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From the Hell of Heathenism

SOME years ago an intelligent Hindu exclaimed, "I fear for my people that they will sink from the hell of heathenism to the deeper hell of infidelity."

The whole non-Christian world is becoming modernized. Five year ago in the city of Peking alone there were more than two hundred modern schools having more than seventeen thousand students. In four other cities of China there were more than ten thousand students pursuing modern learning. In the empire of Japan there were nearly six millions of Japanese youth in schools and colleges more or less modern in their character.

In the colleges of America alone there are said to be more than fifteen thousand students from these two great oriental lands. Chinese and Japanese graduates of our most advanced American colleges and universities are annually returning to their native lands to become the leaders in the thought and achievements of their peoples.

Five years ago in China alone there were nearly five thousand miles of railroad in operation and nearly ten thousand miles in process of building, or projected. In China alone there were more than twenty-six thousand miles of telegraph. In benighted Africa there were twelve hundred miles of railroad in operation and one thousand miles projected. At the same date there were in this benighted land some five thousand miles of telegraph in operation.

The modernity of the Orient has its highest example in the Japanese people. The Japanese astonished the world in the scientific equipment of their armies in their contest with the Russian Empire and again in their easy victory over the Germans in more recent struggles.

A recent traveler in Japan describes literally miles of bookstores in the city of Tokyo and represents these stores as crowded with inquiring purchasers. The literary treasures of the earth are emptied into these stores and are being eagerly devoured by an intellectually awakened and hungry people.

The non-Christian lands are securing in increasing numbers our battleships, our guns of heaviest caliber, our railroads, our telegraphs, our periodicals and our dailies. Nations over whom once brooded the stillness of intellectual death are now in a ferment of intellectual activity. Nations which for thousands of years gave the world no invention are now rivaling the foremost peoples of the earth in their modern scientific achievements.

The effect of such modernity is nowhere more pronounced than upon the religious life of these nations. The modern scientific spirit is displacing and un-

dermining former religious beliefs. The conception of a universe necessarily banishes the idea of a multitude of gods. Already we hear of neglected heathen temples. Idols are tottering and falling from their pedestals before the march of modern scientific thought.

The stupid ideas of heathenism are certain to go. The religions of these people are sure to be attacked as among the influences which have impoverished, paralyzed, degraded and enslaved the civilizations of these backward nations. The conservatism of Confucianism which teaches the worship of ancestors will be pronounced as unequal to the aggressiveness needed in modern life. The philosophy of despair taught by Buddhism and Hinduism will be pronounced as unfit to inspire the optimism and outlook of modern nations. The cruel sovereignty of the Mohammedan's god will be pronounced inadequate to quicken nations into a great sympathetic brotherhood.

The escape of non-Christian lands from heathenism is inevitable. Out of the hell of heathenism they are already falling. Heathen lands, whatever else they may be, are no longer heathen. They are beginning to live in the present. The ancient is becoming modern. "Modern" China and "modern" Japan are terms measurably as true as "modern" Europe.

A Deeper Hell

THE tremendous urgency of the missionary enterprise, in part, lies in the fact that non-Christian nations are in eminent danger of being seriously hurt by their very contact with the Christian world. It was of this that the Hindu scholar was speaking.

We say that Europe and America are Christian. It would not be altogether just to these nations to deny this. Certainly, however, it is not quite just to Christianity to speak of these as Christian nations. There is much in each which is unchristian and much which is positively anti-Christian. And, unfortunately for the missionary enterprise, the unchristian and the anti-Christian elements of our civilization present themselves to the non-Christian world.

Haeckel and Huxley and Spencer are widely read in a number of the so-called heathen lands. Ingersoll and Bradlaugh are often quoted against the Christian faith in some of these lands. The spread of secular education from which Christian teaching is excluded is more and more a menace to Christianity. "Science without Christianity" is the watchword of many students in these lands.

Japan, for example, is said to be suffering from the translation of Western books which are positively immoral. The translations from writings of this class

are said to be published in pamphlet form, and one such translation is said to have reached a sale of nearly a million copies.

Our own Dr. S. H. Wainright has been quick to detect this peril in Japan. As the secretary of the Christian Literature Society of Japan he is seeking to neutralize this hurtful contact of his adopted country with Europe and America. Eighty-one thousand copies of helpful books have come from the press of his society.

The backward nations are earnestly stretching out their hands in search of the secret of Western civilization. Where shall they find it? Are they blameworthy if in Haeckel and Huxley and the rest of their kind they seek to find it? And is it not a real danger that in their search they shall sink from the hell of heathenism into the deeper hell of infidelity?

The hell of heathenism is infinitely preferable to the hell of infidelity, agnosticism and rationalism. It were far better for the world that the non-Christian peoples of the earth should remain hermit nations and worship their idols than to be given our battleships and our guns and our schools without our Christ. To develop these peoples intellectually, commercially and politically without supplying them the high moral motive of the gospel is a benevolence perilous in the extreme.

The world even now is being treated to the horrifying spectacle of what science divorced from Christianity is always likely to do. An education whose goal is mere efficiency—an education which while developing the intellect dries up the emotions—an education which de-thrones God and enthrones might—an education which equips one to make a living but is powerless to furnish inspiration to make a life—such an education is an unmeasured curse to the world.

Christianity alone can give high moral direction to the tremendous forces of the non-Christian world. The diffusion of the moral sense sufficient to direct the energies of that awakening world can be accomplished by Christianity alone. And the safety of our dominant civilization will depend upon how faithfully the Christian Church supplies this world with the gospel of our Christ.

The Challenge to the American Church

THE position of the American Church was never so favorable for the vigorous prosecution of the missionary enterprise. The affairs of the century have conspired to lift the Church of Christ in the United States of America to the most commanding position in its history.

The United States of America is the

only great world-power which is not swept by the awful conflagration which is now raging throughout by far the larger part of the world. With a forbearance worthy of a mighty people the nation has held aloof from the titanic struggle which is convulsing the world. No nation in history has given a finer example of perfect self-mastery. The leadership of the Nation in these momentous days has been distinctly Christian.

The torn and bleeding nations of the earth have found in this Government a friend. The neutrality of the Nation has been as exact as international law would allow. In moments of impending conflict our Christian President has argued so luminously that the sheer weight of his reasoning has broken down the threatened opposition. Powers have succumbed to Christian appeal which no gunfire as yet has been able to subdue.

The weaker neutrals have found in our Government an inspiring example and a supporting arm. This Government has been "big brother" to helpless nationalities. The result of it all is that the Government of the United States stands forth as the recognized hope of the world.

The American Church in these trying days has stood for peace. Her Bishops, her conferences, her synods, her assemblies, her conventions, without an exception, have counseled peace. The prayers of her millions have been prayers for peace. Her extended hands have been hands of peace. Her Captain has been the Prince of Peace. Will not the nations of the earth welcome the ministry of such a Church from such a land?

Moreover, throughout the entire world the literature, the philosophy and the theology which defend war stand discredited. There is now a distinct reaction from the movement which would Germanize the world. The universities and the colleges of America and even of non-Christian lands are in revolt against the culture of a land which has precipitated a world-conflagration. The immoral literature which has swept like a flood over Japan stands discredited. The baneful influence of such literature is recognized by the press of Japan and an organized campaign against such is earnestly urged.

Surely the American Church has come to the kingdom for such an hour as this. Ages of preparation are behind her. The Reformation of the sixteenth century has given her the purest doctrine; the religious awakening of the eighteenth century has furnished her with the mightiest spiritual dynamic; the organization of the nineteenth century has placed in her hands the most adequate resources; and the welcome given her in the twentieth century through the gateways of all lands constitutes the present as the supreme moment in her existence and the sublimest challenge in her history.

Doing and Suffering the Will of God

By REV. W. H. HUGHES, Dallas, Texas

These two words, "doing" and "suffering" the will of God, include all of Christian duty which we here, for convenience, denominate active and passive duty. When we are called upon to do the will of God our free agency is fully consulted. We are left free to obey or not, at our will; but suffering the will of God is somewhat different. The Bible tells us that "Man born of woman is of few days and full of trouble." Suffering is the common lot of man. Saint and sinner both must suffer alike. But the moral difference is found in the way we endure these sufferings. If we fume and fret over these afflictions and are rebellious, they work our death and ruin; but if we are submissive and endure hardness as good soldiers of Jesus Christ, they help to prepare us for heaven. Therefore, Paul tells us "To the Christian these light afflictions which are but for a moment work for us a far more exceeding and eternal weight of glory." These afflictions are for only a little while, and are blessings in disguise, working for us. Hence the poet sang:

"Afflictions, though they seem severe, In mercy oft are sent. They stopped the prodigal's wild career, And caused him to repent."

If we will wisely think for a moment we discover that these afflictions in this world, instead of being for our punishment, are only the chastening of a loving Father for our good, intended to make us wiser and better. Hence the statement of St. Paul that "these light afflictions which are but for a moment work for us a far more exceeding and eternal weight of glory." They are designed to save us from eternal punishment and lead us to heaven and everlasting happiness. The knowledge that these afflictions are not for our punishment, but for our good, ought to be a consolation to every sufferer.

This short life is only the place where we prepare for that which lasts forever. Hence our Divine Heavenly Father, in wisdom, has selected the only course to lead us to prepare for a better life to come. Hence the folly of interpreting the severe providences of God as punishment for some great sin. This life is not the time or place for condone or final punishment. Every providence of our Father in this life is intended for our good, whether they be what we call merciful or severe. These dispensations of the providence of God are less understood and oftener misinterpreted than any other teaching of the Bible. This life is a time and place of probation in which we are to get ready for a life of misery or happiness. Therefore, God, not willing the death of any but rather all would turn and live, chastens us for our good to bring us to God; but we, in our ignorance, not considering the kindly designs of our good Father, are surprised that the sins of wicked men are not immediately punished with eternal vengeance. On the other hand, we are equally surprised that the best of men pass through the deepest and severest affliction. This misinterpretation of God's providence perhaps grows out of the fact that we interpret moral law by the laws of material law. If a man puts his finger in the fire he is punished at once with pain and we conclude if a man sins he ought to suffer the penalty without delay. But natural law is for this life only, while moral law is both for the life that now is and also for the life to come.

In the 73rd Psalm the psalmist gives us his experience on this subject. When he saw the prosperity of the wicked and the afflictions of the righteous he tells us his feet well-nigh slipped. He was ready to say, "Verily, I have cleansed my heart in vain and washed my hands in innocence, until I went into the sanctuary of God, then understood I their end." He then understood these providences were not penal, but disciplinary, to cause us to prepare for the great future. He then recognized the fact that if they failed to profit by these lessons they would meet with ample punishment and those who wisely used them would be richly rewarded. Hence he says of the wicked: "Surely thou didst set them in slippery places; then castedst them down into destruction and thou shalt hate their image." But "God will guide the righteous by his counsel and afterward receive them to glory and their portion forever."

The life of Job is illustrative of this point. Job was a good and perfect man and his faith was tried, which, Paul says, is more precious than gold tried in fire, and perhaps no man

ever had greater financial and family misfortune, with the deepest personal and bodily afflictions. The Devil said he was hypocritical and did not serve God for naught, but that God had made him rich and healthy and if God would destroy his wealth and children and give him bodily affliction, he would curse God to his face. Job's wife's faith failed and she told him to curse God and die, but Job, true in his allegiance to God, said she spoke like one of the foolish women, and added, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord. Though he slay me, yet will I trust him. This declaration was a practical compliance with what Christ taught when he said: "If any man lose his life for my sake he shall find it." As hopeless as Job's earthly prospect seemed, the good Book tells us such was his submission to God's will that his last days were his happiest and best and the Lord made him twice as rich as he was before. The life of Job shows that wealth is no sin and that poverty is not piety. It shows that piety is independent of either and may exist with or without either.

So that the mysterious providences of God are for our good. "Every son God receiveth he chasteneth." "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

The religious value of suffering is suggested by St. Paul when he tells us that the "Trial of your faith is more precious than gold tried in the fire." The fire consumes the dross and leaves the metal refined and purer. For these reasons our Heavenly Father afflicts us for our good to lead us to him. Therefore, when Paul was caught up to the third heaven and saw things that it was not lawful to reveal and was not sure whether he was in the body or not, the Lord gave him a thorn in the flesh that he might not think more highly of himself than he ought to think. Paul besought the Lord to remove this affliction. God only gave him this answer, which is an encouragement to all his suffering children: "My grace is sufficient for thee." The grace of God is the only thing known to man which will enable him to say, "Labor is rest and pain is sweet if thou, my God, art nigh." There has no temptation befallen thee but such as is common to men and God will make a way for our escape. It is faith that will enable us to be happy in suffering the will of God. These afflictions are crucibles in which the faith of the best of Christians is to be tried.

Hence the folly of men in procrastinating their return to God until they are old and afflicted. Every day we defer our return to God lessens the time, opportunities and probabilities of our ever being saved. Christ, our Master, was made perfect through suffering. He suffered for us and thereby set us the example, so we take courage and repeat, "These light afflictions which are but for a moment work for us a far more exceeding and eternal weight of glory," and we thank God and take courage; and, with St. Paul, feel that these present sufferings are not worthy to be compared to the glory which shall be revealed in us. "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

"Jesus can make a dying bed Feel soft as downy pillows are, While on his breast we lean our heads And breathe our lives out sweetly there."

HIS RECOMMENDATION.

The newspapers some years ago related the following anecdote of Stephen Girard, the Philadelphia philanthropist: On one Saturday he ordered all his clerks to come on the morrow to his wharf to help unload a newly arrived ship. One young man replied quietly: "Mr. Girard, I can't work on Sunday." "You know the rules." "Yes, I know. I have a mother to support, but I can't work on Sunday." "Well, step up to the desk, and the cashier will settle with you." For three weeks the young man could find no work. One day a banker came to Girard to ask if he could recommend a man for cashier in a new bank. This discharged young man was at once named as a suitable person. "But," said the banker, "you discharged him." "Yes, because he would not work on Sundays. A man who would lose his place for conscience' sake would make a trustworthy cashier." And he was appointed.—Rev. Frank E. Adams.

"THE OLD PATHS THE GOOD WAY."

By Rev. I. B. Manly.

In foretelling the wickedness of today, in the third chapter of Second Timothy, when men and women would prove untrue and parents' hearts would be wrung by grief, Paul said, "Perilous times shall come."

To say the least of it, we live in an enticing and tempting age, an age in which many paths are leading from quiet, simple living and old-time happiness, and these paths have already led multitudes far away from God.

It is sad to see once Christian homes and happy, useful lives with religion laid aside, and now following anything and everything that tempts or entices. We have tried the old paths a long time ago and found that they converged in "the good way" that the Lord said look for and seek, in the sixth of Jeremiah. Why does the home and Church allow new and enticing pleasures to distract and turn life after folly and sin, and away from the old paths that have always led into fields of ever-widening usefulness and spiritual greatness? Many have long since come to the parting of the ways, but have failed to inquire for the old paths, have lost the good way and all their influence for good, and the blessed rest in which their souls once reposed has gone forever.

As little as we may heed it, the present disregard for the Sabbath (by many of our Church members and some preachers), slack discipline and loose morals for children, the home and society, are certain roads leading downward and into ruin, the shadows and sorrows of which have already settled upon many once bright and happy homes. O the blight and deadening influences that have come upon the soul and the home by following the accursed things of sin! Lot and his family left the old paths and the good way, where there was a family altar and religious association. They pitched toward Sodom. He sat as its gatekeeper, pushed his family into its society and sins, and at last sacrificed all upon the altar of worldly ambition and diabolical lust. The story of his life is the experience of many a modern home.

The old paths led to the family altar, secret prayer, daily Bible reading, and there was a song in the heart and on the lips of the good father and mother that fell upon children's ears like the dew of heaven upon growing flowers. What has become of the songs—"the songs of Zion?" Scandalous love-songs, and vulgar "rag-time" have been allowed in so-called religious homes until one can almost feel that a devilish imp is grinning under every shingle. Mine is the heart-cry of millions: "O sing to me of heaven!"

The postcard craze, the cold drink curse and the picture show frenzy are evidences that the old paths are lost and that the good old way is no more known by thousands and perhaps millions of Church members!

The postcard rack, with its continuous cartoon of vulgarity, for the last fifteen years, has been the doom of childish innocence and youthful virtue in far more instances than one might think. The cold drink stand has proven a menace to the Sabbath, frugality, health and contentment. The picture show, in the main, has corrupted the public mind, courted and won the congregations from the place of worship, lowered and degraded the minds of young people, stripped them of almost every desire for good and great books and religious association. Yes, the picture show, with its spell on the people, has flouted the disgrace and vulgarity of wrecked homes and ruined lives in the faces of millions, until obscenity is gazed upon without a blush, while half-nude men and women are cheered to an echo! God pity the people! They are paying the price! Will our Church people continue to allow their families led away by such trifles and into such follies and sins, while everything worth while is being dwarfed and wasted under their baneful influences. This will be read by thinking people, therefore the writer does not fear that he will be called "crank" or "pessimist." Sane or religious people will not think of doing so.

Cedar Bayou, Texas.

THE CHURCH.

The Church is a religious home, a sanctuary for worship, a school for religious instruction, a fighting unit for the new world that is building. It is a social center of the highest type, since it gathers into relations of mutual helpfulness people of every age and condition, and since it adds to the attractions of the ordinary club the power of religion and the generous sympathies of the altruistic impulse. The Church is the most broadening and catholic organization among men, since its vision is to the ends of the world whither the gospel is being carried, and since its citizenship is in heaven as well as in the earth.—By Worth M. Tippy.

Some Roman Catholic Methods

By REV. J. A. PHILLIPS, San Antonio, Texas

One of the most astonishing things of this century is the profound ignorance on the part of Protestants and of a majority of Roman Catholics as to the genius of Romanism. The only way for one to be a Christian and a Catholic at the same time is to renounce or be ignorant of some of the essential requirements of Roman Catholicism.

Ripalda's Catechism, with Appendix and with ecclesiastical license, states that it is the duty of every good Catholic to extirpate liberal newspapers. One of the definitions of a liberal newspaper is that it defends a liberty of conscience, liberty of worship, liberty of the press or any other of the liberal errors. And yet Catholicism poses in this country as in favor of liberty of worship!

Liguori, who has been canonized and whose writings have been pronounced free from error by the pope who canonized him, teaches that gambling and lotteries are not wrong; that lying, stealing, short weights and measures are right in certain circumstances. His instructions as to things which must be inquired about in the confessional are exceedingly obscene.

Ripalda, the Catechism of Pius X, Mazo's Catechism, all leave the second commandment out of their list of the commandments of God. These catechisms are in Spanish and for Catholic countries. But they do not stop there. They all deliberately change the commandment on the Sabbath so as to read, "Remember to sanctify the feasts." The catechisms in English for Protestant countries put the second commandment in their list and leave the commandment as to Sabbath observance like it is in the Bible. And yet the Catholic Church claims to be one everywhere and always.

The Syllabus of Errors condemned by Pius IX is an ex-cathedra document. It would occupy about four pages in the Catholic Encyclopedia. Instead of the Syllabus they put in a synopsis. Why? Because the Syllabus condemns the separation of Church and State, liberty of thought, State education, the control of the Church by the State.

The bull, "In Coena Domini," is also found in the Catholic Encyclopedia in the form of a synopsis. Why? For the same reason. It would look too ugly to give the genuine Catholic stuff in all its hideousness.

Ripalda says that civil matrimony is base concubinage. That is pretty rank. That same catechism also says that Masonry designs the ruin of society and the Church in order to reach such perverse ends they use "crime," hypocrisy and mystery.

Rome claims to desire that Catholics generally have the Bible. The cheapest Catholic Bible in Spanish that I have seen is a two-volume work which sells for \$16. Why is it that Catholicism can furnish you with an authorized translation in English for eighty-five cents while it costs \$10 to get one in Spanish? Because the Protestants have forced it upon them as far as the English is concerned and they have not yet done this as to the Spanish.

Protestant translations are objected to and reviled and burned on the ground that they are not correct. Is Rome willing to meet with a committee of Protestant scholars and discuss the errors of both Catholic and Protestant translations? Not likely. When Helen Gould offered her prizes for essays on Protestant and Catholic versions of the Bible it is stated that "earnest effort was made to secure at least two Roman Catholic judges. In this, however, the committee failed, notwithstanding the fact that prominent members of the American hierarchy joined in the friendly search for men whose talents and scholarship might fitly represent a world-wide communion."

Suppose a Presbyterian, Methodist or Baptist minister should go around over the country announcing that he was going to reveal the secrets of these respective Churches? Would anybody object? Why do Catholics raise mobs and kill lecturers who say that they reveal the secrets of that Church?

Cardinal Gibbons says, "There is no Freemasonry in the Catholic Church; she has no secrets to keep back." Why is it that there is a compendium of the Moral Theology of Alfonso Liguori in the Spanish and not in the English? Why is it that Ripalda, with the appendix, is not to be found in the English and why is it so hard to get it with appendix in the Spanish? It is no trouble to get Ripalda in the Spanish book stores in this country, that is, if you do not wish the appendix. Why is it that the Syllabus of Errors condemned by Pius IX is not given to us by Rome in the English language?

The Protestant Magazine for Sep-

tember has the following: "The Commission on Religious Prejudice was appointed by the Knights of Columbus with a working fund of \$50,000 for the alleged purpose of seeking out the causes of the present anti-Catholic agitation, etc." This Commission has written letters to at least four big business concerns giving them to understand that they are to take no stock in anything prejudicial to the Catholic Church. In their letter they state: "We are merely engaged in the work of bringing about better citizenship and the elimination of religion from politics and business."

It is possible that the laymen composing this Commission believe that they can be consistent Catholics and at the same time eliminate religion from politics and business, but the priests who are back of the move know full well that this cannot be. The bull of Boniface VIII, Unam Sanctam, places the State under the Church. Working under this theory, the Catholic Church, by means of the bull, "In Coena Domini," was able to ex-communicate for such offenses as "Appeals from ecclesiastical to secular courts, the avocation of spiritual causes from ecclesiastical to lay courts, the subjection of ecclesiastics to lay courts, the molestation of ecclesiastical judges, the interference of lay judges in capital or criminal causes of ecclesiastics." That meant that all sorts of crime could be committed and covered up by ecclesiastics without let or hindrance from the State, and if an honest priest should wish to get free from their clutches the State was enjoined from any sort of interference. No one was allowed to appeal from ecclesiastical to lay courts. Rome has always had to do with politics and business. The doctrine of the temporal power of the Church is an ex-cathedra doctrine. Not even a pope has the right to change it.

There are many Protestants who have been deceived into believing that the evils of Rome are analogous to the evils of Protestantism. The truth is that the evils of Protestantism are due to a lack of consistency and faithfulness of Protestants, while the evils of Romanism are due to consistency on the part of Catholics. A genuine Catholic must labor to extirpate those newspapers which stand for liberty of conscience, liberty of the press, liberty of worship. A loyal Catholic must take the position that lotteries and gambling are not wrong and that lying, stealing and short weights and measures are right in certain circumstances. A good Catholic must be intolerant of Protestantism, an enemy of the public schools and of other than Catholic translations of the Bible. A faithful Catholic must believe that married Protestants are living in adultery and that their children are illegitimate.

The Catholic Church is in a very embarrassing and difficult position in the United States just now. She is losing out in practically every country in the world except this. In order to hold these free, liberty-loving Americans it is necessary to deceive them by making them believe that the Catholic Church can change and allow liberty of worship, etc. This makes it necessary to keep rank Romanism out of the English language as far as possible.

In 1884 the Catholics put out a little book for their own use entitled, "The Future of Foreign-Born Catholics: and Fears and Hopes for the Catholic Church and Schools in the United States." On page 34 a priest is quoted favorably thus: "I have nearly always refused absolution to those Catholics who send their children to the public schools. Thereby I accomplish the object that I had in view." The same treatise states, p. 49: "This undeniable yet most painful fact is established: the number of those who, either by themselves or by their forefathers (including the Colonial times), have fallen away from the faith cannot be far from eighteen millions."

Rome has succeeded in making a pretty good fight on the public schools until she has Protestants using the expression "godless schools." She has spiked the guns of the politicians and of the secular press. The religious press seems to touch the subject a little gingerly. Popular Protestant pastors sometimes parade themselves as "too busy to take part in an anti-Catholic fight." The insinuation is made that in order to oppose this particular form of evil it will be necessary to hate your opponent. Such an insinuation needs only to be stated in order to show its absurdity. Rome is now undertaking to control the business firms. Will she do it?

Should it be accounted a crime to make an honest effort to find out the facts of a Church which makes as great pretensions as Rome makes?

DOCTOR JESSE BORING

By H. G. H., Bishop, Texas

Sam A. Steel's allusion in Nashville Advocate of September 17 to Dr. Boring preaching at Old Salem Camp Ground, near Oxford, Georgia, reminded me of my connection with this noted old Southern preacher, who died many years ago at a little place in Georgia called Dixie, and whose body I believe was buried in Atlanta, Georgia.

The old Doctor's wife (a cousin of Augusta Evans) is buried in Augusta, Georgia; his two unmarried daughters, Sallie and Addie, died at Clarkston, Georgia; his son, Nicholas, killed in railroad accident at Chappell Hill, Texas, in 1866; his son, John, died at Luling, Texas; another married daughter died in Galveston, Texas, with yellow fever in 1857. One daughter married Rev. Thos Stewart, of South Georgia Conference, and youngest daughter married Mr. Dabose, grandson of Bob Tooms.

I first met Dr. Boring at old Tabernacle Camp Ground in Sumpter County, Georgia, in summer of 1858. A few years prior he had returned from California, where he had been superintendent of missions. He had been a member of the General Conference of 1858 at Nashville, Tennessee, from Georgia, and had had to do in arranging to have set off the old Rio Grande Conference from the Texas Conference.

At the Tabernacle Camp Ground his preaching was the most extraordinary I had ever heard; a homely little man, dark-skinned, piercing black eyes, solemn-looking as death, strangely sepulchral voice, graphic descriptive powers, no wit, humor or anecdote, shaking sinners over the burning pit of hell, and often frightening the people to their knees amid loud outcries as they saw the wrath of God hanging over them.

He told me he was arranging to come to Texas to a new conference to be set off by the Texas Conference and he wanted two or three young men to go out with him. I consented to go and his name and my own were put into the hands of Bishop Pierce for work in the new conference.

Early in December we met at Columbus, Georgia, to strike West, the Georgia Conference having transferred us. At the house of Dr. Winn (Boring's brother-in-law) we arose before day to take the train for Montgomery, Alabama. While it was yet dark we were called to prayers by Dr. Winn. Boring read the eighty-fourth Psalm. When he reached that verse, "Who, passing through the

valley of Baca, make it a well; the rain also filleth the pools," he stopped and looked around with solemn eye and subdued voice, the children commencing to weep. A strange spiritual light seemed to fill the darkened room and the children ceased to weep. We were entering a long journey. We had but little money and did not know a soul in Texas.

