for the perfectly delightful way in which we were entertained during the day. The basket dinner was bountiful and delicious.

Special mention should be made of the well-kept grounds surrounding their beautiful church building, which, I understand, is the work of the women of the community. Surely this is one phase of Social Service.

MRS. W. H. SIMS, Reporter.

TRINITY METHODIST CHURCH.

Trinity Auxiliary, El Paso, Texas, New Mexico Conference.

Sunday, September 12, was designated as Rally Day for Women, and following a special sermon by the pastor, Rev. C. Wesley Webdell, and an appeal for new members, twenty-five names were added to the roll of the Woman's Missionary Society. Some women who have been solicited many times, but who had not united with the society, were won through this special sermon Sunday morning.

With the first business meeting in September, the work for the winter was carefully outlined. Second Tuesday in September the Study Class will be organized—study book, "The King's Highway." A social in honor of the new members will be given the third Tuesday. The fourth Tuesday will be "Parsonage Day," when offerings will be received for conference parsonage fund and local parsonage. Every department of our work is developing under the wise direction of strong leaders, women of prayer and consecration. The babies, juniors, "teen" boys and girls, young people and the women of our Church are organized for splendid work. "Rejoice in the Lord always, and again I say, rejoice." PUBLICITY SUPT.

El Paso, Texas, Sept. 13.

tor here, this was the only doctrinal preaching our people had had at that place since early in the 60's. Think of it!

At another place on this charge I have recently preached on "Bible Sanctification vs. Two-Blessingism or Tom Fool Crankification," and also on the "Origin and Continuity of the Church of God," and there were men and women, with families, who said they had never heard a Methodist (doctrinal) sermon before, and that they had thought that all there was to Methodism was that "they sprinkle babies and fell from grace!" "Doesn't that cork you?"

Now, then, this is but a "sample case" of conditions everywhere. Wherever there is a Methodist church on the hill there is an anti-pedoBaptist Church in the valley. And week after week they are pounding and hammering their doctrine and polity into the heads of our Methodists, so that today our own Church has become so full of their ideas and principles that the congregational spirit has fastened itself upon our people to such an extent that they want to "vote" on who shall be superintendent of the Sunday school & teachers in the classes, and everything else. I knew one "class" who "fell out" with the preacher in charge, a few

years ago, and actually "called a session of the Methodist Church" and attempted to "try him for maladministration and expel him from the ministry!" Isn't that a stunner? What was the matter? The pollution of congregationalism had poisoned their minds, and then the polity of Methodism had not been presented to them in order to offset this congregational idea and spirit. Now, Calvinism and congregationalism are to Arminianism and episcopacy what a gourd vine is to a watermelon patch. The pollen of the gourd will ruin the watermelons, but the pollen of the watermelon does not affect the gourd. See the point? I have often said, "There is but one kind of anti-pedoBaptist that doesn't preach doctrine—that is the dead one." You take one of their little frazzle-topped preachers, who doesn't know "B from bull's foot" in "book latin" and he will get out "in the sticks" in a little schoolhouse, with a dozen or two people out to hear him, and he will froth and foam, climb high and dive low, beat the air and snort loud, and the first thing you know that fellow has a Church organized and on its way to glory. Now, uproot it if you can!

That little fellow eternally hammers and pounds "The Only True Church," "Follow Jesus in Baptism," "Into and Up Out Of," "Once in Grace, Always in Grace," etc., into those people until they become case-hardened in that belief. And the next thing you know that little beginning has become a great anti-pedoBaptist center. Here's a lesson for you!

We Methodists sometimes sit around and look as wise as a tree full of young owls when we hear one of these brethren "rantin' and cavin'" and plyingly exclaim, "Oh well, he doesn't amount to anything! He is just a hot air valve opened up—nobody will listen to him!" But somebody does listen to him and he does "amount" to something! If he isn't anything else he is a "pollen-duster!" And the only way to get rid of his pollen is to get out your Gospel sprinkler and put it to him, and wash off his pollen as fast as it falls on our "vine and fig tree."

"Oh," you say, "I don't like to get on people's toes; I like to do unto others as I'd have them do unto me." But did you know that that rule doesn't work (both ways) denominationally? I have my first "Sister" Anti-pedoBaptist preacher to meet with. They don't grow. And when we Methodists play "pussy foot" we simply cut off our nose to spite our face; and those people "laugh in their sleeves" at our mock-sympathy and respect for their "feelings," and say to the world that if we had any doctrine we would preach it. It does look like we would. What do you think about it?

The time has come when the Methodist pulpit should come out squarely on every point of doctrine and polity of our Church, and preach it until our people are thoroughly Methodised and can give a "thun saith the Lord" for the hope that lies in them.

Some one may ask "If you haven't been preaching Methodist doctrine, what have you been preaching?" We have been trying to save the world, while the anti-pedoes have been trying to "save" our people. We have become educational and evangelical. We have almost forgotten the other side of the question. And while we have been catching the fish, they, through indoctrination, have been stringing them for us. We must wake up on this question and let the world know that there is something "to Methodism beside sprinklin' babies and fallin' from grace." Let's "git up and git" on this line.

D. A. WILLIAMS, Pittsburg, Texas.

A BOOK.

Some one has sent me the advance sheets of a new book. The name of it is "Prudence in the Parsonage." It is by Ethel Huester. Unfortunately for me I never heard of her before, if she has written anything else I want it. If you have read that travesty, "The Circuit Rider's Wife," I hope you will read this as a foil to the savage thrusts of that sprightly book. The author makes you breathe the very atmosphere of a well-regulated Methodist parsonage. She makes you acquainted with the family and familiarizes you with their happiness and—otherwise, Prudence is the oldest child, who was expected to be a boy and who had the parental name of John Wesley, but when she disappointed her parents by arriving a girl, they named her Prudence. Time after time the disappointment was repeated. Twin girls graced the home. But John Wesley never arrived. The good prolific mother passed away and the care of the household rested on little Prudence. But I must not unfold the plot. When the book appears be sure to buy and read it.

HORACE BISHOP.

SONG OF EUROPE.

Sing a song of Europe,
Highly civilized,
Four-and-twenty nations.
Wholly hypnotized,
When the battles open
The bullets start to sing,
Isn't that a silly way
To act for any king?

The kings are in the background
Issuing commands;
The queens are in the parlors
Per etiquette's demands.
The bankers in the counting-house
Are busy multiplying,
The common people at the front
Are doing all the dying.—Life.

Astrologers are few in China, owing to the fact that when one of them makes a prediction which is not fulfilled his head is cut off.

Mrs. Winslow's Soothing Syrup
for Children Teething.
Purely Vegetable—Not Narcotic.

Obituaries

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

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

Poetry Can in No Case be Inserted.

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

RUNNELLS—Mrs. Viola (nee Fox) wife of G. D. Runnells was born November 7, 1886; died at Billington, near Prairie Hill, Texas, September 17, 1915. She was the daughter of Brother and Sister G. M. Fox. Was married to G. D. Runnells four years ago. To this union were born two children. She was a faithful member of the Methodist Church, South, at Prairie Hill. She was laid to rest in Prairie Hill Cemetery, and the many friends present and the beautiful floral offerings bore mute evidence of the esteem in which she was held. Husband, father, mother, brothers and sisters, prepare to meet her. She is gone, but not forgotten, and we bow in humble submission to the will of our Heavenly Father. O. B. TURNER, Prairie Hill, Texas.

PARKER—Lula Parker (nee Montiehl) was born in Clinton County, Missouri, December 31, 1885, and died in Big Spring, Howard County, Texas, June 23, 1915. She married Ed. Parker June 29, 1909, and was the mother of one son, Elton, now 5 years old. Sister Parker professed religion at eight years old, and joined the M. E. Church, South, and always after that she strove to exemplify the Christian life. She loved the Lord and the cause of Christ with a cheerful and liberal giver. After serious surgical operation and months of intense suffering, she said, "I must go soon." So she was spared only a few days longer to arrange all her earthly matters in order, then fell peacefully to sleep, such rest and wait for son and loved ones, who know where to find her. THOMAS HANKS.

KENNEDY—Mrs. R. B. Kennedy died in one of the local sanitariums in Taylor, Texas, Saturday night, September 11. She was 62 years old and a native Texan, having been born in Travis County, April 20, 1853, her father being the late J. W. Darlington, a veteran of the Texas Revolution. Sister Kennedy was converted and joined the Methodist Church at the age of 16 years and retained such relationship until her death. She was a good wife, a devoted mother and a kind friend. Her last illness, though extending through several months, was borne with great patience and fortitude. At her request one of the stars in her crown and "Tell Mother I'll Be There," and then laid her tired body to rest under a beautiful bank of flowers until Jesus comes. To the bereaved husband and four living children we recommend Jesus who is the resurrection and the life. We shall see her by and by. J. J. CREED, Pastor.

STIRLING—Miss Annie Fitzhugh Stirling, daughter of T. W. Stirling, was born near Hopeville, in Williamson County, Texas, September 13, 1878, and died in Killeen, Bell County, September 7, 1915. She professed faith in Christ at the age of 13 and joined the Cumberland Presbyterian Church, and lived a loyal, devoted member until God said, "Well done, enter thou into the joy of thy Lord." She suffered long and intense, but never complained. Said: "I would like to live, but if Jesus wants me I am ready to go." No parent was ever blessed with a more faithful and obedient daughter. Her sweet, unselfish life was a blessing to all who knew her. Every place of business in town was closed and the Methodist Church was filled to overflowing the evening we laid her frail body to rest. She suffers no more, but rejoices in that vast and bright eternity. ROBT. A. WALKER, Killeen, Texas.

CORNELIUS—Mary Etta Cornelius (nee McClusky) was born in Colbert County, Alabama, February 24, 1888, and came to Texas about 1901. In 1902 she was happily converted and joined the Methodist Church at Alto Springs, in Falls County, Texas, under the ministry of Rev. R. A. Burroughs. A few years later she moved with her father to Jones County, where, on the 27th day of December, 1908, she was married to John P. Cornelius, and became the proud mother of two bright little girls. Thus the home was happy until July 14, 1915, when death entered and took away the devoted wife and loving mother. Truly she was a good woman. The critics seem to have no word. All we have heard of her has been praise. The number of her friends was limited only by her acquaintance. Though her suffering was intense, she bore it with great patience. To the lonely and sorrowing husband and children we would say, Follow on where mother has gone, leaning on Him who said: "I will not leave you comfortless." We shall meet again. Her pastor, F. T. JOHNSON, McCaulley, Texas.

Your baby's food must be clean—pure—safe—nourishing. Give him the food that has built thousands of sturdy babies—Gail Borden Eagle Brand Condensed Milk. You do not have to sterilize or pasteurize "Eagle Brand." All that is done before you get it is just to boil water and it's ready.

TANNAHILL—John Tannahill was born March 23, 1851, at Fulton, Mississippi. He married May 14, 1874, to Miss Tabitha Hobbs. Of this union nine children were born, two boys and seven girls. All of them are living—four married—Mrs. J. L. Tannahill, of Woodford, Oklahoma; Mrs. Mary C. Hobbs, of Running Water, Texas; Mrs. Lillian Clarda, Fort Worth, Texas; Mrs. Bertha Melton, Denton, Texas. He had eleven grandchildren, nine of them living. Brother Tannahill died in Azle, Texas, September 11, 1915. He was converted at about seven years of age. Was first a member of the Baptist Church, then a member of the United Brethren, later he joined the M. E. C. S., at Azle. He served the Church as trustee, steward and Sunday School superintendent. Brother Tannahill was a good Sunday School teacher. He was a daily Bible reader—read his Bible from thirty minutes to one hour every day. He prayed every day. He was regular in his attendance at Sunday School and Church services. Though never strong, he was always faithful in all his Christian duties. A good man has gone to rest. W. W. NOBLE, P. E.

