

# TEXAS CHRISTIAN ADVOCATE

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## EDITORIAL

This issue of the Advocate is devoted almost exclusively to the interests of our superannuates. The contributed articles are from among our busiest and best workers. From this day Methodism in the Southwest, it is hoped, will have a new conscience on the claims of the superannuates to the loyal support of the Church.

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The movement in the Churches toward the support of the retired preacher is but a part of the pension system which obtains in the National government and among the great business corporations of our day. The National government retires its military and naval employees upon three-quarters pay. The railroads, telephone systems and other corporate enterprises are providing pensions for their retired employees. Teachers of institutions other than those owned and controlled by the Churches, through the munificence of Mr. Carnegie, are retired upon pay. The Churches, which may be said to be the pioneers in this work, are giving increasing thought to an adequate provision for their retired preachers and their families.

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Conspicuous among the American Churches in their support of retired preachers are the Methodist Episcopal Church and the Protestant Episcopal Church. Four years ago the former launched a campaign for five million dollars for the support of its conference claimants and at the recent Saratoga Conference the Secretary of the Board of Conference Claimants announced that seven millions had been secured. The campaign is being continued and the goal is now set at fifteen millions. The Protestant Episcopal Church appointed a commission in 1910 to study the whole question and to launch a campaign for five million dollars for the support of the retired preachers of that Church. A member of the Commission recently announced that two millions had been secured and expressed the hope that the entire amount would be secured by March 1, 1917.

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Our own Church, likewise, is having an awakening on the matter of the support of its worn-out preachers and their families. A number of years ago a movement was inaugurated for the raising of five millions of dollars and Dr. John R. Stewart, of Nashville, Tenn., reports that interest on some four hundred thousand dollars is now annually distributed among our conference claimants. The proceeds of our Book Concern from the beginning of its history have been devoted to the care of our conference claimants and by the organic law of the Church can never be diverted to any other

cause. Our Annual Conferences have their Joint Boards of Finance which distribute annually to claimants within their bounds. Many of these conferences, in addition, are turning their attention toward the erection of homes for their superannuates and some of them are raising additional endowment funds. Such operations in our own Texas Conferences are clearly told in the contributions of this issue.

### A MATTER OF SOCIAL JUSTICE.

The distinguishing feature of the whole pension movement is its recognition of the underlying principle of social justice. Governments and business organizations understand that their pension systems are not based upon charity but upon justice. The employee who has given the strength of his best days to his government or his corporation is entitled as a matter of simple justice to proper support in his old age.

Moreover, the government or other corporation well understands that the efficiency of the employees is increased by their knowledge of Workmen's Compensation Acts and of other similar State legislation which guarantee proper provision in case of accident. The knowledge of such acts and of old age pensions relieves the mind and engages the workman's whole strength for the prosecution of his employer's work.

Now precisely these principles should underlie our whole scheme for the provision for our superannuates and their dependent families. The support of retired ministers is not a matter of charity but of simple justice. The Church of today has entered into their labors of yesterday. These men, as it were, have gone before us, sinking the hills and bridging the rivers. They have laid broad and deep the very foundations upon which we now build. The preachers have been the pioneers. They have anticipated the business man in every part of the world. At the risk of limb and life they have been the first to go into new settlements, heralding the gospel and creating a sanctity for life and property. They have been God's own forerunners of civilization. And how true this is for Texas is admirably told by our contributors in this issue.

The consideration of simple social justice should impel the Church to make larger provision for its retired ministers. But this is not all. The efficiency with which our ministers shall do their work today will depend, in a large measure, upon their reasonable certainty of adequate provision for their old age. Are ministers unlike other men? Can we expect any measure of grace to make them indifferent to the comfort of their noble wives who have shared their privations and their toils? Is it the office of grace

to make a father indifferent to the education of his children? Can even the grace of God enable a minister to do his best work if he knows that the day of superannuation will find him without a roof for his family or support for the dependent children? And is not that Church, therefore, robbing itself of the highest efficiency in its ministers by its failure to be just in its provision for the necessities and comforts of their old age?

We believe that the Church has the right to demand that its ministers live and work at their best. We believe that the Church has a right to demand the highest efficiency in its ministers. The Church's ministers should be men of one work, devoted wholly to the care of souls, but the right to make such demand is based upon the correlative duty of adequately providing for their needs and among the best means of doing this is the retired pension and the superannuate home.

### CAPITALIZING THE WEAKNESSES OF MEN.

The damning sin of society today is that it is commercializing and capitalizing the weaknesses of men. Society is building enormous and infamous fortunes upon the moral infirmities of men. Behind every great vice today is business. Vile imaginations are capitalized in our theaters, sexual passion in the white slave traffic, thirst for drink in the whisky traffic.

Upon what is the liquor traffic builded? Upon the infirmities of men, upon the lowest and basest passions of both dealer and consumer.

What is it that impels the manufacturer and seller of strong drink? Lust for gain. What is it that drives the patron to the bar? Thirst for drink. And upon these passions is builded the whole colossal business.

The liquor seller has abandoned himself to the maxim, "Get money." This it is that pushes sales, sells to minors, resists reforms, corrupts officials of the law, nominates candidates and engineers legislation. Get money! Get it—though you make widows of wives, orphans of children and devils of men!

The twin-passion at the bottom of this business is thirst for drink. And who can trace the history of such thirst? It has benumbed the intellect, chilled the affections, stifled conscience and impaired the will. It has squandered private fortunes, destroyed homes, broken the hearts of wives and robbed little children. It has pawned the wedding ring, bartered children's shoes, wronged man and insulted God.

Upon these terrible weaknesses of men—lust for gain and thirst for drink—we have



# Homes For Our Veteran Preachers

## POINTED PARAGRAPHS FOR PREACHERS.

REV. D. L. COLLIE.

When will our retired ministers be properly supported? When the Methodist Church is able to take good care of them? That time is here now. These worthy men of God will all be housed and paid an amount sufficient to meet their wants when the pastors determine that it shall be done. The loyal laity of the Church will supply the money whenever the pastors lead the way in an earnest campaign for a better support of our superannuates.

In closing an account of a great convention recently held in the city of Chicago, by the M. E. Church, in the interest of the retired ministers, Dr. J. R. Stewart says that "the sentiment was strongly set forth that in our Churches the preachers themselves must get behind this movement and push it."