About daylight we crossed the Chattahoochee at the spot where in 1824 a band of 100 Indians with a long rope dragged across the river Marquis de Lafayette in his stately carriage.

At Montgomery we met Bishop Andrew and took the boat "Dixie" for Mobile. Thence to New Orleans, down the Mississippi and across the Gulf to Galveston on the old steamer "Mexico." In the darkness of the night a storm arose. Inside a cabin I heard the solemn voice of the Doctor's singing, "Jesus, Lover of My Soul." He had found the wells and pools in the far-reaching valley and it was not the valley of death.

At Galveston Louis Whipple, J. W. Shipman and J. E. Carnes greeted us. The Doctor preached to the whites in old Ryland Chapel and I to the negroes with Shipman as one of my hearers. The negroes shouted and I was not scared.

Next day up Buffalo Bayou to Houston, out to Richmond on a piece of a new road, thence by four-horse stage on to Gonzales, Seguin and San Antonio. There we parted, I to Uvalde and Dr. Boring in the old Alamo City.

A great revival under him occurred in old Solidad Street Church, following other meetings that had been held by Devilbiss, the Whipples, Perry. The Doctor's work there is a matter of history, and his unsuccessful effort (just at the beginning of the war) to establish two colleges.

Then the war came on and a dozen of us preachers, headed by Boring, entered the army; great meetings among the soldiers; home after the war, Dr. Boring taking steps to establish medical department of Soule University at Galveston; the General Conference of 1866, in which Rio Grande Conference was merged into West Texas; the epidemic of 1867; loss of the Doctor's home in Galveston; his return to Georgia in 1868; presiding elder of Atlanta District, North Georgia Conference; stationed in Augusta where his wife died, and we have the briefest possible outline of one of the most eloquent pulpits men who helped to establish Methodism in Texas.

WILL METHODISM SURRENDER?

By REV. R. P. SHULER, Austin, Texas

Being the pastor of the University Methodist Church, it may appear to those who read this article that I am but meeting an obligation to my local congregation in relating the facts that shall follow. Others will argue that this is a matter of concern only to those Methodists who are sending their children to the State University. And there are a few selfish souls so little as to claim that I am pleading a cause antagonistic to our great educational interests and assisting a competitor of our Methodist schools. If the matter of which I shall write is not of general interest and concern, then I am fooled in the good, hard, common sense of Methodist leaders. I cannot understand how 700 young men and women from Methodist homes could meet each year in any educational center in Texas, whether denominational or else, to prepare themselves for useful lives without becoming the center of the prayers and living interest of Texas Methodism.

Believing this to be the spirit of our great Church, I desire to say a few things. First, in our eagerness to build up and support other great educational movements, that are most worthy, we are in the gravest danger of losing sight of an opportunity that is God-given and fraught with the most wonderful possibilities for good. Last year Brother Weeks and myself went before the conferences of Texas and asked for assessments sufficient to pay the salary of a man, whose business it should be to teach the Bible and give religious instruction to the 700 Methodists in the State University. The West Texas Conference made an assessment of \$700 for that purpose. Try as we could it was impossible to persuade the Educational Boards of the other conferences to make an assessment. We then asked them to agree to the

have \$300,000 invested here. Recent their leading man stated to me that this investment was doing more for their Church than any like investment in the entire South. Many Methodists are also going to them for religious instruction.

Last year the Roman Catholics, with about fifty students, erected a building and placed a man here to instruct in Bible and kindred subjects. He is given credit by the University for his work, as are the men at the Christian and Presbyterian Bible Chairs, and he also had the delightful privilege of looking after the religious instruction of a few Methodist students. In his annual report he spoke at length of the opportunities afforded the Catholic Church at this point. Let me give you a quotation: "Here are several thousand of the choicest youths of Texas gathered together at an impressionable age, providentially spread out for our sickle." You understand that only fifty of these "several thousand" are Catholics; 700 of the number that are "providentially spread out for our sickle" are Methodists. And if you do not believe they are getting ready for a harvest you do not know the facts. They are offering every social advantage possible to draw the Protestant young people their way and they are succeeding. They are spending large sums of money, even giving cash prizes to students and otherwise tolling them into range of their "sickle." I do not blame the Catholic Church. They are simply exercising sense. They are taking care of their own interests, while some of the rest of us are either asleep or so full of prejudice that we would rather sacrifice our young men and women than to save them in the vicinity of a State University.

When the man arrived whom the Catholics had assigned the task of thrusting in the sickle among these thousands of Protestant young people, I received a letter from the Ministers' Alliance of Chicago, the city from which he hailed. I wish every Methodist preacher in Texas could read that letter. I am not at liberty to quote it, but I will say that it is evident that the Roman brethren selected the liveliest expert on proselyting young life that they could find in America and put him in charge of the "sickle." When it came to the election of a president of the student body last spring the almost unanimous choice of the student: was a young Methodist man from Marshall, where the Roman Catholics are rather prominent and powerful. That young man is a member of the Texas Legislature. After his candidacy was well known in the University community, the Newman Club, a Catholic organization, brought out a candidate. I have it upon reliable information that the young man from Marshall was given to understand that if he wanted to keep his political fences up among his Catholic constituency he had best retire from the race. At least he did so, and the young Romanist was elected without opposition. Do you see the "sickle" is working just like Romanism has ever worked it. They are right on the job, and don't you doubt it!

However, the report above referred to was honest enough to admit that "the work of influencing non-Catholic students is rather indirect."

In the meantime, what are we doing about it? We are building a great Methodist University at Dallas, and I think enough of it to put \$500 of my hard earned money into it and paid the last cent of it this year. We are struggling to keep Southwestern on her feet and my heart is with her and my pocketbook as well. These are worthy objects of our giving as are our other schools. But we are doing some other things. We are pouring thousands of dollars into our "Pacific Slope efforts," where we may touch one young life with the money that would here reach a score. We are battling against our Northern brethren out there with our dollars that are so much needed here in the very heart of things. Moreover, I would like to have the money that one circular letter, sent out from the General Board of Education, costs. We would man the field at this point and save to the Church this bright band of young life. I am not condemning our Boards for spending their money on the Pacific Slope or in issuing circulars and letters for the waste baskets of our preachers; but I am saying that we sure do need a little of that money here and could, by the help of God, do some real business for the Church with it.

What will we do about it? It remains with the Texas Conferences. If we care for this situation, Texas will do it. It will take \$3000 to start this work next fall. If the five Texas Conferences will provide an assessment to meet \$2000 of this amount, I will pledge myself to raise the other

\$1000 in Austin. I am in earnest. We have not long to wait. The University offers us credit for our work. That institution is anxious for us to assume our responsibility and meet our opportunity. I hope I have not been hard in the above utterances. Some day the Methodist Church will awaken to find that here has been and is an opening, the significance of which many of us little dream. If I am any judge of the future, the day will come when the Church will have the scales drop from her eyes on this matter.

THE TRAGEDY OF A SOUL WITHOUT AN IDEAL.

By Rev. Lawrence L. Cohen, Jr.

A man without an ideal! What a stunted soul. How shriveled in spirit. Dwarfed before he becomes a man. Such a pity of the world. He begs description. Such a soul is like an angel doomed to draw a ploughshare. What a pitiable being. He is like a mariner without a compass—a ship without a rudder—a boat without a sail! Listless—he spends his life beneath the "mud and scum of things" without purpose or intent to rise higher than the level of his sensual nature. Visionless—he is blind to everything save the sightless creatures that keep him company and stumble along the "primrose path" to the hell of a neglected life. Like the ancient Israelite, he will perish from the earth and the only mark that he will leave will be the blur he makes athwart the sky as his shriveled spirit passes beyond the view and judgment of men. To the dullard, George Elliot says: "Ideas are often poor ghosts; their sun-filled eyes cannot discern them; they pass before them in vapor." What an impoverished being! And yet, the earth is crowded with such. Everywhere we find people who laugh at the visions of youth. Many discount the restless imagination in the growing child. Others speak lightly of ideals. They look upon them in a kind of weak, pale way, as if ideals were clouds done in water colors by school girls, as if they were pretty, innocent things. How shallow such thinking. How vacant such minds. Why ideals are what men live by. In this world no man ever achieves what he does not aim for. A man's life is determined by his ideals. They are the springs of character, the ladder by which he climbs through darkness to the throne of the universe. In a vital sense a man's life is driven by ideals. These are the cosmic fingers that grip the heart. These are the invisible forces that stir the moral pulse, fire the brain with passion and charge the heart with immortality. As Lyman Abbott says: "Ideals are fierce, splendid, terrific energies; victorious, irrevocable in human history. They trample the earth like unicorns, breathing wonder, deaths, births upon them, everywhere they go." They are the creative and expulsive forces that Matthew Arnold spoke of when he said:

"Rigorous masters seized my youth,
And purged its faith and trimmed
its fire;
Showed me the high, white star of truth—
Then bade me gaze, and there
aspire."

Ideals shake us like a passion. They are the fruitifying forces of the spiritual order. Imbued with them Greece and Rome flourished. When spurned by them for the sensual hours of leisure and bacchanalian debaucheries, their civilizations crumbled into ruin. Everywhere ideals shape the cosmic structure of the moral universe. Earth knows no tragedy like the death of a soul's ideals. Without a vision of his "higher selfhood" man falls: a "god in ruins." Why—

"Ideals are the factors of a man's life;
They are no vain illusions—they are real—
Nay, super-real. Yea, they are man's guides,
And they like guardian angels, help him find
The pre-determined goal of cosmic life."

Our destiny is marked out for us by the stars. They should be our guide. Says Carl Schurz, "Ideals are like stars! They will not succeed in touching them with your hands. But like the seafaring man on deserts of water, you will choose them as your guides and following them reach your destination."

The power to rise is only given to those who fear not the heights. We are not animals that we should stoop to feed upon the things that flourish at our feet. We are not mute beasts that we should grunt our lives out digging at the sordid roots of the world. We are born to higher things. We are destined for a larger life than "this round of petty cares."

Throbbing in our breasts is the breath of God. The "pull of the infinite" is at our elbow. We must climb, yea, rise to the throne of character upon the wings of ideals. They are the harbingers of a heroic and unsullied manhood. We must tower like spiritual giants. We must climb upward! High above the level of the "common herd." The ladder of the soul is bathed in the clouds, its topmost rung rests against pillars of crystal that roof the heavens. Let those crawl who refuse to fly. Let those cringe and cry at the foot of the ladder who will. We are made for the eternal. The real pioneer has his eye on the astral plane, and like Browning's Grammarian, longs not for the earth, but pines for those reaches of the world

"Where meteors shoot, clouds form,
Lightnings are loosened and
Stars come and go."

To such has God promised the centuries. Rise then, soul, from thy knees, feel the march of thy ideals, follow their gleam and be not content until thou hast touched the skirts of every star that wheels through the spacious firmament of thy soul. Up! Up! the nations need thee!
Dallas, Texas.

THE PRAYER MEETING.

The recent articles concerning the prayer meeting are the cause of my attempt to write the Advocate on the subject. I don't claim to be an expert along any of the lines of the Church's activities, but with different degrees of interest I have always kept the midweek prayer meeting going, and we feel that it has been as profitable as any of the services held.

I haven't any plan that I have found would work at all places, but there are a few things that I do not allow the folks to do. One is to pray that same old prayer that they have prayed all their lives or give the same testimony that they have been in the habit of giving.

Recently I announced that the subject for prayer meeting would be, "How Am I to Get Along With My Neighbors?" I looked up about a dozen scriptures on the subject and had them read and then had a round table discussion concerning these scriptures, with short prayers at the close of the services, which were usually to the point on the subject. Other subjects, such as "Antidotes for Sin," "How to Diagnose Our Case," in fact, we make it as much a Bible study as a prayer meeting.

A few months ago I took with me to the prayer meeting an old Discipline, one that was printed after the General Conference in 1830. I read from it the Rules of Band Societies, drawn up December 25, 1738, as follows: "Do you desire to be told of your faults? Do you desire to be told of your faults, and that plain and home? Do you desire that every one of us should tell you, from time to time, what is in our hearts concerning you?" This led us to several lessons on "Communion of the Saints." And we find that some of our folks are banding together in twos and threes to help each other to guard their lives.

The attendance on our prayer meeting for the last year will average about twenty-five, with over fifty that we have enrolled as attending during the year.

Yes, sir, it takes some work, about as much as preparing for any other service and a great deal more tact, because the other fellow is allowed to talk back and we have felt that some of the most profitable meetings have been when the attendance was below the average. It has been at these meetings that our folks have made new declarations of faith, put aside old sins and taken on new activities. This is the time we organize our personal workers and prayer bands that hold meetings in the homes of the old folks and shut-ins.

This may not be according to the general idea of a prayer meeting, but I think it is the best time to undertake and plan definite things in the life of the Church.
J. H. MEREDITH.
Aransas Pass, Texas.

THE FINAL APPEAL.

The final appeal in the stopping of the drink habit is, after all, to the young womanhood of the land. There was a deal of sense in the abrupt outburst of the lecturer who, speaking of the drinking young man, said: "The railroads don't want him, the ocean liners don't want him, the banks don't want him, the merchants don't want him." Then, referring to an advertisement of a saloon-keeper for a bartender who does not drink: "The saloon-keeper does not want him." Turning to the audience, he said: "Now, young women, do you want him?" There is the final appeal. And more and more it is being answered right.—Exchange.

Notes From The Field

LONGVIEW.

Am closing out a good year and will be ready for the conference when it comes. More than 175 accessions. The Church is supporting a special missionary and am raising three thousand dollars to pay off an old Church indebtedness and to make some needed improvements. Sunday School has been running about forty per cent ahead of its whole history.—Glenn Flinn.

THINGS DON'T LOOK GOOD.

Our last Quarterly Conference met September 11, with our presiding elder, L. B. Elrod, in the chair. He preached two of the finest sermons we ever heard. All who heard him were like Peter of old; they said it was good to be there. Owing to the drouth and flood we are behind with our collections. We are in a condition here that if we have food and raiment we are content.—Nat A. Griffin, Geneva, Tex.

GLEN ROSE MISSION.

Praise the Lord for a victory at White Church. Our meeting closed last Sunday night. Visible results: seven conversions and reclamations, three joined the Church and an old jar settled. My round of meetings is over. So far we have had about ninety conversions and reclamations and sixty names added to our Church rolls. I am now collecting my conference funds. While we may not pay assessments in full, as our assessments were increased eighty per cent, yet we will pay fifty per cent more than the charge paid last year. I call that a very good increase. We have sixty days yet to pull at "the annual tug."—H. B. Henry, P. C.

CISCO MISSION.

We finished our revival meetings a few weeks ago. We had five in all. We are pleased with the results of the meetings. We find every Church on a spiritual uplift. We had fifty-eight conversions with fifty-two additions to the Church. We had help in one meeting at Bluff Branch, Rev. J. C. Watkins, of Rising Star, helped us. He did some good preaching. Everybody was pleased with his work. He is a good revivalist. We hope to make a good report at conference. We think Cisco Mission is a good work, because we have learned to love the people at every place on the mission. We have had several conversions at the regular prayer meeting services. One young man has answered the call to the ministry.—M. L. Boon, P. C.

HOPES TO SEND PASTOR WITH A FULL SACK.

The revivals are over for the year. The question that would naturally arise is, "What good have you accomplished? And that is just the question that fills my heart with joy. We have done very little, but, "Behold what God hath wrought!" This is it: Twenty conversions, fourteen additions to the Church, Christians are all greatly revived and Sunday School and prayer meetings doing well. We hope to send our pastor to conference this year with a full sack, and then we'll set back in the house and hear the Bishop say, "Well done, thou good and faithful servant," after which we will turn our faces toward another successful conference year.—S. M. Braddock, R. F. D. No. 1, Box 46, San Angelo, Texas.

BRUSHY PRAIRIE.

Brother J. T. McKeown helped us in the recent revival on Brushy Prairie, which resulted in eight additions, nine conversions and as many reclamations. Pastor and people and neighbors love and understand each other better. And as a proof that the Devil was truly put on the run, there was a bright conversion on the next preaching day after the meeting closed. Praise God from whom all blessings flow. Brother McKeown is located at Dawson in the midst of a host of friends, where his influence is felt for miles around. To know him is to love him; and, though he has preached for over thirty years, having started his work as a preacher in the region around Corinth, Miss., where Miss Elizabeth Kilpatrick developed her wonderful Bible class, he still preaches with earnestness and with power. May his power be increased and his days lengthened. We now have on Emmett Circuit three weekly prayer meetings with an average attendance of fifty, thirty-five and twenty-five, respectively. Philipians 3:13, 14.—W. E. Hawkins, Jr.

CORNETT.

Last Sunday was a great day with us at this place. It was the occasion of the dedication of our church here. The house was built some years ago, but there was a debt hanging over it until recently. Old Uncle Phil Hampton held a claim against the house, but just before his death he released all claims on it and advised that it be dedicated. Rev. W. H. Vance, pastor at Pittsburg, and a former and much loved pastor at this place, preached the dedication sermon and formally set apart the house to the worship of God. Brother Vance's sermon on the "Transfiguration of Christ" was great and did splendid honor to the occasion. We have made some advancement on this charge this year. Some good meetings have been held and thirty-five persons received into the Church. Some material advancement has also been made. We resealed the churchhouse at Cornett and put in a heater and new lamps. There are some good people on this mission and we hope it will develop into a good self-supporting circuit in the course of a few years.—M. I. Brown.

SHERMAN CIRCUIT.

I came home from my last protracted meeting September 4. Started to Lubbock County September 9 to see my brother. I had a fine time killing prairie dogs and looking at prettiest country I ever saw. Good crops of all kinds, good water and plenty of it by going down about 100 feet after it. I got back home September 15. Preached at Pecan (the home Church) Sunday. Preached to a good congregation. Had a fine service, after which a large part of the crowd came over to the parsonage and brought plenty of dinner. I never saw such a spread in any parsonage—chicken, ham, potatoes, pickles and everything you could think of to eat. To make a long story short, they had three water buckets full of ice tea and plenty to go with it. I cannot begin to tell you how I enjoyed the day. We are living in a fine neighborhood of good people. This has been a pleasant year with us. We have done our best and the people show their appreciation. We have received about seventy members and hope to take in more yet and make an all-round good report.—J. L. Johnson, P. C.

RENNER CIRCUIT.

We have just closed the last of four meetings on the Renner charge. The visible results are as follows: At Murphy, sixteen conversions and thirteen additions; at Frankford, thirty conversions and twelve additions; at Kenner, twenty-four conversions and eighteen additions; at Fanny Harrington's Chapel, twenty-two conversions and twenty-four additions. On the charge, during the entire year, there has been a total of ninety-four conversions and seventy-six additions to the Church. The Rev. James A. Walkup, of Polytechnic, did most of the preaching at Murphy. Bro. Walkup is still active in both mind and spirit. He did a very fine work at Murphy and the people love him. He is one of the best personal workers I know. The Rev. C. A. Long, pastor of First Church, McKinney, did most of the preaching at Renner. He is a man who is always deeply devoted. He preached the Bible in a clear, logical style, which was both convincing and powerful. Many said his sermons were the best they had ever heard. The people of the Renner Circuit are loyal and kind. They received us with a pounding and have continued to show their kindness in many ways throughout the year.—C. L. Satterfield, P. C.

WYNNEWOOD, OKLA.

We have had this year a long, hard pull at Wynnewood, but are happy to state that we have at last made the grade and will pull out in fine shape by November 3. In this prospect we are most happy. Rev. J. D. Salter, our presiding elder, was to assist in our revival, but was unavoidably prevented and sent us instead Rev. G. A. Marvin, of Denison, Texas. Though unheralded, Brother Marvin captured all hearts from the first and for three weeks, three services daily, he pushed the battle to the gates and at last to a great victory. Wynnewood is now in fine shape with her face to the future and with a vision in her heart. All finances will be paid and the pastor will wear a handsome new suit to conference as a token of love from the good women of the Church. Bro.

Marvin is well known in Texas, but has not labored much within our bounds. He has held a great meeting at Hobart three years ago and two meetings at Ardmore. It gives this pastor great pleasure to commend him and his work to all our brethren. As a preacher he is a wonder. As a man he is gentle, brave, pious. As an evangelist he is eminently safe and sane. His logic is invincible, his appeals irresistible, his methods psychological from start to finish. Not one foolish word or act. Not one sign of impatience or ill temper. No eager anxiety as to finances. He challenges the attention of the whole community and preaches for deep conviction. No froth or "fox fire" with him. No desire to "count noses." A safe, good man. He is now in a meeting with Brother Crosby at Marietta. The singing was conducted for the first half of the meeting by Rev. W. J. Richards, our pastor at Grandfield. He did us most excellent work and his great heart and enthusiastic spirit was most wholesomely contagious. We never heard Richards preach, but if he can preach as well as he can sing and manage a choir he will be heard from.—E. R. Welch.

PRIDE—CHURCH TO BE DEDICATED.

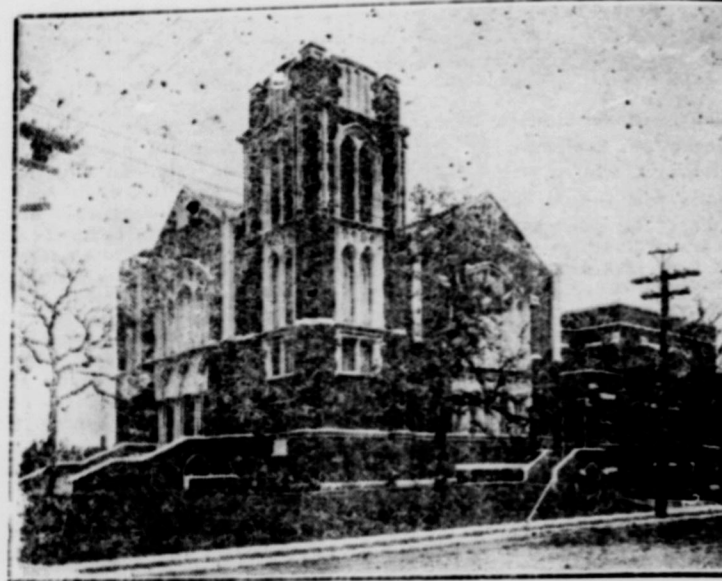
We announce the dedication of our new Methodist Church at Pride, Dawson County, Texas, Sunday, 11 a. m., October 10. It is the second new church for the charge this year, and the first rural church in Dawson County. The first, above mentioned, was built in the Draw community in July and August and dedicated Aug. 22 by Rev. W. H. Terry, our presiding elder of Big Spring, Texas. He is to dedicate the Pride Church also. We built a neat little parsonage within thirty days after arriving on the charge and had some money left. So the new parsonage and two new churches for this young charge, together with the salary about up to date, and the entire conference claims provided for, speaks well for the liberality of our people here. Last, but not least, God has abundantly blessed our people spiritually. We have had good revivals with some professions in each of our five Church organizations, with a total of seventy-five professions and seventy-eight additions to the Church on profession of faith and letter thus far, with others yet to come in before conference, November 3. For all of which blessings we praise God and thank our God and press on to ever greater things in the future.—W. R. Kirkpatrick, P. C.

SONORA.

We are here for our second meeting for 1915. There were one hundred members added to the Methodist Church in our February meeting and we were called back for this meeting. It has rained nearly every day since we opened, but in spite of all we are having a good meeting even if we have to wade mud and water to get to the tent. Rev. J. Henry Maxwell is doing a fine work here and the Board of Stewards have asked for the return of the parsonage family for another year. Brother Maxwell has made a noble fight here against the saloons and in their election the miserable things' heads liked to have gone to the block. Next election they will get the saloon "where the ax got the chicken." The good pastor said this morning that this was the best meeting he has ever in. Rev. F. B. Buchanan, the presiding elder of the San Angelo circuit, has come and gone. I heard him preach a fine sermon. He is a live wire and knows how to preach. There are some fine people in this Church. The Holdmans, Holberts, Davises, Browns and many others are pure gold. They do not only know how to care for sheep and goats, but for the Church. We go next week fifty miles south to Rock Springs, for a two weeks meeting and then to San Angelo Conference for a day or so.—J. T. Bloodworth.

LORAINE CIRCUIT.

We have had some great revivals this summer and to God we give the praise. The days of Holy Ghost revivals are not numbered with the dead. We did not "hypnotize" the people, but God's Holy Spirit did his office work. The first meeting was held at Lorraine in July. Neal Martin had charge of the choir and no preacher ever had better help than he is. Neal sings with the spirit and the understanding. We had about twenty-five conversions and reclamations, with twenty-six accessions to Methodism. We will soon have a new church at Lorraine. The next meeting was at Zellner. Brother Geo. Cook, of Cisco, assisted me a few days there. A splendid meeting was the result and eight accessions to the



OAK LAWN M. E. CHURCH, SOUTH, DALLAS, TEXAS
Rev. Claude M. Simpson, Pastor

Church. Next came the Champion meeting, and, like the name of the place, it was a "Champion" meeting. Brethren, it was good to be there. I never have seen such conviction as was there. Men and women agonized before God on account of their sins, and fifty-three souls "got religion" during the ten days' campaign. Twenty-five joined the Methodist Church and eight united with the Baptists. The Barnett Community, five miles south of there, was converted with only two exceptions. Barnett comes to Champion Sunday School now and we now have a strong Church down there. Champion made me a nice freewill offering of \$85. Brethren, the whole work is in fine shape and a better people cannot be found than on Lorraine charge. They are intelligent and loyal to Methodism and her pastor. The Woman's Missionary Society and the Sunday School are going to have a great Rally Day October 10. We expect to go to Clarendon with a full report, including the Advocate also.—C. E. Jameson, P. C.

LOVINGTON, NEW MEXICO.

The fourth Quarterly Conference for Eunice charge was held September 15. Rev. Samuel Allison, presiding elder, on hand and presided with care to all Church interest and gave us a good sermon. We like our presiding elder, Bishop. Eunice was assessed for preacher's salary \$100, but was behind some, but expected to meet it by Annual Conference. Knowles assessed \$50, paid \$11. We have only three organized classes on this work, and High-lone-some was formed only two months ago. Knowles is a saloon town. We have secured an acre of land from Brother J. N. Carson, of Eunice, upon which to build a church, and we have the Building Committee already appointed. We also have a good deal promised us by the lumber company at Poyote and we want to begin the work of building soon. This charge has a good many Christian people in it, but the trouble out here is that people as a rule are hard pressed for money and preachers in the same shape, till it is hard to support the Church and ministry. This is a growing country, financially and religiously, and I predict that in a very few years we'll have many more church houses, many more pastors and all be doing well and we'll develop New Mexico into a real choice, religious and thickly settled country. Come out and see us, Mr. Editor. We'll treat you white and give you plenty to eat and the best, healthiest and coolest water you ever drank.—W. R. Crockett, P. C., Eunice Charge.