WOODRUFF—W. A. Woodruff, Jr., the infant son of Mr. and Mrs. W. A. Woodruff, Corsicana, Texas, was born August 30, 1913, at Grandview, Texas; died at Corsicana, July 8, 1915. This little life seemed so short, but it was long enough to bind the hearts of its loved ones, and to leave them heartbroken. Little "W. A." was a peculiarly sweet child, had a smile for everybody, from the first ready to hold out his little hands to anyone who might desire to take him—he knew no strangers. How the family miss the dear little fellow and his baby prattle—and it was so sudden and unexpected. Just sick about twenty-four hours, and it was the first call of the death angel in a home of nine healthy boys and girls. He seemed so precious and sweet, and it was hard to give him up. But cannot this dear family say, "Precious baby, you are safe in the arms of Jesus, and you will never be hurt by the heartaches of this cold world and your little heart will never be soiled by the stains of this sin-cursed life, and we have not lost our baby—it has only gone to bloom as a glorious flower on a more radiant shore, and some day we will find our precious baby again." W. J. HEARON.

VAUGHN—Mrs. Martha A. Vaughn (nee Speaks) was born in Alabama May 17, 1828, died August 31, 1915, at the home of her daughter, Mrs. Noggess, near Ozona, Texas. She was married to William J. Vaughn March 14, 1852. To this union were born two children. The family came to Texas in the year 1852, spending the last half century in South-west Texas. With great satisfaction Grandma would rehearse her Christian experience, having been baptized in infancy by John B. McFerrin, taking the vows of the Church at the age of 11. Lived a consecrated Christian life in the Methodist Church for seventy-nine years. A life of 90 years has not always been smooth, yet grandma said, "A living faith in Jesus Christ has been mine all these years." The end came peacefully and quietly as an infant sleeps on its mother's breast. So grandma sleeps in the arms of her Savior. The funeral was conducted from the Methodist Church in Menard by the writer, her former pastor. As we sang the sweet song, "Asleep in Jesus," we could but say from the depths of our hearts, "How true." To the bereaved let us say: Imitate the life of her who is gone, not dead but living in the eternal world on high. J. H. MAXWELL.

McCLANAHAN—Mrs. Beatrice McClanahan (nee Patterson) was born December 10, 1889; died at West, Texas, August 7, 1915, and was laid to rest there amidst a large company of friends and loved ones. She was married to Edward Thos. McClanahan October 27, 1908. To this union were born two dear children, Nedra and Edward Thomas, Junior. These are very sweet and intelligent children. For a child to lose a goddess mother is not such a loss as losing one who serves God. Mrs. McClanahan was converted while young and united with the Methodist Church, which she loved and served devotedly. Christ meant so much to her. Great is the loss both to the family and the Church, as well in her going away. The place can't be filled by another. So closely had she lived to Jesus, that her kind husband, though not a Christian, at her going away was constrained to surrender his life to her blessed Christ, and her brother, Randolph Patterson, renewed his covenant with Jesus there that day. Oh, "the ties that bind!" O, how she leads us to love Christ more. She suffered so much the last two years while here, but, thank God, Ed., she is above pain now, singing May God's richest grace be given to the husband and loved ones to enable them to bear their loss, and to rear those sweet children for God and life. J. EUGENE MATLOCK, Frost, Texas.

PATTERSON—Mrs. Nancy G. Patterson was born in Cumberland County, Ky., February 23, 1825, and died at the residence of her daughter, Mrs. C. B. Anderson, of Hillsboro, Texas, May 13, 1915—a long stretch of time—and for seventy-five years of which her name was found on the roll of the membership of the Methodist Church. At the age of twenty she was united in marriage to Silas B. Patterson, who preceded her to the land of rest some forty years. Mrs. Patterson was the mother of eight children, five of whom survive her. For years Mrs. Patterson was confined to her bed and at times she suffered much pain, but her spirit was always cheerful and beautiful. She calmly waited, but sometimes wondered why she was not allowed to cross over, and when it was suggested that the Master selected just a few to wait so long on the shores of time and to suffer the infirmities of age, she would say, "Then I am willing. I merely want to do his will." She was a delightful conversationalist. It was a treat to have her relate incidents and tell of

(Continued on page 14)

THE PASSING DAY

THE WARS.

The real interest in the war events for the past week is centered about the German's encircling movement against the Russian Army. The retreat of the Czar's forces seems to have reached a critical stage and it is not easily seen how they can make a stand of sufficient moment, as to stop the further advance of their enemy. From Paris comes the news that the French troops have crossed the Aisne-Marne canal which seems to have been a stimulus to the allies to further aggressive movements. That England is not figuring on an early cessation of hostilities is borne out by the fact that in the House of Commons this week steps were taken toward further financing the war. A new tax scheme was introduced to raise funds to meet the daily necessities of war. It is costing Great Britain \$25,000,000 a day it was stated in the House of Commons to only measurably hold up its end of the war. England's financiers are now in the United States negotiating a loan. The amount originally asked for was over a billion dollars, but it is now believed half of this amount will be loaned by American bankers on no other collateral than the bonds of England and France. It is practically assured the loan will be made.

The tension between this Government and Germany is less tense than a week ago. Again there seems to appear every chance of an understanding between the two governments. The instructions to commanders of German submarines to give steamers carrying passengers the benefit of the doubt, when a doubt exists in the mind of the submarine commander as to the intentions of the steamers, and permit its escape, affects a degree of assurance that affords comfort to this country.

There is yet nothing developed in the Mexican situation. There is some reason perhaps to believe that an early solution of this affair is in sight. It is no doubt a desire on the part of President Wilson to give recognition to Carranza, but, of course, the gentleman must first give evidence of his control and ability to bring about order and maintain it. Carranza adherents claim their chief can and will do this. Villa, however, is insistent that he alone is able to bring order out of chaos in Mexico. In the meantime General Funston is keeping a lookout for trouble on the border and will deal with conditions as they develop along the Rio Grande.

A confederate naval monument, to cost more than \$150,000, is proposed in the annual report of the Vicksburg National Military Park Commission, just submitted to the Secretary of War.

President Wilson, either by proxy or in person, will plant one of the trees along the post road between San Antonio and Austin. Fifteen thousand trees are to be planted.

Joe Pendhryn, an aviator, lost control of his machine while making a flight at Plainview last week and fell a distance of seventy-five feet. He died the next day without regaining consciousness.

A farmer near Stephenville, in Erath County, is reported to have found three large nuggets of gold in his well at a depth of sixty feet. The nuggets have the appearance of gold ore of a very rich character.

Game warden throughout the State are filing complaints against violators of the game laws, according to Will W. Woods, Game, Fish and Oyster Commissioner. Prosecutions will be made especially against hunters charged with killing doves, quail, etc.

The Independence, the last of the old frigates which composed the navy of the United States in the war of 1812, was burned in San Francisco Bay recently, in order to remove the copper in her stanch hull. The Independence was sold by the navy department recently for \$3515 for junk.

Several detachments of searching parties have been scouring the Estes Park region, Colorado, in search of Dr. Thornton Sampson, of Austin, who has been missing for over two weeks. Dr. Sampson was the founder of the Austin Presbyterian Theological Seminary and one of the best known Presbyterian ministers in Texas.

The State has purchased a tract of 15,000 acres out of the Eastham Prother's farm, near Houston. This is the first step towards putting the penitentiary system on a paying basis.

The prison commission is looking at other tracts of land and will purchase enough to put the 3800 State prisoners at work raising crops. The price paid for the 13,000 acres was \$350,000.

Property totaling more than \$16,000,000 is now owned by the Young Men's Christian Association in cities throughout the country, according to the annual report. The money is invested in 759 buildings with their libraries and equipment. The current expenses of the work in the United States totaled last year \$13,000,000. In foreign lands there was an expenditure of \$433,100.

H. M. Conolly, assistant horticulturist of the Bureau of Plant Industry of the United States Department of Agriculture, is in Texas showing the farmers how to keep sweet potatoes from rotting. It is claimed a great field lies open to farmers in this line and the Government expert demonstrates a process whereby, it is said, potatoes can be kept in perfect condition for five months after harvesting.

As a protective measure against introduction of the pink bollworm found in Egyptian and other imported cotton, the United States Department of Agriculture has issued a regulation requiring fumigation of all imported cotton of or Feb. 1 of next year. The danger from pink bollworm is particularly great, as this insect may infest seed accidentally left in a bale of cotton through faulty ginning. Unless protective measures are employed the pink bollworm might secure a foothold in the United States.

Judge Ben M. Terrell, at Fort Worth, has decided that Roy Carrell, or Tommy Delo, the mystery boy, whose identity has been in question for some time, is the son of E. S. Carrell. The boy, however, was not turned over to his father, but will be placed for safe keeping and maintenance in the home of some citizen, until such time as the father is able to care for him. Carrell was enjoined from interfering with the boy or carrying him off.

A Circle Swing in Texas

(By the Advocate Man.)

A circle tour in Texas may mean only a few hundred or many hundred miles. It will not tax then the mathematical ability of one familiar with the wonderful distances of this State to figure almost accurately the miles recently traveled by the Advocate man on a trip covering Clarendon, Amarillo, Plainview, Sweetwater, Abilene, Stamford, Meridian, San Marcos, San Antonio, Georgetown, Jacksonville, in order in which written, and thence back to the starting point. It is within the memory of some comparatively young people when such a trip would have seemed impossible except astride of a Mexican pony or on the quarter deck of a prairie schooner. But today, a distance almost as great as from Dallas to New York is made with all the comfort afforded by Pullman cars, whizzed along over steel rails by mogul engines. My first trip to the great Northwest, or Panhandle of Texas, nearly thirty years ago, was different, but no less enjoyable, because of the discomforts of "yonder days."

My first stop a fortnight ago was at Clarendon in Donley County. I had never been there before, but I should not object to going again. There was no disappointment for me, as to the town. It measured up to the standard I had set for it. Gov. Jim Browning years ago told me about Clarendon. He was "of and for Clarendon" then. He has since broadened out. He takes in the whole Panhandle now, but lives and votes in Amarillo. No! I was not disappointed in Clarendon, but I did not expect a brass band to meet me at the depot. Maybe if I had expected it, there would have been a genuine disappointment. But the band was there and so were the Amarillo "boosters." They were out on a "boostfest" and the "boost" train reached Clarendon just ahead of ours. Of course they waited and thus I was regaled with music as I stepped from the train. The band was tuned up to "Tipperary," or more properly speaking, "A Long Way from Tipperary," the Irish town made famous by Tommy Atkins, good wind and brass instruments. The music was good. So was the band and every note suggested the progressiveness of Amarillo in whose interest the band was engaged. Amarillo to the number of one hundred of its live business men, was out on a day's trip as far south as Childress. They were boosters all right and told of the glories of Potter County and its great Fair. I was impressed with the truth of a statement made by one of "em." He said Amarillo was "progressively

progressive." I am sure he was right if the town is to be judged by the crowd that invaded Clarendon. But more of Amarillo later.

Clarendon, the capital of Donley County, is a big little town. Its bigness does not lie in the area it covers, but its "bigness" is in its people, the productiveness of its soil, its educational institutions, its religious influences and the general moral atmosphere that pervades the town. Clarendon is to entertain the Northwest Texas Conference in November. Rev. H. M. Long will be the conference host. It was not my pleasure to meet Bro. Long, but, from whisperings I heard while in Clarendon, he is making great preparations for the event. First Church, in which the sessions will be held, is an imposing edifice, thoroughly modern, and if it were in Dallas would reflect credit upon the metropolis. Rev. G. S. Slover, President of Clarendon College, will assist Rev. Long in caring for the conference guests. These two brethren, as well as Rev. J. T. Hicks, the presiding elder, are looking forward to the great gathering. President Slover was in the midst of a very busy season when I called at the college to see him. Scores of young men and young girl matriculates besieged his office and it was with much difficulty, and I am sure inconvenience to some, that he managed to give me a few moments. He is reaping his reward this year. "Watchful waiting" is as forceful in peace as in war. The harvest time has finally come to the Panhandle country and Clarendon College enjoyed the most auspicious opening in its history. Mr. J. M. Warren, editor of the Clarendon News, is one of the live wires in Clarendon. He is a steward in our Church and active in the Sunday School. Brother Warren told me some things about Clarendon that I believe, because I've been there, but "honest injun"—well, I believe all he told me, but it's well that I met Brother Warren in the Donley County capital and could see for myself or I might have, in the language of Brother Hunt's little boy, said, "Ah, cut it out, Wilford, cut it out!" It is now about train time. The hotel proprietor tells me of his farm just outside of town. The snap beans, the yaller yams that we had for dinner came from his garden patch. The chickens that he served for dinner and supper were homegrown, and the "ozes were home-made." Oh, how I did hate to leave that simple old-timey country tavern just across the railroad track! It is said that a defaulting State treasurer, not Texas, some years ago would have succeeded in making his get-away into Mexico and safety had he not tarried too long in Moreaus' Restaurant in New Orleans. I did not tarry beyond train time, but I did enjoy two good old-fashioned chicken "eatfests" at that hotel.