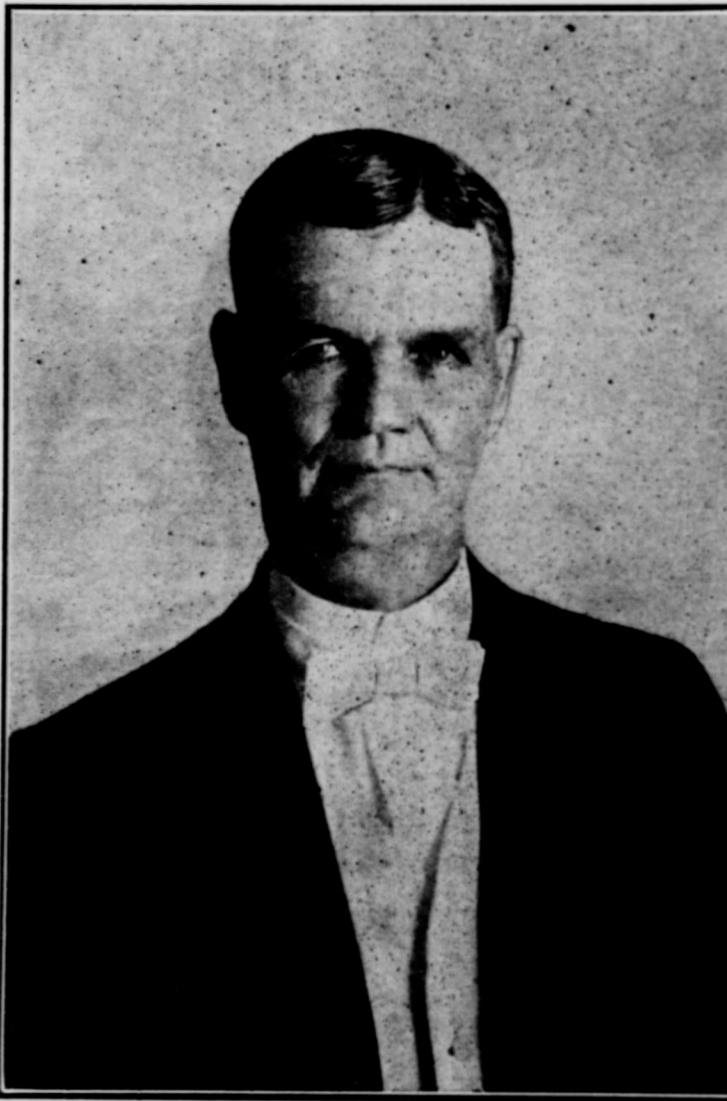
"To plead for these men is not begging. It is counsel to do the right that the people need, counsel for the lack of which the Church is daily forfeiting the blessings of duty done. Therefore, to the ministry we would say: Shake off your false modesty. Help the Church to do the right."

In the Christian Advocate of May 14, 1915, Dr. T. N. Ivey closes a ringing editorial with these forceful words: "We have not been regarding the cause of the superannuate as equal to other causes of the Church. If we had done so, we would have placed his cause in the regular annual budget and stressed it with all the ardor and regularity with which we stress evangelistic, missions and other causes of the Church."

Whenever the pastors in our Church are just as anxious to help the cause of providing homes for the old and worn-out preachers as they are to collect the assessments, and be able to stand on the conference floor and say, "Everything in full, Bishop," then our beloved Church will no longer face the stinging reproach with which she can now be justly charged of receiving the services of her ministers during the effective period of their lives, and when they have become old and disabled, turn them out of parsonages, and send them adrift, with no shelter over their heads. How long, oh, how much longer shall the great Methodist Church continue this unjust treatment of her faithful ministers? Just as long as the pastors are willing to let the other enterprises of the Church overshadow and sidetrack the just claim of the retired veterans.

All the enterprises of the Church now demanding the attention of the preachers, and the financial support of the laymen, are worthy and deserving of devoted loyalty and better support at the hands of our Methodist people than they are now receiving. But we must never lose sight of the fact that we would not have any missionary society, or Church Extension Board, or Sunday Schools, or Orphans Home, or Christian Institutions of learning but for the labors of these men of God who have gone before. In view of these acknowledged facts, it is not too strong a statement when we affirm that it is little short of a crime against justice, and a sin against these noble veterans to plead the demands of the other departments of Church work as an excuse for not giving proper attention to the matter of providing homes for our conference claimants.

"I feared the people, and obeyed their voice," was the excuse given by Saul for not discharging his duty. No Methodist preacher today would think of making such a humiliating confession, and endeavor to hide himself behind such a contemptible excuse for not doing his whole duty; especially, in not urging upon his people the duty of measuring up to the Bible standard of liberality in meeting the financial obligations that are upon them. But are we absolutely certain that no blame lies at our door in this matter? Do we lovingly, faithfully and fearlessly face the wealthier people to whom we preach with the charge, lamentably true, of squandering the Lord's money, and withholding from His cause that which is justly due? If it was necessary for St. James to cry out, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as fire," surely such preaching is even more necessary today. I know, and profoundly appreciate the fact that there are hundreds of loyal Methodist men and women in Texas who are cheerfully paying into the treasury of the Lord a tenth of their income, or, are following St. Paul's rule of laying by in store as the Lord has prospered them for His Church; but while that is true, it is also true that there are literally thousands of Church members who never get in sight of the Scriptural requirement of liberality. Into the ears of this latter class the messenger of



REV. D. L. COLLIE, Agent Superannuate Homes, Central Texas Conference.

the Lord should not hesitate to thunder the startling question of Malachi, "Will a man rob God? With equal emphasis, also, should God's own answer to this momentous question be forthcoming, "yet ye have robbed me." But ye say, "Wherein have we robbed thee? In tithes and offerings." Should any minister of the gospel fear to plant his feet firmly upon the Lord's unfailing promise, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open unto the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Agitate, educate; agitate, educate; precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little, must be the policy adopted upon the part of the leaders, editors, pastors and presiding elders) of religious thought before our people will be educated up to a proper conception of the debt they owe the retired ministers. There is plenty of sentiment among our people in behalf of the old preachers, but that sentiment must be crystallized into definite plans for a better provision for his maintenance. If "eternal vigilance is the price of liberty," then everlastingly keeping at it, upon the part of the preachers, is the only way that the Church can be redeemed from the shameful reproach under which it now rests of neglecting her faithful servants when they reach the time of retirement from the active ministry. We ought not to expect the laymen to lead in this matter. They never have done it in any other important Church work; why demand it of them now in a movement so vitally affecting the ministry.