OLUSTEE, OKLA.

A new Methodist Church has just been organized at Aaron No. 2, seven miles northwest of Olustee. We now have twenty members on the roll. They have a Sunday School with fifty or more members with Brother John Olson as superintendent. They have just organized for a Wednesday evening prayer meeting and Bible study. Brothers A. B. Felty and John Hensley were elected stewards and Walter Offord Church Leader. These good people have not had regular preaching, but are now asking for a regular appointment next year. Olustee charge now has a Church membership of 180, a Sunday School at Olustee with a membership of 150 well organized in every particular. We have had the best interest and attendance at the Wednesday evening prayer and Bible study this year we have had for years. All the services are fairly well attended. We have an 11 o'clock service for children in the annex of the church, conducted by

different women of the Church, most every Sunday morning, that would do your heart good to attend. We have as high as eighty or ninety per cent of the Sunday School to remain for the morning services. We have the Adult, Young People and Junior Missionary Societies, with a good membership in each. We have one young lady, Miss Anna Glenn, who is a volunteer for the foreign field. She completed her high school course last May. She will teach this year and then continue her preparation for her life work. Our Senior Epworth League, with thirty members, is doing good work. Our Church property is valued at \$5000. The church is well built for departmental work. Our parsonage is one of the best in the West Oklahoma Conference. It has eight rooms all practically furnished. Some little improving has been done this year; some old debts have been paid, and we expect to pay some more before the meeting of the Annual Conference. We now owe less than \$200 and provision has been made for the payment of part of this. Olustee is a good town and some of the best people in the conference live here. We read the Texas Advocate and enjoy it. It should be in every home in the conferences represented by it. Several new subscribers were sent in this week and this pastor will be delighted to send in others whenever possible. Finances are somewhat behind, but we hope to make a reasonably good report when we meet at Altus November 3.—Chas. L. Canter.

GLEN ROSE.

Just in from my appointment for yesterday. Preached morning and night. Well, we had shouting and shouting in the camp. When the fire falls they always move. A very excellent Methodist pastor intends soon to write a book entitled, "What is the matter with the Churches?" Well, here it is—"and I, if I be lifted up, will draw all men unto me." But, alas, frequently we don't draw much. My poor heart is made sad with little dry eyes. No weeping, no mourners' bench. No shouting meetings. There's something the matter with the Churches when we have such meetings. As Methodists, we claim to be "raised up of God to spread Scriptural holiness over these lands." I think we ought to live, preach and urge our people to seek the blessing of perfect love. I well remember Bishop Pierce asked me if I was "groaning after it." "I am." Do you expect to be made perfect in love in this "life?" "I do." All Methodist preachers take these vows. So, whether we accept "Residue Theory" or "Grow in Grace Theory," we ought to get there in this life and the sooner the better. I verily believe if we had always preached and urged it we wouldn't have had so much "come-outism." If we don't preach it somebody else will. This poor, tired sin-sick world is hungry for a better life. Thank God, there is a balm in Gilead, there is a Physician that can cure every sin-sick soul. Brethren, we ought to give the medicine. They are very sick.—F. M. Winburne.

NUGENT.

This has been a busy year with us. We have seldom had a spare moment, and consequently have not sent in a report of our work. I started this year's work with two things in view, namely, the salvation of my charge and all collections in full. So far we have not had the results that we anticipated. Nevertheless we feel that we have many things to rejoice over. We have had all our revivals. The writer conducted the meeting at Nugent, in which there was a goodly



...LAS, TEXAS

...of the Church, most morning, that would do to attend. We have fifty or ninety per cent School to remain for services. We have the people and Junior Missions, with a good membership. We have one young Glenn, who is a volunteer in field. She completed school course last year and is preparing for her senior Epworth League work. Our Church property valued at \$1000. The church is in good condition. Our work is in the hands of the Conference. It has practically furnished. Moving has been done. Old debts have been paid to pay some more of the Annual Conference. We now owe less than \$1000. Part of this. Olustee and some of the best conference live here. Texas Advocate and end in every home in the district represented by it. Members were sent in this pastor will be in others whenever necessary are somewhat hope to make a reason when we meet at 3.—Chas. L. Canter.

IN ROSE.

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number converted and reclaimed. Three persons joined our Church who are making good as faithful workers in the Master's vineyard. We had a good meeting at Hamby, another one of our points. The pastor was assisted at this place by Rev. J. T. Ross, pastor at Hawley, the latter doing the preaching, and it is useless to say that it was done well, for that is the only kind that Ross does. At Ward's Chapel we were assisted during the first few days of our meeting by Rev. J. W. Hunt, pastor of St. Paul's Church, Abilene. He did us splendid preaching and faithful work, and was certainly a great blessing to our Church at that place. On the whole, our meetings were good, and our charge is in a good spiritual condition. We have raised part of our conference collections and are going to do our dead level best to get the collections in full this year. It would be something "new under the sun" to these people if they should pay their full assessment to conference claims this year, for they have not paid this assessment in five or six years. Everything bids fair to the closing out of a "good year."—Z. R. Fee, P. C.

BRISTOW, OKLAHOMA.

If you will look at the map of this State you will see that Bristow is located in the bounds of one of the greatest oil fields in the United States, and that we are able to do anything that we want to do in the way of Church enterprises, as far as money will answer the purpose. But money will not buy religious ideals and energy. Our town stands in need of an up-to-date church building. There is not a respectable church edifice in the town. We took steps to build a ten-thousand dollar church more than a year ago, but we have not finished the "wind-work" yet. However, we are getting things in condition so that our successor can accomplish the purpose we have in motion. As to the progress of our work this present conference, I wish to say that I believe I have done more hard work and have seen less results than in any year of my ministerial life. But I am sure that we are getting the soil ready for a great harvest; for we believe that real success of the pastorate is seen in the fact that our successor gets more and is able to make a large report from the hardest field in which there has been a wise and faithful worker. We have a very fine presiding elder, J. H. Ball. He adds great strength to the pastor's efforts by making himself very popular with the people and by his helpful sermons. Our people are always glad to see Brother Ball. Our Epworth Leagues and Sunday School are taking on new life. We are expecting Brother J. R. Abernathy to be with us in a short time in the interest of our Epworth League work.—E. H. Creasy.

TOLAR.

When we look at the calendar and realize that ten months of the conference year have passed with their privileges and opportunities it makes us shudder to think how much good time has been wasted. We have a big work, nearly forty miles north and south by ten or twelve east and west; it takes jumping to anyway keep up with it. There is work a plenty for two men in the bounds of my work. People that have not attended service of any kind for years, whole neighborhoods growing up in fallow ground; the Socialist, Holy Rollers' jumping jacks and the Devil to contend with, and if Brother C. G. Shutt will come he can find many batteries that are not masked. There is but one remedy, and that is an old-time Methodist altar, where the revival fire burns and where men and women, like Isaiah, will be made to feel their sinfulness and cry out for mercy. The modern Methodists are all right for some places some time, but they will not work in the rural sections. Nothing but preaching, exhorting, calling mourners, the warnings and promises of God's Word will bring repentance out here. We have had a busy year. We have held five meetings on our work and assisted in three others. Held one in the spring here at Tolar with Brother Ira Huckabee singing for us. Had a good meeting, especially among the children. Brother Huckabee is a fine worker with the children and the best singer I ever had to help me. We began this summer at Lipan the second Sunday. Very poor attendance most of the time, caused, they say, by the threshing of grain. Some results. We did not have time enough to give them to have the revival the Church and town needs. Next we were at Colony Church, where God came in mighty power our souls to greet and glory crowned the mercy's seat. There were twenty-odd professions in six days. Most of them joined the

Church. Then we went to Paluxy to join with our Baptist brethren in a union or co-operative meeting. The Methodist pastor did all the preaching. There was a general revival in the Churches and throughout the community. They came to the altar, confessed their sins, repented, promised to quit, joined some Church, shouted, praised God in spite of all the Devil and critics could do. Then last back home and in the battle again for two weeks it waged until the town and adjacent country felt the power. Some remarkable things of this meeting were, first, the folks followed their pastor. All denominations worked side by side and built up the wall; second, our singing was conducted by local talent. Brother George Lawson led a great chorus choir, helped by Brother Geo. Wood; third, the great host of old people that was reached, men and women past three-score and ten, came and gave their hearts to God. Men repented, restored and came through in the good old-fashioned way; fourth, the most remarkable thing of it all were the old grudges dug up and settled, family troubles, business troubles, all kinds, some very serious, men rushed to the altar and prayed through Churches tied together with bonds of love. Brother S. P. Gilmore was with us a couple of days and was great help. Brother Harvey Bowers, a young Presbyterian preacher, did good a faithful work. In all, more than fifty converts; forty-two joined the Methodist Church, more to follow. This is the only letter to the Advocate in two years, so we made up for lost time. We expect to pay all assessments in full and collect all bills for Advocate. Why not?—J. F. Adams.

MOWDY CIRCUIT, OKLA.

As I have been reading so many good things in the Advocate I decided I would write a few lines. I am still in the land of the living, for which I am thankful. The Lord has blessed us in many ways this year. He has blessed us with a good crop, has blessed us with good health and with a good garden and plenty of peas and turnip greens, for all of which I am thankful. So if any of you brethren are hungry come to see us. This has been the best year of my life. While I haven't done as much Church and pastoral work as I would liked to have done, but have been forced to put in most of my time at home with wife and children, trying to keep the things going at home. Well, it will soon be moving time for many of us, and I am wondering how many of us have done all we could. I am afraid some of us haven't. I for one. We closed our meeting at Mowdy last Sunday night. I had Brother Parsons and wife, of Pittsburg, to help me here at Mowdy. They are fine help. They make good wherever they go. The meeting was not what we wanted to see, but we had many things to contend with. We have many things here to contend with. But I am glad to say our work is in better shape than it was when I came; but not what I would like to see. So I am just waiting to see what our good presiding elder, Brother Peterson, will do with us. I believe he will do his best. So let us all pray we may be sent where we can do the most good, if that be where we are. So I am ready to stay or ready to go. May the Lord lead.—Joe H. Miller, P. C., Wardville, Okla.

STRAWN CHARGE.

Last Sunday, September 19, was the last day of our revival campaign for the Strawn charge. About one hundred and fifty have been converted and ninety-seven have joined the Methodist Church. Our first meeting was at Lyra. Here and at Cedar Springs I was assisted by Rev. W.

T. Singley, preacher in charge at Carbon, Texas. There were about forty conversions and additions to the Church in these meetings. Our third meeting was at Caddo, where Rev. J. S. Huckabee did the preaching. There were a number of conversions and some additions in this meeting. Our last meeting was at Strawn. I was assisted here by Rev. E. N. Parish, of Cleburne, Texas. There were sixty conversions in this meeting, all of whom were grown men and women except five children. Brother Parrish is a great preacher and one of the most persistent personal workers I have ever known. He is one of the safest and sanest evangelists I have ever known. No pastor will make a mistake in securing the assistance of Brother Parrish. In our meeting at Strawn we also had with us Mr. J. Vergil Clower, of Ladonia, Texas. Mr. Clower is a success in his work. He is a Christian gentleman in every respect and an excellent singer. In fact, all these brethren who have assisted me are fine help. The Lord has blessed their work. Besides the number converted and added to the Church, one new Sunday School, one Woman's Missionary Society and one League have been organized as a result of the meetings. God has blessed us and to him we give all praise.—Chas. E. Wilkins, P. C.

CHILLICOTHE.

I rise to report that our Building Committee on September 25 let the contract for a new church building, the work to begin at once and to be completed, according to contract, in about four months. The building is to cost complete, including furniture and heating plant, \$17,000. It is to be of brick veneer, two stories, with part basement, and is to occupy the corner on which the "tabernacle" has stood for the past five years. We held our last services in the old building yesterday, and during the coming week it will go the way of all the earth. The new Church enterprise is well financed and well in hand from every standpoint. When the congregation goes into it next spring it is to be a completed and furnished house, and the committee plans to have every dollar of its cost covered. It is in good hands. The committee consists of O. H. Dodson, C. T. Neece, J. C. Flynt, S. H. Crossley and E. M. Maynes. They have been very liberal of their means and unsparing of their time, and many others have been liberal and helpful in getting the movement through. I believe the success of this undertaking marks a new day for Chillicothe Methodism. On the whole, the Church is more harmonious and in better condition than in years. I am glad to give a large share of the credit for this to my friend McIntosh, whose two meetings here—the one two years ago and the other last spring—have had a deep and lasting effect. But, however, it has come about, I am happy to report that we are moving up, and this Church has already entered upon a new era of progress and achievement.—M. Phelan.

CLAY STREET, WACO.

Clay Street is on a solid foundation now. We struck clay and are building a well organized Church. For the past two and a half months our Church and Sunday School have made the greatest progress that they have made since we have been here. We have one of the best Sunday Schools that I have ever seen for the size of the Church and one of the best superintendents I have ever seen. We have eighteen officers and teachers, and they are nearly all present every Sunday and but few of them have missed any this summer. Our school has grown all through the summer

months. W. E. Hawkins, Field Secretary for the Central Texas Conference, came to us Friday, September 10, and spent three nights and two days, and I do not hesitate to say that he did us more good than any man that has ever been with me in the Sunday School work. He knows how to go after things. Brother, if you need some real work that will last just send for Hawkins and then stand by him and he will do the work. He is not afraid to tell the people what is the trouble with them. He doesn't tell us about theories, for we can get that out of the books. I am tired of theories, but let us have something that we can use in all time to come, and this is what Hawkins will give your people. Our Woman's Society is not large, but it is a thing of quality. They are always doing something. The Junior Missionary Society is alive and at work. The Epworth League is active and most of the members will pray in public and lead a service. We have one of the best Boards of Stewards I have ever seen. They are faithful to attend Sunday School, preaching and the official meetings of the Church. They are going to pay the salary in full. I will not say too many good things for fear that some other preacher will want my patch. This is one of the most delightful charges that I have ever served. We are beginning to look for the end. I am praying and expecting for full report at conference. I have a full turn patch. Now, if the Bishop returns me for another year, I will be happy, but if not, some brother will fare well. I am praying, working and visiting my people. It will help any preacher to do this. I have found it is a good way to get a sermon, especially if you have been reading some good material that day. Success to the Advocate.—D. A. McGuire.

NEWLIN.

Methodism is understood more perfectly to be a spiritual religion in and around Newlin, not that the Church has changed her doctrines, rules or regulations, but that the people have gotten a greater vision of the Church and her great mission. It is said by those who have lived here since the birth of Newlin that never before in her history has she had such a spiritual awakening. Brother Griffin was our song leader, but owing to sickness could not continue with us long. He is a devoted Christian and an able singer. We were grateful for his service and learned to love him. Rev. Henry M. Long, of Clarendon, did the preaching and his method is superlative. He preaches a positive Gospel, convincing the high and low. He places it within the reach of the learned and the unlearned. He holds the cross of Christ up as the great key to the whole system of truth and the new birth as an immovable pillar in the temple of truth. He feeds the lambs and the sheep. He leads, but never drives. His words are permeated with love. He presents God as a loving Father, Jesus as our elder brother, and the Holy Spirit as a faithful guide. There were over one hundred conversions and reclamations, the Churches built up and all denominations are co-operating as never before in the work of the Master. Newlin does not seem the same town. Where sin once reigned, now doth grace abound. Never before were the autos of Newlin put to better use than during our meeting. There was a house to house canvass by the personal workers, composed of pastors, stewards and laymen. Prayer and earnest solicitation were made in the homes; yea, the Christ was taken to the people, and they received him gladly. There were homes where Christ was known, but they needed the personal touch. There were others where they knew not the

Christ whom we sought to introduce. I am sure the reason we were so wonderfully blessed was because we brought Christ to the people. "If I be lifted up I will draw all men unto me." All over the Newlin charge where this was done we have had great meetings. Brother M. E. Hawkins, of Memphis, did the preaching in our Salisbury meeting and owing to conditions we just held one week's meeting. The Church was greatly awakened and is moving along nicely. At Indian Creek, Lodge and El, Rev. Leon Henderson did the preaching and the Churches have taken on new life and Sunday Schools have taken up their work with new zeal. The interest of the Church has attracted the attention of the people as never before. People are thinking more about the eternal things than ever before. In all we have had about one hundred and sixty conversions and reclamations. We will bring up a full report at conference. All the honor and glory is His who loveth us.—Claude Oliver Huff.

SAN ANTONIO METHODISM.

At the Methodist Preachers' Meeting this morning the presiding elder, Dr. Groseclose, the president, Dr. Harrison and all the pastors were present, besides several visitors. On yesterday there were thirty-five accessions to the Methodist Churches of San Antonio. Jackson: Very good day. House full in the morning and one conversion. Our revival began yesterday. Dr. Packard will do the preaching. Barton: Good week and one addition. Hartsfield: Fine congregations; 297 in Sunday School and four accessions. Batchelor: Conference money in hand. Salaries paid in full to date. Two additions. Phillips: Good congregations morning and night and twelve accessions on profession of faith. Kemerer: One addition. Best Sunday School since conference. Services about as usual. Pugsley: We had a very good day. Congregations better than the Sunday before. Outlook is bright. Ratliff: My pen-penances are in the hands of the Conference Treasurer. Had an exceedingly good "Rally Day" service in Sunday School; 167 present, increase of forty over previous Sunday. Full house at 11 a. m.; two accessions and three infants baptized. Curry: Fine services and one accession. Hill: We had a "Rally Day" service at 11 a. m. The house was packed; two accessions. Packard: Three hundred and seventy-five in Sunday School; nine accessions and one person baptized. GASTON HARTSFIELD. San Antonio, Sept. 27.

DALHART.

We are rounding out one of the most pleasant years of our ministry at Dalhart Station. We have been quietly going along, so far as writing to the Advocate, trying to do our work. When we came after conference last fall we were received in a most cordial way by our people as well as with the usual pounding. We felt that our lot had been cast among friends, and have found our conclusion correct as the year has been going by. Our people have been very kind and thoughtful of us and have given unstinted co-operation in the work. The parsonage folk have been happy here; have had one of the best years from every standpoint we have ever had. We love our people and they have very heartily reciprocated. Our congregations have been good and the attendance at the Wednesday night service, we are told, has been the best for years. The Sunday School, under Brother Bailey as superintendent, has been splendid all the year and there is now an increased attendance and interest. A fine spirit has prevailed in all the services. The women have had a fine year in their department of the Church and a steady going forward. Our people were somewhat discouraged because so many of the stand-bys moved away last year, and it was thought would affect the finances. But the stewards placed the salary at the same it has been, but in reality an increase of \$204, and have kept up and say everything will be full at the end of the year. A more loyal faithful board with hearty co-operation and sympathy for the pastor we never had. Our conference collections total \$526, with a total membership reported at the last Annual Conference of 172, and with the additional to make up on salaries, makes a pretty good burden for so small a membership with no wealth among the membership. But we have (Continued on page 12.)



The above is a picture of Pleasant View Sunday School (better known as Hickory Creek Sunday School). On the day this picture was taken only about one-half the usual number attending the Sunday School was present. (They will all now wish they had been present.) This Church is on the Bailey Charge in the Bonham District. Rev. M. H. Read is the preacher in charge and Brother J. E. Jones is the superintendent. Brother Jones is proud of his Sunday School and so sent this picture to the Advocate.

IS THE WAR IN THE EAST THE BATTLE OF ARMAGEDDON?

My second article was devoted to proving that the battle of Armageddon would not be the immediate forerunner of the end of time, and that the visible reign of Christ upon this old world for a thousand years is a myth.

While the indications are great proving that the present war is the battle of Armageddon, nevertheless it cannot be accurately determined until the last gun has been fired and the smoke has cleared away.

As echo follows song. On, on, on! One of those results will be the nations of the earth will be able to settle their difficulties by peaceable arbitration.

Another great result of the battle of Armageddon will be that the people will rule. Monarchs and potentates will pass into oblivion.

When the Israelites demanded a king the Lord granted their request, but not until he had solemnly warned them of the results. He told them: "He will take your sons and appoint them for himself."

A French officer, a military attaché of France, while in Berlin wrote his government: "Beware of the German General Staff." What is this German General Staff? It is the autocracy of the Prussian military with Kaiser William at its head.

Many things have transpired that go far toward confirming this statement of Germany's Prime Minister. In 1876 Germany formed the Triple Alliance with Austria and Italy. This forced England, France and Russia ten years later to form the Triple Entente.

This feverish excitement on the part of a nation is just as sinful as it is on the part of an individual. It is just as sinful for a Nation to rob on a grand scale as it is for an individual to steal a watch.

It is just as repulsive in the sight of God for the rulers of a Nation to devote decades planning how to get a part of another Nation's territory as it was for Ahab to covet Naboth's vineyard.

Have we not a living example today as well as in the time of King Saul, that when a few men have absolute power, and ruled by unholy "passion," the tendency is strong to lose sight of the value of human life?

Another result of the battle of Armageddon will be the downfall of Turkey, the dismemberment of the Ottoman Empire. Just whether this empire will entirely pass into the hands of other nations, no one can tell.

Another result of the battle of Armageddon will be that Jerusalem will be no longer "trodden down of the Gentiles," for the "times of the Gentiles" shall be "fulfilled."

For centuries we see the hand of God in history preparing the world for the results that will follow the battle of Armageddon. Because of His abundant mercy, He forbearing the cries and foreseeing the tears of innocent women and children, has been leading the world up to the point where it is impossible for the avarice of men to precipitate the like again.

First, the hand of God is seen in history in the establishment of the United States government—a government of the people and by the people. From 1665 to 1669 England issued four land grants, including all the southern part of the United States, greater part of Mexico, and the Bermuda Islands.

And, strange to say, that the Earl of Shaftesbury, who a short time before bitterly opposed in Parliament the bill of Uniformity, was selected to draft a constitution for the new empire. He summons to his aid the celebrated John Locke, who was a well-known advocate of religious freedom, and was accustomed to say: "At the day of judgment it would not be asked whether he was a follower of Luther or Calvin, but whether he embraced the truth in the love of it."

This constitution not only gave them freedom of worship, but freedom of the ballot box as well. The people enjoying these two great privileges for a hundred years before the establishment of our government; no wonder the framers of our Constitution made them the pillars of our National life.

While our government is not perfect, we believe it is more in accordance with the divine ideal than any other form of government in existence. When first established the crownheads of Europe prophesied failure, but it has increased in strength and wisdom with age.

Secondly, another thing that reveals to us the hand of God in history, preparing the world for the results of the battle of Armageddon, is an awakened public conscience. History gives us no evidence that Alexander or Caesar cared what the world thought of their campaigns.

Thirdly, another thing that reveals to us the hand of God in history, preparing the world for the results of the battle of Armageddon, is an awakened public conscience. History gives us no evidence that Alexander or Caesar cared what the world thought of their campaigns.

tration of the power of moral truth in the matter of international relations and conditions. Nations are beginning to judge each other in a court of public opinion which the most powerful government dares not despise.

This awakened public conscience is the result of our common schools. The people are reading today as never before. More books and papers published today than at any other period of the world's history.

Why attribute all these results to a Protestant Christianity? Because it always gives to the masses an open Bible and a pure Christianity. Should Rome even get her iron hand on our government our public schoolhouses will be closed, our pulpits be silent, our pews empty, and our Bible removed from the homes of the masses.

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Fairy, Texas. JNO. W. HOLT.

A PLEA FOR OUR SCHOOLS.

As a result of some investigation and personal interest in our educational work the following facts and observations are submitted for the careful study of all who have our schools at heart:

1. The adverse financial conditions are keenly felt by our schools. They must depend for their support upon tuition, invested endowment and the conference collections. Resources from tuition are not as large as usual. Many parents do not feel able to bear the expense of sending their sons and daughters to school these times.

2. General Conference ordered that the proceeds from \$20,000 of the \$35,000 assessment for the General Conference Board of Education be turned over to the Special Educational Commission to be used for theological education. Last year only sixty-one per cent of the assessment for the General Conference Board was collected.

3. On account of the shortage in collections last year the General Conference Board of Education found it necessary to scale the appropriations to our mountain and western schools. These schools sorely needed every dollar of the appropriation and more.

4. Our brethren of the Colored Methodist Episcopal Church are begging us for aid in maintaining their educational work. Paine College is greatly embarrassed for want of funds at this hour. Part of the funds received on the assessment for the General Conference Board was appropriated for colored work, the appropriation this year being \$12,000.

5. The educational collections are sometimes discriminated against. Frequently the collections are taken up in the aggregate; then the pastor di-

Keep the Line in Motion
W. W. PINSON
The Emergency Fund for the Board of Missions is growing. Almost every mail brings responses. Hundreds of letters breathing love and loyalty to the cause of missions have come to the office in the last few weeks.

vides them to suit himself. Sometimes there is a surplus on certain causes and a deficit on education. There was collected for the year 1914 on the assessments for the Missions, Church Extension and Education combined seventy-eight per cent. Only sixty-six per cent of the assessment for education was collected, a difference of twelve per cent.

All we ask for education is a "square deal." I call your attention to the ringing words of Bishop McCoy with reference to making discriminations in the division of the collections, which are as follows: "Let me say that it is to be hoped, too, that when these collections are taken in lump sum that the claims be permitted to share and share alike in the distribution."

Let's do our best for full collections in every claim, but whatever be the amount collected let's be fair and just in distribution.

T. F. SESSIONS.

FAIR PLAY.

As Secretary of Education of the West Oklahoma Conference I beg these few words at this time. The collections for education have not always been fairly dealt with. Pastors usually take the collections in the aggregate. Of course if the total assessment for all purposes is raised there is no chance for discrimination.

5. The educational collections are sometimes discriminated against. Frequently the collections are taken up in the aggregate; then the pastor di-

tion. I will not attempt to argue this patent truth, but urge that, firstly, see to it that a desperate effort is made to bring up all collections in full to Altus; secondly, give the educational assessment a square deal all along the line. In 1914 for Missions, Church Extension and Education there was collected seventy-eight per cent of the assessment in the whole Church. Only sixty-six per cent of the educational assessment was collected, showing a discrimination against education of twelve per cent.

Owing to the stress of financial conditions the General Board of Education has been severely crippled in its enterprises and nothing but good collections at the approaching conferences will enable the Board to recoup its losses and go forward. On account of shortage last year, only sixty-one per cent of the assessment for the General Board being collected, it was necessary to scale \$6000 in its appropriation to the theological school at Atlanta and Dallas, and this was so much needed at this critical time.