At midnight I reached Amarillo. None of the noise of the morning at Clarendon was heard. The "boosters" had returned, but had sought their homes, tired out from a day of strenuous labors. I was up at 4:30 the next morning to catch a train for Plainview. It was along in the eighties, six or seven, that I first saw Amarillo. Mr. H. B. Sanborn, of Houston, had planned a town in Potter County. He had built a hotel and other buildings. His great ranch, where Percheron horses were bred, born and grown was near the embryo town-site. It's a long time ago, and I don't recall all the details, but I made a trip with Mr. Sanborn to the town of Amarillo. For some reason the town-site promoters and the county got crosswise and Sanborn moved the town from its original site, or the town moved away from Sanborn, but at any rate for a long time the Potter County courthouse stood out alone as a sentry upon the broad plains of Potter. I do not recall whether the mountain went to Mohammed or Mohammed to the mountain, but be that as it may, H. B. Sanborn lived to see Amarillo grow into city proportions and buildings encircle the courthouse. I regret I did not spend a day in Amarillo. I would have enjoyed a visit to Rev. New Harris. He has been loaned to the Northwest Texas Conference. I am sure that they will be glad to accord to him full fellowship but it is not certain that North Texas has consented to yield him for "good and keep." Speaking of New Harris, I met a lady at Clarendon who lives in Amarillo. She told me she was a "rock-ribbed" Methodist (whatever that is), but was a member of the Nazarene Church. She, however, attended Brother Harris' Church at Amarillo. She said to me: "Brother Harris is a powerful fine pastor, but he's a bum preacher; don't you think so?" I regret I was not in position to either deny or affirm the lady's statement. To my notion she was paying New Harris a great compliment. "A powerful fine pastor?" Oh how scarce they are! The Southern

Methodist University and Emory will turn out many preachers in the next few years, but will S. M. U. and Emory turn out pastors?

I left Amarillo, not the Amarillo I visited with H. B. Sanborn, but the modern Amarillo, at 6:45 in the morning. Governor Browning was my pleasant traveling companion to Plainview. Governor Browning was en route to Floydada to make a speech to old settlers or new-comers or maybe both. At any rate I enjoyed his company. Who would not enjoy the company of a man who could make a \$100,000,000 speech for nothing? That's what Jim Browning said he was going to do at Floydada. I have known Governor Browning for many years. I have always liked him and he likes me, at least he seems to enjoy telling an infamous "cute little sheriff" story on me. I've never told anything on Governor Browning, though I could do so. He is popular in the Panhandle country. He was born in Arkansas, which is no fault of his. I was not responsible for being born in Mississippi, but Browning would have subjected himself to all manner of criticism had he not come to Texas and thence to the Panhandle. Gus Barnes was born in Arkansas, so was L. Blaylock, the publisher of this paper. "Supposin'" they had stayed in Arkansas, why, of course, Arkansas would have gained a great deal, but Texas would have lost some of its very best preachers, politicians and gentlemen. Three distinct classes of citizenship would have suffered. Governor Browning is a Methodist. He teaches a class in Brother Harris' Sunday School. Some one asked him to what he attributed his popularity in the Panhandle. He replied that it was due to the fact he "sorrowed over the misfortunes of his people, rejoiced at their weddings, drank out of their gourds and prayed at their meetings." I wouldn't have told this on him, but I had to get even somehow.

On a trip from Amarillo to Plainview there is so much to see that appeals to the man "from the East," as the Plains people are wont to call the North Texas citizen. The broad fields of Kafir corn, milo maze, taferita, sudan grass, sorghum and other feedstuff are amazing. You cannot but wonder why for so many years this land of plenty was on the map of Texas as the "Llano Estacado" or "Staked Plains" and was regarded as barren as the Desert of Sahara. Today the Panhandle and Plains country of Texas is enjoying the greatest prosperity. Feedstuff is in abundance and it is estimated that 15,000,000 bushels of wheat have been harvested and mostly marketed at good prices. If there is hard times in the Plains country it is a reflex condition and not an actual one. Man devised ways to make of the country a garden spot. Irrigation was adopted and the once barren waste, over which buffalo roamed for miles in quest of water, blossomed forth and this section is now a veritable "Pandora box." While en route to Plainview my attention was directed to an unpretentious log house not far from Canyon City. When built it was far away from civilization. The ranchman who built the first house on the Plains did not dream that a city was to spring up whose boundary lines would extend almost to his cabin door. The house built of hewn logs, hauled many miles, is in a good state of preservation and stands as a monument to the sturdy old ranchman, who, when he had driven the last nail into its frame, called it home. It is not unlike many other log houses, but it bears a peculiar attractiveness because it was for years the only house on the Plains.

Plainview, the capital of Hale County, is a live town—a hustling town. Everything about Plainview is just a little bigger than I had expected to see. Its men are big men and its women womanly women. Its business men rise with the sun, boost and retire at night to dream dreams of new claims to set forth on the morrow. But they are tolerant "boosters." They don't worry the visitor from the "East." They entertain him with their enthusiasm, and if the visitor has to be shown they show him. They are "doers" in Plainview, and that's why Hale County is one of the most prosperous in the Plains section. Plainview is the home of Seth Ward College, one of our conventional schools. Prof. M. B. Johnson, a prominent Sweetwater layman and school superintendent, is president this year. Prof. Johnson is a new-comer in Plainview, but he is no stranger there. His reputation had preceded him and he is much gratified because Seth Ward College had the most gratifying opening in its history under his direction. I regret I did not meet Rev. O. P. Kiker, presiding elder. It was not my fault though. I tried to see him, but he was out on his work. They told me at Plainview that work has grown to be a habit with him. Be that as it may, he is

known to some as a "piker," at least he is known as "Piker" by one good sister. I don't know who the dear old soul is, but she drove up to the hotel at Plainview and asked a party of traveling men if any of them had seen Mr. Piker about "thar." She explained that Mr. Piker was the Methodist elder. A slip of paper in the hand of a little chap with her bore the name O. K. Piker. Such is fame. I explained to the old lady that it was O. P. Kiker she wanted to see. That the party writing the name for her had merely placed a "p" where a "k" ought to be. It is not often you can make a "piker" out of a Methodist elder, and even in this instance he was made one in name only. The Plainview elder is "no piker." At least the Advocate force cannot be convinced of that fact.

I called at the parsonage and spent a brief time in converse with Rev. J. W. Story, pastor in charge. He is almost as broad as the prairies from which he drinks in draughts of ozone. He is a delightful gentleman and a most worthy successor to Rev. Gus Barnes, who is now serving the first year of a perpetual pastorate of Ervay Street Church, Dallas. Everybody in the Plains country knows Gus Barnes. I was introduced to a gentleman at Plainview as being from Dallas. "Guess you know Gus Barnes, don't you?" I told him it was my good pleasure to know the erstwhile "Panderer." In fact, he is my pastor. "Well, I don't belong to the Church," said the gentleman, "but I'm for Gus Barnes anywhere along the line."

I am sorry I did not see Rev. A. B. Roberts. This grand old soldier of the cross is on the superannuate roll now. He is living at Plainview and has his eyes turned to the setting sun. He has been a valiant soldier and now stands at rest, awaiting the final command to march on the heavenly gates.

It is nearly twenty years since I first met Judge J. E. Lancaster, of Plainview. He was then living at Waxahachie. I employed him to collect an account that was in dispute in Waxahachie. He performed this service in the "mostest, quickest" way; in fact, within a few hours and taxed the collection fee against the other fellow. We met again for the first time at Plainview. Judge Lancaster very kindly drove me out to Seth Ward College. It's a long way out there and I am indebted to him for the "lift."

My objection to Plainview is not really an objection; it's only an inconvenience. It's nice to be there, but hard to get away from. There is no trouble with the "goin'" of the train, but its with the "comin'" of the train. Unless you walk or fly you must stay in Plainview twenty-four hours. There's only one train each way and you can't get in on one and get out on the other in either direction and attend to business, as there is only thirty-three minutes between trains. But there is much to interest you in the Hale County capital and the time is well spent drinking in the ozone and receiving inspiration from the Plains boosters. A. T. W.

REV. J. J. MASON—A TRIBUTE.

I want to pay this little tribute of love to our dear ex-pastor, Rev. J. J. Mason, who left for Georgetown September 10 to begin his work in Southwestern University. Our hearts are sad at his going and it seemed for a time that we could not bear to have him go. Perhaps it is best for him to take advantage of the opportunity to complete his education, but O how our hearts yearned to keep him four years! During his twenty months' stay in our midst he has greatly endeared himself to us all. His beautiful life and influence has been an instrument in God's hands in accomplishing much good that eternity alone will reveal. Especially had he gotten his hand on the hearts of the young men and boys. He, being a young man himself, he understood them. They knew he had their interest at heart, and having won a place in their hearts he eventually won a great number to our Christ. I cannot close this article without having given my humble estimation of Brother Mason as a preacher. When you hear him you will feel that you have been lifted up to higher, nobler things, and it will be your determination to be a better man or woman. While he was fearless in his denunciation of sin he dearly loved the sinner and was at all times as tender and gentle as a woman. Having heard some of the best preachers of the North Texas Conference, I can truthfully say I have never heard him excelled. May God's richest blessings be upon him, is our prayer.

A CO-WORKER.

Statistics seem to prove that lightning strikes oak trees oftener than other trees, and that maples are almost never hit.

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CAMPAGNING IN OKLAHOMA, AND A FEW REMARKS.

By Rev. E. Hightower.

In the Advocate of week before last the writer said something of his experiences in the Oklahoma District, Western Oklahoma Conference. The notes were hastily penned while flying from place to place. He wishes to add that he was placed under lasting obligations by the many thoughtful courtesies of Rev. W. M. Wilson, presiding elder of the Oklahoma District, and by similar treatment on the part of every pastor with whom he had the good fortune to be associated. The hearts of those brethren are as big as their prairies are broad.

From Oklahoma the Secretary moved to the Chickasha District, where Rev. Moss Weaver had planned plenty of work to keep the field man out of mischief. Passing through Chickasha we were joined by Brother Weaver and together we went to Carnegie, where our work began. This was a sectional institute. Brother Miller had advertised well and we got a good hearing. The dinner on the ground was immense. They had planned to give all visitors an auto ride, but train schedules are arbitrary. We were due at Chickasha that night, and the people were hungry to hear more concerning Sunday School efficiency. So we could not see Carnegie's fine dam and water power. We did see what was fully as interesting to us—a number of Indians in native costume. Brother Miller is a walking encyclopedia on Indian lore, and we should like to spend a week hearing him talk and letting him show us around.

During our night and day at Chickasha we had the pleasure of the company and assistance of our life-long friend, Rev. W. J. Moore, who will soon take up his duties as Sunday School Secretary of the Memphis Conference. Our loss will be their gain, but we are selfish enough to wish that Brother Moore could be our permanent possession. At Chickasha we found one of the best organized Sunday Schools in Oklahoma. Brother Old, pastor, and Superintendent Schlottbeck, make a strong team, and a Church with two such Sunday School men is fortunate.