### BEQUESTS.

REV. J. H. STEWART.

Some years ago an aged friend of mine, when nearing the end of his life, consulted me about his money and to whom he should leave it after he was gone. I suggested several things to him and among them the old preachers and the sacredness of their claim. The outcome was that he left in his will a considerable sum which is now helping to make the old age of some faithful servant more comfortable and happy. Not long ago a good layman had an opportunity to do a like thing and at his suggestion it was provided in the will of a faithful old saint that money be given to build a superannuate home after his departure. I write this article to call attention to this worthy claim. I would urge our people who have money to leave to some noble cause not to forget the old preachers. They have helped to make the Church what it is. They have labored and we have entered into their labors. We owe

them much. Many of them now sit in feebleness and old age, with but the barest necessities of life and some of them not even the necessities. You can give to no cause so pleasing to Christ as to the worthy ministers who have given their lives to his great work.

Also, let me say to the preachers and laymen, when you have a chance do not fail to mention the old preachers and help some good man to remember this great cause in his will. You can in this way do your friends a great favor and help to make the evening time of some good man a little brighter by lifting the burden of support off his shoulders. You will remember that Christ said, "Inasmuch as you have done it unto the least of these, my little ones, you have done it unto me." These old preachers are not his little ones, but they are among his big ones. You can give joy to Christ by helping them.

### WHY SHOULD THE CENTRAL TEXAS CONFERENCE PROVIDE A HOME FOR ITS AGENT?

REV. A. D. PORTER.

I answer, because of fairness. The pastoral charge provides a home for the preacher in charge; the district provides a home for the presiding elder; then why should not the conference provide a home for the "agent" who serves in the securing of homes for the superannuates?

Is the agent not a Methodist preacher? And in good standing? Is he not a servant of the Church? Did he forfeit any of these things when he went into this work? And was he not placed in this field of activity just as other preachers are sent to their pastoral charges? If others are entitled to parsonages, why, then, is not he?

Is it fair to take a man out of the pastorate where a salary and a home are furnished him, and place him in the work of "agent of superannuate homes," and compel him to be his own steward and look out after his own rented house?

Is the work he is doing for him and him alone to do? Are the rest of us not responsible? Is he not carrying out the work we all believe in and want to see accomplished? Is he not our agent, our representative? Does he not stand for us, work for us? Is what he is undertaking any less the Lord's work than what we are striving to do?

We all admit that it adds to a preacher's efficiency to have a home to move into when his name is read out at conference, and without any worry or trouble as to providing a shelter for his wife and children without having to rent just what he may be able to get, he moves right into his parsonage and takes hold of the work in the new charge.

Would not a home for the agent be of equal value to him and his family?

The Central Texas Conference should then provide a home for its agent for his own sake, for his family's sake, for the work's sake, for the sake of the good name of the conference. I plead, then, in the name of all fairness, that for the sake of the noble superannuates, and in Jesus' name, we provide a home for our agent.

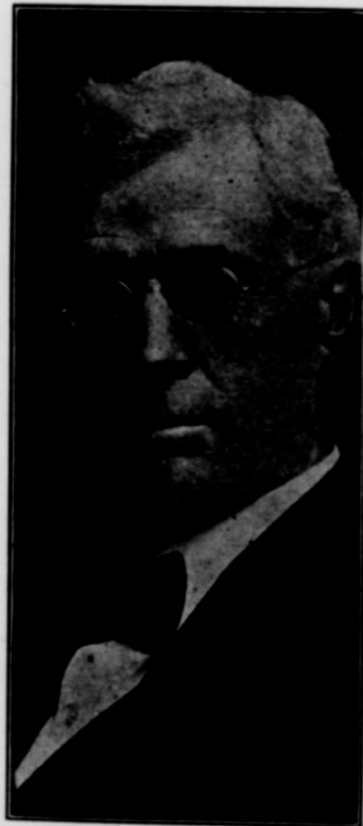
### WHAT THE PREACHERS COULD DO.

If all the pastors and presiding elders of the Central Texas Conference would devote one-half of their tithe money to cause of the Conference Claimants for the next ten years, with that money we could secure ten good Superannuate Homes, at an average cost of fifteen hundred dollars, and at the end of the ten years place at interest more than one hundred thousand dollars as an Endowment Fund. And all this without one dollar from the laymen. But if the preachers should become that much concerned about their aged brethren, their enthusiasm would be communicated to the laity of the Church, and thousands of dollars additional would be contributed to this great cause and our retired veterans would all be nicely housed and comfortably supported. Brethren, why not inaugurate this movement at the beginning of the next conference year? Give your people to understand that they must meet the running expenses of the Church; that they must pay all the assessments against the Church you serve for benevolent purposes, and give you the very great privilege of suitably helping your brethren in the ministry who have reached the time of retirement. Your people would appreciate this evidence of devotion, upon your part, to the Conference Claimants, and would gladly make up what you might pay to the local Church, and they would also join with you in larger contributions to one of the noblest causes now engaging the attention of our Methodist people.—D. L. C.

### THE FORGOTTEN MAN.

A short time ago, after having listened to a great sermon by one of our distinguished preachers, I remarked in the presence of some brethren that the preacher missed a fine opportunity, at a certain place in his sermon, to put in some telling words in behalf of a better provision for our superannuated preachers. One of my very best ministerial friends chided me with the remark, "I am afraid that you have come to the place where you can see nothing but the old preachers." Well, I plead guilty, in part at least, to the charge; that is to the extent that I am ready at all times to advocate the cause of these deserving men. And why not? So long has the superannuate been the forgotten man, so long has he sat under the shadows of neglect and suffered the injustice of an inadequate support after he has given his life unselfishly to the itinerant ministry that he deserves to have representatives among his brethren who will plead his cause whenever and wherever an opportunity is afforded.

Answering the charge of my friend, let me



REV. F. O. MILLER, Agent Superannuate Homes, North Texas Conference.

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use the language of another: "Every day a new mound covers the wearied, worn body of an aged Methodist minister. Yesterday you might have helped him. Today you cannot. I do not appeal for him. His reward is ample. But I do appeal for his comrade who survives, for the aged companion of his trials and triumphs, and for the dependent orphans whose tears fill the eye of God. Their needs furnish your highest opportunity for holy service.

"Do not say, as Festus did of Paul, 'Thou art beside thyself. Much learning (of the needs of the veterans) doth make thee mad.' This cause has been on my mind and heart for years. If you realize the need and will contribute to relieve the 'necessities of the saints'—the aged ministers and widows—I am sure that you will agree that 'I speak the words of truth and soberness.'"—D. L. C.