Wynnewood, Okla. E. R. WELCH.

I am not bound to win, but I am bound to be true—I am not bound to succeed, but I am bound to live up to what I believe—I must stand with anybody that stands right; stand with him while he is right and part with him when he goes wrong.—Abraham Lincoln.

Dangers Which Threaten This Government

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

Number Eight. Romanism.

It is a well known fact that the Catholics are opposed to our public schools and wherever they have held the balance of power they have supplanted them with their parochial schools. They denounce them as godless, and yet, strange to say, they have opposed the reading of the Bible in them. The fact is they are opposed to anything that they cannot control. Dr. Daniel Dorchester is the author of a book styled, "Romanism Versus the Public School System." In this book may be found a full and satisfactory statement of Romanism and education. The Catholics have from the very beginning opposed public schools. I shall detain the reader for one Catholic statement bearing on this subject. "In 1858 Bishop Hughes, in a public lecture in New York city, said: 'The public school system is a disgrace to the civilization of the nineteenth century; I hope to see the day when New York will look back upon it with shame and horror, that such a gross and miserable delusion could ever have been suffered to take possession of the public mind.'" (Romanism vs. the Public School System, pp. 94, 95.) This well expresses the attitude of the Catholics on the public school question. The popes, in their encyclical letters, have spoken against the public schools, and their Plenary Councils have also declared against them. The Catholics have fought them in every conceivable way. The hierarchy has often forced Catholic parents to take their children out of public schools and put them in parochial schools. In Canada, where the Catholics were in the majority, they eliminated the public schools and established parochial schools and forced the Protestants to patronize their Church schools. Of course their schools are taught exclusively by Catholics, the priests are the principals, the bishops, archbishops and cardinals are the superintendents. When they cannot have their own schools they seek as far as possible to get control of the public schools. They seek positions as teachers, principals and superintendents, and also membership on the school boards. The superintendent in Denver last year was a Catholic. We have some Catholic teachers in all of our centers of population. Even in the State University at Austin there are Catholic teachers. The Paulist Fathers are getting in their work at the State University. They have a club known as the Newman Club, organized at the behest of the late Pope Pius X. The object, they declare, is "teaching the truths of our faith." They have opened their doors contiguous to the University campus for the purpose expressed above. A course of instruction is given by a Catholic priest in ethics for which the students get credit just as they would if given by a member of the faculty. Judging from reliable information at hand, this effort is by no means an innocent lamb. In the Menace of July 10, the

following excerpts from a report sent out by this Newman Club may be found: "Here are several thousand of the choicest youth of Texas," says the report, "gathered together at an impressionable age, providentially spread out for our sickle." "And where does the cash come from to operate the proselyter's sickle? 'All of the American cardinals have contributed generously. Bishops and archbishops have indorsed it in the language best understood of the people—cold hard cash.' The report naively asserts that the work of influencing non-Catholic students is rather indirect." This explains the object the Catholics have in view in the work they are doing at Austin to "influence non-Catholic students," however indirect it may be—a proselyting method. See how aggressive these people are! Ubiquitous proselyters. But the stupidity, parsimony, or something else, prevents the Methodist Church from entering this open door, not to proselyte, but to conserve our Methodist constituency. Such men as Mr. Roosevelt and Mr. Taft constitute our greatest peril from Catholic power. Mr. Roosevelt has not forgotten how Mr. Taft captured the Catholic vote in the last presidential election. The best interest of America demands that no Catholic be elected to office or have anything to do with the management of our public schools or to teach in them. Let them run their own schools to suit themselves and to patronize the public schools if they wish, but they should have no part in their management nor be allowed to teach in them. Mr. Roosevelt, in the Metropolitan of July, says: "The Catholics must be given exactly the same rights as the Protestants in the management of the schools and in teaching in them. The Protestant who tries to keep a school board exclusively Protestant is an enemy to the public schools; and so he is if he tries the same thing with the teaching force." (Quoted from the Menace.) In the name of reason, why should the Catholics have the same rights as the Protestants in governing and in teaching in the free schools? Their attitude toward them is diametrical. The Protestants foster them, the Catholics oppose them. The Protestants would have the Bible read in them, the Catholics would eliminate it. They originated with the Protestants. Should the Catholics get control of them they would not allow the Protestants to have anything to do with the management of them or to teach in them. More than forty years ago the Catholics got control of the public schools of Boston. They then proceeded to turn out all Protestant teachers and put in Catholic teachers. This they did while the Protestants were asleep. Then the Protestants awoke, organized a committee, called one hundred, and there came near being a civil war before the Protestants could get back their neglected rights. The discussion of the Sabbath will close this series of articles.

The Tithe An Inherent Obligation Older Than Moses

By REV. JOHN L. SULLIVAN, Byers, Texas

(Paper Number Three).

While in the home of Zacchaeus, Jesus said, "For the Son of Man is come to seek and to save that which was lost." Luke 19:10. The above text implies the evangelization of the world. What a Herculean task! How great that wisdom that conceived the "Plan!" Would an all-wise God undertake a work of one-half the proportions, and even much less importance, without A definite plan and means to execute it? A definite plan and means to execute it. "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?" Lest happily, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, this man began to build, and was not able to finish. Or what king, going to war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?" Luke 14:28, 31. In the Constitution of the United States there was provision made by our fathers for means of transaction of the Nation's business. A definite plan—the Nation's men, and by taxation, the Nation's money. The same with the single State, and with the county. We once knew a man, who

undertook to build a nice two-story residence. Bricks were purchased, the underpinning well laid by men employed for that purpose. Some carpenters were hired, dimension timbers for framing the building, ready for the rafters, were bought. Mr. — went back to the lumber yard, loaded onto wagons other materials for the further construction of same; he gave his check for this, as he had for that formerly secured, hauled lumber to the place of building. The lumberman took check to bank to cash same and the check was "turned down" with the words, "Mr. — overdrew to pay his carpenters, and has no funds in bank." The lumberman found that this man had undertaken the erection of a three or four thousand dollar house with less than one hundred dollars—a well planned building, but absolutely no plan for manning nor financing the construction of it. If the neighbors of this man, and the passing strangers, would tantalize him with remarks about his folly, as that incomplete frame stood there for months mildewing and silently mocking the folly of that foolish farmer, how much more would our Father in Heaven, and his Son, Christ Jesus, have been subject to the charge of folly, mad folly, to have undertaken to build a great kingdom, such as Jesus had in mind when He said, "Upon this rock I will build my Church, and the gates of hell shall not prevail against it without a definite plan for manning, and for

financing this, the most stupendous undertaking of God! Let earth's court put the Creator and Redeemer upon the stand and question, "Guilty or not guilty?" and God's Word will answer, clear and distinct, "Not guilty, your Honor!" When Christ Jesus was fully entering upon his work of evangelization, and preaching, saying, "Repent ye, for the kingdom of heaven is at hand;" he called men to be his disciples—learners of him. When these were well taught, he said to them, "All power in heaven and in earth, is given unto me. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." Matt. 28:19, 20. Then, in God's definite plan, we discover that it calls for men, just as the service of Aaron, a type of Christ, had the Levites called, and set apart to assist him. These apostles, among them Paul, went out, as commissioned, making disciples of men as they went, teaching them that "They that preach the gospel, shall live of the gospel." 1 Cor. 9:14. When Christ sent out the twelve apostles, he said, "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. Provide neither gold, nor silver, nor brass for your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his hire." See Matt. 10:9 and 16. It is easily seen that these apostles, the called ministers of God, were commanded to be even more dependent than were the Levites. The latter were to have cities, with pasture lands, but were not allowed of God to own lands, occupy same, pursuing the common industries of the times. These cities, segregated of God for them, were their only portion in the allotment of the lands of Canaan. But those who were permitted to take their allotments, engage in the common means of livelihood, and make an independent living, were demanded of God to pay to these one-tenth of their income, in lieu of their allotment which they, the Levites, could not own, but which fell to the possession of the other tribes. See Jesus yonder by the lake, "The sea of Galilee;" hear him saying to Simon and Andrew, "Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him." Mark 1:17-18. Would it have been unlike a man to have said, "Master, we live of the fishes that we catch, shall we bring our nets along?" In such case what would the Master have answered? No doubt he would have said, "Nay, leave there thy nets; ye shall no longer live of the fishes of your nets. The men whom ye shall catch shall contribute to your living, for it is written, 'They that preach the gospel shall live of the gospel.'" Yea, the law saith, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." "This, little children, was not written for sake of the ox, but for thy sake." So as Aaron and his sons turned their backs upon those rich valleys and inviting hills and tablelands of Canaan, Simon and Andrew "Forsook their nets" to live of the gospel that they should preach. When Jesus Christ said, "Go teach all nations," he did not, evidently, have in mind that every one who believed on him should go. As among the Israelites, the great majority were to stay by their "stuff," till their soils, attend their flocks, handle their merchandise, etc. On the other hand, the minority were to forsake all, follow Christ, serving the people in his name. Peter said, "Lo, we have left all, and followed thee." Jesus taught them that they, having followed him "in the regeneration," forsaking "house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, etc. Mark 10:28-30. The one is permitted of the Lord to stay at home with loved ones, friends, and with home; produce his living by tilling the soil, by stock business, or other industry, and thus enjoy his freedom and independence, in it all being God's steward, handling his Lord's goods, the while contributing his tithe to the support of the Church into the service of which God has called his brethren in the service of the kingdom of God. The brother, also as God's steward, "forsakes all—houses, lands, father, mother, brothers, sisters—all!" He goes in obedience to the call, just as the Levites yielded when given unto Aaron and his sons to serve them and the tabernacle, while God cries before him, "Ho!" "Behold!" "The workman is worthy of his hire." According to patriarchal precedent,

DID YOU?

Did you give him a lift? He's a brother of man, And bearing about all the burden he can. Did you give him a smile? He was downcast and blue, And the smile would have helped him to battle it through. Did you give your hand? He was slipping down hill, And the world, so fancied, was using him ill. Did you give him a word? Did you show him the road? Or did you just let him go on with his load? You know what it means to be losing the fight, When a lift just in time might set everything right? Do you know what it means—just a clasp of a hand, When a man's borne about all a man ought to stand? Did you ask what it was—why the quivering lip? Why the half suppressed sob and the scalding tears drip? Were you brother of his when the time came of need? Did you offer to help him or didn't you heed? —Tid-Bits.

Mosaic law, early voluntary usage in the Christian Church—and later, the laws of same—the called of God go forth to minister in the name, and instead of Christ Jesus, having the right to expect that the laymen, the great majority of the Church, shall contribute to their support." according as the Lord shall prosper them—the amount of their tithe being determined by the extent of prosperity: "For what man goeth a warfare at his own charges?" Those who stay at home can, from a standpoint of earthly interests, better afford to pay the tithe and add a liberal freewill offering frequently, than the other can to do the same, forsaking, etc. The one gives little more than the one-tenth, while the other gives all! Let us consider another point of equity: Here is a poor widow, a washerwoman. Her income is but \$15 the week; she approaches the house of God, draws near the treasury, contributes her tithe—\$1.50. Coming near her side, a railroad president whose salary is \$300 the month; he also casts in his tithe—\$30. Upon Christ's manner of estimation, these contribute the same—one-tenth. When Jesus sat over against the treasury, he beheld a widow cast into that treasury more than all the rich (who doubtless contributed their tithe), for she cast in "even all her living"—all she had! Would the reader say that railroad president ought to have paid his \$30 and then have added that widow's \$1.50—and then some? Our Lord did not so teach to giving the Parable of the Talents. The man who "gained other five" was not required to assist him who had only "gained other two" in saving his obligation to his Lord. The two of fine prosperity, having been industrious and frugal, were not required to contribute to the assisting of that "wicked and slothful servant" who had no prosperity because of his unbelief and sloth. They were only able to pay their own obligations. The other, the slothful, one talent fellow, had to be "cast out into outer darkness." No man can pay to the Lord the obligation of another—each must meet his own obligation. "Every one of us shall give account of himself to God." Rom. 14:12. Tithe Simplified. Tithe paying is not a matter of law, of command, or letter of law. It rests simply on the universal, inabrogable law of right. Let it be remembered that "the earth is the Lord's, and the fullness thereof." Also, that the Lord says, "And ye are mine." As to his stewards, God allows men to own and use the lands, and some portion of the "fullness" of the earth. Since the land, and the "cattle upon a thousand hills" are God's, then He is man's "landlord." Each of us are his tenants. Instead of paying him the "third and fourth," as to our earthly landlords, according to the oldest financial "customary" practice, God only claims as his one-tenth—the tithe—which is "holy unto the Lord." Any one who knows enough about the tenant system of our day to rent for the third and fourth, make rental settlements with the landlord, can intelligently tithe with the Lord. Nine-tenths is the operating capital out of which the expense of production—living, etc.—is to be paid. The one-tenth as much belongs to God, according to his law, as the third and the fourth is the property of the man who holds a deed to the land we may rent. Some Statements to Consider. The tithe is, according to God's Word, at least near five hundred years older than the Mosaic law; hence, is no more Mosaic than is the commandment that says, "Thou shalt have no other gods before me." The children of Israel had been from under the influence of patriarchal usage for near five hundred years. Though they had been accustomed to the common custom of tithing, they had lapsed from it. God showed that it more than had his approval by directing Moses, the "law-giver," to incorporate it into the Sinaitic Code, that it might be restored to its rightful place in that nation. Until during the sixth century, the Christians, of their own freewill, paid the tithe. During the sixth century tithing was made the law of the Church of God by enactment, being made obligatory by the Council of Tours in A. D. 567. The second Council of Macon, A. D. 585, enjoining such payment under ban of excommunication for failure to tithe. Offa, king of Mercia, introduced tithing into England near close of the eighth century, which practice was made general by Ethelwolf later. The Church in Scotland made it obligatory in the ninth century, a like action soon following in Ireland. In the United States, the Mormon hierarchy exacts the tithe from the devotees of that boy; apart from them, none of our institutions require tithing, though many of the leaders, and others, in a number of the denominations of the Church teach it as obligatory from a Bible standpoint, and voluntarily practice it, and, so far as the writer knows, all these are blest in their business with a super-degree of success that seems to be no uncertain token of God's approval. In the sense did Jesus teach that one can "pay his way" into the Kingdom of God with his tithes; yet, when the Pharisees boasted of their scrupulousness in tithing, seeking the Lord's approval and commendation, Christ did not disapprove; but he did say: "Ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone." Matt. 23:23. If Jesus taught the Pharisee that he ought to pay tithes, how much more may we feel assured that he did the same with his apostles, while they were learning of him "the more weighty matters." God calls a failure, upon the part of an Israelite to pay his tithe, robbery: "Will a man rob God? Yet ye have robbed me in tithes and offerings." Mal. 3:8. GOD IS LOVE. By Rev. E. A. Maness, Sherman, Texas. Spread the tidings o'er the earth, Around the world from hearth to hearth—"God is Love," "God is Love." Tell it out in every place, To every one of every race—"God is Love," "God is Love." Let the message roll along "Till weary hearts take up the song—"God is Love," "God is Love." Brother, sister, do your part, Tell the story to sad hearts—"God is Love," "God is Love." Though the day is long and dark, And cheerless is the world—but hark! "God is Love," "God is Love." And when we reach our journey's end, This message back to men we'll send—"God is Love," "God is Love." And as we join the heavenly host, This still shall be our joyful boast—"God is Love," "God is Love."



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PROPOSED EVANGELISTIC CAMPAIGN.

Last week there was held in Dallas a meeting of representatives from the Committees on Evangelism in the Texas, Oklahoma and New Mexico Conferences. The meeting resolved upon the following recommendations, which will be presented to the Committees on Evangelism in these conferences and through the committees to the conferences themselves:

1. That during the year 1916 a simultaneous evangelistic campaign be conducted throughout the bounds of our Annual Conferences in Texas, Oklahoma and New Mexico to begin on the 12th day, or second Sunday, in March and to close on Easter Sunday, the 23rd of April.
2. That during this campaign special emphasis be laid upon the Win-One method of reaching men; that as far as practicable Decision Day be observed in all our Sunday Schools, and that protracted services be held in all our Churches.
3. That an Inspirational Conference on evangelism be held in the city of Dallas on the 1st and 2nd of March, 1916.
4. That the Texas Christian Advocate be adopted as the official exponent of this campaign in case its editor and publisher can give sufficient space for the campaign's vigorous promotion.
5. That the Annual Conferences joining in this campaign each select upon the recommendation of its Committee on Evangelism one preacher and one layman to constitute a committee of the whole to direct this campaign, and that this committee meet in Dallas at the Methodist Publishing House at 10 a. m., on December 14, 1915, for the purpose of organization.
6. That these recommendations be sent to the Committees on Evangelism of our Annual Conferences in Texas, Oklahoma and New Mexico to be presented by them to their respective conferences during their next ensuing session for action.
7. That Dr. O. E. Goddard, W. C. Everett and Glenn Flinn be designated a committee to direct all matters of this campaign until the general committee elected from the Annual Conferences for this purpose shall organize.

Last spring remarkable results followed evangelistic campaigns in many presiding elders' districts. The Dallas District reported nearly fifteen hundred accessions during its campaign closing with Easter. The entire Dallas District moved as if impelled by one mind. The same was true of other districts in our great Connection.

If a whole district can unite in such a campaign, why not a whole conference? If a whole conference, why not a whole State? And if a State, why not a group of States?

Precisely this is the plan recommended—that the conferences of Texas, Oklahoma and New Mexico shall prayerfully and earnestly unite in a great campaign for definite results in a definite time.

At an early day it is our purpose to take up the subject of evangelism and discuss it through a series of editorials. The Advocate will go its full length in promoting a scheme so near the heart of our Lord.

THE SALOON AND ELECTION FRAUDS.

The Government has been prosecuting election frauds in Terre Haute and Indianapolis, Indiana, and in Corpus Christi, Texas. In each case the revelations have shown the close relation between such frauds and the saloons. Of the close relation between saloons and election frauds in Indiana the National Daily says:

Indianapolis, Ind., Sept. 20.—The early days of the Taggart-Bell trial in this city promise to reveal conditions quite as shocking as those revealed in the famous Terre Haute trial. As in the case of Donn Roberts and his gang it is being clearly shown that Bell and his crowd have been operating hand in glove with the liquor interests. The State charges that Bell and Taggart both personally solicited large sums of money from the breweries and saloons of the city. It is also charged that the Chief of Police and the City Chairman of the Democratic party were chosen for their respective positions because of their ability to milk the saloons, gambling dives and brothels of the city. The State contends that the Bell administration, in an organized way, has been granting special privileges and immunities to every form of vice for money in hand. It is being proved that saloons and dives that contributed liberally to the machine go unmolested, while those who refuse to be led are prosecuted and hounded out of business.

In the Corpus Christi election frauds the case is not different. Of the five men convicted of corrupting the general election in 1914, one was a saloon man and political worker, Ed Casleberry. Of the three men assessed a year's imprisonment and a cash fine of \$5000, one was this same saloon man and political worker. Two others were given six months in the Victoria County jail and cash fines of \$2500 each.

The fact that Judge Waller T. Burns thus put the saloonman in the class which was the more heavily fined clearly shows the close relation between the whiskey business and the crime of which the men were convicted.

The saloon is always the breeding place of corruption. It is the rendezvous for the worst class of people. It is the plague spot of every city.

After all our efforts to regulate the saloon it remains the same corrupt institution. It is evil and only evil. It is inherently vile. No amount of regulation can render it decent. It must therefore be dug up root and branch. It must be utterly destroyed.

SENTENCE IN THE ELECTION FRAUD CASES.

The State of Texas was awakened last Friday to a keen realization of the fact that like Indiana it has been disgraced by election frauds. The sentence of Judge Waller T. Burns, passed upon five of our convicted citizens, shook the entire State. Uehlinger, Casleberry and Sterns, three of the men convicted of corrupting the election of 1914 in Corpus Christi, were given cash fines of \$5000 each and sentenced each to confinement for a year and a day in the penitentiary at Leavenworth. Riggs and Dunn were given six months in the Victoria County jail and a cash fine of \$2500 each.

The maximum fine in such cases is \$10,000 and imprisonment for two years. Judge Burns, therefore, cut this fine half in two, and surely this will be enough to deter these convicted men from ever again committing the offense of debauching elections.

The most humiliating thing to the State of Texas about the whole matter is that the State Court of Civil Appeals at Galveston in 1914, in the Lane-McLemore election contest, held that the court was without jurisdiction. Judge Burns answered those who say the Federal Court has no jurisdiction in the following words: "Now, if the State courts are without jurisdiction and the Federal court is without jurisdiction, in what court shall such violators of the law be prosecuted?"

The truth is, that those who deny the jurisdiction of the Federal court desire no prosecution of election frauds at all. And such a sentiment is even worse and more dangerous to our institutions than the crime itself.

CAMPAIGN CLOSED.

The campaign for Southern Methodist University in the city of Dallas came to a close last Saturday. The subscriptions for the University total, in round numbers, seventy-five thousand dollars. For organization and steadfastness no campaign in any Texas city ever surpassed it. It may be doubted if any city in Texas under present conditions could duplicate this campaign. The campaign appears all the more remarkable when it is remembered that it was the second campaign for the University in the city of Dallas. In addition to lands given, Dallas has now subscribed \$375,000 for the University. As we have said already, this is a sublime challenge to the Methodists of the entire South.

We should like to mention by name each of the four hundred workers who took part in the campaign. We should like to name the 2500 citizens of Dallas who subscribed to this worthy enterprise. This, however, is impossible. However, we do mention our city papers, especially the Dallas News and the Evening Journal, which devoted literally hundreds of columns to this enterprise. Nothing could have been more superb.

Mr. S. J. Hay cannot be praised too highly for his untiring efforts in the conduct of the campaign. His own business never more thoroughly consumed him than the interests of our University. Pastors in other denominations, notably Drs. Truett and Smith, gave direction to the enterprise by noble utterances. Members of Churches other than our own devoted days to the work. Men without Church membership were equally ardent.

Mr. Barber, the director of the campaign, is a genius and a marvel. He has impressed the city of Dallas as a truly philanthropic man.

To Mr. Frank Reedy must be given the credit, more than to any other man, for the campaign. Mr. Barber himself thought so much of Mr. Reedy that he would insure him a salary of \$10,000 a year to assist him in his work if the University could spare him. Dr. Hyer rightly replied that Mr. Reedy was his right hand and could not be spared.

The campaign has materialized in vastly more than dollars. It has advertised to the youth of the city and Texas the estimate which thoughtful men place upon an education. It has quickened the zeal of all Churches in their enterprises of education. It has put a proper emphasis upon the spiritual as against the merely material. To one and all we say, Well done!

S. M. U. CHAPEL SERVICE.

We had the pleasure of conducting chapel service at S. M. U. last Tuesday morning. It was announced that 456 students had enrolled and thirty were on the ground who had not finished enrolling. The chapel was well filled and a finer student body of mature young men and women we have not seen. The great building never looked so handsome and imposing as students thronged well-nigh every part of it. Some thirty-odd have enrolled in the Theological Department. The number is expected to reach sixty. Theological students and theological candidates number already about seventy. This is a promising beginning for the Department of Theology.

LIQUOR AND LABOR.

From the Alabama Christian Advocate we take the following:

Says a special from Chattanooga, Tenn., September 17: "The Southern Labor Congress today refused to consider a resolution from the United Brewery Workmen of America seeking the support of the Congress in working for the repeal of the prohibition laws in Southern States."

The greatest enemy of labor is the liquor traffic. Liquor destroys the clear brain and impairs those industrial energies which insure a high wage. A drinking man sooner or later will find himself a low-wage man. We congratulate the Southern Labor Congress upon its wise action.

A CHURCH WITH A WAITING LIST

In the African town, Elat, on the Equatorial West Coast of Africa, is a Presbyterian Church with a waiting list of 15,000. It requires two years of probation under weekly instruction to get into this Church. For this Church there are now two classes under instruction, one of 2000 and one of 13,000.

Would not some of our American Churches be better if they had waiting lists? Do we not too often receive members into our Churches who know too little about the meaning of Church membership? Every pastor knows something of the temptation to hurry in receiving members into the Church.

The Church at Elat has 15,000 contributors to the support of its work. It employs 107 evangelists and Bible readers. It supports some seventy village schools. Converts are required, among other things, to take a package of envelopes and become a weekly contributor to the Church. His card is punched every week for attendance and offering.

Are we adequately instructing American converts concerning the support of the Church? Does this not account for the indifferent support given by many of our people? How about a "waiting list" for American Churches?

GREENVILLE AND TWO OF ITS CHURCHES.

Greenville long has been recognized as one of our best Texas cities. Its growth has been steady and it now has some twenty thousand people. Its people are cultured and enterprising. Twenty miles of paving make Greenville one of the cleanest and most delightful cities in the State. The Attorney-General of Texas, the Hon. B. F. Looney, hails from Greenville. In pressing his reforms for a State free from the domination of saloon politics, General Looney represents accurately the sentiment of his city. Greenville long has demonstrated that the saloon can be put out and kept out of a city. No law among our Texas statutes is better enforced in Greenville than her local option law. Her law-respecting people are a terror to the bootlegger.

We preached Sunday morning for Rev. Chas. Spragins and his people at Kavanaugh. An excellent congregation was present. Students from Wesley College filled an entire section of the church. We were surprised to see so many mature young men and women among them. The State is certain to hear from this student body.

Bro. Spragins now has a membership of some seven hundred. His enterprising congregation had planned for a seventy-five thousand dollar new building when they were temporarily stopped by the great European war. In time the new building is sure to be realized. The congregation contains many of Greenville's wealthiest citizens and is abundantly able to do whatever ought to be done.

Bro. Spragins has received one hundred members during the year. He is an original, unique, strong gospel preacher and justly loved by his people. In him and his good family we found delightful hosts Saturday night and till noon on Sunday.

Sunday evening we preached at Wesley to another splendid congregation. Again, and for the third time during the day, the president and a large part of the student body of Wesley College were among our hearers. Dr. E. W. Alderson is Wesley's pastor. He has had one hundred and twenty-five additions during the year. Dr. Alderson has a fine membership of seven hundred. He and his good people gave the editor a most cordial reception. When some of his members spoke kindly to us of the service, Dr. Alderson said, "And they are used to good preaching." So they are. Dr. Alderson is easily the strongest preacher in Texas. His power of analysis and his eloquence of utterance are unequalled in our Texas pulpit. His great-hearted people have been tender in these days of his heaviest shadow.

We were delighted to find Bro. Al-

deron doing some study of certain problems raised by the critics in Biblical theology. He has prepared recently a monograph on "The Judaistic Controversy and the Epistle to Galatia." We have no doubt that it is a real contribution to the solution of the question about which Baur has had so much to say.