From Chickasha we went to Cyril. Here we had quarterly conference, dinner on the ground and a Sunday School institute—all in one. If the quarterly conference, which we could not attend, was as interesting as the dinner and the institute, the whole occasion was full of interest—and other things. Rev. B. M. Nelson is ending his fourth year as pastor of this (Cement) charge, and his people will give him and his good wife up with extreme reluctance. What is the use of the time limit anyway?

Protracted meetings caused a break in Brother Weaver's plans, and from Cyril we returned to Chickasha, where on Sunday morning the Secretary was given the privilege of preaching to a large and inspiring congregation. Not the least attractive feature of the service was the presence of a crowd of fifty-eight young ladies from the State Woman's College, located at Chickasha. The thoughtful courtesy of Brother Old caused a string of automobiles to go out to the college and bring the Methodist girls, many of them away from home for the first time and a bit homesick, to the Sunday School. They were organized into a class, which will be taught by County Superintendent Allen. Such thoughtfulness at such a time will certainly tie the girls closely to the Church. We were afterward informed that more of the college girls were present at our Church that day than at all the other Churches in town together.

Oklahoma has certainly gone into the educational business in dead earnest. She has sixteen State schools for higher education. In addition, she has a schoolhouse every three miles, whether anybody lives there or not. From Chickasha the Secretary, abandoned this time by the presiding elder, made an afternoon run to Anadarko, where the people stayed awake on a warm night as long as he cared to speak. And the house was well filled, notwithstanding the strong counter attraction of an evangelistic meeting held by Pastor Armstrong and Superintendent Bennett, recently of St. John's, Oklahoma City, are "pulling things out." We wish them well. This is headquarters of Rev. B. F. Gassaway, formerly of Texas, missionary to the Indians, and we heard good reports of his work.

By the way, our brethren of the navy are striving very earnestly, we were told, to convince Poor Lo that the only way into the kingdom is through the "liquid wave," and are having some measure of success. Paul plants, and then Apollos comes along and waters. And but for Paul how long would Apollos hold his job? From Anadarko we jumped to Lindsey. Here we were in the midst of

the broom corn industry and in the height of the broom corn season. Broom corn was bringing a hundred dollars a ton, and the people seemed to need the money. Buyers and sellers were both as eager as in the old Texas days when cotton was fifteen cents a pound and going up. Hence the Church was represented in the Sunday School Institute mostly by its feminine constituency. "Papa could not leave the store." Lunch was served at the church, about ten times as much as the crowd needed, and we had "speaking all day." Pastor McBride and Superintendent Ivy are earnest and progressive Sunday School men. This is the only school we found in Oklahoma where the Graded Lesson system is in use throughout the school; and they like it. Their new and modern church gives them an advantage in this respect, but their workers are already crying for more room.

From Lindsey we were joined again by the presiding elder and dropped down to Marlow. It was a rainy day, but there was a good local attendance and several present from Duncan and elsewhere. Brother Henson and his good superintendent are improving the school right along.

That night, which on account of weather conditions, we spent in Duncan. Brother Lamar planned for an extra speech for good measure. The fact that his large auditorium was almost filled indicates what a hold he has on the people. We heard universal regret that he is nearing the end of his fourth year as pastor. A Sunday School annex has been added to the church this year, and Duncan now has one of the best equipped Sunday school plants in the State. This church is also blessed with a wide-awake superintendent.

Our last work was at Oak Grove. Threatening weather did not prevent the assembling of a crowd that nearly filled the Church and included representatives from three or four points. The people were receptive and very much in earnest about the Sunday School. Much more than half of our Sunday School work is still being done in the one-room country church, and not a little of our best work is being done there. The Secretary always rejoices in an opportunity to help the workers in such schools. And their appreciation is unbounded.

Thus endeth a strenuous campaign of four weeks, to be followed by three whole days at home.

Conditions in Oklahoma as the conference season approaches, are about as they are in Texas. Preachers and people are restless. Many factors contribute to this condition. Some charges are so in the habit of changing pastors every year or so that they expect a new pastor when conference meets like a child wants a new toy at Christmas. Such a charge will not be pleased with any mortal man for pastor. And if they could get an immortal they would be still more unhappy. Some of our best people are moved to desire a change of pastors because a good man is a misfit in the charge he happens to be serving. A few are against a pastor for doing his duty, and they are the most insistent and troublesome people the Bishop and presiding elder have to cope with.

But there seems to be as much restlessness, the Church over, among preachers as among people. In the last two months the writer has traveled all the way from Junaluska to Colorado Springs and talked with preachers from every section of the Church. A majority of them hope to move when conference meets. Presiding elders say that pastors are more restless and create more problems than do the laity. Behind this state of affairs lie several causes. Some preachers are unduly ambitious. The young brother on a circuit, especially when he has been to college, is tempted to feel that the town would afford a better field for the exercise of his peculiar ability, and hopes by moving to obtain a station. The best thing such a man can do, both for himself and the Church, is to quit bothering the presiding elder and stay where he is and make good. The preacher with a family to rear and educate, on a charge that does not give him a sufficient income to decently maintain his family, presents a different problem. Methodist preachers love their families as well as other good men do, or better. All that most of us hope to give our children is a decent religious upbringing and an education. A man who could be content with doing less than that would be recreant to the obligations of parenthood. Many charges do not render it possible for their pastor to decently support and educate a family. We have even reached that pass in some quarters where the pastor with a fair-sized family is not wanted. Preachers in such a situation are naturally restless. Who can blame them? The tragedy of such cases appears when the pastor's restlessness becomes apparent to the charge and necessitates his removal, and the Bishop and presiding

OUR ANNUAL 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, Maria, Texas.....Oct. 6

BISHOP MURRAH. West Oklahoma, Altus.....Nov. 3 East Oklahoma, Muskogee.....Nov. 10

BISHOP MORRISON. German Mission, Fredericksburg.....Oct. 20

elder can not improve his position. Then poverty is made more pinching by moving expenses. Most pathetic of all those connected with parsonage life is the preacher's sick wife. She is in many parsonages—starved in body for lack of the right kind of food and in soul for the need of sympathy that is not given because folks do not understand. When the various deprivations are conferred in heaven the overworked, underfed, unappreciated, neglected wives of Methodist preachers will have a seat very near the throne. And they will richly deserve it. If any man among us deserves special consideration at the hands of a Bishop it is a preacher with a sick wife. But even then when the preacher demands a change he may step from the frying pan into the fire.

One thing: This scribe has never been a presiding elder and has never bothered presiding elders much, but the more he sees of their problems the more fully he is convinced that the job is no "soft snap"—albeit some of the brethren seem not anxious to lay down the responsibility.

Another thing: In the long run the preacher who loyally makes good and leaves the responsibility for his appointment where he placed it in his ordination vows, will in the long run fare best and be most useful.

THE FIRST BATTLE A GREAT VICTORY AT TEXARKANA.

Special From the Front.

The Sunday School De Luxe Special arrived at Texarkana the early part of last week. The Field Secretary had made a flying trip through the week before and met with the good folks of our Texas First Church at the prayer meeting hour. With his characteristic attention to detail Rev. W. F. Andrews organized his forces for the final preparation. The following Sunday afternoon there was a joint meeting of the First Church and Hardy Memorial Sunday School workers. Judge Graham, the courtier of our Texas laymen, superintendent of the Hardy Memorial Sunday School, was elected chairman of the final organization.

Meanwhile the Field Secretary made a visit to the Alba work, touching every Church on the work, accompanied through all the trip by the wide-awake pastor, Rev. E. P. Swindall.

Tuesday night he was back in Texarkana, and Wednesday evening the first of the six great Central Institutes began. Dr. Andrews and Judge Graham spoke on "What Texarkana Should Do for the Sunday School," and "What the Sunday Schools Have Done for Texarkana." Miss Kilpatrick arrived Thursday morning, and Mrs. Hamill later in the day.

It is needless to say that Mrs. Hamill and Miss Kilpatrick captured the folks. They surrendered unconditionally and without resistance.

One of the features of the Institute was the School of Methods. Each afternoon after the opening service the audience divided into three sections, Mrs. Hamill taking the Beginners, Primary and Junior workers, Rev. Walter Harbin the Intermediate workers, and Miss Kilpatrick the Senior and Adult workers. Definite and practical study of methods and teaching and other plans was carried on in these meetings.

Another feature was the large number of note books on hand and the large body of notes taken by the attendants. It is the opinion of the Field Secretary that he has never been in a Sunday School Institute where so much of the work done was carried away in the note books of those present.

Dr. Andrews gave three talks on "The Use of the Bible in the Sunday School." It is a great pity that our Sunday School Board has not in its treasury money to enable us to take Dr. Andrews over the conference with this great message of his. Many remember his great lectures at Georgetown summer before last. That was for preachers. We need the same sort of work for those who teach the Bible to our children. We are delighted to announce that Dr. Andrews will give these lectures at the Palestine Institute. Pastors, send your Sunday

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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.

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HAVE some open dates for fall. Those desiring my help write me at once. Address SANFORD SMITH, 294 E. Weatherford Street, Fort Worth, Texas. Reference, Rev. W. H. Vance, Pittsburg, Texas.

School workers to get the benefit of this Bible instruction.

The newspapers of Texarkana threw their columns wide open and gave us the largest and best space possible. Frequently the Institute featured on the front page. We are deeply grateful to the good brethren of the fraternity of pen pushers for their aid.

The first of our great Institutes is over, and it was a success in every sense of the word. When this appears we will be done at Bryan and in the midst of the Institute at Houston. The round of the conference will be half done—the gracious opportunity furnished by the presence of these workers in our conference will be half gone. Let us make the most of the three that remain:

Beaumont.....October 1-3 Timpson.....October 4-7 Palestine.....October 7-10

Later—we have secured Jesse Lee to deliver two addresses at Timpson on "How to House the Sunday School." Prof. A. W. Orr, one of Texas' greatest educators, will deliver an address at Palestine on "Stimulating Youthful Ideals."

Final Bulletin—Emmett Hightower, the "Big Indian" of our Texas Sunday School workers, will join us at Bryan. We will organize and consolidate our position and move forward all along the line. You can't afford to miss these Institutes. I have been through one and I know that this is true.

WALTER HARBIN, Sunday School Field Secretary, Texas Conference.

BISHOP McCOY AT HILLSBORO.

Bishop J. H. McCoy will spend September 21-26 at Hillsboro. There will be a Layman's Banquet Friday night, Saturday, at 10:30, there will be a District Rally at First Church, addressed by Bishop McCoy, to which all the preachers and laymen of the district are invited. Bishop McCoy will preach Saturday night and Sunday morning and night.

We are expecting this to be a great occasion for Hillsboro Methodism. JOHN M. BARCUS.

PASTORS EAST OKLAHOMA CONFERENCE.

Please arrange to make the third Sunday in October Church Extension Day in all your charges. The issue is vital. Write me for literature. Write Dr. McMurry, Louisville, Kentucky, for charts. Use these and preach a sermon on Church Extension and take collection. I am ready to assist you. It will mean full collections, and might mean a new church in your charge. It will help you and be a blessing to

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MISCELLANEOUS.

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REAL ESTATE.

FOUR south front lots, 1 1/2 blocks car line, three blocks Texas Woman's College, Fort Worth. Take auto. Sell your terms. E. V. COX, Temple, Texas.

your people. If you knew how our cause is suffering and the appeals we are forced to ignore, you would heed this request. Will you not determine to have Church Extension Day? Write me, please. This means you and every pastor in the conference. If I can assist you in bringing your collection up in full, write me. Your servant, L. B. ELLIS, Pres. Conf. Bd. Ch. Ex. Ada, Oklahoma.

NOTICE.

The Orphanage Board will meet at the Orphanage in Waco, October 7, at 9 o'clock a. m. It is hoped that every member of the Board will be present. R. A. BURROUGHS, Manager.

NOTICE TO PASTORS OF THE HOLDENVILLE DISTRICT.