**A PRAYER FOR THE SUPERANNUATED PREACHER.**

O Lord Jesus, thou gracious Shepherd and Bishop of our souls, we beseech thee for thy ministering servants, now aged and infirm, and no longer able to work as active laborers in thy vineyard. Leave them not, neither forsake them in this their hour of temporal want and distress. Open the hearts and hands of thy people for their support and comfort, that their pathway to the grave may be free from all worldly cares and anxieties. Let the fund which thy Church has established for their relief be increased many fold, that neither they nor their helpless widows and orphans may ever come to want or have cause to complain of our neglect, but as the members of one family and household of faith, may we rejoice together in thy love shed abroad in our hearts through the same Jesus Christ, our most blessed Lord and Savior. Amen.—D. L. C.

**AN APPEAL TO THE LAITY OF THE CHURCH FOR A MORE LIBERAL SUPPORT OF THE SUPERANNUATE HOME WORK.**

E. A. RICE  
Lay Leader Cleburne District.

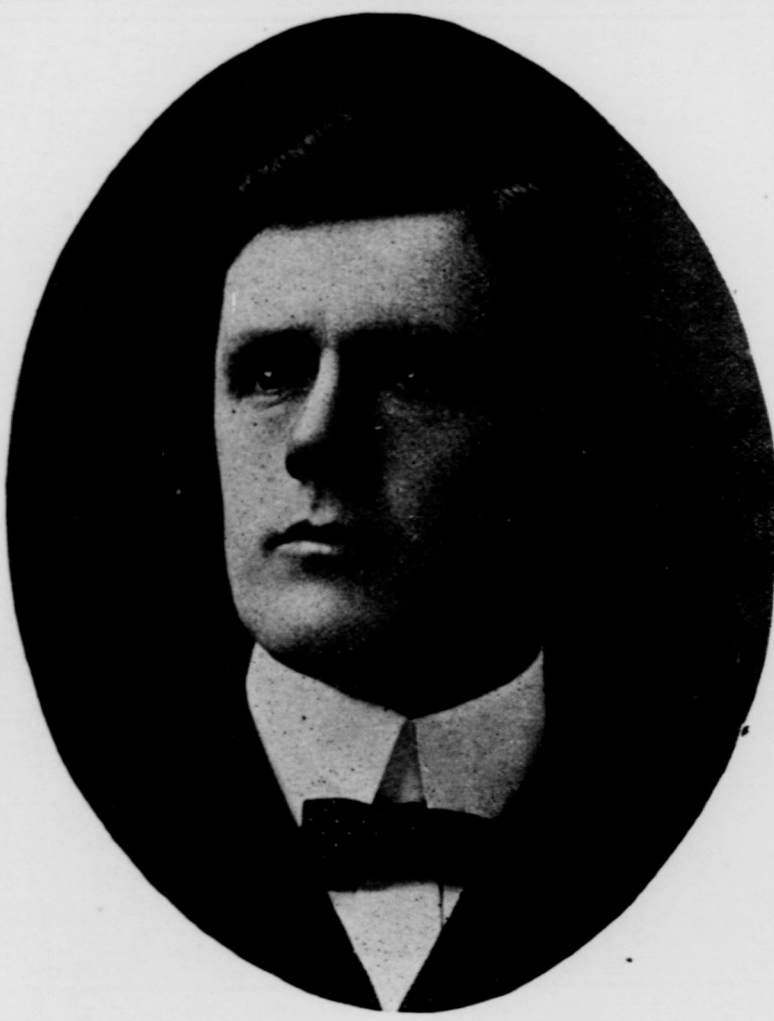
On page 78 of the Journal of Central Texas Conference, 1915 session, may be found report of the committee on Superannuate Homes. This report is very interesting and should be carefully and prayerfully read by every layman in the conference. It breathes a spirit of hope for better care and more adequate provision for the retired ministry of our Church.

I desire to call attention to one thing the report says, namely: "The agent may be faithful, diligent and earnest in the prosecution of his work, but he cannot succeed without the hearty co-operation of the presiding elders and pastors." That is true. But the report may have well stated also the additional fundamental truth, that the work cannot succeed without the liberal support and co-operation of the laymen.

In the same journal, under report of Joint Board of Finance, we find that the sum of \$11,944 was, "after most patient consideration and earnest prayer," disbursed among 63 conference claimants. Of this number 37 were retired ministers, 24 were widows of those faithful ones who having worn out their lives in the service of the Master have been gathered to the Father, and the other two were daughters of deceased ministers. It will thus be seen that at least 61 of said claimants represent heads of families, and perhaps

would be safe to say that taken together all would represent at least 126 people, one-half of whom at least would be wholly unable from age or physical infirmity to earn a living. Now the average of this contribution is \$189.58 to each of said 63 claimants for one year's support, or about 50 cents per day for each of the 63. I wonder if any preacher or any layman in this conference would for a moment think that the above is "adequate support?" At the same time keeping in mind the fact that there are only eleven superannuate homes in the whole conference. I wonder.

To illustrate further. In the chronological roll of members I find a superannuate who was admitted on trial as a preacher in 1855, and who was admitted to this conference in 1870—more than sixty years of service as a minister. More than a quarter of a century ago I often heard this man preach. I personally know that many times he walked eight and ten miles to his appointment in our community. I further know that he did not receive enough salary or contributions or donations from that congregation in twelve months to have paid his board for one month, and if he had been compelled to depend alone upon that community—well, it is hard to conjecture what would have happened. And now he is old and worn out and tottering. Just waiting for the summons. And what provision has our liberality (?) as laymen enabled the conference to make for this veteran of the cross of our Christ. The pitiful sum of 41 cents per day we have enabled the conference to dole out to him! The price of one round meal by day and half the price of a straw mattress by night. Do you think that adequate? Shall we say: Let their kin-



REV. H. E. DRAPER, Agent Superannuate Homes, West Texas Conference.

dred take care of them and deny our kinship to them, or shall we, like men that we profess to be, and like their brothers as we should be and are, if we be indeed followers of Christ, cheerfully and gladly take up this matter of adequate support for these great and good men from the bounty of whose godly lives and sacrificial service in the years ago we are the greatest pensioners and most direct beneficiaries. Shall we continue to play at the duty and responsibility of properly caring for these battle-scarred heroes of the cross, doling out to them the same bare pittance from year to year, or shall we not measure up to the full standard of our duty, and opportunity, and Christian service and make ample provision for these men and women whose lives have been spent for us and in serving us? Lowell has said:

"He's true to God who's true to man; Whenever wrong is done to the humblest And the weakest 'neath the All-beholding Son, That wrong is also done to us, and they Are slaves most base, whose love of right Is for themselves, and not for all their race."