We should like to say more of these noble pastors and their congregations. Friends whom we have known and loved from boyhood were in each congregation, but of them all we cannot now speak. Of Judge Leddy, Dr. Gregory, Judge Perkins and others we should also like to speak. Of the gracious fellowship in the home of Bro. Alderson and Miss Ava we should also like to speak. We shall not soon forget our visit to Greenville.

WESLEY COLLEGE.

We had the privilege of addressing the student body of Wesley College, Greenville, last Sunday afternoon. The College is the one Junior College belonging to the North Texas Conference. It was removed from Terrell to Greenville some four years ago.

The physical property of the college consists of a twenty-six-acre campus some four miles from the heart of the city. Two three-story dormitories are in use. These dormitories are of brick and are substantial buildings. The foundation for the Administration Building is laid and a subscription of \$25,000 has been secured toward its erection. The college owns and operates its own street railway, the gift of Greenville. Last Saturday the receipts from the one car in service was above nineteen dollars. The daily receipts are often above ten dollars than below it. The College owns also some seventy-five acres of land upon which an experimental farm is soon to be opened. The indebtedness upon the whole enterprise is about \$25,000.

The faculty consists of fourteen members. The course of study corresponds to the four years in our high schools and the first two years in our A class colleges. Graduates are admitted into the junior year of our colleges in Texas and the University of Texas.

This year the College has the largest enrollment in its history. One hundred and fifty-nine young men and women are domiciled in the two dormitories. Of these twenty-five are ministerial students, six or eight are preparing for missionary work and forty-two are earning their way through school. The first floor of the Boys' Dormitory is used for the class work of the College and that of the Girls' Building for the fine arts department.

We express unqualified delight at what we saw. Prof. S. E. Green is President and has about him a faculty of intelligent Christian men and women. The North Texas Conference may well be proud of its Junior College. Hundreds of young men and women will be reached by the College and started upon the student career whom no other school will reach. The school is worthy of the most liberal support and it was our privilege to exhort our congregations at Kavanaugh and Wesley to rally to the erection of the main building of the College.

OAK LAWN METHODISM.

Last Sunday was a great day with the Oak Lawn Methodist congregation of Dallas. It was the occasion of their entering the Sunday School part of their magnificent new church building. The work of completing the entire building is nearing an end. Last week the three floors for Sunday School work were finished and turned over to the congregation for constant use. While the finishing touches are being put on the main auditorium, all services of the Church will be held in the assembly rooms of the Sunday School Department. This will seat four hundred.

At 9:30 Sunday morning the Sunday School assembled for the first time in their permanent quarters. The school

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has been greatly handicapped during the last two years for lack of room. Besides the old church, they occupied two other buildings erected for temporary quarters. Then automobiles and the shade of the trees were used as places to assemble classes. When the doors of the new building were thrown open five hundred and sixteen students greeted Superintendent B. M. Burcher and his collaborators. This was no mere spring for the school. It was the third time it had passed the five hundred mark. But it was the largest attendance the school ever had. A special program was given consisting of several short talks and musical numbers. The address of the hour was made by Judge Perkins, a Bible Class teacher at First Church.

At 11 o'clock, Rev. Claude M. Simpson, pastor of the Church, preached to a full house. No man in Texas preaches to a more intelligent, enthusiastic and loyal people. At night Rev. Paul B. Kern, M. A., B. D., a member of the faculty of Southern Methodist University, and a classmate of the pastor of this Church, preached a strong sermon to the young people of the Church. At the conclusion of this service, the pastor installed the newly elected officers of the Senior Epworth League.

TWO NOTABLE DALLAS PASTORATES.

Dr. George W. Truett has just entered upon his nineteenth year as pastor of the First Baptist Church of Dallas. Dr. M. M. Davis has been in Dallas twenty-five years. He built the Central Christian Church and for years was its pastor. For a number of years he has been pastor of the Ross Avenue Christian Church. In connection with his pastorate he is editor of the Christian Courier.

Both Dr. Truett and Dr. Davis have been a conspicuous success in Dallas. Each is justly beloved by an ever-widening circle of friends. No names are better known in their city. The success of their great denominations is inseparable from their labors. We wish for them the continued success which their blameless lives and tireless activities so richly merit.

PROSPECTS GOOD FOR SOUTHWESTERN.

Dr. C. M. Bishop writes that the prospects for the opening at Southwestern are good. The formal opening will be held Thursday morning, September 30. Rev. H. D. Knickerbocker will address the student body. We expect to be present and will report next week. Practically all of our schools are now open. The attendance upon them all is gratifying. We have no doubt that Southwestern will have her usual fine report.

EMORY UNIVERSITY.

Emory University opened September 15 in two departments—the School of Liberal Arts, at Oxford, and the Candler School of Theology, at Atlanta. The increase is large in both departments. In the College Department the increase is thirty-three and one-third per cent; in the Theological Department, 100 per cent. This is indeed gratifying. Students are said to be present from well-nigh all the Southern States.

The enrollment in the College Department is expected to reach 250 and in the Theological Department, 100.

PRESIDING ELDERS AS HONOR GUESTS.

The presiding elders of the Oklahoma, New Mexico and Texas Conferences were honor guests at the great League Banquet given by the Dallas District League to the faculty and students of S. M. U. on Wednesday evening, September 22. The banquet was held in the dining hall of the Scottish Rite Cathedral.

It may be doubted whether just such an assemblage ever before met in any Southern city. It was the welcome of a great city to a great educational institution. It was a welcome, too, under auspices deeply re-

ligious. The Leaguers had prepared a program which called for serious and lofty thinking. "Aspiring Young Life," "League's Saving Power," "Inspiration of Religious Training" were among the toasts given. Bishop Jas. H. McCoy uttered inspiring words. The Methodist Churches of Dallas were present in great force. One thousand plates were set and all tables were filled.

Student yells and student songs reminded the great assemblage that Methodism's newest educational enterprise is a reality. To Mr. Gus W. Thomasson, the guiding genius of Texas Leaguers, and his great host of Dallas Leaguers, the entire Church is deeply grateful. Henceforth every student of the University will feel that he has devoted friends in our Dallas Leagues and Dallas Churches. And through the presiding elders of Oklahoma, New Mexico and Texas the news of the vital interest of our Churches in our students will spread far and near.

DEATH OF MRS. H. A. BOURLAND.

The entire Church in Texas received the announcement of the death of Mrs. H. A. Bourland with sorrow. The end came at her home in Dallas Wednesday night, September 22. Sister Bourland had been in impaired health for a number of years. We were her pastor four years and even then we often felt solicitous for her health. Through the five years subsequent she continued apparently little worse and hope was indulged that a few years yet would be given her.

Sister Bourland has blessed the world in her living. She was all to her husband that any wife can be. Sympathetically she entered into his work and heroically sustained him in his task. The fragrance of their Christian home we can never forget. The children and the children's children are partakers of the faith and devotion of this consecrated home.

Dr. and Mrs. Bourland came to Dallas from Kansas City in 1877. In Dallas and other pastorate, extending over a period of nearly twenty years, the life of Sister Bourland has been beautiful. The very quietness of her life argued its depth. In her life another chapter in Christian Evidence has been written. The supreme argument for Christianity is a Christian, and this argument she has given to the Church and the world. Surviving Sister Bourland are her husband, Dr. H. A. Bourland, and her children, Dr. J. W. Bourland, both of Dallas; Mrs. H. W. Ross, of Baird; Mrs. R. D. Matthews, of Big Spring, and Mrs. J. L. Lea, of Wichita Falls. To each the Advocate extends sincere condolence.

The last services were held in Trinity Church, conducted by her pastor, Dr. S. H. C. Burgin. He was assisted in the service by Dr. G. M. Gibson, Rev. Claude M. Simpson and the editor of the Advocate. The parting is but for a time; we shall see her again.

DEATH OF REV. L. G. ROGERS.

Central Texas Conference is called upon to mourn the death of one of its superannuates—a hero long in the ranks and triumphant in death. Rev. L. G. Rogers died in Strawn, Texas, 9:30 a. m., September 21, after an illness of only two hours. Only four months ago he moved from Mineola to Strawn, from which place he heard the summons to a land of joy and peace. He was buried at Weatherford, Texas, September 23, surrounded by a host of those who loved and honored his memory. His funeral was conducted by Revs. Chas. E. Wilkins, Chas. W. Hughes and R. J. Tooley.

On account of the peculiar history of his birth, Brother Rogers always claimed to be a native of Tennessee. He was really born in White County, Illinois, January 27, 1848. It all happened in the fact that his father and mother moved from Tennessee to Illinois a short time before he was

born. In the latter State his father died and his good mother moved back to Tennessee when her boy was only four or five years old. Rightly so, Brother Rogers always claimed Tennessee as his native State.

In the summer of 1866 he was converted at old New Hope Church, Tennessee, under the ministry of Rev. Sim Weaver and at once joined the M. E. Church, South. June 29, 1872, he was licensed to exhort by Rev. John H. Witt. Admitted into the Memphis Conference at Trenton, Tennessee, November, 1874. Bishop Paine presiding. Ordained deacon by Bishop Doggett at Searcy, Arkansas. White River Conference, in 1878; elder, by Bishop McTyeire, at Beebe, Arkansas, in 1881. In the fall of 1876 he was transferred from the Memphis to the White River Conference. About the last of July, 1882, he moved to Texas and in December became a member of the old Northwest Texas Conference.

Brother Rogers served many important charges in Tennessee, Arkansas and Texas. In every place he was true and faithful and had a good record as to the material and spiritual advancement of the Church. This glorious record will appear more fully in the memoir which is to follow.

When the roll is called at Corsicana dear old Brother Rogers will not answer. The hush that follows these moments of silence will call to memory his life and deeds. He has passed through the gates and already joined the great conference on high. The burdens of the pastorate, the joys of his ministry, the tears and sighs, are now in the past. Brother Rogers has won his crown and his palm of victory. Some day, in a land of joy and song, we shall see him again—not weary and worn, but rejoicing in immortal youth. The Advocate commends his loved ones to the Lord whom he served. We shall see him again.

PERSONALS

Rev. C. R. Kidd and his wife visited us last week. They reside in Dallas and will study at S. M. U.

Rev. C. F. Smith gives a good report of his work at Calvert. He did not forget us when in Dallas last week.

Rev. New Harris called to see us. He is having a great pastorate in Amarillo. The West evidently agrees with him.

Rev. S. P. Neville, of Walnut Springs Station, delighted us with his presence last week. He reports his work to be prospering.

Rev. T. L. Huffstutler, our pastor at Mesquite, was among our callers last week. We were delighted to hear his good reports.

Rev. H. F. Brooks, pastor of Mulkey Memorial, Fort Worth, called to see us last week. Brother Brooks has had 250 additions this year.

Rev. J. H. Ball, of Tulsa District, was among our callers. He makes a good report of his district, and said some kind things about the Advocate.

Rev. S. W. Thomas, of Brenham District, called on us. This is his third year on that district and he has good results to show for his labors.

Rev. A. A. Kidd, our pastor at Mt. Pleasant, and his son, Palmer, called to see us. Palmer will remain in Dallas in attendance upon the S. M. U.

Rev. J. W. Mills, of St. Paul's, Houston, known and loved by his brethren as Walter Mills, called on us the past week.

Rev. J. T. Smith, of Tyler District, did not forget us when he came to Dallas. He is everybody's friend and everybody loves him.

Rev. Walt Holcomb, General Evangelist, of Nashville, Tenn., and Rev. Jerry Jeter, Associate Evangelist, are conducting a tabernacle meeting at Eufaula, Okla., and the prospects are fine for a great revival. Mr. Holcomb

and his evangelistic party begin evangelistic services at Orlando, Fla., October 10, with our pastor, Rev. J. B. Ley.

Rev. L. B. Elrod, of Timpson District, called the past week. He is filling the eldership with credit to himself and satisfaction to the district.

Rev. W. F. Bryan, of Paris District, called while in Dallas. He is on his fourth year and the district will part from him with regret.

Rev. L. D. Shawver, of Krum, called the past week. He speaks well of his charge and we are sure they appreciate their pastor.

Rev. E. L. Ingram, of Henderson, is one of the strong young men of the Texas Conference. We were glad to see him in our office.

Rev. S. B. Knowles, of Stephenville, was a pleasant caller the past week. He is a good preacher and a popular pastor.

Rev. A. M. Martin, of Anson, called on us the past week. His work is in good shape and he will make a good report at conference.

Rev. J. A. Johnson, pastor Fort Davis, has come to Dallas as a student in S. M. U. We were glad to see him in our office this week.

Rev. E. R. Stanford, of First Church, Hillsboro, called to see us. He has recently been appointed to that Church and is making good.

Rev. J. W. Goodwin, of Carthage, called on us the past week. Bro. Goodwin is one of the Advocate's best friends, and he is a conscientious pastor.

Rev. C. E. Lynn, of the Northwest Texas Conference, is glad to announce to his brethren that his health is much improved. His address is now Hedley, Texas.

Rev. E. H. Casey, of Winnsboro, called on the Advocate force the past week. We are always glad to see him. His Church has a heavy debt to raise, but we predict they will do it.

Rev. John R. Nelson, of the Fort Worth District, was one of our callers. He is not only a hard worker himself but he is a general—everybody around him catches the inspiration.

Rev. R. O. Wier, of Fairfield, called the past week. He gladdened the business office with a subscriber. It is a habit of his to look after the Advocate.

Rev. O. T. Hotchkiss, of Pittsburg District, is hopeful of good reports from his section this fall. He was among our callers, and we were glad to see him.

Rev. T. S. Armstrong, the genial presiding elder of the Georgetown District, brightened our office the past week. He is optimistic and if his district does not come out all right he will be disappointed.

Rev. Frank Onderdonk, of the Mexican Border work, made us a pleasant call the past week. He is doing strenuous work in his line. He loves his work and is a friend to the Mexicans.

Rev. C. C. Young, of the Bonham District, called the past week. He is a new presiding elder, this being his first year. He is zealous in looking after all departments and the Advocate is not neglected.

Dr. John H. McLean called to see us last week. His work at Wolfe City is in fine condition. As college president, presiding elder or pastor, Dr. McLean is the same efficient man.

Judge R. W. Hall, of Amarillo, was in to see us the other day. He is a member of the Court of Civil Appeals. Methodism has no better layman and Texas no more conscientious judge.

Rev. M. S. Hotchkiss looked in on the presiding elders last week and did not forget the Advocate. Brother Hotchkiss is doing the faithful work at Mineral Wells which the brethren always expect of him.

"Uncle Buck" Hughes suffered a fractured rib recently from a fall. In some manner he slipped and fell at his home on Reagan Street. "Uncle Buck" is now in his eighty-eighth year

and the best known pioneer preacher in Texas Methodism. We wish for him a speedy recovery.

Rev. C. L. Brooks, of Muskogee District, was a pleasant caller the past week. He is the presiding elder who will have the pleasure of entertaining the East Oklahoma Conference in November.

Dr. John R. Nelson, presiding elder of the Fort Worth District, was among our callers last week. Texas Methodism has no more efficient man. His district is getting ready for full reports at conference.

Rev. Jas. F. Carter reports his work as recovering from the storm at Bay City. Services were held without interruption of any kind. The people attended Church in boats. Brother Carter has just placed his son in S. M. U.

Rev. W. A. Stuckey attended the Presiding Elders' Conference in Dallas last week and called to see us. The years since we were at college together in no way have abated his ardent spirits. No man among us more uniformly brings up good reports than W. A. Stuckey.

Mr. W. J. Lee, of Belton, Texas, visited Dallas last week for the purpose of placing his daughter in S. M. U. He was a pleasant caller at the Advocate office. The senior publisher enjoyed a trip with Bro. Lee through the West the past summer, and found him a most estimable companion.

Rev. H. M. Smith, of El Paso District, and Rev. G. H. Givan, of Albuquerque District, paid their respects to the Advocate when in Dallas. They made the long journey from their conference to attend the Presiding Elders' Conference. They are hard workers and Methodism is growing in that section.

HONOR ROLL GROWS.

S. L. Batchelor, Englewood and East End Charge, San Antonio District, is out in full on benevolences. Please announce him on the Honor Roll.

J. H. GROSECLOSE, P. E.

Nixon, Cuero District, is on the Honor Roll. The pastor, Rev. J. W. Roland, reports conference assessments overpaid. The stewards authorize the statement that salaries will be paid in full.

A. W. WILSON, P. E.

Rev. M. J. Allen, of Liberty Hill and Leander, Austin District, is entitled to have his name on the Honor Roll. He has sent in all his conference collections to the treasurer, and is the third man in the conference to do this. His work is in fine condition.

V. A. GODBEY, P. E.

Austin, Texas.

My people are all well satisfied with our Church paper, the Texas Christian Advocate. Wardville, Okla.

JOE MILLER.

OUR CHURCH NEWS

The Senior Editor of the St. Louis Advocate, Rev. C. C. Woods, was re-elected secretary of the Southwest Missouri Conference for the fortieth time. A great record.

The Pacific Methodist reports that Bishop Lambuth gave great satisfaction in his presidency of the Columbia Conference, recently held in Roseburg, Oregon.

The Central Methodist declares it is reported that in all cities of this country having 10,000 people or more, more than eighty per cent on an average of the police forces in those cities are Roman Catholics.

Rev. E. A. Tilly, who for more than twenty-five years has been a missionary in Brazil, has been compelled on account of failing health to take the superannuate relation and will return to the United States. He has been one of our most efficient missionaries.

The papers of the Methodist Episcopal Church and of other Churches have been paying deserved tributes to our ascended Book Editor, Dr. Gross Alexander. The loss to the Church in the death of this strong man of our Methodism is keenly felt throughout other communions. The editor of the New York Christian Advocate closes his tribute to Dr. Alexander with the following: "Having the inbred court-

The Sunday School

DIVISION OF THE SOUTHWEST

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

REPORTING SUNDAY SCHOOL MISSIONARY MONEY.

Much confusion has arisen, and so far our General Sunday School Board has not obtained the greater part of the funds to which it is entitled under the law of the Church, because the enactment of the last General Conference concerning the Sunday School offering for missions has not been clearly understood. Paragraph 264 of the Discipline says in part: "Let one Sunday in the month, preferably the last, be observed as Missionary Day in the Sunday School, and let the entire missionary offering for that day, together with all other missionary offerings, regular and special, made in the Sunday School, be a separate fund, and designated as 'Missionary Offering in the Sunday School.' Let it be sent through the Conference Treasurer, handled by him as a separate fund, to the Board of Missions for use in its general work; and let the amount raised for missions in the Sunday School be reported by the pastor in cash or voucher to the Annual Conference, appearing as a distinct item in the Conference Journal; provided, that an amount equal to ten per cent of the aggregate of all offerings made in the Sunday School for missions shall be turned over by the Board of Missions to the General Sunday School Board, to be administered by the Board for Sunday School work at home and abroad." This seems clear enough, and there is a separate column in the Annual Conference report blank for the separate item; but there is confusion nevertheless. Hence we respectfully call the attention of our busy pastors and superintendents to the law.

TWO IMPORTANT MATTERS.

We beg to call special attention to two very important items that follow. All our space is given to them in this issue because of their surpassing importance at this stage in the development of our Sunday School policies.

First is the communication from Dr. Bulla. Large discrepancies existed last year between the reports of pastors and the number of Wesley Bible classes enrolled in the Central Office. In one Texas Conference the number of charters issued did not equal the number of classes reported by more than half. The explanation is that many pastors do not seem to understand that they have no right to report a Bible class until it is organized and chartered according to the law of our Church. A Bible class without organization should not be reported; neither should a Baraca, Philathea, or other kind of class, unless its charter bears the seal and signature of the pastor.

nature of E. B. Chappell and Chas. D. Bulla. To enroll with our own brotherhood costs just twenty-five cents. There is no reason why five hundred classes should not organize and enroll in the Southwestern Division alone prior to the sessions of our Annual Conferences.

The other matter of great importance is the article concerning the new Teacher Training courses. Many questions have been asked the Secretary of late on these subjects. In fact, many superintendents, pastors and others have been telling us that they were merely waiting for the announcement concerning the new course to start Teacher Training classes. Nine-tenths of the superintendents tell us that their most difficult Sunday School problem is the securing of enough competent teachers. The solution of this problem must lie in our own hands. Let us organize our young people and train them for future service in this most important and fruitful field.

HOW TO REPORT BIBLE CLASSES.

It is the duty of the preacher in charge to report to the fourth Quarterly Conference the "number of Wesley Bible classes." A Wesley Bible Class is an Adult, Senior or Intermediate Class that has been enrolled in the Wesley Bible Class Department. It need not be named Wesley, but having been organized according to the plan prescribed by the General Sunday School Board and having received the certificate of registration issued by the Wesley Bible Department, it is a Wesley class; it bears the name of the Bible Class Department of the M. E. Church, South. It may now be reported to the Quarterly and Annual Conferences as a Wesley Bible Class.

It is the aim of the Central Office to assist in properly relating all our Bible classes to their own Church, and to guard against the class independence that has embarrassed some denominations.

Our Church provides for reporting only those classes that have enrolled in the Wesley Bible Class Department. (See Pastors' Report, Table II and note). It is very important that pastors, superintendents and teachers report Bible classes to the Central Office and receive the beautiful certificate of registration that they may enter fellowship with all Methodist classes.

Leaflets containing the constitution and application blanks will be sent free upon request. Address the Superintendent of the Wesley Bible Class Department, 810 Broadway, Nashville, Tenn.

CHAS. D. BULLA,
Supt. Wesley Bible Class Dept.

Epworth League Department

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

ATTENTION, LEAGUERS.

During August there fell into our hands a letter from Dr. Frank Seay, Secretary of the Theological Faculty of S. M. U., enclosing a letter from and thoroughly indorsing Mr. C. H. Deal, Manager of the Industrial Department of the Anglo-Korean School, Sengdo, Korea. We feel that we are doing our Leaguers a real favor when we call to their attention the contents of this letter which read in part as follows:

I think it is about time to write you, especially since I have such good news to tell you. I suppose you remember Baron T. H. Yun, who came to Georgetown with Rev. Houshelli and influenced me to decide to come to Korea? You remember, too, that he has been imprisoned for almost three years. You have likely seen in the papers or learned otherwise already of the fact that the Emperor has pardoned him and he is once again free. Well, it is all true, and he is the happiest man in the world. I reckon I have never seen anything like it. He is just bubbling over with joy, gratitude and praising God all the time.

I saw him on Monday after he was released on Saturday. He said that one night he dreamed that Mr. Cram came to see him on a bicycle and he told Mr. Cram that "Instead of his body killing his faith his faith had kept his body alive." The next morn-

ing he remembered what he had told Mr. Cram in his dream and it came to him that that was a message to him from God. He took that as his motto afterward and when he came out he was stronger physically than when he went in. You ought to hear him.

Not only the above is good news, but you know perhaps that work has been rather hard out here ever since the annexation. Well, it is changing now. In Sengdo at our three Churches during the last month 400 people have handed in their names as deciding to believe, which is about eight times as many as have done so during the last four years. This is not a result of Mr. Yun's release, either, for most of this happened before he was released. I predict a glorious time for the Church during the next few years. The Japanese are more lenient with us and I believe are beginning to appreciate the work of the Church.

On the back of this letter the following is printed:

"The Anglo-Korean School Industrial Department has several courses in which manual training is given to all the students of the literary department, but only one so far which is a real industrial course. This is the textile course and includes the following subjects: Hand loom weaving, foot loom weaving, Jacquard weaving, power loom weaving, warp preparation, designing, yarn and cloth calculations, cloth analysis, mechanical drawing, chemistry, physics, textile machinery, dyeing, Japanese and Bible.

"The course is a two years' course. As a very few of the students are

able to meet their school expenses, after six months of the course have been satisfactorily completed, those who are unable to pay their expenses are given an opportunity to produce goods for the market and by so doing earn all or a part of their expenses. However, such students are required to complete the course in three instead of two years.

"We weave quite a variety of goods for the market and sell to anybody anywhere in the world who will buy our goods. We can send our products to any part of the world where there is a parcel post system. We generally are able to fill orders the same day we receive them.

"Our goods are different from any anywhere else in the world. Other goods which might be considered to correspond to ours in quality are made from single ply unmercerized yarn both in warp and weft. Ours are made of double-ply yarn in both warp and weft and mercerized yarn one way. We have a few styles, however, with single-ply one way and with no mercerized yarn, produced for the sake of those who wish a cheaper material.

"Our goods are dyed with the famous Indanthrene Dyes which are the fastest cotton dyes in existence. So all of our goods marked 'Indanthrene Cloth' we guarantee not to fade.

"The Anglo-Korean School Towels are something new, original and beautiful and will outlast any other towel made. Our 'white hand hem-stitched towels,' woven by the students of the Anglo-Korean School and hem-stitched by the students of Holston Institute for girls and Mary Helm school for widows, are beauties."

"We have about sixty styles of goods on hand suited for ladies and children's dresses, aprons, men's shirts, etc., etc., stripes, solid colors, fancy woven white goods, satens, unbleached duck, gauze, toweling, etc.

"We will be glad to send a set of samples on request.

"We think it a great piece of missionary work for young people in America to get up orders for our towels. Most any family would be willing to order a dozen towels woven on hand looms by students of the Anglo-Korean School, and hem-stitched by the students of Mary Helm and Holston Institute, since they cost no more than a first-class towel would cost at home. They are not like anything else in the world, but have their own characteristics.

"We will be glad to send announcement cards of the towels and sample of the toweling on request.

"INDUS. DEPT. A.-K. S.
"PER C. H. DEAL.
"Sengdo, Korea."
The above is worthy of your attention. Read it and then make your gift orders.

HONORING S. M. U. FACULTY AND STUDENTS.

On Wednesday evening, September 22, the Dallas District Epworth League Union tendered a banquet complementary to the faculty and student body of Southern Methodist University and to the members of the Southwestern Presiding Elders' Conference then in annual session in Dallas. The beautifully appointed banquet hall of the Scottish Rite Cathedral was the scene of the assemblage of a notable company. Plates were laid for one thousand guests. The gathering was spoken of during the evening as the greatest ever held at the opening of an institution of learning.

After the guests were seated the proper college enthusiasm was injected into the atmosphere by the cheers of various groups of prospective students. Much appreciation was evidenced when the students sang, "What Makes Hyer High, Boys?" and "What Makes Reedy Read, Boys?" which was followed with the reply, "Money Makes Reedy Read, Boys." Also the parody on "It's a Long Way to Tipperary," which was sung "It's a Long Way to 200,000, but We're Going Right Through."