Brethren: I hereby call a meeting for the pastors of the East Side of the district at Holdenville October 5 at 2 o'clock p. m., and for the West Side at Shawnee, October 6, at 8 o'clock p. m. I hope every pastor will attend one of these meetings. Will the brethren please be ready to report as to their salaries and the conference benevolences? Faithfully yours, N. L. LINEBAUGH, P. E.

TO SAN ANGELO.

An important portion of my notice in regard to Pullman service to San Angelo was omitted by error. Brethren, it is very important that I have the money for your reservation not later than October 8. This will give us time to complete our arrangements with the company and secure the best of service. A number have already sent in their checks. If you have not done so, write me now. For particulars see last week's Advocate. T. N. BARTON, 406 Mason Street, San Angelo, Tex.

Creek District—Fourth Round. (Revised.)

Seminole, Sept. 11, 12. Broken Arrow, Sept. 18, 19. Weverka Cir., at Weverka, Oct. 2, 3. Honey Creek, at Springfield, Oct. 9, 10. Okmulgee Cir., at New Lawn, Oct. 16, 17. Sapulpa Cir., at Flat Rock, October 23, 24. Enchee Mission, Nov. 6, 7. The License Committee will meet at New Lawn Nov. 16. T. F. ROBERTS, P. E.

MERIDIAN COLLEGE—SPECIAL OFFER

—To suit the "hard times." For particulars, write PRES. J. W. BEESON, Meridian, Miss.

Oct. 1. Sunday, Oct. 2. Monday, Oct. 3. Tuesday, Oct. 4. Wednesday, Oct. 5. Thursday, Oct. 6. Friday, Oct. 7. Saturday, Oct. 8. Sunday, Oct. 9. Monday, Oct. 10. Tuesday, Oct. 11. Wednesday, Oct. 12. Thursday, Oct. 13. Friday, Oct. 14. Saturday, Oct. 15. Sunday, Oct. 16. Monday, Oct. 17. Tuesday, Oct. 18. Wednesday, Oct. 19. Thursday, Oct. 20. Friday, Oct. 21. Saturday, Oct. 22. Sunday, Oct. 23. Monday, Oct. 24. Tuesday, Oct. 25. Wednesday, Oct. 26. Thursday, Oct. 27. Friday, Oct. 28. Saturday, Oct. 29. Sunday, Oct. 30. Monday, Oct. 31.

Port Lavaca, at Port Lavaca, Oct. 13. Cuero, Oct. 16, 17. A. W. WILSON, P. E.

Lampasas District—Fourth Round. San Saba Cir., at Bend, Sept. 25, 26. Lometa, at Lometa, Sept. 26, 27. Fredonia, at Bethel, Oct. 2, 3. Mason, at Mason, Oct. 2, 3. Richland Springs, at Richland Springs, Oct. 9, 10. San Saba Sta., Oct. 10, 11. Kempner, at Stanley Chapel, Oct. 16, 17. Lampasas Sta., Oct. 17, 18. I. W. COWAN, P. E.

San Angelo District—Fourth Round. Ozona, Sept. 25, 26. Rechelle, Sept. 29, 3 p. m. Brady, Sept. 29, 3 p. m. Letha, at Moon's Chapel, Oct. 2, 3, a. m. Water Valley, Oct. 3, p. m. Miles, Oct. 6. Junction, at Junction, Oct. 9, 10 a. m. Eden, at Menard, Oct. 10, p. m. San Angelo, First Church, Oct. 12. San Angelo, Chadbourne, St., Oct. 13. Paint Rock, Oct. 16, 17, a. m. Eola Cir., at Eola, Oct. 17, p. m. F. B. BUCHANAN, P. E.

San Antonio District—Fourth Round. Sept. 26, San Antonio Cir., at Salado. Sept. 26, Palm Heights, preaching. Sept. 27, McKinley Ave., Q. C. Sept. 27, Alamo Heights, Q. C. Oct. 2, 3, Medina, at Medina. Oct. 9, 10, Pleasanton. Oct. 12, Travis Park, Q. C. Oct. 13, West End, Q. C. Oct. 14, Englewood. J. H. GROSECLOSE, P. E.

San Marcos District—Fourth Round. Dripping Springs, Sept. 25, 26. San Marcos, Sept. 26. Manchaca, Sept. 29. Kyle, Sept. 30. Blanco, Oct. 2, 3. Martindale, Oct. 5. Staples, at Harris Ch., Oct. 6. Belmont, Oct. 9, 10. Seguin, Oct. 16, 17. THOMAS GREGORY, P. E.

Uvalde District—Fourth Round. Rock Springs, Sept. 26, 27. Dilley, Oct. 2, 3. Eagle Pass, Oct. 8. Del Rio, Oct. 9, 10. Utopia, Oct. 11. Carrizo Springs, Oct. 16, 17. Crystal City, Oct. 17, 18. S. B. JOHNSTON, P. E.

CENTRAL TEXAS

Brownwood District—Fourth Round. Blanket, Sept. 5, Q. C., Oct. 5. Winchell, at Cleveland, Sept. 11, 12. Bangs, at Bangs, Sept. 19, Q. C., Oct. 7. Santa Anna, Sept. 25, 27. Rockwood, at Gouldbush, Oct. 2, 3. Wingate, at Humphrey, Oct. 9, 10. Winters, Oct. 10, 11. Newice, at Glen Cove, Oct. 16, 17. Talpa, at Talpa, Oct. 17, 18. Bronte, at Bronte, Oct. 23, 24. Robert Lee, at Robert Lee, Oct. 24, 25. Norton, at Norton, Oct. 30, 31. Hallinger, Oct. 31, Nov. 1. Coleman, at Bethel, Nov. 6. Coleman Sta., Nov. 7, 8. Indian Creek, at Indian Creek, Nov. 13, 14. Brownwood Sta., Nov. 20, 21. J. H. STEWART, P. E.

Cleburne District—Fourth Round. Barnevill, at B., Sept. 25, 26. Glen Rose, at Buck Creek, Saturday, Oct. 2. Glen Rose Sta., Oct. 3, 4, Sunday and Monday. Godley and Cresson, at Bruce, Oct. 9, 10. Granbury Sta., Oct. 15, 17, Friday night and Sunday. Granbury Cir., at the Parsonage, Saturday, Oct. 16, 3 p. m. Lillian, at Cahill, Oct. 23, 24, Saturday and Sunday 11 a. m. Venus, Oct. 24, 25, Sunday night and Monday 3 p. m. Joshua and Egan, at J., Saturday, Oct. 30. Burlington, at E., Oct. 31, Nov. 1, Sunday and Monday. Grandview Cir., at R. V., Saturday, Nov. 6. Grandview Sta., Nov. 7, 8, Sunday and Monday night. Main St., Cleburne, Quarterly Conference, Nov. 18. Anglin St., Cleburne, Quarterly Conference, Nov. 17, preaching Nov. 21. W. W. MOSS, P. E.

Fourth Round—Cisco District. Staff, at Staff, Sept. 25, 26. Ranger, at Ranger, Sept. 26, 27. Wayland, at Gunsite, Oct. 2, 3. Eastland, Oct. 3, 4. Rising Star, Oct. 3, 4, 10. May, at May, Oct. 11. Pioneer, at Pioneer, Oct. 12. Romney, at Okra, Oct. 16, 17. Sipe Springs, at Sipe Springs, Oct. 17, 18. Deshamona, at Desdemona, Oct. 23, 24. Carleton, at Britton, Oct. 30, 31. Brown, Oct. 31, Nov. 1. Cisco Mission, at Fisher, Nov. 13, 14. Cisco, Nov. 14, 15. E. P. WILLIAMS, P. E.

Corisiana District—Fourth Round. Harmony, at Pursley, Sept. 25, 26. Purdon, at Purdon, Sept. 26, 27. Kerens, at Kerens, Oct. 2, 3. Kiron, at Cotton Gin, Oct. 9, 10. Barry, at Emhouse, Oct. 16, 17. Chatfield, at Chatfield, Oct. 23, 24. Wortham, at Wortham, Oct. 24, 25. Horn Hill, at Forest Glade, Oct. 30, 31. Mexia, Oct. 31, Nov. 1. Crosslock, Nov. 2. Corisiana Cir., at Eureka, Nov. 6, 7. Emmett, at McCord, Nov. 13, 14. Frost, Nov. 14, 15. Blooming Grove, Church, Nov. 21, 22. Corisiana, First, Nov. 21, 22. W. H. MATTHEWS, P. E.

Dublin District—Fourth Round. Comanche Cir., at Sidney, Sept. 25, 26. Gustine, Oct. 2, 3. Stephenville, 8 p. m., Oct. 6. Proctor, at Graham Ch., Oct. 9, 10. Huckabay, at Oak Dale, Oct. 16, 17. Duffan, at D., Oct. 23, 24. Telfer, at B., 2 p. m., Oct. 30. Telfer and Lipan, at L., Oct. 31, Nov. 1. Hico, Nov. 6, 7. Tedell, at L., Nov. 7, 8. All adjourned sessions will be arranged with pastors and official boards, for the greatest convenience and fullest reports. Success awaits the pastor and people who say it is possible. Persistent "team-work" and "steam-work" will win. The Church expects us all to do our duty and we will. C. C. YOUNG, P. E.

Fort Worth District—Fourth Round. First Church, 11 a. m., Sept. 26. Sagamore and Sycamore, at Sagamore, 7:30 p. m., Oct. 10, 11.

Boysen, at Boysen, Oct. 3. Riverdale, 7:30 p. m., Oct. 3. Diamond Hill Cir., at Diamond Hill, 10 a. m., Oct. 10, and 7:30 p. m., Oct. 11. McKinley Ave., 7:30, Oct. 13. Kenedale Cir., at Kenedale, Oct. 16, 17. Missouri Ave., 7:30 p. m., Oct. 17. Handley and Brooklyn Heights, at Handley, Oct. 23, 24. Arlington, 7:30 p. m., Oct. 24. Southfield Cir., at Oak Grove, Oct. 30, 31. Grapevine Cir., at Grapevine, 7:30 p. m., Oct. 31 and 11 a. m., Nov. 1. Central, 11 a. m., Nov. 7. Glenwood, 7:30 p. m., Nov. 7. Mulkey Memorial, 11 a. m., Nov. 14. Polytechnic, 11 a. m., Nov. 21. JOHN R. NELSON, P. E.

Gatesville District—Fourth Round. Turnersville, at Turnersville, Sept. 25, 26. Jonesboro, at Levia, Sept. 26, 27. Gatesville Cir., at Fort Gates, Oct. 2, 3. Crawsford, at Crawsford, Oct. 3, 4. Meridian Sta., Oct. 8, 10. Hamilton Cir., at Lumpkin, Oct. 9, 10. Hamilton Cir., at Ireland, Oct. 16, 17. Oglesby, at Oglesby, Oct. 17, 18. Evans, at Alice House, Oct. 23, 24. Gatesville Sta., Oct. 24, 25. Copperas Cove, at Copperas Cove, Oct. 30, 31. Nolanville, at Nolanville, Oct. 31, Nov. 1. Flynne, at Lanham, Nov. 6, 7. Hamilton Sta., Nov. 7, 8. Kilsen Cir., at Baumstata, Nov. 13, 14. Kilsen Sta., Nov. 14, 15. S. J. RUCKER, P. E.

Georgetown District—Fourth Round. Granger, Sept. 26, 27. Bartlett, Sept. 26, 27. Oenaville, at Oenaville, Oct. 2, 3. Salado, at Salado, Oct. 9, 10. Troy and Pendleton, at Pendleton, Oct. 16, 17. Temple, First Church, Oct. 17, 18. Florence, at Florence, Oct. 23, 24. Jarrell, at Jarrell, Oct. 24, 25. Holland, at Holland, Oct. 30, 31. Weir, at Weir, Oct. 31, Nov. 1. Taylor, Nov. 7, 8. Rogers, Nov. 14, 15. Georgetown, Nov. 14, 15. T. S. ARMSTRONG, P. E.