Will any layman dare to presume upon the goodness and mercy of God by the vain imagination that his worship will be accepted when he has neglected to do his whole duty in respect to the support of these aged ministers and their widows? Can we be true to God and false in our duty to these servants of God? No sane preacher or layman will for a moment contend, openly at least, that it is anything less than our duty to adequately support these claimants. But there are literally hundreds of well-to-do laymen in this conference, who, while conceding this duty and responsibility to be resting upon them, have never yet actually responded to that duty by opening their pocket books wide enough that you could tell it.

Have we no convictions in this matter? Have we no conscience in it? Have we no pride in it? Can we boast of duty done and responsibility fully performed when in the midst of material wealth and prosperity, we as laymen, through our Annual Conference dole out these pittance of 41 cents per day? There are hundreds of laymen in this conference who spend more than that per day for gasoline to run their cars, for cigars, to support the moving picture shows, or what not. We should feel grieved and ashamed at our neglect. But we should not stop there. If we have been without conscience in this matter we should immediately acquire one. If without an earnest, abiding sense of our responsibility to God and these claimants in this matter, then we need not only to pray, but to pay as well, and thus begin to live up to our great opportunity for Christian service by serving these men and women. We sometimes hear much of the "cup of cold water" business. But will you answer me this: How much recognition will God give to the professions of that layman who having houses and lands and automobiles in abundance doles out this same old "cup of cold water," and nothing more, to our aged and retired preachers, who having worn themselves

out in the service of others, now stand amid the gathering shadows of the evening of life, awaiting final summons which comes once to us all?

What shall we do about it? Can we be true to God, true to our Church, or true to ourselves, and still be recreant in our duty to these claimants? Might we not read again with profit to ourselves the story of a certain rich man? It is not so much extensive thought that we need on this subject, but intensive thought rather. It is not that we need so much to inquire what the other fellow is doing with this duty, but rather what am I doing with it?

Are eleven homes adequate for 63 families? Verily, we cannot be true to God and neglect our duty to these aged men and women of our Church. If anybody holds a recipe or prescription to the contrary then let it be produced so that we as laymen may try thereby to explain away the effect of grossly neglected duty.

In conclusion I appeal to the laymen of this conference with this question: Shall we not, out of the abundance God has entrusted to our keeping for awhile, now and henceforth make more adequate provision both in home and in money for our superannuates and other claimants? Who will be the first to write Brother Collie, donating a home?

**SUPERANNUATE HOME WORK IN THE CENTRAL TEXAS CONFERENCE.**

REV. W. B. ANDREWS.

The plans for conference claimants' homes in the Central Texas Conference were conceived by this writer in the spring of 1905, and the constitution, which is made a part of this article, was written in the pastor's study in the parsonage at Brownwood. The idea was borrowed from the North Alabama Conference, where a similar plan had been in successful operation two or three years, having been inaugurated in that conference by a godly layman name Morris. It will be gratifying to the occupants of superannuate homes throughout the Church to know that the idea of building parsonages for superannuates and the widows of deceased preachers was born in the heart of a layman, and that this work lies very near the hearts of the laity of the Church. They have been ever ready to recognize the injustice of working a preacher through the active years of his life and then, when no longer able to do effective work in the ministry, to turn him out with no means of support and no house in which to live. To correct this wrong they have always taken a lively interest in creating and maintaining a fund from which these worthy soldiers of the cross may receive a small yearly allowance for support. Then later came the plan to supply them also with a parsonage in which to live.

The title to these homes is in the Church, and they are held in trust by a Board of Trustees elected by the conference. These homes are in fact parsonages, and the super-

annuate is as much at home in one of these homes as is the pastor of a charge in his parsonage. And, I may add, he is as much entitled to it as is the pastor, with this difference, however: The pastor must move at the end of his fourth year, while the superannuate may remain in his parsonage as long as he lives; and when he dies his widow may continue to make it her home as long as she lives. The Church agrees to make all major repairs on the buildings and keep up the insurance. The occupant is required to make all minor repairs.

The paper which inaugurated this work in the Central Texas Conference was introduced at the session of the conference held at Hillsboro in November, 1905, on the second day of the session. So apparent was the need that the paper was adopted at once without reference to a committee. (See the journal of the conference 1915, pages 5 and 47.) Following is a copy of the paper:

"Whereas, the provision for the conference claimants of the Northwest Texas Conference is not as ample for their needs as should be made; therefore be it

"Resolved, That we institute at this time methods for securing homes to be used by them as places of residence, under the following plan:

"(1) That the presiding elders of the Northwest Texas Conference nominate nine trustees to be elected by the conference, who shall hold property in trust for the use and benefit of the conference claimants of the Northwest Texas Conference.

"(2) The officers of said board shall be a Chairman, Secretary and Treasurer, and they shall constitute an executive committee who shall transact any business of the trustees in the interim of the regular meeting of the trustees.

"(3) The annual meeting of the trustees shall be held at the place of meeting of the Northwest Texas Conference the day before the conference convenes, and at such other times and places as the chairman or a majority of the trustees may deem best.

"(4) It shall be the duty of the trustees to use all laudable methods to secure contributions for building and maintaining homes for conference claimants, avoiding any interference with the regular conference collections.

"(5) The treasurer shall keep the chairman posted as to the amount of money on hand, and when a sufficient sum is reported to provide a home, the trustees shall locate said home and the deed be taken in the name of the Methodist Episcopal Church, South, such as the Discipline directs.

"(6) In every case the house and premises shall be turned over to the occupant in good condition, and he shall be required to keep it so.

"(7) Ten per cent of all money received shall be held by the trustees for insurance and such repairs as will not be required to be made or kept up by the occupant.

"(8) It shall be the duty of the trustees to keep the houses insured in good companies.

"(9) It shall be the policy of the trustees to provide homes for as many claimants as possible, giving preference to the most necessitous cases, and where the cases seem to be equally necessitous, then to the one who has served longest in the itinerant ministry.

"(10) Where an individual or community provides a home, and so desires, such individual or community may select the first occupant.

"(11) The trustees shall prepare a form of contract to be entered into between the occupant of a home and the Board of Trustees, and they shall have authority to enforce said contract.