The shape of the program outlined Dallas Hall and bore its picture on the cover. The menu was attractively named by including the names of each of the Leagues in the Union, as "Cliff Celery," "Grace Olives," "Fruit Salad a la First," etc. The artists of the evening were Mrs. F. H. Blankenship, Miss Julia Mouton, Mrs. A. A. Coker, Mrs. Harold Todd, Miss Grace Switzer and the Arion Quartette.

Mr. J. Rosco Golden, President of the Union, presided and after the invocation by Rev. F. S. Onderdonk, briefly characterized the speakers and called for responses to the following toasts:

The Dallas Welcome—Mr. S. J. Hay, Chamber of Commerce.
Here's an Epworth Greeting—Mr. B. A. Phillips.
En Retort—Dr. R. S. Myer.

Dallas District Doings—Mr. Gus W. Thomasson.
Aspiring Young Life—Bishop J. H. McCoy.
Lamar's Latest Lyric (An Ode to S. M. U.)—Mr. W. H. Lamar.
League's Saving Power—Dr. F. S. Parker.
A Look into the Future—Mr. J. A. Royers.
Seriousness Solemnified—Rev. Casper S. Wright.
Snap Shots of Big Folk—Miss Mary E. Capers.
Point of Contact—Rev. F. B. Kern.
Internal, External, Eternal—Miss Thelma Hays.
Rah! Rah! S. M. U.—Mr. R. S. Tate.
Inspiration of Religious Training—Prof. Frank Seay.
Texas Ozone—Rev. J. T. Smith.

The whole forming an acrostic reading, "The Dallas Spirit."

The benediction was pronounced by Rev. O. F. Sensabaugh, presiding elder of the Dallas District.

Lack of space forbids a more full report. An occasion of this kind is valuable not for itself or the pleasure of listening to the words which flow from the lips of our more brilliant or more gifted members, but its greatest value lies in the inspiration of numbers, in the encouragement of the weaker by the stronger and in the closer fellowship which results. These effects remain when the more material memories have long since faded.

OUR WORK AMONG THE INDIANS.

This was originally the Indian Mission Conference and it began as a mission to the Indians years before they moved west of the Mississippi. Our Church gave of its best in men and money to this work, and such men as John B. McFerrin among the Cherokees, Isaac Hill to the Creeks, and Alexander Talley to the Choctaws, were signally blessed of God, not only reaching the masses of the Indians, but in the conversions of such men as John Ross, Turtle Fields, Samuel Chicote and Le Flore, the principal chief of the Choctaws. The Choctaw Mission alone reported in 1839 a membership of 3000, three preachers, three interpreters and four teachers. Now, all this was, of course, before the Indians moved to the Indian Territory.

The removal west shook the faith of many of the Indians in the white man and in the white man's God. It was fortunate indeed that we had such a man as John Harrell to give form and confidence to our work in the Indian Territory, and while he was easily first, yet he had other very efficient co-laborers. The first Annual Conference was held at Riley's Chapel October 23, 1844, Bishop Thomas A. Morris presiding. The minutes show 292 Indian members, 133 negroes and eighty-five white members. There were twenty-four local preachers.

The Indian membership reached its highwater mark in 1886, when they had 5485 members with 2532 white members. Now the minutes show only 2798 Indian members in the Oklahoma Conferences. There must be and are cogent reasons for this and the Church should know what these reasons are. First, it will be admitted that some mistakes have been made in the changing conditions that have confronted us but no more by us than by others. Second, our success accounts for it in a great measure. White men by the hundred, some of them the best blood of the Nation, married among the Indians, and from them have sprung some of the leading people of Oklahoma and some of the best members of our Churches. Such men as Senator Owen, Hon. Charles Carter, the Adairs, Rosses, Mayeses, Butlers, Harrises, Lamars, Vanns, McSpadens, LeFlores, Answorths, McCurtains, Chocotes, Tizers and hundreds, yes, thousands of others who are found in the front rank in Church and State and are counted as whites, and yet they have Indian blood in their veins. I expect there are five hundred, at least, of these good women today, to say nothing of their descendants, who attended school at Harrell Institute in Muskogee. Ex-Governor Cruce married one of these girls, a Miss LeFlore, a descendant of the LeFlores mentioned in the first part of this article. Third, what will be the ultimate fate of our Indian brethren. In my judgment they will be gradually, slowly, possibly absorbed and become an important part of our strongest Churches, loved and honored by all. In the meantime we should be tender and loving with those of them who seem to develop most slowly, and we should continue to deserve their confidence and affection. You may depend on it an Indian instinctively knows his friends and is true to them, and meets trust with trust, and love with love. To put all the Indians under one man would be very foolish, and doubly so if this man had no experience with the Indians. The worst mistakes and greatest damage to our work among the In-

dians has been that in a few instances we have sent unworthy or incompetent men among them. This has always hurt, of course. I repeat, let us continue to love and be loved by our Indian brethren. There are choice spirits among our full-blood brethren, elect souls, members of the family of God. Let us give them of our best, in thought, in prayer, in service and in money, and their children and ours will rise up and call us blessed.

A. C. PICKENS.
Tucumseh, Okla.

The exquisite moist odors of certain blossoms of swamp-growing shrubs suggest the delicate processes which are going on within, the result of a vital and subtle chemistry in the floral recesses of the plant's hidden life; but who can tell why these wild fragrances convey to the mind certain mental and poetic associations, which are indescribable and remain indelible in the memory?—Selected.

IT PAYS TO BE CAREFUL.

Statistics reveal a surprising number of deaths resulting from seemingly trivial injuries. For instance, a rusty nail puncture, a neglected wound which becomes festering and ends in blood poisoning. What was easy to prevent becomes impossible to cure. Newspapers chronicle daily deaths which would never have occurred had Gray's Ointment been on hand. It is an absolute preventer of blood poison and cures quickly and permanently all boils, bruises, carbuncles, festering wounds, old sores, ulcers and other skin maladies of every nature. 25c a box at drug stores, or a free Sample can be had from Dr. W. F. Gray & Co., 550 Gray Building, Nashville, Tenn.

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THE PASSING DAY

THE WARS.

Events—real stirring ones—have followed close upon the heels of preceding events in the war zone during the past week. There is little in the reports from the front to afford comfort to the Germans. It has been an Allies' inning. The Anglo-French forces have made a successful offensive movement against the Germans, but the third forward movement will meet with a resistance far greater than experienced in taking the first and second strongholds. The British now hold all of the ground north of hill No. 70. In the second successful engagement more than 3000 prisoners were taken. The French troops have made further gains of ground and trenchments along the line in the western war zone from North Sea to the Swiss frontier. The Germans were routed with heavy loss in killed and wounded and 20,000 men. A further offensive movement resulted in the Allies' piercing the second line of German trenches near Loos. The third line is now the goal. It is through east of Souchez and north of Messiges. Both the British and French have greatly improved their positions, and by gaining the hills and crests from which they can dominate the German lines of communication their next attempt to secure a decisive victory, experts say, should be made easier to carry out. While admitting their loss, the Germans do not attach the importance to it the Allies do.

The situation in the Balkans as to the intentions of Bulgaria are still surrounded with considerable mystery. Their mobilization, so they inform the Entente, has not the slightest aggressive character, but is taken solely for the purpose of national defense.

There is nothing new in the controversy between this Government and Germany in the submarine matter. Dumba, however, has been recalled by the Austrian Government—the "leave of absence" diet would not be accepted by President Wilson. The trouble-maker will sail shortly for foreign shores. He will be afforded the usual diplomatic safeguards to his home across the sea.

Affairs on the border are not yet quieted down to that degree that inspires the hope of a speedy peace. Uncle Sam is watching events and is sometimes compelled to "shoot," but there are no whisperings of a decided or drastic move contemplated. The Mexican bandits continued their raids across the Rio Grande, but affairs generally are quieting down. General Funston has stated that he might follow the marauders across the river. If he is forced to do this, then of course something serious is likely to occur.

Organization of a Wilson rally and a "Woodrow Wilson Peace and Prosperity for four years more" dinner in Dallas during the State Fair has been suggested. Democrats from all over Texas would be asked to attend. Woodrow Wilson Day at the Fair will be October 28, the anniversary of the date when the man who is now President spoke in Dallas four years ago.

Relatives and dependents of alleged drunkards, through the Citizens' League, of Chicago, have brought suit for \$2,000,000 damages against Chicago saloonkeepers. The dramshop law provides that dependents of a drunkard may warn the saloonkeeper not to sell him liquor. If the notice is disregarded, the family may sue for impairment of their support.

The Katy Railroad system, embracing the Missouri, Kansas and Texas Railway of Kansas and the Missouri, Kansas and Texas Railway of Texas, was placed in the hands of a receiver Monday. Chas. E. Schaff, president of both roads, was named sole receiver. The receivership, it is stated, is the result of a friendly agreement between creditors and the company. The order affecting the Texas lines was signed by United States District Judge E. R. Meeks, of Dallas.

The Rockefeller Foundation in its annual report covering the period to the end of 1914, tells what has been accomplished by its international health commission in mitigating the ravages of hookworm in tropical countries. The report says that the relief and control of the disease is an undertaking of enormous magnitude, as the infection belts the globe in a zone on both sides of the equator, sixty-six degrees wide and with a population of about 900,000,000 souls.

New York has experienced two cave-ins of the street over the new subway within a week. The first was when the superstructure of the new subway at Seventh Avenue and Twenty-fifth

Street collapsed causing seven deaths. The second occurred two days later when the street caved in over the new subway in Broadway, near Thirty-ninth Street. One death and the serious injury of many resulted from this. It is said the accident was caused by a cave-in of earth outside the work of construction.

A tank car containing 250 barrels of gasoline exploded at Ardmore, Oklahoma, Monday afternoon. Between thirty and forty persons were killed and 200 were seriously injured. Property valued at half a million dollars was destroyed. The tank car was standing near the Santa Fe freight office in the business district and the terrific force of the explosion wrecked many buildings. The explosion was caused by a spark from a workman's hammer which ignited the gasoline fumes as they escaped from a leak in the tank car. Buildings for twelve blocks from the scene of the explosion were damaged.

Dr. Jefferson D. Gibson, of Denver, Colorado, at the meeting of the American Association of Clinical Research, held in Philadelphia, declared that within ten years medical science will have succeeded in all but eliminating death from tuberculosis from vital statistics. It provides a cure by adding X-rays, ozone and static electricity to the climatic and dietetic treatment now common in tuberculosis hospitals. By this method, he claims, the presence of the disease can be detected in robust persons, even before the well-known symptoms begin to form, and cures can be effected in advanced cases in remarkably short time.

NOTES FROM THE FIELD.

Continued from page 5.)

all collections in sight and our report will be "in full, Bishop." The women have added to the parsonage a 16x30 addition, making an extra bedroom, kitchen and bath with pantry, giving a very convenient home for the pastor at a cost of about \$500, and will have it all paid for by November 1. After conference expect to put in the fixtures, furnishing the bathroom. We had our meeting in July with Brothers Neal and Huckabee, which was a success and was felt to be a great meeting by our town, and since the meeting there has not been the usual reaction, but our work has steadily grown. To give tabulated results would be an injustice to the work really accomplished by Brother Neal and singer. Our people are anxious for him another year to hold their meeting. Men came to services who are not known to go to Church, and the meeting had just begun when we had to close on account of other dates. The presiding elder of Amarillo District—what shall I say? Do you think there is anything to say? I am sure if you had been with him for the year you would say so. A great man; a great presiding elder; a great preacher. Loved by every preacher in his district and by all the Churches in his district. Lives on a high plane. Open and above board, worthy of confidence and has it fully. A man the people like to hear preach and come to hear. And this presiding elder agrees with him. When a man can get up in the morning and take an eighty-mile trip, hold quarterly Conference, preach a great sermon and eat fried chicken like he did at a basket dinner, getting home before night, that is going some for a presiding elder, is it not? I never knew a man so universally loved as he is throughout his district. If our good Bishops want to stop the discussion about the presiding eldership let them appoint such men, without guile, void of littleness, clean and pure in heart and life and the itinerant will be willing to leave himself and his family in such hands. But we did not start to lecture on the eldership. We have a delightful people to serve and have had a great year with them and are happy in our work. "A good year, Bishop."—W. M. Pope, Pastor.

HE MAKES THEM BEAUTIFUL.

How the homely face becomes beautiful when lit by a noble enthusiasm! How the obscure life becomes known for sweetness and the power to bring joy, when it becomes saturated with the spirit of Jesus! "The lives which seem so poor and low, The hearts which are so cramped and dull, The baffled hopes, the impulse slow, Thou takest, toucest all, and Lo! They blossom to the beautiful." —Exchange.

Make the end of one work the proface for another, for in so doing you will avoid idleness, which is sin; and the mother of sins.—Selected.

AFFAIRS IN WEST OKLAHOMA.

By Rev. E. R. Welch.

Rev. T. S. Johnson, of Vinita Avenue, Sulphur, recently conducted his own revival, and did it well, closing out with fine results.

Rev. R. A. Crosby is rounding out 'n good shape at Marietta. He is now in a revival under the leadership of Rev. G. A. Marvin, of Texas.

Rev. J. Frank Norris, of Fort Worth Baptist Church, has been conducting a co-operative meeting in Mangum. Our Church has already received several accessions.

As to St. Luke's we have heard nothing definite except Rev. Frank Barrett, of Little Rock, has been appointed to close out the few weeks remaining of the conference year. Dr. Barrett has been assisting R. L. Ownby in a meeting at Norman. We have not heard with what result.

Rev. John B. Andrews and his assistants are in a great meeting at Altus at this writing. Rev. W. U. Witt is the popular pastor. He will be the host of the coming conference and the brethren may anticipate royal and hospitable entertainment. Altus is one of the finest towns in the U. S. A.

Rev. Clarence Bounds has recently had a fine meeting on the Brinkman charge, being assisted by Rev. C. F. Mitchell, the presiding elder. There were sixteen conversions and reclamations; thirteen accessions. Bro. Bounds is an accession from Texas and is making full proof of his ministry. We welcome Bounds within our bounds.

Rev. E. B. Bowen has been transferred to the New Mexico Conference. He has been pastor at Paoli and was much beloved and appreciated, but sometime ago had to leave his work for New Mexico on account of ill health. We regret to lose this hard working and capable young man, but wish that the climate there may prove restorative and the work encouraging.

This correspondent has been in his own revival and too busy for three weeks to interest himself specially in news gathering. It seems that all the other brethren have been likewise busily engaged and items have come in at rare intervals. It is urged that the brethren all write me of what's doing so that I may have something of interest to write periodically. The work is a labor of love provided we have any "stuff" for "copy."

It is well known by this writing that Rev. Robt. E. Goodrich has been transferred to the Missouri Conference and stationed at St. Joseph. Goodrich leaves us after four years of great service at St. Luke's with all the love and good wishes of our entire brotherhood. The St. Joseph brethren are to be congratulated. Blessings on this prince of good fellows and his future work. His past work carries its own benedictions.

C. K. Proctor, of Guthrie, has fully recovered from a severe attack of typhoid and is in full swing for the final rush which he will make in good shape, of course. Some men are themselves a guarantee of success. A great union revival is to be held in October. Dr. F. E. Finley, of Denver, will do the preaching. It will be held in the large auditorium of the M. E. Church. Eight Churches are uniting in this campaign. Brother Proctor will have charge of the music.

Rev. T. E. Neal is closing out at Purcell in good shape. We understand that the folks there under his wise leadership are moving for a new church and have raised several thousand dollars to date for that purpose. A new church is all Purcell needs to place her in the front rank as a great appointment. Neal has had fine success there. He has built one of the best parsonages in the State. Any charge may congratulate itself if T. Edgar Neal should be sent to it another year.

Rev. C. F. Mitchell is closing out his quadrennium on the Mangum District. It was never in better condition. All the indications point to full collections and the return of most of the pastors for another year. Notwithstanding the several dry years the district under Brother Mitchell's superintendency has steadily advanced. The district ranks with the very best appointments of our conference. Mitchell is true gold, a success anywhere. May his lines fall in pleasant places. Yea, may he have a goodly heritage.

Brother Ownby is closing out his quadrennium at Norman. He has made good at this important post and we commend him to the tender mercies of Bishop Murrah without hesitation or mental reservation. Any man who has as much tar on his heels as Ownby will do to stick to.

(This tribute to the Southern Methodist University is from the facile pen of Rev. Jas. Kirkland, Adv. Manager of Sanger Bros. It's an epic—and as such is worthy of reproduction in the Advocate.)

A Monument To Southern Methodism

west of the Mississippi River, has been erected on the hilltops of Highland Park, overlooking the city of Dallas. It is a magnificent pile of buildings, named the Southern Methodist University. Foresighted men have builded on an enduring foundation broad, deep, strong, colossal, permanent structures, fitted with every modern facility to accomplish the purposes for which they were designed. Surrounded, too, with that proper environment that lends grace and beauty to the handiwork of man.

We know something of the gigantic task confronting founders and builders, but no mountain of difficulty is steep enough to thwart the indomitable energy of the followers of Wesley. Their names are carved deep in the granite of Time.

In the rapt enthusiasm of the victor we forget the hardship, with grim gladness, and bless the hills which had to be climbed.

But that is not all—the fruit of their labors shall live in the hearts and lives and affections of countless young beneficiaries.

We appreciate THIS day and what the day holds. The ambition of the builders has been realized. The dream of many a youth has come true. The promises made to Dallas have all been fulfilled, and in this great Co-ed Institution HOPE shall yet to full fruition rise.

With profound gratitude for what has been accomplished we

Extend Hearty Greetings to President Hyer and Faculty

—men pre-eminently endowed with all the ability necessary for their exalted positions, and with ambitions princely and great.

The Dining Halls are already ringing with the college yells of the Blue and Red. Today matriculation will end. Tomorrow—lessons will begin. In Laboratory and Library students will pursue their vocation of seeking for, discovering and publishing truth—out of the past bringing an inspiration for the future. So we

Extend Hearty Greetings to the Student Body

and express the hope that their hearts' desire may be granted, and that with success and honor, through almost illimitable courses of training, success may rise to heights of large achievement. Texas is an Empire in reality, as well as in metaphor. Fifth in physical capacity, she is a vast unit in the American Republic. Great is Texas potentially, but weak—actually. Not in energy, and not in progressiveness, but it ranks forty-third in the matter of Education, consequently poverty, illiterateness and the desperation of weakness must come, where there is a lack of that precious quality which we call wisdom.

The hope of the World is in the schoolroom. Every good book that is sold is a step on the upward road. Every healthy lesson learned is a blow dealt in the face of despotism, tyranny and oppression.

Dallas is alive to the permanent importance of the intellectual faculties. That's why we so heartily welcome VARSITY. That testified to, by the large number of her high-class institutions of learning. It will help us. It will help this city. It will be a blessing to the State.

Give your boy all the stars of heaven—he would get through them, and be a pauper at last. But give him a mind that knows how to use its own faculties—an education that is really broad, vital, generous and sympathetic, and he will come back in harvest time, rich with riches no thief can steal. That is true Wisdom.

The higher education of VARSITY is neither special nor narrow—it stands for system and orderliness, in intellectual effort. Send your boy to the CITY OF THE HOUR.

The man trained in one business is usually unfitted for another. The man with a liberal education trained to habits of intellectual accuracy, concentration, discrimination is fitted to gain and hold the world's markets against inefficient competitors. The cook in the kitchen feeds the Queen, and if her cooking is good, she is not less queenly than the Queen herself.

Nor shall we forget the wisdom taught in the University is not simply intellectual. It is also Moral—the ethical graces and the virtuous sentiments have their part. It includes the cardinal virtues—the deepening and ripening of all good convictions, as well as the intellectual strength.

It includes Wisdom, which represents conscience, righteousness, fearlessness, integrity, uprightness, temperance, purity, solid and unselfish patriotism. These standards are even more fundamental and essential than the intellectual. Looking into the future it is radiant with promise—

Rich, Inspiring and Entrancing

It is the promise of wisdom—the best the youth can possibly have. The promise that seeks to transmute learning into understanding, and understanding into characters, that shall determine destiny. We may not live to see the full fruition of our desire, but we have faith to believe that future generations shall look back as tenderly and lovingly to their Alma Mater here as ever did any student long for a return of his happy days at

YALE—OXFORD—HEIDELBERG

With an abiding realization of the tremendous possibilities of this Imperial Commonwealth, rich beyond compute in her undeveloped resources, no optimistic prediction of the future greatness of S. M. U. can possibly exceed the realization.

In all efforts of VARSITY management to uplift the race, we feel safe in saying they will at all times command the moral sympathy and encouragement of every cultured citizen of our Great State.

Sanger Brothers

Fifteen hundred young people are this week gathering at Norman to attend the State University. As heretofore Southern Methodism has the largest quota. The responsibility of this pastorate is doubly responsible. But Ownby as preacher and pastor has measured up.

It looks now like J. D. Salter will close out his first year of eldership with flying colors. Never a man worked harder, nor gave himself more unreservedly to his district. He has literally lived amongst his preachers, especially the weak country charges, holding meetings, encouraging them, rounding-up finances, organizing Churches, preaching big sermons. Well, Salter is a big man every way you look at him. Words fail to express the help he has been to this pastor this year and he counts himself highly fortunate to have been associated with such a rare personality.

Rev. W. J. Richards is in great favor at Grandfield. He recently conducted the singing for the writer in

that great meeting at Wynnewood and did it well. On his return to Grandfield he was presented with a purse for his new conference suit, the same being found under his plate at a birthday dinner given in his honor. Next day another package, containing a cook apron and a set of dish clothes, was presented. Richards is batching it and is sadly in need of a—well, keep your ears open for developments. A good-looking fellow like "Rich" can't long escape.

The Seneca Indians have a beautiful custom of turning song birds loose over the grave of a dead maiden to cheer her spirit on its way to the happy hunting ground. A better custom, more truly Christian, is that of turning the song bird loose now, that our friends in the flesh may be cheered by whatever words of appreciation our hearts are wont to give. Marion Lawrence declared that he would rather have one rosebud while he was alive and could see it, than to have a coffin covered with flowers when he was in it.—Exchange.

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I Am Free—You Can Be Free

If you are weary of spending large sums for useless cures, nostrums, treatments or worthless apparatus, then let me TELL YOU FREE how a simple, easy, pleasant, DIFFERENT treatment cured me and has cured thousands. It will cost you only a penny post card and that penny will bring you the secret of a glorious freedom, a new youth, new health, new happiness. Is it WORTH A PENNY TO YOU? The secret of this treatment is that it

Heals Night and Day

If you have catarrh, filthy mucous in nose and throat, head-noises, deafness, headaches, bad taste in your mouth, foul breath, stomach troubles due to catarrh, asthmatic catarrh, hay fever, rose fever or any other form of this disgusting disease write to me AT ONCE FOR MY FREE OFFER.

DON'T SEND ANY MONEY

I will send you this wonderful health secret FREE on your request. It is something ENTIRELY NEW and different. I know because before trying this secret treatment I tested every remedy or treatment offered but got no relief. THIS CURED ME. I FELT BETTER INSTANTLY. Others the same. WHY NOT YOU? Just write me: "Dear Sam Katz, tell me how you cured your catarrh, I would like to cure mine." Address,

SAM KATZ, Suite L655
1325 Michigan Avenue, Chicago, Ill.

SUNDAY SCHOOL INSTITUTE AT BRYAN.

The nine member of the Marlin Sunday School who attended the Bryan Institute desire to give their testimony as to the value of the work done there.

Through the departmental superintendents who attended Mrs. Hamill's Conference, a revolution has already been worked in the elementary division of the Marlin Sunday School. Mrs. Hamill, by her attractive suggestions, gave those who heard her a peep into a Sunday School heaven.

Miss Kilpatrick captured the young people in her conferences. They returned to Marlin, and after a report of what they had heard, the Wesley Adult Class telegraphed Miss Kilpatrick her expenses and a handsome fee for a visit of one hour and an account of that wonderful class in Corinth.

We were proud as Texas Conference Methodists of Bro. Harbin, the Field Secretary. He ranked right along with the members of the team already mentioned, and many people who have attended other institutes said they never heard more interesting and informing addresses.

Brother Hightower came too late for the conference work, but he is a man of proven ability in Sunday School work. Even in the short time he was in Bryan he managed to sell us a big lot of books.

We feel that our contact with this flying squadron is going to double the efficiency of our school, and we expect to double the attendance. We hope the Methodists around Timpon and Palestine will stampede those towns in their eagerness to attend the institutes that remain.

H. M. WHALING, JR.,
Chr'n Tex. Conf., S. S. Board.

REV. J. M. BOND—A TRIBUTE.

In the month of June, 1889, I was converted under the ministry of Brother Bond. He was at that time holding a meeting at Grandview, Texas, for Rev. W. W. Henderson, who has long since gone home. I suppose no preacher has been more intimate with him during these twenty-six years. He and I were in many great meetings. I was often in his charges and always staid in his home during these meetings. In return he would come to my assistance whenever I called for his help. We were always glad to have him in our home, for we all loved him.

Since I have been living at Weatherford we were often together in each other's homes, confiding in each other as Jonathan and David. His was an unselfish life. He lived to help others—this was his chief delight. He would give his last cent when someone needed more than he. He loved his wife and children with a fondness not often seen, willingly sacrificing his all for their betterment. He loved his Church and stood by it faithfully, offering no apologies for being a Methodist preacher. Never have I heard him complain at his appointments. He had no patience with shams and little respect for scheming preachers. Jim Bond belonged to the old school of Methodist preachers. He was truly evangelical in spirit, believing the Bible from lid to lid and preaching as one who had authority. Dear old Jim, as I called him, how I miss him! Memory runs back tonight through the years that are past. I am in one of those great meetings again. I hear him preach once more with all the earnestness of an apostle. I hear his fervent prayers. I see his twinkling black eyes as he shouts victory over a saved soul. I can hear the congregation singing the old-time songs again, mingled with shouts of rejoicing; above it all I can hear his shrill and joyous, "Hallelujah!"

Good-bye, old friend, until we meet in heaven. There we will shout and sing and never grow tired and weary.
R. J. TOOLEY.

Bishop McConnell forcibly emphasizes the fact that the "lost coin," of the parable was lost simply because it was out of circulation, and was found only when it was brought back into the currents of trade. So with Christians. They are lost when stowed away from care and labor in the kingdom, and the only way they can be found for the Master is to have them jump into the midst of a real, big, strenuous situation.—Exchange.

JUST A FEW POINTS.

H. G. H.
Cotton at twelve cents means more money this fall than usual.

Now is the time for the new stewards to organize and get quickly to work in readiness for the coming year.

Now is the time for the old stewards to hustle for the remnant of the preacher's salary. He may have to move three hundred or five hundred miles.

Let the new stewards gather a handful of money to pass to the new preacher the moment he arrives.