Hillsboro District—Fourth Round. (Revised List) Irene, at Irene, Oct. 1, 11 a. m. Coledge, Oct. 2, 3. Penelope, at Penelope, Oct. 3, 4. Hulbar, Oct. 4, 7:30 p. m. Hun, at Woodbury, Oct. 9, 10. Abbott, at Abbott, Oct. 10, 11. Whittney, Oct. 13, 7:30 p. m. Peoria, at Peoria, Oct. 13, 11 a. m. Brandon, at Brandon, Oct. 16, 17. Kirk, at Kirk, Oct. 23, 24. Mungler, at Mungler, Oct. 25, 7:30 p. m. Malone, Oct. 25, 7:30 p. m. Line Street, Oct. 27, 7:30 p. m. Lovelace, at Pegasus Hill, Oct. 30, 31. Covington, at Covington, Oct. 31, Nov. 1. Itasca, Nov. 7, 8. Line Street, preaching, Nov. 14. First Church, Nov. 21, 22. JNO. M. BARCUS, P. E.

Waxahachie District—Fourth Round. Forrester, at Forrester, Sept. 25, 26. Millford, at Union Chapel, Sept. 29, 11 a. m. Bardwell, at Bardwell, Oct. 2, 3. Bethel, at Bethel, Oct. 9, 10. Italy, at Italy, Oct. 10, evening and 11. Britton, at Britton, Oct. 16, 17. Middleman, at M., Oct. 16, 17, evening. Mansfield, at Mansfield, Oct. 23, 24. Maysdale, at Maysdale, Oct. 30, 31. Ovilla, at Sandia, Nov. 6, 7. Kuma, at Kuma, Nov. 13, 14. Waxahachie, at Waxahachie, Nov. 14, 15. HOKACK BISHOP, P. E.

Weatherford District—Fourth Round. Eliasville, at South Bend, Sept. 25, 26. Graham Sta., at Salem, Sept. 28, 11 a. m. Graham Sta., Sept. 28, 8 p. m. White, at Bethesda, Oct. 1, 11 a. m. Sauto, at Sauto, Oct. 2, 11 a. m.; Oct. 3, 11 a. m. Aledo, at Aledo, Oct. 5, 11 a. m. Springtown, at Springtown, Oct. 9, 11 a. m.; Oct. 10, 11 a. m. Arle, at Arle, Oct. 12, 11 a. m. Millsap, at Millsap, Oct. 14, 11 a. m. Weatherford Cir., at Bethel, Oct. 15, 11 a. m. Mineral Wells, Oct. 17, 11 a. m. Weatherford, Courts Memorial, Oct. 24, 11 a. m. Weatherford, First Church, Oct. 24, 8 p. m. L. A. WEBB, P. E.

Waco District—Fourth Round. Bosqueville, at B., Sept. 25, 26. Herring Ave., at Herring Ave., Sept. 26, 27. Clay Street, Sept. 29. China Springs, at Coon Creek, Oct. 2, 3. Hewitt and Spring Valley, at S. V., Oct. 9, 10. Austin Avenue, Oct. 13. Bruceville and Eddy, at Eddy, Oct. 17, 18. Morrow Street, Oct. 20. Mart, Oct. 24, 25. Lorena, at Lorena, Oct. 30, 31. Mount Calm, at Mount Calm, Nov. 6, 7. Fifth Street, Nov. 14, 15. Elm Street, Nov. 14, 17. Aquilla Cir., at Aquilla, Nov. 20, 21. J. A. WHITEHURST, P. E.

TEXAS

Beaumont District—Fourth Round. Roberts Avenue, 11 a. m., Sept. 26. North End, 8 p. m., Sept. 26. Newton, 11 a. m., Oct. 3. Orange, 8 p. m., Oct. 3. Call and Kirbyville, 11 a. m., Oct. 9. Kirbyville, 11 a. m., Oct. 10. Kountze, 8 p. m., Oct. 10. Mt. Belvidere, Oct. 16, 17. Dayton, 8 p. m., Oct. 17. Liberty, 8 p. m., Oct. 19. Sour Lake, 8 p. m., Oct. 20. China, 8 p. m., Oct. 21. Nederland, Oct. 24. Arapahoe, Oct. 31. Fort Bolivar, 8 p. m., Nov. 1. Woodville, Nov. 6, 7. E. W. SOLOMON, P. E.

Brenham District—Fourth Round. Lexington Mis., at Tanglewood, Sept. 25, 26. Lexington Sta., Sept. 26, 27. Waller, at Kirby Chapel, Oct. 2; Quarterly Conference, at 2 p. m. Hempstead, at Hempstead, Oct. 3, 11 a. m. Bellville, at Kenney, Oct. 4; Quarterly Conference, Monday, 2 p. m. Bay City, Oct. 9, 10. Bay City Mis., Oct. 10. Sealy, at Sealy, Oct. 15. Brookshire and Pattison, at Pattison, Oct. 16, 17. Wallis & Fulshear, at F., Oct. 17, 18. Giddings, at Giddings, Oct. 20, 7:30 p. m. Chapel Hill, Oct. 21. Matagorda and Lane City, at Lane City, Oct. 22. Glen Flora, at Glen Flora, Oct. 23, 24. Wharton, Oct. 24. Richmond, Oct. 25, 2:30 p. m.

Rosenberg, Oct. 25, 7:30 p. m. Lyons, at Lyons, Oct. 30, 31. Caldwell, Oct. 31, Nov. 1. Somerville, Nov. 6, 7. Brenham, Nov. 7, at 7:30 p. m. S. W. THOMAS, P. E.

Jacksonville District—Fourth Round. Alto Cir., at Lynch's Chapel, Sept. 25, 26. Alto Sta., Sept. 26, 27. Transcador, at Aley, Oct. 2, 3. Eustace Cir., at Elm Grove, Oct. 3, 4. Brushy Creek and Frankston, at F., Oct. 5. Cushing Cir., at Cushing, Oct. 9, 10. Douglas Cir., at Nat. Oct. 10, p. m. Montalba, at Price's Ch., Oct. 16, 17. Larue Cir., at Larue, Oct. 17, 18. Elkhart Cir., at Elkhart, Oct. 19. Gallatin Cir., at Summersfield, Oct. 23, 24. Rusk Sta., Oct. 24, 25. Bullard and Mt. Selman, at Bullard, Oct. 31. Troup Sta., Nov. 6, 7. Overton and Arp, at Arp, Nov. 7, 8. I. F. BETTIE, P. E.

Marlin District—Fourth Round. Durango, at Blevins, Sept. 25, 26. Travis and Chilton, at C., Sept. 26, 27. Buckhalla, at Buckhalls, Oct. 1. Davilla, at Glorietta, Oct. 2, 3. Cameron, Oct. 3, 4. Mayfield, at Pt. Sullivan, Oct. 9, 10. Glenn, at Glenn, Oct. 10, 11. Norman, Oct. 14, 17. Flynne, at Flynne, Oct. 17, 18. Centerville, Oct. 18. Leon Mis., at Liberty, Oct. 19. Wheelock, at Hickory Grove, Oct. 23. Marquez Mis., at Owensville, Oct. 23, 24. Fraxin, Oct. 24, 25. Fairfield, at Fairfield, Oct. 30, 31. Tague, Oct. 31, p. m. Jewett, at Buffalo, Nov. 7. GEO. W. DAVIS, P. E.

Marshall District—Fourth Round. Hallville Cir., at Winterfield, Sept. 25. Kellville Cir., at Shiloh, Oct. 2. Jefferson Sta., Oct. 3. Beckville Cir., at Pisgah, Oct. 9. Harleton Cir., at Smyrna, Oct. 13. Bethany Cir., at Bethany, Oct. 16. Laneville Cir., at Redland, Oct. 23. Harrison Cir., Oct. 24, 25. Marshall, Summit Street, Oct. 31. Marshall, First Church, Nov. 3. Gilmer Cir., Nov. 7. J. B. TURRENTINE, P. E.

Navasota District—Fourth Round. Madisonville Sta., Oct. 1. Midway, at Midway, Oct. 2, 3. Anderson, at Anderson, Oct. 6. Navasota Sta., Oct. 6. Trinity Sta., Oct. 8. Grapeland and Lovelady, at L., Oct. 9, 10. Woodbine Cir., at West View, Oct. 15. Audrey and Oak Grove, at Cooper, Oct. 17, 18. Conroe Sta., Oct. 17, 18. Bryan Sta., Oct. 20. Biggs County Mission, at Benchley, Oct. 26. Millican, at Millican, Oct. 24. Groveton Sta., Oct. 28. Onalaska, at Onalaska, Oct. 30, 31. Cleveland and Cold Springs, Oct. 31. Porter Springs, at Oakland, Nov. 6, 7. Crockett Sta., Nov. 7. E. L. SHETTLES, P. E.

Pittsburg District—Fourth Round. Queen City, at Alamance, Sept. 25, 26. Atlanta Sta., Sept. 26, 27. Cornet, at Nolan's Chapel, Oct. 2, 3. Linden, at Linden, Oct. 3, 4. Loden, at Nash, Oct. 9, 10. Redwater, at Redwater, Oct. 10, 11. Winnboro, at Musgrove, Oct. 16, 17. Danglerfield, at Danglerfield, Oct. 17, 18. Cason, at Friendship, Oct. 23, 24. Hughes Springs, at Hughes Springs, Oct. 24, 25. Mt. Pleasant (conference), Oct. 27, night. Pittsburg Cir., Ebenezer, Thursday, Oct. 25. Douglasville, at Union Chapel, Oct. 30, 31. Naples and Omaha, at Omaha, Oct. 31, Nov. 1. First Church, at Texasana, Nov. 1, night. Hardy Memorial, Nov. 2, night. Pittsburg Sta. (conference), Nov. 5, night. Pittsburg Cir. (preaching), Nov. 7, 11 a. m. Pittsburg Sta. (preaching), Nov. 7, night. O. T. HOTCHKISS, P. E.

Timpson District—Fourth Round. Tenaha Cir., at Tenaha, Sept. 25. Gary Cir., at Gary, Sun., Sept. 26. Garrison Sta., Wed., Sept. 29. Apply Cir., Sat., Oct. 2. Nacodoches Sta., Sun., Oct. 3. Burke and Diboll, at Burke, Wed., Oct. 6. Melrose Cir., at Chireno, Sat. and Sun., Oct. 9, 10. Huntington and Manning, at H., Wed., Oct. 13. Corrigan Cir., Corrigan, Sat., Oct. 16. Livingston Mis., at Mt. Rose, Sun., Oct. 17. Livingston Sta., Sun., Oct. 17. Lufkin Sta., Wed., Oct. 20. Kennard Cir., Fri., Oct. 22. Center Cir., Sun., Oct. 28. Mt. Enterprise, Wed., Oct. 28. Pine Hill Cir., Longbranch, Sat. and Sun., Oct. 30, 31. Timpson Sta., Sun., Nov. 7. L. B. ELROD, P. E.

Tyler District—Fourth Round. Grand Saline, Sept. 25, 26. Whitehouse, at Lane's Chap., Oct. 2, 3. Mineola, Sept. 26, 27. Lindale Sta., Oct. 6. Murchison, at Murchison, Oct. 9, 10. Colfax, at Colfax, Oct. 16, 17. Canton, at Wallace, Oct. 22. Willis Point Cir., at Willis Point, Oct. 24. Quinnan, at Quinnan, Oct. 28. Lindale Cir., at Lindale, Oct. 30, 31. Cedar Street, Oct. 31. Tyler Cir., at Tyler, Nov. 6, 7. Marvin, Nov. 8. J. T. SMITH, P. E.