"We recommend also that the Bishop appoint Charles E. Brown Financial Agent for said homes with such compensation as may be agreed upon by the Board of Trustees. Signed: James Campbell, O. F. Sensabaugh, J. G. Putman, Horace Bishop, W. B. Andrews, J. G. Miller, G. S. Hardy, J. T. Griswold, J. S. Chapman, J. M. Barcus, H. A. Boaz, W. L. Nelms, B. R. Bolton, E. F. Boone, J. M. Sherman, J. R. Morris, E. A. Bailey."

The first Board of Trustees were the following: J. M. Barcus, W. B. Andrews, O. F. Sensabaugh, W. L. Nelms, J. M. Sherman, Geo. H. Mulkey, Nat G. Rollins, R. F. Young, William Lambdin. The Board as now constituted is as follows: J. A. Whitehurst, President; W. B. Andrews, Secretary; Geo. H. Mulkey, Treasurer; W. L. Nelms, A. D. Porter, R. F. Young, Wm Lambdin, Jno. H. Garner, S. J. Vaughan.

Bishop Hoss appointed Rev. C. E. Brown agent, and he entered at once upon the work. Brother Brown continued in this relation until his death, some three years ago, and at the following session of the conference Rev. D. L. Collie was appointed agent.

At the division of the Northwest Texas Conference one of the homes secured by Bro. Brown—the one at Childress—was ceded to with the territory forming the new Northwest Texas Conference. All the other homes were within the bounds of the present Central Texas Conference, and are being maintained by the Board of Trustees of that conference.

There are now eleven homes, valued at \$15,000.

(Continued on Page 6.)

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**IRS COULD**

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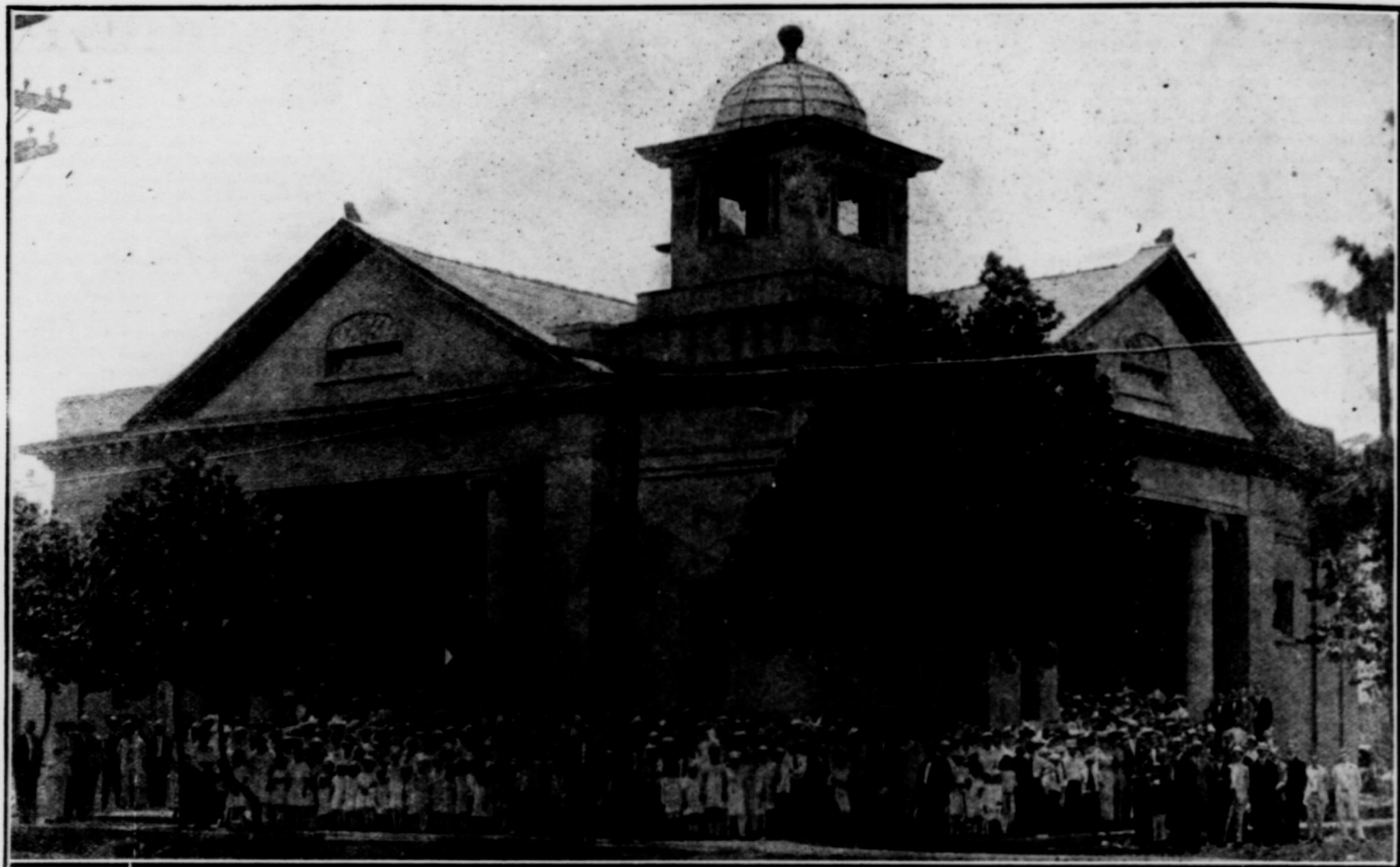
**MAN.**

ing listened to r distinguished esence of some sed a fine op- in his sermon, in behalf of a superannuated vest ministerial emark, "I am he place where old preachers." it least, to the ist I am ready cause of these ) So long has otten man, so ews of neglect an inadequate life unselfishly he deserves to brethren who and wherever friend, let me



North Texas





OUR SPLENDID CHURCH AND SUNDAY SCHOOL, COMMERCE, TEXAS.

The auditorium seats one thousand, and to be the largest in all that country, and is full at almost every service. It is remarkable that the throngs are men, mostly young men. This magnificent building is equipped with every convenience, and yet there is talk of an annex. Only two per cent of the population is foreign-born—and Rev. J. W. Hill, D. D., is pastor. In front of the building is the Sunday School assembled. On a recent Sunday they had 906 in the classes. Bro. L. B. England is the Superintendent, and that explains it.