I have often gone to new works and landed without a dollar, much less any to pay for transportation of goods.

Now is the time for the good women of the charges to see to supplying parsonages with heavy furniture and light articles for the parsonage.

The women want to be useful—not in the line of politics or speech-making for good roads—but helpful to the preacher and Church in all womanly ways.

It's going to take lots of money to get our West Texas preachers to and from conference—everybody help out.

Now is the time to economize in all unnecessary things and get ready this fall and winter to help the Red Cross look after the starving in the war belts, both in Europe and Mexico.

Now is the time for us all to purpose in our hearts and carry it out in our lives not to live for ourselves. There is more distress in the great wide world at this moment than ever before known in human history.

Texas and all America have plenty, and to spare. Our religion and money will prove of no benefit to us at all unless we help our fellowmen.

Stewards, be pious, but at the same time go for the money for your preacher.

HILLSBORO DISTRICT—FOURTH ROUND.

In the list as it appears on page 15 of this issue of the Advocate the Quarterly Conference at Munger reads: October 25, 7:30 p. m. This is incorrect. The Quarterly Conference opens at 2 p. m.

JOHN M. BARCUS, P. E.

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, Marfa, Texas.....Oct. 6

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

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

WEST TEXAS CONFERENCE.

Class of First Year.
The members of the class of the first year are called to meet in San Angelo Tuesday afternoon at three-thirty, October 19. The place or room will be assigned by the pastor of the Church or the committee in charge.
G. M. BOYD,
Chairman of First Year Committee.

AN APPEAL TO THE TEXAS CONFERENCE.

Dear Brethren: As you know, the coast country has been swept by a severe storm. Hardly a church or parsonage in the Beaumont and Houston Districts that was not more or less damaged, and many of them blown down. This is not all. In the Beaumont District especially, the crops are absolutely ruined; they will not have enough left to feed and clothe them.

Now, these churches and parsonages must be repaired, and rebuilt. As you know, the Board of Church Extension is their only hope, for it is the one Board that they must look to for help. We can only help them just in proportion as you do the two things we are asking you to do. First of all, do your best to pay your assessment in full for Church Extension; and where it is at all possible, take a special collection for Church Extension. This special you have a right to direct. Take it for any church or parsonage, or for the general work in the coast country.

Second: Where it is possible to wait any enterprise another year that will demand aid from the Board, let it wait. Under normal conditions, every part of the conference would share alike in the appropriations and loans; but we feel under the circumstances, we must come to the rescue of these stricken people. This last request is made after consultation with Bishop McCoy, and has his indorsement.

You can very much embarrass us if you fail to take this second request seriously. Your brethren,

JESSE LEE,
President Board Church Extension,
Texas Conference.
E. L. INGRUM,
Secretary.

LEATH OF SISTER POWER.

Mrs. Eliza Power died September 21, 1915, at her home near Cisco, Texas. She was seventy-five years old and had lived a Christian life for many years. She was true to her church, kind and affectionate in her home. Three children are left to mourn their loss. Sister Power is resting in the home over there.
M. L. BOON.

HOME-COMING, LANE CHURCH.

The annual home-coming at the Lane Church will be observed October 3, 1915. All former pastors and friends of the Church are cordially invited.

Revs. C. M. Harless, J. B. Gober, E. L. Spurlock, I. A. Thomas, R. D. Moreland and R. C. Dial will take part on the program.

E. L. SILLIMAN, Pastor.

CHURCH EXTENSION—WEST TEXAS.

Send no Church Extension papers to me at Bishop, Texas, later than October 15. Will be off to conference.
H. G. H.

CHURCH EXTENSION.

The Minutes of the North Texas Conference prove beyond a doubt that all other claims of the Church are favored at the expense of the claims of the Church Extension. Brethren, please do not allow this to exist longer, as this arm of the Church is the one that houses the congregations.

We wish by all means to push the North Texas Conference to the lead in building up a great loan fund to be used in her own bounds. Let us then discourage donations and ask for loans from the Conference Board.

May we trust in God and push the claim.
L. D. SHAWVER,
Sec. N. Tex. Conf. Board of Church Extension.
Krum, Texas.

CLASSIFIED ADVERTISEMENTS

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

AGENTS WANTED.

AGENTS—Snappiest household line on earth. Red hot sellers, steady repeaters—100% profit. 250 light-weight, fast selling, popular-priced necessities. Agents' outfit free. Get busy—quick. Write today—postal will do. AMERICAN PRODUCTS CO., 3464 American Bldg., Cincinnati, O.

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

WE WILL PAY YOU \$120.00 to distribute religious literature and take orders in your community. 60 days' work. Man or woman. Experience not required. Spare time may be used. INTERNATIONAL BIBLE PRESS, 884 Winston Building, Philadelphia.

ATTORNEYS
A. E. FIRMIN
ATTORNEY-AT-LAW
Notary Public
No. 4 W. Life Building, Dallas, Texas

BARBER TRADE.
BARBER trade taught by J. Burton at Texas Barber College—world's greatest. Position when competent. Money earned while learning. Free catalogue explaining. Dallas, Texas.

CHOIR DIRECTOR.
Choir director, soloist and personal worker. Open dates during October and November. Address J. VIRGIL CLOWER, Ladonia, Tex.

WEST TEXAS CONFERENCE BROTHERHOOD.
West Texas Conference Brotherhood will meet in annual session at First Methodist Church, San Angelo, Tuesday night before the Annual Conference convenes, the meeting beginning at the time for evening service. The purposes of this meeting are to hear an annual sermon, to elect officers and to transact such other business as may come before it.

Attention is called to the fact that those who reach San Angelo for this meeting will leave San Antonio and Austin not later than Monday night trains. Attention is specially called to a plan projected at a former meeting of this brotherhood to increase the mortuary benefit to \$1000, as against \$500, as the benefit is now.

The plan was, in brief, that we ask the pastor of each Church to take a few moments before his congregation, just before conference, to make a statement of the plan of the Brotherhood, showing who are beneficiary members, and calling attention to the provision that any man or woman who wishes to add to the mortuary benefit, which is the basal purpose of this Brotherhood, may do so and at the same time become a member by contributing \$2 as advanced mortuary fee and agreeing to replace the fee when a beneficiary member dies. It is hoped that by each pastor making this statement, and calling simply for volunteers to join this Brotherhood, at least as many as two members from each pastoral charge will respond, with no other motive than the purpose to give, so that the fund proposed may be raised and maintained for relief of the widows and orphans of our preachers who die.

The pastor who cares to make this statement, in response to this call, will not need that we tell him how to do it, but we beg to call attention to the matter and beg the pastors to do this thing.
A. L. SCARBOROUGH,
President.

MONEY TO BE REFUNDED.
Five years ago I made an appeal through the Texas Christian Advocate for help to build a church at Echo, Texas.

A few generous friends responded and we did all we could to get our church, but those who live near Echo who are able to help did not feel inclined to and droughts and short crops have put it out of reach of those who want a church. We have been hoping against hope that something would come our way, but despair has overtaken us.

If those who contributed will send me their present address I will return their money with interest.
We thank you sincerely for your kindness and help, also the editor for a little space.
(MISS) DAISYE EDMUNDSON.
Burkett, Rt., Coleman, Texas.

HELP WANTED.

GOVERNMENT CLERKS WANTED. \$90.00 MONTH! Full unnecessary. Common education sufficient. Vacations. Short hours. Rapid promotion. Write immediately for free list of positions now obtainable. FRANKLIN INSTITUTE, Dept. B 174, Rochester, N. Y.

MISCELLANEOUS.

CREOTINA has cured hundreds of Tuberculosis, Throat Troubles, and Bronchial Affections. Write today for free booklet. CREOTINA DISTRIBUTING AGENCY, Box 396, Dept. E, San Antonio, Texas.

WANTED, A SCHOOL—I am a Southwestern trained, first-grade certificate man and an open for a good school. Have specialized in English, History and Philosophy. Box 121, Sylvestre, Texas.

CALDWELL'S SANITARIUM, McKinney, Texas, for treatment of internal and external cancers. Come or write for book of information.

MOUNTAIN HOMES.

WITH city advantages. Why not get you a lot at "My Ranch," Kerrville, Texas, 1500 feet above the sea? One mile from depot, river front, electric light, water, telephone and jetties. Write J. E. HARRISON, JR., Kerrville, Texas.

MUSICAL INSTRUMENTS.

RAREST of rare bargains in high grade best make standard pianos received in exchange. Earliest payments. Write for booklet 222. THOS. GOGGAN & BROS., Dallas.

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.

SALESMEN WANTED.

WANTED—Responsible man to take a Watkins territory. If you can furnish team or auto and give bond with two good sureties, write for our proposition. CHAS. F. ANDERSON, Box 187, Lott, Texas.

NOTICE, PREACHERS OF WEST OKLAHOMA CONFERENCE.

In sending the drafts to preachers for the third quarter, I am informed by the Teller, W. L. Anderson, that I have overdrawn \$286.41. I am sorry of this, but I sent out these checks because I knew the preachers on these hard charges need their money. It is embarrassing to me and I am sure it is to W. S. Wolverton, the Treasurer. He has taken care of these drafts as they have come in to protect the good name of the Church. The Teller informs me that several of our strongest charges have not sent any of their collections. I can't account for this, as there seems to me to be no excuse for any charge in the West Oklahoma Conference not paying something on the conference collections, let alone the stronger charges. I trust every charge that can will send in their missionary money right away in order to relieve the situation.
J. L. GAGE, Secretary.

CENTRAL TEXAS CONFERENCE BROTHERHOOD CALL.

Dear Brethren: Rev. L. G. Rogers, a superannuate and one of our charter members, has answered the roll call above. He was always prompt to meet every call of the Brotherhood and I am sure you will not fail his family now. Please send your fee at once. The only forfeitures we have had have been through inadvertence caused by delay. The money should be in the hands of the Secretary not later than November 5. Members in Northwest Texas will send to Rev. Bruce Meador, Munday. The Central Texas will send to me.
JOHN N. BARCUS, Sec.-Treas.
Hillsboro, Texas.

MARRIED.

RATCLIFF-WILLIAMS — At the home of the bride, near Royse City, Texas, Mr. W. J. Ratcliff and Miss Lena Williams, September 19, 1915, Rev. W. R. McCarter officiating.

McCORKLE-PINKARD — At the home of the bride's parents, near Blanket, Prof. Ray McCorkle and Miss Eva Pinkard, September 9, 1915, Rev. W. T. Jones officiating.

MANN-NIXON—Married by the writer, near Holly Springs, Van Zandt County, Texas, September 17, 1915, at 2:30 p. m., Mr. G. H. Mann, of Willis Point, Texas, and Miss Leona Nixon, Rev. I. F. Everitt officiating.

PETTY-DOTY.—At the home of B. S. Doty, in Graham, Texas, at 6:15 a. m., September 21, 1915, Harry H. Petty, of Muskogee, Okla., was united in marriage to Miss Lucille Doty, Rev. J. Hall Bowman officiating.

SOCIALISM AND CHRISTIANITY.

A college classmate of twenty-five years ago became impatient when he heard a prominent Methodist preacher confuse the terms socialist, communist and anarchist. That preacher is now one of our strongest Bishops and that student is a prominent lawyer in Kentucky. A few months ago a leader among our Methodist preachers said: "The Church is unalterably opposed to the principles of philosophical socialism." One of the ablest preachers in our Church said to me lately: "The Church should advocate Socialism." Brother R. C. Armstrong, in his series of articles in the Texas Advocate, "Dangers that Threaten Our Government," sets forth the dangers of Socialism in articles III and IV. (See Texas Advocate, August 5 and 12).

I find among Christians a vast deal of confusion as to the use of terms and an almost unanimous agreement as to the cardinal principles and some variety of opinions as to their application to the problems of our Christian civilization.

As I write these lines in Southwestern University library the librarian is making a list of the excellent magazine articles, which we have available at a moment's notice, on the subject of "Socialism." By reference to Pool's Index and Readers' Guide, of which we have a complete set, including the issue of August, 1915, in volume and page of the magazine in which the article appears is given. Under the topic "Socialism" we are cited to the Forum, Vol. 5, page 216; Fortnightly, Vol. 62, page 1; North American Review, Vol. 148, page 447; Outlook, Vol. 68, page 948, and, by actual count, scores of others, all of which are in substantial binding on our library shelves, readily accessible to any one who will call at our reserve room. On the topic of "Christian Socialism" we have ten articles in the best magazines published in Europe and America.

A little careful study of the use of terms is in order. Of the many illuminating articles I call attention to one: "The Aims of Christian Socialism," volume 269, pages 411-415 of the "Living Age," a magazine published in Boston and London.

The author sets forth "What similarity and what dissimilarity there is between Christian Socialists and other Socialist groups." The aims of the latter may be essentially summarized under three following heads:

1. Complete or partial transfer of the private ownership of the means of production to the ownership of the community.

2. The conquest of political power by the working class.

3. International action by the working class in the war against existing order, to overthrow it, if necessary, by violent means.

On the other hand, Christian Socialists demand:

1. Retention of private property, but a modification of it in the spirit of the Gospel.

2. Reconstitution of all social relations on the basis of occupation, with equal consideration for all classes.

3. International legislation for the protection of labor, and union of all socially minded persons in various countries to promote the peaceful alteration of our social system.

The great variety of writers suggests a great variety of uses of the word socialism. The United States Postal System is Socialism says one. The city of Georgetown owns and operates her water and light plant. That is Socialism says another. Participation by the laborers in the profits of certain well known corporations is Socialism says a third man. Still another Socialist is a communist, believing in the collective ownership of consumable goods. Another calls himself a "Socialist," when in fact he is an anarchist, believing in "no government." Here is a most stupendous contradiction in terms—"anarchy—no government" versus "Socialism"—state ownership of all capital. But mental congruity does not seem to stagger some of the Socialists, especially those of the school of August Bebel, whose view Brother Armstrong says "is Socialism pure and simple as taught by the original leaders." We all agree with Brother Armstrong in the condemnation of such "pure and simple Socialism."

But the main object of this paper is to emphasize the variety of meanings in which the word is used. In addition to these magazine articles we have in Southwestern University Library a vast number of books clearly and sanely setting forth not one, but all the meanings in which this word is used. The primary meaning of the word is: Public or collective ownership of the main instruments of wealth (land, mines, machinery, etc.) This is a theory as to government and

its functions. It does not necessarily involve a religious or moral element. Since, however, it lays such stress upon the economic interest of life those who believe in it tend to become materialists in philosophy. Eucken, in his "Main Currents of Modern Thought," page 375, speaking of the Social Democratic Movement, says: "It is a question, in the first place, of the transference of the center of gravity of social life to the masses, then of the elevation of the economic problem to be the dominating soul of this life, and finally of the recognition of the state as the sole vehicle of power and intelligence."

Again, on page 381, he says: "Economism, as a system, claiming the leadership in life, threatens to guide us along a problematical and descending path. It can obtain ascendancy over us only if there is no independent inner life and the problems of the soul are neglected." Usually those who accept the primary meaning of the word, socialism, become so absorbed in things material that "the problems of the soul are neglected," and often they denounce the Church and scoff at religion. So, when a man says he is a "Socialist," it is well to ask in which of the following he believes:

1. Anarchism—no government.
 2. Communism—collective ownership of all wealth.
 3. Economic Socialism—ownership of capital only.
 4. Christian Socialism—retention of private property, but a modification of it in the spirit of the Gospel.
- S. H. MOORE.
Georgetown, Texas.

As a rule, we get most excited over those matters which are of the least consequence. The path of life behind us is dotted with molehills, which we once thought were mountains.—Edward Leigh Pell, D.D.

Obituaries

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

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

Poetry Can in No Case be Inserted.

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

TEAGUE—Doris Ann Teague was born August 8, 1912; departed this life September 19, 1915, and was laid to rest in the Stony Cemetery. This is the daughter of J. M. Teague and Lillie Teague. She was a good child and blessed the home for a season, then God called her home to be with him. Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God. Weep no longer, loved ones, for by continued faith you may see your child.

L. D. SHAWVER.

KNIGHT—Zana Evabelle Knight was born November 14, 1914, and went to swell the angel choirs June 18, 1915. She had been ill several weeks and the end was not unexpected. Evabelle was a beautiful child, and while she was too young to lip the words, papa—mamma, she possessed a beautiful disposition, and had developed many sweet ways. Father, mother, brothers and sisters, prepare to meet God in peace, and together with little Evabelle, you will be reunited in the land where "saints immortal dwell."

H. V. WATTS.

WILSON—Mary Ann Wilson, infant daughter of C. R. and Eugenia Wilson, was born September 6, 1915; departed this life September 18, 1915. This sweet flower bloomed to be suddenly plucked, yet its fragrance mixed its sweet perfume with the love of the home and left father and mother and sister and loved ones to mourn her departure. God has taken her to be with him. Another treasure in heaven. May this be a means to draw the loved ones nearer heaven. After services, conducted at the home, we laid her to rest in the Jackson Cemetery to await God's pleasure.

L. D. SHAWVER.

BROWNER—Clarence Jefferson was born at Cartersville, Georgia, December 12, 1892, and died at his father's home near Joshua, Texas, July 24, 1915. He was converted and joined the Methodist Church, soon after, at Joshua, and lived a consistent Christian life up to his death. Clarence was a very promising young man, and had a bright future before him. He was loved by all who knew him. We will miss him from Church and Sunday School, but most of all, he will be missed from his home by his dear father and mother, with his brothers and sisters, all of whom did so much to prolong his life. May God's blessings rest upon all the loved ones who are left to mourn their loss.

L. A. REAVIS.

THORP—Mrs. E. S. Thorp, who was before her marriage, Elizabeth Sweets Walker, was born June 16, 1824, in Louisville, Ky., moving from there to Texas in 1829. She married William Pleasant Thorp July 21, 1841, at Austin, Texas, making her home in that vicinity the greater portion of her life. Of this union there were twelve children, nine boys and three girls, all of whom are living, with the exception of three sons. There are sixty-seven grandchildren, about seventy-five great-grandchildren, and twenty-five great-great-grandchildren. Zen Thorp, of Dallas, is a grandson. Mrs. Thorp was converted at the age of 18 and joined the Methodist Church, being known as a faithful, devout Christian, wielding a great influence for good. Her last few years were spent with her daughter, Mrs. Mary J. Bratton, at the home of the latter's daughter, Mrs. Jim Leverett, in Fort Worth.

MRS. BEN THORP.

GARRETT—Miss Ella Garrett was born in Arkansas, near Mrs. N. Evans' home, in 1869. She came with her parents to Texas in 1902. Miss Ella was converted and joined the Methodist Church when she was ten years old, where she lived a faithful and consistent member until death. Here was a life chartered by suffering, triumphant with a living faith and victorious in death. Those who grieve over her going are comforted with the thought that "God death all things well," and that the separation is only for a little while.

C. V. WILLIAMS.
May, Texas.

EVANS—Little Willie Nellora Evans, baby girl of Mr. and Mrs. N. Evans, children, Texas, was born December 11, 1914; died July 30, 1915. Her stay on earth was just long enough to entwine her sweet little life into the hearts of her father, mother and little sister and loving friends. Little Willie was a sweet child. She was the ideal of a form away to await the resurrection morning. Weep not, dear parents, you know where to find Little Willie. You know the Master said, "Suffer little children to come unto me, for of such is the kingdom of heaven." The grace of the Lord sustain you in this trying hour is our prayer. Her grandmother, MRS. R. H. EVANS.

STALLINGS—Esther May Stallings was born Feb. 14, 1909, in Rusk County, Texas, and died September 10, 1915, aged six years, six months and twenty-six days. Amid many sympathizing friends and relatives we laid her little body to rest in the Myrtle Grove Cemetery. Our neighborhood is saddened by the passing of this sweet-faced little girl. There is a vacant chair in the home, but Heaven is made brighter. May our Heavenly Father comfort the brokenhearted father and mother at this sad hour, and may they take courage in looking forward to the glorious reunion in a home that shall be eternal, where God shall wipe away all tears.

W. L. CANNAN.
Laneville, Texas.

PURCELL—Charity Purcell (nee Hoke) was born near Louisville, Kentucky, 1831; moved to Indiana, when four years of age. Later she married Richard Maryfield, who died December 25, 1873. To this union were born six boys and two girls, only one of whom survives her (Mrs. Nancy M. White) of Stillwell, Texas. She was married a second time to Michael Jerome Purcell. They came to Texas in 1883 and settled near Richardson, Dallas County, Texas. They moved to Crawford County, Arkansas, soon to return to Texas and settle near Stillwell, where Mrs. Purcell died July 5, 1915, the subject of this sketch devoted to be with her loved ones. She was laid to rest in the Stillwell Cemetery after services conducted by Rev. Thomas. In early life she united with the Church of Christ, later uniting with the Methodist Church, of which she was a member. Mother has gone, but not forgotten. She loved God who took her home.

L. D. SHAWVER.

MUCKELROY—Maggie P. Baugh was born in Logan County, Kentucky, May 29, 1871; moved with her parents to Texas in 1875; joined the Methodist Church in childhood; was married to R. C. Muckelroy February 12, 1889, in Cleburne, Texas; was the mother of the seven surviving children; died August 21, 1915. Mrs. Muckelroy's life was a success, as the lives of the children do testify, bearing witness daily to mother's godly life and teachings. Heaven had a large part in her life though she was a great sufferer in the year of sickness and the constant battle of life. She found no judgment in her heart. And though she suffered, yet never a word of complaint; she knew whom she had trusted and that He was able to deliver. The outgoing from earth was most triumphant. Heaven has the sweetest survivor; died August 21, 1915. Mrs. Muckelroy's life was a success, as the lives of the children do testify, bearing witness daily to mother's godly life and teachings. 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SON, P. E. Col.

MA

th Round.

Oct. 16, 17, 23, 24.

Oct. 30, 31, 7, 8.

UGH, P. E.

Round.

URN, P. E.

Round.

RNER, P. E.

Round.

3, 4, 9, 10, 17, 18.

BALL, P. E.

Round.

MA

h Round.

TER, P. E.

th Round.

9, 10.

Oct. 16, 17, 7, 17, 18, Oct. 20.

p. m., Oct. 24.

Nov. 1, AVER, P. E.

h Round.

Woodward, Oct.

(Nights), Oct.

17.

Oct. 20.

Oct. 25.

na, Oct. 27.

WART, P. E.

social.

aturday, Oct. 2.

Oct. 3.

Oct. 17.

Oct. 29.

Oct. 24.

Oct. 29.

Oct. 31.

Oct. 31.

OPFER, P. E.

th Round.

Oct. 2, 3.

Oct. 9, 10, 17, 18, 24, 25, 26, 27, 28, 29, 30, 31.

HEIL, P. E.

th Round.

Oct. 11.

Oct. 23, 24, 14, 25.

Oct. 30, 31.

Nov. 5, 6.

IRBON, P. E.

Muskogee District—Fourth Round.
Keota Cir., at Keota, Oct. 3.
Tamaha Cir., at Garland, Oct. 6.
Kanina Cir., at Martin, Oct. 10.
Whitefield Cir., at Whitefield, Oct. 10.
Stigler, Oct. 11.
Warner and Porum, at Warner, Oct. 12.
Chicotah, Oct. 13.
Oktaha Cir., at Oktaha, Oct. 17.
Muskogee Cir., at Harris-Jobe, Oct. 20.
Muskogee, First Church, Oct. 22.
Boynton and Morris, at Morris, Oct. 24.
Muskogee, St. Paul, Oct. 26.
Annual Conference, at St. Paul, Muskogee, Nov. 18.
CHAS. L. BROOKS, P. E.

Oklahoma City District—Fourth Round.
Paoli Cir., Oct. 2, 3.
Paul's Valley, Oct. 2.
Piedmont, Oct. 9, 10.
Stillwater, Oct. 10.
C. Avenue, Oct. 13.
Noble, Oct. 16, 17.
St. James and Wheatland, Oct. 17.
St. John's, Oct. 18.
Langston, Oct. 23, 24.
Blanchard and Washington, Oct. 24.
St. Luke's, Oct. 25.
Guthrie, Oct. 31.
Perry, Oct. 31.
W. M. WILSON, P. E.

WEST TEXAS

Austin District—Fourth Round.
Webbville Cir., at Haynie's Chapel, Oct. 2, 3.
First Church, Oct. 4.
University Church, Oct. 5.
Hyde Park, Oct. 6.
Bastrop, Oct. 9, 10.
La Grange and Winchester, at L., Oct. 10, 11.
Smithville, Oct. 11.
Liberty Hill and Leander, at Liberty Hill, Oct. 13.
Ward Memorial, Oct. 15.
V. A. GODBEY, P. E.

Beeville District—Fourth Round.
Oct. 2, 3, Floresville, preaching and Quarterly Conference.
Oct. 3, Karnes City, 8 p. m., preaching and Quarterly Conference.
Oct. 5, Beeclar, preaching and Quarterly Conference.
Oct. 9, 10, Oakville, preaching and Quarterly Conference.
Oct. 13, Beeville.
T. F. SESSIONS, P. E.

Cuero District—Fourth Round.
Ruge, Oct. 2, 3.
Stockdale, at Stockdale, Oct. 6.
Lavernia, at Parita, Oct. 9, 10.
Port Lavaca, at Port Lavaca, Oct. 13.
Cuero, Oct. 16, 17.
A. W. WILSON, P. E.

Lampasas District—Fourth Round.
Fredonia, at Bethel, Oct. 2, 3.
Mason, at Mason, Oct. 2, 4.
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.
J. W. COWAN, P. E.

San Angelo District—Fourth Round.
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, Chabourne, 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.
Oct. 2, 3, Bandera.
Oct. 3, 4, 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.
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.
Dilley, Oct. 2, 3.
Eagle Pass, Oct. 3.
Dal Rio, Oct. 9, 10.
Utopia, Oct. 11.
Carrizo Springs, Oct. 16, 17.
Crystal City, Oct. 20, 21.
S. H. 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. 26, 27.
Rockwood, at Gouldsboro, Oct. 2, 3.
Mangate, at Pamphrey, Oct. 9, 10.
Winters, Oct. 10, 11.
Navice, 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.
Billings, 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.
Glen Rose Miss., at Buck Creek, Saturday, Oct. 2.
Glen Rose Sta., Oct. 3, 4, Sunday and Monday.
Gadley and Cresson, at Bruce, Oct. 9, 10.
Granbury Sta., Oct. 15, 17, Friday night and Saturday.
Granbury Cir., at the Parsonage, Saturday, Oct. 16, 3 p. m.
Lilian, at Cahill, Oct. 23, 24, Saturday and Sunday 11 a. m.
Venus, Oct. 24, 25, Sunday night and Monday 3 p. m.
Jenna and Egan, at J., Saturday, Oct. 30.
Barlson, 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. 14.
Anglin St., Cleburne, Quarterly Conference, Nov. 17, preaching Nov. 21.
W. W. MOSS, P. E.