NORTH TEXAS

Bonham District—Fourth Round. Honey Grove, August 29-30. Bailey, at Bailey, Sept. 4, 5. Ector, at Ector, Sept. 11, 12. Trenton, at Trenton, Sept. 25, 26. Leonard, Sept. 26, 27. Dodd City, at Lunnis, Oct. 2, 3. Ladonia, Oct. 3, 4. White Rock, at White Rock, Oct. 9, 10. Bonham Mis., at South Bonham, Oct. 16, 17. Brookston, at Brookston, Oct. 17, 18. Telephone, at Telephone, Oct. 23, 24. Monkstown, at Monkstown, Oct. 24, 25. Petty, at Petty, Oct. 30, 31. Windom, at Windom, Nov. 6, 7. Bonham, Nov. 7. Ravenna, at Mulberry, Nov. 13, 14. All adjourned sessions will be arranged with pastors and official boards, for the greatest convenience and fullest reports. Success awaits the pastor and people who say it is possible. Persistent "team-work" and "steam-work" will win. The Church expects us all to do our duty and we will. C. C. YOUNG, P. E.

Bowie District—Fourth Round. Petrolia and Charlie, Charlie, Sept. 25, 26. Byars and Valentine, Byars, Sept. 26, 27. Blue Grove Cir., Blue Grove, Oct. 2, 3. Post Oak Mis., Buffalo Springs, Oct. 3, 4. Vashiti Mis., Friendship, Oct. 9, 10. Bellevue Sta., Oct. 10, 11. Henrietta Mis., Stanfield, Oct. 16, 17. Bowie Sta., Oct. 17, 18. Ringgold Cir., Morris Chapel, Oct. 23, 24. Nooma Sta. (Conference Friday night), Oct. 24. Megargal Mis., Oct. 30, 31. Archer Cir., Oct. 31, Nov. 1. Sunset Cir., Salona, Nov. 6, 7. Grandpoint Mis., at Mt. Zion, Nov. 6, 7. Mandee Mis., Nov. 13, 14. Wichita Falls Sta., Nov. 14, 15. Henrietta Sta., Nov. 20, 21. T. H. MORRIS, P. E.

Dallas District—Fourth Round. First Church, Nov. 24. St. John's, Nov. 25. Grand Prairie, Nov. 27. Cole Avenue, Nov. 28. West Dallas, Nov. 29. Preaching dates—Oak Lawn, 11 a. m., Sept. 19. Trinity, 7:30 p. m., Sept. 19. Grace, 11 a. m., Sept. 26. St. John's, 7:30 p. m., Sept. 26. Pray Street, 11 a. m., Oct. 3. Forest Avenue, 7:30 p. m., Oct. 3. De Soto, 11 a. m., Oct. 10. Royal Hill, 7:30 p. m., Oct. 10. First Church, 11 a. m., Oct. 17. Brookline Avenue, 7:30 p. m., Oct. 17. Oak Cliff, 11 a. m., Oct. 24. Tyler Street, 7:30 p. m., Oct. 24. O. F. SENSABAUGH, P. E.

Decatur District—Fourth Round. Boyd Cir., at Fairview, Sept. 26. Quarterly Conferences: Krum and Shiden, at Shiden, Oct. 2, 3. Greenwood Mis., at Rush Creek, Oct. 9, 10. Paradise Cir., at Garvin, Oct. 16, 17. Boyd Cir., at Boyd, Oct. 18. Justin and Ponder, at Ponder, Oct. 23, 24. Argyle Cir., at Prairie Mount, Oct. 25. Perrin Cir., at Perrin, Oct. 30, 31. Jackboro Sta., Oct. 31, Nov. 1. Grandpoint Mis., at Mt. Zion, Nov. 6, 7. Bridgeport Sta., Nov. 7, 8. Bryson and Jermyan, at Bryson, Nov. 13, 14. Vineyard Mis., at Berwick, Nov. 14, 15. Decatur Cir., at Oliver Creek, Nov. 20, 21. Decatur Sta., Nov. 21, 22. Clinco Cir., at Clinco, Nov. 23. Alvord Sta., at Alvord, Nov. 24. Rookook and Elizabeth, at R., Nov. 27, 28. S. C. RIDDLE, P. E.

Gainesville District—Fourth Round. Bonita Cir., at Prairie View, Sept. 25, 26. St. Jo Mis., Sept. 26, 27. First Church, at Wesley, Oct. 2, 3. Leakey Mis., at Leakey, Oct. 9, 10. Woodbine Cir., at West View, Oct. 15. Audrey and Oak Grove, at Cooper, Oct. 17, 18. Lewisville Sta., Oct. 23, 24. Denton Sta., Oct. 24, 25. Mountain Mis., at Mountain, Oct. 30, 31. Marysville Cir., at Marysville, Nov. 6, 7. Myra and Hood, at Myra, Nov. 7, 8. Era and Spring Creek, at Era, Nov. 10. Sanger Sta., Nov. 13, 14. Valley View Sta., Nov. 14, 15. Denton Mis., at Denton, Nov. 20, 21. Denton St. Sta., Nov. 23, 24. Whiskey Memorial, Nov. 24. J. F. PIERCE, P. E.

Greenville District—Fourth Round. Quinlan Cir., at Quinlan, Sept. 25, 26. Commerce, Sta., Oct. 3. Kawasawish Sta., Oct. 10. Greenville Cir., at Salkin, Oct. 16, 17. Joe Street Sta., Oct. 17. Jones-Bethel and Wesley Chapel, at Jones-Bethel, Oct. 23, 24. Ferris Sta., at Olive Branch, Oct. 30, 31. Ferris and Lane, at Lane, Nov. 6, 7. Wolfe City Sta., Nov. 14. Celeste Cir., at Celeste, Nov. 20. Celeste Sta., Nov. 20, 21. Wesley Sta., Nov. 28. C. M. HARLESS, P. E.

McKinney District—Fourth Round. Wylie Sta., Sept. 26, 11 a. m.; Quarterly Conference, Nov. 22, 7 p. m.; Quarterly Farmerville Sta., Sept. 26, 7 p. m.; Quarterly Conference Nov. 23, 7 p. m. Allen and South Mck., at Allen, Oct. 3, 11 a. m.; Quarterly Conference November 17, 7 p. m. Anna and Melissa, at Anna, Oct. 3, 7 p. m.; Quarterly Conference Nov. 13, 3 p. m. Princeton Cir., at Wilson Chapel, Oct. 9, 10. McKinney Sta., Oct. 10, 7 p. m. Renner Cir., at Frankfort, Oct. 16, 17. Celina Sta., Oct. 23, 24. Pineda Sta., Oct. 24, 25. Blue Ridge Cir., at Verona, Oct. 30, 31. Prosper Cir., at Prosper, Nov. 6, 7. Carrollton and F. B., at Carrollton, Nov. 7, 8. Weston Cir., at Weston, Nov. 13, 14. Josephine Cir., at Josephine, Nov. 20, 21. Nevada Sta., Nov. 21, 22. Richardson Cir., at Richardson, Nov. 27, 28. Richardson Cir., at Richardson, Nov. 27, 28. C. W. DENNIS, P. E.

Paris District—Fourth Round. Annona Cir., at Annona, Sept. 25, 26. White Rock, at W. R., Oct. 2, 3. Bonham Street, Oct. 3, 8 p. m.; Quarterly Conference, Oct. 19, 8 p. m.; Quarterly Conference Nov. 22, 8 p. m. Centenary, Oct. 10, 8 p. m.; Quarterly Conference, Nov. 23, 8 p. m. Paris Cir., at Hopewell, Oct. 16, 17. Depot Sta., Oct. 17, 18. Emberson Cir., at Mt. Labor, Oct. 23, 24. Pattonville Cir., at Milton, Oct. 24, 25. Woodland Cir., at Kanawha, Oct. 30, 31. Detroit, at Detroit, Oct. 31, Nov. 1. Clarksville Cir., at Liberty, Nov. 6, 7. McKenzie Cir., at Bethel, Nov. 7, 8. Fogata Cir., at B., Nov. 13, 14. Avery Cir., at Lydia, Nov. 20, 21. W. F. BRYAN, P. E.

Sherman District—Fourth Round. Waples Memorial, Sept. 25, 26. Pilot Point, Oct. 2, 3. Whitwright, Oct. 9, 10. Denison Mission, Oct. 11, 12. Bells Cir., at Everheart Memorial, Oct. 16, 17. Collinsville and Tioga, at Ethel, Oct. 23, 24. Pilot Grove, at Pilot Grove, Oct. 30, 31. Pittsburg and Preston, at Preston, Nov. 6, 7. Sadler and Gordonville, at Sadler, Nov. 7, 8. Sherman Cir., at Friendship, Nov. 13, 14. Van Alstyne Sta., Nov. 14, 15. Howe Cir., at Howe, Nov. 20, 21. R. G. MUDD, P. E.

Sulphur Springs District—Fourth Round. (Revised) Cooper Sta., Sept. 25, 26. Sulphur Springs Mis., at Mahoney, Oct. 2, 3. Cumby, at Cumby, Oct. 9, 10. Pickton, at Pleasant Hill, Oct. 16, 17. Como, at Como, Oct. 23, 24. Sulphur Springs Sta., Oct. 24, 25. Sallito and Weaver, at Weaver, Oct. 30, 31. Mt. Vernon Sta., Oct. 31, Nov. 1. Pecan Gap and Ben Franklin, at B. F., Nov. 6, 7. J. G. PUTMAN, P. E.

Lake Creek, at Enloe, Nov. 7, 8. Klondike, at Good's Chapel, Nov. 13, 14. Ruby Springs, at Shook's Chapel, Nov. 17. Yowell, at Pecan, Nov. 20, 21. Sulphur Bluff, Nov. 24. Winshoro Sta., Nov. 27, 28. Brashear, at Brashear, Nov. 28, 29. R. C. HICKS, P. E.

Terrell District—Fourth Round. Grandbl Cir., at Grandbl, Sept. 25, 26. Poyse Sta., Oct. 2, 3. Mesquite and Pleasant Mound, at P. M., Oct. 9, 10. College Mound Cir., at C. M., Oct. 14, 17. Terrell Sta., 8 p. m., Oct. 17. Mabank Mis., at Mabank, Oct. 23, 24. Kemp and Becker, at Becker, Oct. 30, 31. Elmo Mis., at Elmo, Nov. 6, 7. Scurry Cir., at Warsaw, Nov. 13, 14. Kaufman Sta., 8 p. m., Nov. 14. Chisholm Cir., at Chisholm, Nov. 20, 21. Grand Sta., Nov. 21, 22. Hutchins and Wilmer, at Hutchins, Nov. 27, 28. Lancaster Sta., 11 a. m., Nov. 28. K. L. EGGERS, P. E.

NORTHWEST TEXAS

Abilene District—Third Round. Trent, at Trent, Sept. 25, 26. Trent, at Trent, Sept. 27. Morkel, Sept. 27. Morkel, Oct. 2, 3. Hawley, at Hawley, Oct. 9, 10. Nugent, at Nugent, Oct. 10, 11. Caps, at Wiley, Oct. 16, 17. Tuscado, at Tuscado, Oct. 17, 18. Ovalo, at Ovalo, Oct. 18. First Church, Abilene, Oct. 19. St. Paul's, Abilene, Oct. 20. Cross Plains, at Cross Plains, Oct. 21. Merton, Oct. 24. Putnam, at Putnam, Oct. 24, 25. Land, Oct. 27. Clyde and Lula, at Clyde, Oct. 28. St. Luke's, Abilene, Oct. 29. C. N. N. FERGUSON, P. E.

Amarillo District—Fourth Round. Stratford, Sept. 25, 26. Dumas, Sept. 26, 27. Ochiltree, Oct. 2, 3. Hargrett, Oct. 3, 4. Higgins, Oct. 9, 10. Grazier, Oct. 10, 11. Amarillo, Folk St., Oct. 16, 17. Amarillo, Broadway St., Oct. 17, 18. Canyon, Oct. 23, 24. Amarillo Mis., Oct. 30, 31. ERNEST E. ROBINSON, P. E.