### NOTES FROM THE FIELD

#### PLAINVIEW.

We are in the midst of a great revival in our Church here. I have Brother Robt. E. Huston, of Greenville, assisting me in the meeting. Every department of the Church life is being awakened by the meeting. There have been over 40 names given for membership since the meeting started. We will continue. Pray for us here that we may have a great victory.—J. W. Story.

#### KENEDY STATION.

So far, this has been a very pleasant year for this pastor and his Church. The Sunday School has reached the two hundred mark and more. The enrollment is more than that of the Church membership. The prayer meeting has more than doubled in attendance. Eighty-three additions have been received since Annual Conference. The stewards are the most punctual I have ever had. The pastor's money is ready the first of every month, without fail. The town and surrounding country have been blessed by a splendid revival, led by Rev. H. H. Friar and his workers. Friar and his corps of workers are all O. K. I heartily commend them to our preachers and people. We are in the edge of the continued drouth, which has held sway over the larger part of the Beeville District for the past nine months, but we hope to bring up a full report for conference.—T. Nevitte Barton.

#### FERRIS.

We are here in a good meeting. Been here one week. Will likely close next Sunday night. We have had forty-five conversions. What I want is for you to run down on Wednesday, Thursday and Friday morning and preach one of those big ones at 10 o'clock. We run from 10 to 11 a. m. Can't you come? We will give you chicken for dinner and a good congregation and this would be agreeable with C. F. Hudgens, the pastor. He and I talked it over and he said he hoped you could come. There are some editors I would not risk in my meetings, but from your editorials there is a growing suspicion that you have the old-fashioned type of religion. By the way, our local editor, S. W. Adams, confessed his call yesterday to the ministry. He is 36 years old and a bright man and an ex-school teacher. He has been called fifteen years. We had a great men's meeting and in this he made his confession. It looked like the old days. He edits the "Ferris Wheel." Drop me a line if you can come and preach for us. We are nineteen miles only out of Dallas.—J. T. Bloodworth.

#### MANITOU, OKLA.

Rev. F. M. Sweet, our pastor on the Manitou charge is in the midst of the second year of his ministry; and, also, the second year of his pastorate of this charge. This is by far the best of his two years, and also the best year the charge has had since its organization. Bro. Sweet is one of our most faithful and consecrated men, and his devoted wife is a helpmate to him indeed. No truer, more earnest and honest souls have ever trodden our Oklahoma soil. Bro. Sweet, during the year, has completed our church at Manitou and the same was dedicated by the writer on last Sunday, June 25. This was a red letter day, and we trust, in a high sense, a real beginning of days in Manitou. Rev. W. B. Douglass preached in the afternoon, and the elder at 11 a. m. and in the evening. This occasion was also the beginning of our revival

meeting at Manitou. Bro. Douglass remains with Bro. Sweet, and together, these two champions of the faith will wage an evangelistic campaign for the next two weeks or more. We are expecting great things to happen in this campaign, and the slain of the Lord to be many.—W. H. Roper.

#### CHAPPELL HILL.

We—wife, two-weeks' old baby and self—arrived here last November, the twenty-fifth. We boarded two months while the good people repaired the parsonage. Since then we have had a fairly prosperous and successful year. Our people have been kind and good to us in many ways. Beginning Feb. 27 we had with us Brother Walter G. Harbin, our Sunday School Field Secretary, in an institute. He conducted it in the thorough and intensely interesting way characteristic of him, and it goes without saying that he left our Sunday School better than he found it. We have not been able to do all that he suggested, but we are working towards his ideal. Beginning June 11 we had Brother Harbin with us again. This time in a revival. The first week, owing to sudden illness, he was not able to preach but twice, but the meeting went on, his singer, Rev. T. Royal Smith, Brother E. G. Cooke, of Brenham, and the writer doing the preaching. On Sunday of the second week Brother Harbin was again in the pulpit, and from then to the close of the meeting gave us such a series of revival sermons as this community

has seldom heard. As the immediate visible results of the meeting there were 10 accessions to the Church. Our Church membership here, too, was greatly revived. We feel more hopeful over the situation here than we ever felt before. We are expecting to close a good year.—R. E. Ledbetter, Pastor, June 26.

#### RISING STAR.

Have just opened here under a splendid tabernacle and are expecting a great meeting. Pray for us in this work. There has not been an addition to our Church by profession of faith in four years. The Church needs a revival as does the town. Brother Wisdom is our pastor and is leading out into new strides. He is loved by his people. Our last meeting closed on the 18th inst. at Carthage with our pastor, J. W. Goodwin. It was in many respects a great revival. There were seventy-eight professions in the altar and fifty-one applications received for Church membership. There were a large number of reclamations during the meeting. Many of the older members confessed to having been backslidden, but were renewed in this meeting. God's Spirit stirred men and women until they went and straightened out old scores of long standing. Things came to light that were a revelation to the pastor; but he staid with us and backed his helpers in the work of uncovering sin and as a result

he has now a better working Church—one that will accomplish something worth while for the kingdom. Thirty-five new members were added to Senior League. One of the town papers stated that Carthage was "a new town as a result of the meeting. Goodwin is an able pastor and with the co-operation of some of his leading men, who have moved up on a higher plane during the revival, his already splendid work there is just a prophecy of larger and better things in the future. There are some godly people at Carthage—more now than before the meeting. Don't forget to pray for us here at Rising Star.—Albert C. Fisher.

#### TUSCOLA CHARGE.

We are very grateful to begin this note by saying that this year has proven so far to be the best we have yet spent as a pastor. Early in the year we were successful in building a neat church at Shep, Texas, at a cost of \$1,200, \$1,050 of which we paid cash, thus leaving a debt of \$150, which we feel sure will be paid before conference. There has been an organized Church at this place for about thirty years with no church building of their own in which to worship and, as usual in such cases but little was being accomplished. Much visible and lasting results have been accomplished, however, since the erection of this building, and the people are much more spiritual and progressive in their Christian life than before. In the latter part of March we held a revival here, being assisted by Rev. L. N. Lipscomb, of Stamford. The intense earnestness with which he delivered his message, coupled with his tactful personal work, culminated in a general uplift among the members of the Church and some 15 professions. We are grateful to have had Brother Lipscomb with us in laboring with these good people at Shep. On May 28 we started a union revival at Tuscola with the Presbyterian people, Rev. W. A. Erwin doing the preaching. This revival closed out June 16; 107 professions, 40 joined the Methodist Church, 13 joined the Baptist Church, 10 joined the Presbyterian Church, and each of these Churches have others to receive later. Brother Erwin and his wife are doing a great work and we found in them pleasant and untiring co-laborers. We are now planning for our summer revival campaign and are praying for great revivals at each place. We expect to remodel two old churches before conference—one at Buffalo Gap and one at Jim Ned, and most of the money necessary to do this work has already been raised. The Tuscola charge is steadily moving forward and this is due to no small extent to the consecrated and efficient life of our presiding elder, Rev. C. N. Ferguson. The Lord has wonderfully blessed us this year and to him be the glory forever.—E. L. Yeats.