Fourth Round—Cisco District.
Wayland, at Gunata, Oct. 2, 3.
Eastland, Oct. 3, 4.
Boring Star, Oct. 9, 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.
Hedemans, at Hedemans, Oct. 23, 24.
Carbon, at Britton, Oct. 30, 31.
Gorman, Oct. 31, Nov. 1.
Strawn, Nov. 6, 7.
Cisco Mission, at Fisher, Nov. 13, 14.
Cisco, Nov. 14, 15.
E. P. WILLIAMS, P. E.

Corianna District—Fourth Round.
Kerens, at Bayzeit, Oct. 2, 3.
Kirwin, at Cotton Gin, Oct. 9, 10.
Barry, at Lighthouse, Oct. 16, 17.
Chathel, at Chathel, Oct. 23.
Wortham, at Wortham, Oct. 24, 25.
Horn Hill, at Forest Glade, Oct. 30, 31.
Mazza, Oct. 31, Nov. 1.
Groesbeck, Nov. 2.
Corianna Cir., at Eureka, Nov. 6, 7.
Nov. 14, 15.
Blooming Grove, Nov. 16.
Corianna, First Church, Nov. 21, 22.
W. H. MATTHEWS, P. E.

Dublin District—Fourth Round.
Gustine, Oct. 2, 3.
Stephenville, 8 p. m., Oct. 6.
Proctor, at Graham Ch., Oct. 9, 10.
Huckabay, at Oak Dale, Oct. 16, 17.
Duffau, at D., Oct. 23, 24.
Waukegan, at B., 2 p. m., Oct. 30.
Solar and Lipan, at L., Oct. 31, Nov. 1.
Hico, Nov. 6, 7.
Hedell, at L., Nov. 7, 8.
Carlton, at —, Nov. 13, 14.
S. J. VAUGHAN, P. E.

Fort Worth District—Fourth Round.
Soulard, 11 a. m., Oct. 3.
Riverside, 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.
Highland Park, 8 p. m., Oct. 18.
Kennedale Cir., at Kennedale, 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.
Smithfield 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.
Gatesville Cir., at Fort Gates, Oct. 2, 3.
Lawford, at Lawford, Oct. 3, 4.
Meridian Sta., Oct. 8, 10.
Meridian Cir., at Lumpkin, Oct. 9, 10.
Hamilton Cir., at Ireland, Oct. 16, 17.
Oglesby, at Oglesby, Oct. 17, 18.
Evant, at Bee House, Oct. 23, 24.
Gatesville Sta., Oct. 24, 25.
Coppers Cove, at Coppers Cove, Oct. 30, 31.
Nolanville, at Nolanville, Oct. 31, Nov. 1.
Fairy, at Lanham, Nov. 6, 7.
Hamilton Sta., Nov. 7, 8.
Killeen Cir., at Buenavista, Nov. 13, 14.
Killeen Sta., Nov. 14, 15.
S. J. RUCKER, P. E.

Georgetown District—Fourth Round.
Onaville, at Onaville, 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.
Wear, at Wear, Oct. 31, Nov. 1.
Taylor, Nov. 7, 8.
Rogers, Nov. 14, 15.
Georgetown, Nov. 21.
T. S. ARMSTRONG, P. E.

Hillsboro District—Fourth Round.
(Revised List)
Cooledge, Oct. 2, 3.
Fenelope, at Fenelope, Oct. 3, 4.
Hubbard, Oct. 4, 7:30 p. m.
Huron, at Woodbury, Oct. 9, 10.
Abbott, at Abbott, Oct. 10, 11.
Whitney, Oct. 13, 7:30 p. m.
Feoria, at Feoria, Oct. 13, 11 a. m.
Grandons, at Grandons, Oct. 16, 17.
Kirk, at Kirk, Oct. 23, 24.
Munger, at Munger, Oct. 25, 7:30 p. m.
Malone, Oct. 25, 7:30 p. m.
Line Street, Oct. 27, 7:30 p. m.
Lovell, at Pleasant 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.

Washachia District—Fourth Round.
Bardwell, at Bardwell, Oct. 2, 3.
Bethel, at Bethel, Oct. 9, 10.
Italy, at Italy, Oct. 18, evening and 11.
Britton, at Britton, Oct. 16, 17.
Midlothian, at M., Oct. 16, 17, evening.
Mansfield, at Mansfield, Oct. 23, 24.
Maypearl, at Buena Vista, Oct. 30, 31.
Ovilla, at Ovilla, Nov. 6, 7.
Kenna, at Kenna, Nov. 13, 14.
Washachia, at Washachia, Nov. 14, 15.
HORACE BISHOP, P. E.

Weatherford District—Fourth Round.
Santo, at Santo, 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.
Able, at Able, Oct. 12, 11 a. m.
Millsp, at Millsp, Oct. 14, 11 a. m.
Weatherford Cir., at Bethel, Oct. 15, 11 a. m.
Mineral Wells, Oct. 17, 11 a. m.
Weatherford, Coats Memorial, Oct. 24, 11 a. m.
Weatherford, First Church, Oct. 24, 8 p. m.
L. A. WEBB, P. E.

Waco District—Fourth Round.
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.
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. Bellview, Oct. 16, 17.
Dayton, 8 p. m., Oct. 17.
Liberty, 8 p. m., Oct. 17.
Sour Lake, 8 p. m., Oct. 30.
China, 8 p. m., Oct. 31.
Nederland, Oct. 24.
Anahoe, Oct. 31.

Port Belivar, 8 p. m., Nov. 1.
Woodville, Nov. 6, 7.
E. W. SOLOMON, P. E.

Brenham District—Fourth Round.
Walker, 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 Sta., Oct. 10.
Sealy, at Sealy, Oct. 15.
Brookshire and Pattison, at Pattison, Oct. 16, 17.
Wallis and Fulhear, 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.
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.
Montaba, at Price's Ch., Oct. 16, 17.
Larue Cir., at Larue, Oct. 17, 18.
Elkhart Cir., at Elkhart, Oct. 19.
Gallatin Cir., at Summerfield, 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.
F. R. RYER, P. E.

Marlin District—Fourth Round.
Davilla, at Gloriaeta, Oct. 2, 3.
Cameron, Oct. 3, 4.
Maysfield, at Ft. Sullivan, Oct. 9, 10.
Wills, at Wills, Oct. 10, 11.
Normangee, Oct. 16, 17.
Flynn, at Flynn, Oct. 17, 18.
Centerville, Oct. 18.
Leon Sta., at Liberty, Oct. 19.
Wheelock, at Hickory Grove, Oct. 23.
Harrison Cir., at Owensville, Oct. 23, 24.
Franklin, Oct. 24, 25.
Fairfield, at Fairfield, Oct. 30, 31.
Teague, Oct. 31, p. m.
Jewett, at Buffalo, Nov. 7.
GEO. W. DAVIS, P. E.

Marshall District—Fourth Round.
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. 30.
Marshall, Summit Street, Oct. 31.
Marshall, First Church, Nov. 3.
Gilmer Cir., Nov. 6.
Gilmer Sta., Nov. 7.
J. B. TURRENTINE, P. E.

Navasota District—Fourth Round.
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.
Montgomery, at Spring Branch, Oct. 16.
Wills, Oct. 17.
Conroe Sta., Oct. 17, 18.
Bryan Sta., Oct. 20.
Brazos County Mission, at Benchley, Oct. 26, 27.
Millican, at Millican, Oct. 24.
Greyston 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.
Cornet, at Nolan's Chapel, Oct. 2, 3.
Linden, at Linden, Oct. 3, 4.
Nash, at Nash, Oct. 9, 10.
Redwater, at Redwater, Oct. 10, 11.
Winnboro, at Musgrove, Oct. 16, 17.
Langertier, at Langertier, Oct. 17, 18.
Lason, at Friendship, Oct. 23, 24.
Hughes Springs, at Hughes Springs, Oct. 24, 25.
Mt. Pleasant (conference), Oct. 27, night.
Pittsburg Cir., Ebenezer, Thursday, Oct. 28.
Douglasville, at Union Chapel, Oct. 31, Nov. 1.
Naples and Omaha, Oct. 31, Nov. 1.
First Church, Texasiana, 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.

Timponso District—Fourth Round.
Apple Cir., Sat., Oct. 2.
Nacogdoches 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 Sta., 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. 24.
Mt. Enterprise, Wed., Oct. 28.
Pinehill Cir., Longbranch, Sat. and Sun., Oct. 30, 31.
Timponso Sta., Sun., Nov. 7.
L. B. ELROD, P. E.

Tyler District—Fourth Round.
Whitethouse, at Lane's Chap., Oct. 2, 3.
Mincola Sta., Oct. 4.
Lindale Sta., Oct. 6.
Murchison, at Murchison, Oct. 9, 10.
Colfax, at Colfax, Oct. 16, 17.
Canton, at Wallace, Oct. 22.
Wills Point Sta., Oct. 24.
Quitman, at Quitman, Oct. 28.
Lindale Cir., at —, Oct. 30, 31.
Cedar Street, Oct. 31.
Marvin, Nov. 8.
J. T. SMITH, P. E.

NORTH TEXAS

Bonham District—Fourth Round.
Dodd City, at Lannius, Oct. 2, 3.
Ladonia, Oct. 3, 4.
White Rock, at White Rock, Oct. 9, 10.
Bonham Miss., 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.
C. C. YOUNG, P. E.

Bowie District—Fourth Round.
Blue Grove Cir., Blue Grove, Oct. 2, 3.
Foot Oak Sta., Buffalo Springs, Oct. 3, 4.

Vashti 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.
Mazona Sta. (Conference Friday night), Oct. 24.
Megargal Mis., Oct. 30, 31.
Archer City, Oct. 31, Nov. 1.
Sunset Cir., Salona, Nov. 6, 7.
Crafton Mis., Crafton, Nov. 7, 8.
Denney Mis., Nov. 13, 14.
Whitt 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.
Ervasy Street, 11 a. m., Oct. 3.
Forest Avenue, 7:30 p. m., Oct. 3.
De Soto, 11 a. m., Oct. 10.
Cedar Hill, 7:30 p. m., Oct. 10.
First Church, 11 a. m., Oct. 17.
Brooklyn 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.
Krum and Slidell, at Slidell, 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 Mound, Oct. 25.
Perrin Cir., at Perrin, Oct. 30, 31.
Jacksboro Sta., Oct. 31, Nov. 1.
Bridgeport Mis., at Mt. Zion, Nov. 6, 7.
Bridgeport Sta., Nov. 7.
Lycron and Jermyan, at Bryson, Nov. 13, 14.
Denney Cir., at Berwick, Nov. 14, 15.
Decatur Cir., at Oliver Creek, Nov. 20, 21.
Decatur Sta., Nov. 21, 22.
Chico Cir., at Chico, Nov. 23.
Alvord Sta., at Alvord, Nov. 24.
Koonoke and Elizabeth, at K., Nov. 27, 28.
S. C. RIDDLE, P. E.

Gainesville District—Fourth Round.
Pilot Point Cir., at Wesley, Oct. 2, 3.
Dexter Mis., at Dexter, Oct. 9, 10.
Woodbine Cir., at West View, Oct. 16.
Aubrey and Oak Grove, at Cooper, Oct. 17, 18.
Lewisville Sta., Oct. 23, 24.
Denney Sta., Oct. 24, 25.
Montague Mis., at Montague, 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 Sta., Nov. 14, 15.
Roston Mis., at Gladys, Nov. 20, 21.
Denton Sta., Nov. 23.
Whaley Memorial, Nov. 24.
J. F. PIERCE, P. E.

Greenville District—Fourth Round.
Commerce, Sta., Oct. 3.
Kavanaugh Sta., Oct. 10.
Greenville Cir., at Salem, Oct. 16, 17.
Lee Street, Oct. 17, 18.
Jones-Bethel and Wesley Chapel, at Jones-Bethel, Oct. 23, 24.
Fertile Mis., at Olive Branch, Oct. 30, 31.
Meritt and Lane, at Lane, Nov. 6, 7.
Wolfe City Sta., Nov. 14.
Lecia Cir., at Lecia, 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.
Farmersville Sta., Sept. 26, 7 p. m.; Quarterly Conference, Nov. 22, 7 p. m.
Allen and South McK., at Allen, Oct

A Relief Call TO Pastors and Laymen

The war is making havoc near at home. Receipts for the American Bible Society are decreasing in a startling manner just as the Society is nearing its hundredth year; just as the home needs are greatest; just as the war is creating urgent demands to supply soldiers in Europe with Scriptures; just as the solemnizing influences of the war are turning the thought of the world to God and His Word.

This means calling workers from the field; denying grants to the poor, the blind, the prisoners, etc. And more, it means delay of important translations of Scripture now in progress.

Brother Pastor, we beg you in Christ name, bring up the assessment for the Bible cause in full. The assessment is only 2c per member; but it means everything to our work.

J. J. MORGAN

Secretary Southwestern Agency
American Bible Society
Dallas, Texas.

OUR CHURCH NEWS

(Continued from page 9.)

liness of the South, sweetened and softened by the graces of the Christian gentleman, Dr. Gross Alexander was in every section of Methodism into which his activities brought him an ambassador extraordinary of fraternal feeling. The Methodist Episcopal Church, proud to have shared in his training, places a wreath in loving memory upon his grave.

From practically every school of the Church comes news of the best opening for some years past and from many the largest enrollment on record. It is evident that the present session will record substantial gains over last year in our educational work. The total enrollment in our schools for the session of 1914-15 was 29,350.

The following note from the Midland Methodist will have a sorrowful interest to our readers: "Bishop W. B. Murrah, of Memphis, will assist Bishop Waterhouse in holding the Holston Conference at Knoxville next month. A recent report from Los Angeles is not very encouraging regarding Bishop Waterhouse's condition."

The Baltimore and Richmond Advocate asserts that sixty-one per cent of negro Christians are Baptists, thirteen per cent Methodists, and one-eighth of one per cent Presbyterians, Episcopalians and Catholics have an insignificant following among the negroes, and it is strange since negroes have as great a passion for the spectacular as they have an aversion for water.

Our own Bishop Mouzon and his daughter, Miss Hattie, are now on their journey back to the homeland. In his episcopal visit he had charge of our work in Brazil. We note that at the recent session of the Brazil Mission Conference three Brazilian young preachers were admitted on trial. The gain in number of Church members for the conference year was 636, and the gain during the past two years was 1233. This conference pays more per capita than any other of the Church.

The Wesleyan Christian Advocate says that in the year 1906 the breweries in this country spent \$14,578,960 in buildings, while the Church spent \$5,632,000. But for the year 1912 the figures are: For buildings for churches, \$14,860,000, while for the breweries that year less than three millions were spent. Since church buildings are not needed for a decaying institution, it looks as if the Church lacks a good deal of going out of business, while the breweries are needing less buildings for their business than they once did.

A Circle Swing in Texas

By the Advocate Man.
Second Installment.

On my recent visit to Plainview, mention of which was made in the Advocate last week, the citizens capitulated to an army of invasion from Lubbock. The army headed by a brass band came in autos to invite their neighboring town to the Lubbock County Fair. It was a jolly bunch of live wires, but they met an equally live bunch. I did not stop at Lubbock en route to Sweetwater. My itinerary had been made out and it was too late to change it. Lubbock is one of the big towns on the Plains section. Colby Thomas, who was raised in Dallas and the product of good old religious stock, went out there several years ago to grow up with the country. He was not in Plainview with the Lubbock boosters. I inquired for him and was told that at the last moment he had to forego the trip. But Lubbock looked good from the car window. In fact, I was told that Lubbock is good. Nature combined with irrigation made the country good and Lockett Adair, who was just closing a meeting, made the people good. I spent Sunday in Abilene. I did not arrive there in time for the morning service, but attended services at St. Paul Church in the evening. Bro. J. W. Hunt, pastor in charge, accorded me a most gracious and brotherly welcome. He made me feel at home and presented me to many of the brethren. I especially recall meeting Bros. Bynum and Rollins of his Official Board. I much enjoyed Bro. Hunt's story of the sad ending of King Saul. His narration was at times dramatic, particularly when describing Saul placing the hilt of his sword into the ground and throwing himself upon the upturned point—to death. The lesson to be learned from the recital of Saul's life was easily grasped by an interested congregation. Rev. Hunt is hopeful that the way will soon be opened to raise the amount, \$29,000, necessary to complete the beautiful St. Paul and pay the amount owing on it. I did not meet our other pastors at Abilene, nor was it my good pleasure to see Bro. Ferguson, who is presiding over the destinies of the Abilene District. Monday morning found me at Stamford, and at an early hour I was a visitor at Stamford College. Rev. J. G. Miller, presiding elder of the Stamford District and President of Stamford College, was the same genial, warm-hearted, broad-gauged man I had known for some time. He recalled, as he often does, our meeting at Waynesville, N. C., a couple of years ago, when I momentarily mistook him for Dr. C. F. Reid. Where two men are as much alike in Christian character and have so continuously and valiantly been on the "fringe line" in the Lord's army, either might accept it as a compliment to be mistaken for the other, and therefore no apology is necessary. Bro. Miller, while realizing he has undertaken a task of herculean proportions to sail "Old Stamford" into peaceful waters, has entered upon the work with a zeal that portends success. He is bringing into the management of the school an intelligent effort born of experienced leadership. He is watching every corner and hope, buoyed by the magnificent opening this year, to make a good report of his stewardship a year hence. Bro. Miller is giving his service to Stamford College—giving is the correct term, as he specifically stated in accepting the presidency that he was not to receive a penny, "red" or otherwise, for his services. His is purely a labor of love and will not fail of its reward.

It was my pleasure to dine with Bro. Miller and his big family of sturdy Texas boys and girls. It was a new experience to me. It was the first time I had ever eaten a meal in a college. It was not my privilege to "go through," much less enter, a college. I am somewhat like Topsy, in that I "just grew up." I had been weaned some time before the first gun was fired at Fort Sumter and lived in the South where its echo reverberated with much tenacity for four years, and I then lived through the period of reconstruction in the South. It is needless to say there was a reason why I did not enter college. With the close of hostilities the support of the best mother that ever lived and younger children devolved upon me. I went to work. I am sorry that I did not have the opportunity to attend college. But maybe it is for the best. Perhaps if I had received a college education I might also have aspired to a university education as well. The only degree I possess now is an inherent one—a slight "degree" of intelligence, but I am sure had I graduated from a university I would have had tacked on the hind-

most end of my name a whole string of "degrees"—a conglomerate mass of letters that would have done serious violence to the alphabet. But back to the dinner. The student body stood at reverent attention while almost inaudible thanks were being returned to God for his bounteous goodness. I say inaudible. Bro. Miller will have to explain why. The amens were in unison and then the onslaught began. I very much enjoyed the hospitality of Bro. Miller, but I believe I almost wore my welcome out. It is hard to pull away from such genial company.

A trip to Stamford without meeting that grand old patriarch, Rev. G. S. Wyatt, would indeed be a disappointment. Bro. Wyatt is humorous—either that or he wished to pay me a great compliment. I am inclined to accept the former. Of course, like the old darkey who was asked to change the ten dollar bill, "I am bleeged for the compliment." Dr. Wyatt has a big Church. It is modeled after Trinity Church, Dallas, but is possibly some larger. Bro. Wyatt's worries are that he needs \$25,000 to complete the great edifice and here is where his humor comes in—he asked me to give him a check for that amount. Of course, I would gladly have done so, but for the fact my Official Board might question such liberality on my part when my account is in the "red" at Ervay Street. Gus Barnes is Bro. Wyatt's son-in-law. I am sure he would like to see "Papa" Wyatt steer St. John clear of the "breakers," but it's reaching that time when there are liable to be "breakers" ahead at Ervay Street. Bro. Wyatt is serving his first year at St. John, but when his quadrennium rolls around there will be many who will wish to turn the days back, like they do the hands of the clock in the United States Senate, when the hour for final adjournment comes.

But as to Stamford, it's just a "humpin' itself." For a year or two it was on the edge of despair, but today it is basking in the sunshine of a glorious prosperity. Jones County not only produced cotton, but corn, alfalfa, wheat, milo maize, kaffir corn and some other things. Its people are veritable "strutters." They have something to "strut" over, because old Pessimist has been given a knockout by young Optimist, and even through the darkest night, they can see a silver lining in the clouds. Stamford is busy, too. I was there a year or so ago when it was not busy, but its different now. The merchants are happy and the farmers are wearing smiles broad enough to be used as overalls.

A night's ride from Stamford via Waco and McGregor and I alighted from the train a mile and a quarter from Meridian. My ticket read "Good for one first-class passage to Meridian." But a mile and a quarter is the nearest stop. It was my first visit to the Bosque County capital in ten years. When I was there before I got nearer the town, because I drove into it. My conveyance on that occasion was a buggy and the propelling or rather the pulling force was a pair of bronchos, Bessie and Alma, so named by me to keep me constantly reminded of my two little girls at home. It is well, however, to state that the only point of resemblance was the great difference. I must confess though that I could drive the bronchos, even if I was forced to put kicking straps on Bessie. I remember the day I drove into town. The big clock in the courthouse was just striking twelve, but the town had struck some minutes before. About the only thing moving at that noon hour was the minute hand on the clock. I took a hurried bite and moved on. But Meridian is different now. It's true the town is no nearer the depot than it was ten years ago, but it has moved some in the other direction.

I noticed many new buildings, and the merchants appeared to be doing a good business. Since my visit of ten years ago there has sprung up in the Bosque County capital one of our connective schools—the Meridian Training School. Rev. Geo. F. Winfield is President, and under his direction, the school has prospered. This year its opening was even a surprise to Bro. Winfield. He expected a full matriculation, that is, a "capacity" crowd, but the "S. R. O." sign was displayed on the opening day. Meridian Training School is co-educational and there is no school in Texas that is turning out a more religious body of boys and girls. Rev. Ernest Lloyd is our pastor at Meridian. He is the "worthy son of a worthy sire." His father, of sainted memory, was one of the character builders in old Polytchnic. I met Bro. Lloyd. I found him a courteous, well-rounded gentleman. At Meridian he is popular with his people, and it is safe to say there will be no disappointments if he is sent back next year. Bro. Winfield has entered the theological department at S. M. U. He thinks there is yet a crevice that needs to be filled

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in his "knowledge box." He knows best, but I doubt if any one had "spic'd" it. He believes in the old adage, "You're never too old to learn," and so he has entered S. M. U. for a course in theology. When he returns to Meridian College he will indeed be well equipped for the work the Church has assigned him. I missed him at Meridian. He left for Dallas on the train I arrived on. Have you ever been to the beautiful little town? If not, it's worth a visit. It's true you are hustled off the train before you get there, but you are met by a hack at the station and then you start on the "second lap." A traveling man once asked an old negro hack driver why they built the depot so far from town. He replied, "I don't know, Boss, cepin' it was to git hit near the railroad." I was impressed with the picturesqueness of the scenery about Meridian—its hills and dales, its winding streams, its valleys. It is an ideal location for a training school and an ideal training school is located there. But the clock in the courthouse bothered me. Its time and my time would not connect by twenty minutes. It surely must be fast. I glanced at the clock in a bank on the corner and it agreed with the town clock. That settled it. My "Pathfinder," compass in the stem, or no compass, must be slow. So I set it ahead twenty minutes. I ought not to have done so. My "speedometer" is a recent acquisition. I had never "jimmied" with it before, but I made a discovery. I found I could drive it "ahead" all right, but it wouldn't "back up." I thought of that old song, "Backward, turn backward, Oh time in its flight," but I couldn't conjure that watch. There was but one of two things to do, set it ahead twelve hours or let it run down. I chose the latter alternative. I asked an old gentleman at Meridian why they didn't regulate the clock. He replied, "It don't need 'regerlatin.' Ain't it 'Meridian time'?" The old man may be right, but the visitor who adjusts his watch to it is liable, on a close train connection, to find himself leaving the town as he comes into it. Meridian is enjoying its quota of the general prosperity. It has in times suffered its quota of depression. They are optimistic down there. They are wise, these Bosque County people. Meridian is a moral, an intellectual, and religious town. Its people are a "God-loving and a God-fearing people." Why should not Meridian be prosperous and happy?

A. T. W.

A PRAYER, THE DOOR SHUT.

I thank Thee, Father, for another dawn. Go forth with me today. Make me real. Help me to choose the highest. Grant me to revel in the forgiveness of sins. In adversity give me courage, in success, humility; and when the twilight comes may I find myself nearer the full stature of Jesus Christ than when the day began. Amen.—Ex.

Church members who are converted can accomplish any decent feat.

EDUCATION TO THE FORE.

Just now in Dallas education is most prominent and popular—schools, conservatories, colleges and universities. And the influence has spread wide over the whole State and beyond. And the different departments of education are advancing along lines of progress and uplift.

Referring in particular to certain contemplated steps, upward and onward, the Southern Methodist University here in Dallas has an offer suggested that will add a very desirable and requisite feature to its curriculum, along a line of education somewhat new, but aiming to benefit a certain deserving class of students. That is to find work for such students as cannot otherwise meet their college expenses; work on the college grounds, growing fruit, vegetables and flowers for the University. As the University must be supplied from some reliable source, why not supply itself with home-grown products, and save some three to five profits it must otherwise pay? Then on the acres on acres of University land there will be both in buildings and grounds work for some one for years before the buildings and grounds can be brought into that state of order, profit and beauty that is no doubt the aim of the management. The same funds that must be paid for food products, fruits, vegetables, ornamental and floral materials, will board the student workers, and meet other incidental expenses. And this work, varied it will be, can be a most effective means for the tuition of scientific and practical work in these departments.

WM. LOMAS.

GORE'S SNAPSHOTS.

All's not gold that glitters, and all's not truth that's said. An ox wagon rattles louder than an automobile, but it doesn't get there first. The Lord is not listening for the shout. He's waiting for the goods.

It's not war that's killing folks; it is sin.

Some Church members had rather the Lord would loose a soul than for their Church to loose a member.

It's not the car that runs the fastest that always gets there first. It is the one that doesn't break down. Death and the judgment may come while you are waiting for repairs. Keep repaired for the home run.

Jesus' cross is the only crossing across the gulf of sin. You say that you can drink or you can let it alone. Don't try to prove it by tipping, for the other fellow who tried to prove it that way failed.

Who was it said: "The more a man's uncertain the positiver he is. The less he knows, the louder he talks; the redder he gets the less he's worth listening to?"

The fool that says that he believes every word that is in the Bible has a lot to learn. The Lord tells us there is a lot about some lies that the Devil told.

J. O. GORE.