Big Spring District—Fourth Round. Brownfield, at Plains, Sept. 26, 27. Watson, at Lynn, Sept. 30. Lanessa Mis., at Higginbotham, Oct. 2, 3. Lanessa Sta., Oct. 3, 4. Goli, at Goli, 3 p. m., Oct. 6. Colonna, at Colonna, Oct. 9, 10. Tahoka and Slaton, at 1, Oct. 17, 18. O'Donnell, at Draw, Oct. 20. Post, Oct. 23, 24. Big Spring Sta., 11 a. m., Oct. 28. Big Spring Sta., p. m., Oct. 29. Big Spring Sta., W. H. FERRY, P. E.

Clarendon District—Fourth Round. Goodnight, Sept. 25, 26. Claude, Sept. 26, 27. Newlin, Oct. 2, 3. Lakeview, Oct. 3, 4. Quail, at Acedero, Oct. 9, 10. Wellington Mis., Oct. 16, 17. Wellington Sta., Oct. 17, 18. Wheeler, Oct. 19, 20. Gageby Cir., Oct. 21, at 11 a. m. Canadian, Oct. 23, 24. Miami, Oct. 24, 25. Clarendon Mis., Oct. 27. Clarendon Sta., Oct. 31, Nov. 1. J. L. HICKS, P. E.

Hamlin District—Fourth Round. Rotan, Sept. 26, 27. Lottan, Friday, Oct. 1, at Ledger's Chapel. Spur, Oct. 3, 4, 8. Clarendon Mis., at Clarendon, Friday, Oct. 8. Clayton, at Clayton, Oct. 10, 11. McCaulley, at McCaulley, Oct. 16, 17. Knox City, at Knox City, Oct. 24, 25. Rochester, at Rochester, Oct. 29, 30. Aspermont Mis., at Mt. Olive, Oct. 29, 30. B. W. DODSON, P. E.

Plainview District—Fourth Round. Roaring Springs, Sept. 24-26. Matador, Sept. 26, 27. Bactonville, Oct.

OPENING OF TEXAS WOMAN'S COLLEGE, SEPTEMBER 6.

Texas Woman's College opened for its second session September 6. The success of the first session gave promise of a still better year for the new institution. The room reservations through the summer were large, reservations coming from old and new students and everything pointed to a successful year. Although the buildings had been thoroughly overhauled and put in first-class condition for the change from Polytechnic College for the Woman's College, yet it was necessary to make repairs in order to continue all building in good condition. A number of new improvements had been made for the convenience of the young ladies and the physical plant was ready for their reception.

Last year's opening program was considered by many the best of its kind and Dr. Boaz desired to have one equally as good for the second opening. We were especially fortunate this year in having with us some of the leading men of Fort Worth and the State. Special numbers were given by the Fine Arts faculty, and, although our faculty was considered one of the best in the Southwest the past year, we believe it is even better this year. Several additions have been made of prominent artists and teachers.

The large auditorium was filled with friends of the institution long before the opening hour. The program was opened with devotional exercises conducted by the pastor, Rev. Clovis G. Chappell, and a responsive prayer by Rev. Sam R. Hay, D.D., of Dallas, Texas. This was followed by a piano and violin number by Miss Marion Cassell and Mr. Carl Venth. Judge Ocie Speer then gave a welcome to the students from the Board of Trustees and Dr. Hoyt M. Dobbs a welcome from the Churches of Fort Worth. Miss Jessie Millsaps gave a reading, which was so well received as to demand an encore. Mr. Hemphill gave a group of three songs. Superintendent M. H. Moore, of the Fort Worth public schools, welcomed the students and assured them of the interest and co-operation of the city schools. City Attorney Altman, in the absence of Mayor Tyra, welcomed the girls to Fort Worth and assured them of the interest and care of Fort Worth while here. His address was well received by the students and his spirit of welcome and hospitality appreciated. He especially emphasized the interest of Fort Worth in the success and growth of T. W. C. A violin number was given by Mr. Venth with Mrs. Venth accompanying, which was a delight to the audience. Dr. Lee H. Scarborough, President of the Southwestern Baptist Theological Seminary, made a brief but appropriate address. The principal address was then delivered by Dr. W. D. Bradfield. This was the first opportunity of the student body and residents of Fort Worth and Polytechnic to know and hear Dr. Bradfield. His address was especially fine and of benefit to the young women starting their college life. He emphasized his belief in the necessity of a great college for women and the need of separate colleges for the training of women and men for their work in life. We feel that we have a loyal and interested friend of T. W. C. in Dr. Bradfield. The student body and friends of the institution will accord him a royal welcome at any time he can be with us. Following Dr. Bradfield's address was a piano number by Mr. Sam Trimmer. Mr. Trimmer had given his public recital at the First Methodist Church in Fort Worth and had charmed his hearers with his artistic and sympathetic playing. It was a difficult task to select a head piano teacher for our school of Fine Arts to succeed Yves Nat, who had a national reputation as a pianist, but Dr. Boaz is to be congratulated on his good judgment in selecting Mr. Trimmer, who has proven himself a worthy and able successor of Nat.

We have added to our faculty in the College of Liberal Arts, Mr. E. D. Jennings, who has charge of the Department of Education and is Dean of the College; Mrs. Chas. K. Taylor, head of the Department of English, and Miss Lena E. Rogan, head of the Department of History and Bible. Each year sees improvement towards the betterment of the college and its faculty. The enrollment is much larger this year than last, and new students continue to come at this late date. The outlook is now that every room in the dormitories will be reserved by October 1, and next year will see an imperative need of a new dormitory to accommodate our growing student body. All who doubted the need of an A grade college for women, giving them equal advantages in education with men, at the same time looking after their special needs, can be convinced of its need and the wisdom of its establishment by a visit

to us and watching the college grow into greater usefulness as the years go by.

The acceptance of the presidency for a term of given years by Dr. Boaz has been a decided encouragement to the friends of the college and an assurance of its continued progress and growth. To the assistance of Dr. Boaz in the building of a great college has come Rev. J. D. Young to look after the financial needs of the institution. Rev. Young is recognized as one of the best men in the entire Church for such place. With the zealous efforts of these two men, the splendid faculty and loyal student body, the institution cannot but succeed and grow.

MRS. M. E. ANDERSON,
Fort Worth, Texas.

OUR CHURCH NEWS

Bishop Kilgo, as is his habit, is in a great tent meeting in Concord, North Carolina.

Of the one hundred and fifty-seven Annual Conferences and missions of the Methodist Episcopal Church, thirty-six are in the foreign field.

Dr. E. B. Chappell, our efficient editor of Sunday School literature, is making a swing throughout the northwest and the Pacific Coast country. The Pacific Methodist has words of praise—and he richly deserves all that can be said.

Judge W. L. Moose, for a long time trustee of Hendrix College and Vanderbilt University, and an official member of our Church in Little Rock, Arkansas, died recently in Waukesha, Wisconsin. At the time of his death he was Attorney-General of Arkansas.

All of the early conferences have reported larger gains in membership than for last year, and the indications are that 1915 will record a gratifying membership gain as compared with the reports of the last few years. The Brazil Mission Conference had a membership gain of more than six hundred for the conference year just closed.

The Pan-American Mission Conference in the city of Panama, February 10-20, next, is to be followed with sessions in Lima, March 1-5; in Santiago, March 12-20; and later in Buenos Aires, Rio de Janeiro, Havana, and the City of Mexico. More than thirty societies of the United States and England and practically all the missionary agencies at work in Central and South America are to be represented in the conferences.

War conditions do not appear to have seriously disturbed the work of the Churches in Scotland. Recent statistics show creditable gains in membership and a favorable showing financially. The Established Church of Scotland had an increase in membership of five thousand for the past year and a decrease in money raised of only \$55,000, and the English Presbyterian Church gained in members 613, while losing in contributions about \$75,000.

The meeting of the Book Committee to elect a successor to Dr. Gross Alexander as Book Editor and Editor of the Methodist Review will likely be held late in October. The law of the Church provides that in filling such vacancy the Book Committee elects, subject to the concurrence of a majority of the Bishops. Since the fall meeting of the College of Bishops will be held in Dallas, Texas, October 28-31, it is probable that the Book Committee will hold its meeting at the same time.

In speaking of our sister Methodism, the Christian Advocate (Nashville), says: "Another name for the Methodist Book Concern is the Abingdon Press. We like the name. It associates the printing press with Christian education. It was at Abingdon, Maryland, that Methodism's first college was opened in the fall of 1787. Francis Asbury was present at the opening and preached. Mr. Wesley did not like the name of the institution. It was Cokesbury. The college did not live long. The financial Laocoon began its smothering work, which was finished by fire on December 4, 1796. The old bell can now be seen among the historical relics of the Woman's College, in Baltimore.

We think of heaven as something that must visit us from afar... But the new heaven and the new earth will only be the unveiling to us of what already is. It is only our blindness that needs to be removed, only our spiritual faculties that need to be awakened.—Lucy Lareom.

Southern Methodist University
Rankin Memorial Hall

BY THE TIME THIS ADVOCATE reaches its thousands of readers in all probability 60 or 70 of the best young men that the country can afford will be making their home in this building. It is certain to be filled to its full capacity, and begins already to pay dividends to those persons who, under the leadership of Brother J. D. Young, sent Southern Methodist University approximately \$7500 to build a building as a memorial to Dr. G. C. Rankin.



RANKIN MEMORIAL HALL

The building is not a frame structure, short-lived, uncomfortable, inconvenient and subject to destruction by fire; but on the other hand, a splendid building of brick veneer, fitted with every convenience and comfort—steam heat, electric lights, abundance of hot and cold water all hours—an ideal home at the lowest possible rate for boys who determine to have an education, and desire to save every dollar possible.

The building faces west and has for the north side of the rectangle a similar home for men with capacity of about 50, and another on the south accommodating the same number. These three buildings are under management of Mrs. H. A. Gardner, recently of Gainesville, Texas, a lady widely known in Methodist circles and peculiarly fitted for the position by years of experience. The friends of Dr. Rankin are cordially invited to inspect for themselves these permanent assets of Christian education and the privilege is offered to the boys of Texas Methodism.

"The Opening of Southern Methodist University"

THIS IS A MOMENTOUS WEEK in the history of Christian education under the auspices of the M. E. Church, South.

After five years of arduous campaigning—of strenuous effort, of meeting and overcoming all kinds of obstacles a period fraught with sacrifices, tears and prayers, but not less with love, labor and co-operation—the Methodists of the Southwest rejoice in the opening of Southern Methodist University to students.

As the Advocate goes to press the students continue to crowd in the office for matriculation. Doubtless 500 or more will have been enrolled in all departments at that time. They are a happy, enthusiastic company—ready and even now blessing the memory of those who are making in this great institution an opportunity for their development. They are coming from every section of the Southwest. Not only from Methodist homes, but practically every denomination and from the foreigner from our midst as well as from the homes of our "amen" members. This is probably the most important educational event for the decade. It is really possible that no school of like rank has ever before opened with such large attendance and complete equipment. Yet it is only the beginning of the program adopted by our Church.

These columns might be filled with the expressions of gratulation and hearty approval made by the parents and friends who have visited the institution when they investigate and appreciate how that about \$750,000 have been raised and invested in endowment, building equipment and general improvements. Everything testifies the intention of the administration to build for permanence. Ages and generations yet coming must add to the great plan. There will be no necessity to tear down and build over, nothing smacks of makeshifts, or superficiality. And such must be the character of an institution whose only business is the building of men and women whose characters must abide.

It has been a busy week, the Presiding Elders' Conference, with several Bishops in attendance, has been in session; the campaign in Dallas for the raising of funds to build another splendid dormitory has been gaining in interest and momentum; a continuous procession of visitors have been attracted and have been inspecting buildings and grounds; several hundred students have been matriculating and moving into their rooms and the final touches of finishing and furnishing are being placed on the five buildings now ready for service.

Account of the banquet given to the visiting dignitaries, the students, the faculty and friends, by the District Epworth League Union and of the other events of the opening week will appear in next week's Advocate.



SNAPSHOTS OF VISITORS AT ENTRANCE TO DALLAS HALL ON OCCASION OF THE RECEPTION GIVEN SATURDAY THE 11th BY THE CITIZENS OF DALLAS TO THE FACULTY.