#### THE UNAPPRECIATED LIFE.

There is a certain value in obscure lives that are not obscuring careers, that go unnoticed, not because of any inherent defect in them or lack of clear witness to true things, but because the world does not always know where the most valuable worth lies, or the biggest potentialities are to be located. A so-called obscure personality may shine with a steady, undimmed light that is comparable to the tallow dip. "How far that little candle throws his beams! So shines a good deed in a naughty world." There is many a little-noticed character here or there in the byways of the world that is not adding to, but is subtracting from, the darkness that surrounds. For every bit of such devotion to the true, and of witness to the heavenly, let us be thankful—and take pains every now and then to express that gratitude to the person concerned.—Zion's Herald.

"Because John Wesley was rescued in childhood from a burning building is no proof that your boy will not be consumed if he plays with fire."



MR. AND MRS. I. J. POTEET, SALADO CHARGE.

The above is a very good likeness of Brother and Sister Poteet, 82 and 74 years of age, respectively. Converted in early life and always active in Church life, Brother Poteet has been a steward and superintendent for many years and Sister Poteet is in charge of the Primary Department in the Sunday School. It is little wonder that their seven living children are all active in the Church. Brother and Sister Poteet are the parents of our sainted Emma Poteet Pilley, who sleeps in China. She was called home to the Father's house in the very prime of her missionary life. Brother and Sister Poteet were charter members of the Bell Plains Church, Salado charge, Central Texas Conference. They still live in the community and a son, L. M. Poteet, is superintendent of the best country Sunday School the writer has ever seen. Dear Brother and Sister Poteet are ready and waiting for the Father's call. They have been readers of the Texas Christian Advocate for many years, in fact from its first issue. Their pastor, E. R. PATTERSON, Salado, Texas.



# OKLAHOMA METHODIST ASSEMBLY GUTHRIE, OKLA., JULY 10-21, 1916



Get  
Ready  
Now!

Greater  
Than  
Ever!

CAMP GROUND IN MINERAL WELLS PARK

### ACCOMMODATIONS

Lodging in tents at low rates, in hotels and boarding houses at reasonable prices. Meals at cafe on camp-ground and in city restaurants, four blocks away.

### PROGRAM

Bishops Hoss, Morrison, Mouzon, Murrah will preach. Drs. DuBose, Ivey, Hislop will deliver addresses. Lectures by specialists in all lines of Church interest.

### RECREATIONS

Games of all sorts in Cimarron Valley Fair Grounds—swimming in salt water pool in \$100,000 bath house, fishing in two rivers and numerous lakes—medical baths for all physical ailments.

School of Theology under direction of Dr. N. L. Linebaugh with well-equipped faculty and classrooms will be more efficient than ever. Get ready now, for hundreds will attend.

### OUR UNIVERSITY CHURCH, NORMAN, OKLAHOMA.

In the Nashville Christian Advocate of May 26, Rev. M. L. Butler, our pastor at Norman, had an excellent article setting forth the conditions, needs and serious obstacles in the way of our Church work in the State University, as well as the great opportunities awaiting us if we will only awaken ourselves. In this article Brother Butler pointedly asks, "Will some one suggest a method by which this problem can be solved?" For several weeks I waited, hoping that some one would suggest a solution. In my own mind there is no question, and has not been for years, about what it is our imperative duty to do and wonderful opportunity to attempt. I shall not here discuss the general merits of the proposition of an adequate plant at the University for our Church. I have done that elsewhere. My answer to Brother Butler's question of a solution is as follows:

1. Organize a University Church, issuing a call to all Methodists in Norman, who may desire, to unite with it.
  2. Leave present Church in tact, making it a mission, or putting it on a circuit.
  3. Present resolutions to the two conferences this fall, initiating the campaign for the building of a \$75,000 plant, and \$25,000 as an endowment.
  4. Put the best available man in the field to manage this campaign.
  5. Every Methodist in the State (Bishops, presiding elders, preachers and laymen) behind this campaign this coming year.
- This is a general outline of the work. Let me speak briefly to each point.
- The organization of a new class, entirely, will eliminate all local obstacles. It will put behind the movement the most progressive and efficient Methodists of Norman. Without any special pressure aggravating local friction, those will go into the University Church who are in sympathy with the University atmosphere, while those who are not will naturally remain in the present organization.
- By leaving the present Church Class intact, it may become the logical leader in the rural Church work for miles around Norman, thereby meeting a local need in a worthy way, and at the same time serving those who for sentimental or other reasons may desire to retain their membership there.
- For some time some seem to have been laboring under the impression that the initiative of such a movement as here contemplated should be taken by the local Church of Norman, and if that Church did not act, then the whole proposition was blocked. This impression is not at all well founded. By no means is there any moral obligation on the local

Church to finance the responsibility of the spiritual welfare of the young people who come from the other Churches throughout the State. This is a State-wide responsibility, and if the local Church does not feel as if it were able or willing to undertake this campaign, the financial responsibility should be initiated, assumed, and carried to completion by all of the Methodists of the State, under the authority and responsibility of the two Oklahoma Conferences.

It will require a plant of the above mentioned value to care for all of the work needed here in the years to come. It will require this amount of endowment to supplement the salary of an efficient minister and the expenses of the plant, above that which will be paid by the local members of Norman University Church.

To manage this campaign there is needed the best man available, in the State or out of it. If he can not be found here, then let us receive him from elsewhere with a warm greeting. Let him be paid by the two educational boards of the two conferences a salary adequate to command worthy talent. Let him not be a "star boarder" on the educational boards of the State. Let him not be a campaign manager for any man or set of men aspiring to be elected delegates to the coming General Conference. Let him be a man of one purpose, viz., the highest interests of Methodism in Oklahoma. The good Lord knows we need such.

We have miserably failed in our educational work in Oklahoma, worse than failed. We have killed the goose that laid the golden egg. We have cut ourselves off from the financial patronage of our laymen, so far as any immediate movement in Church schools is concerned. We are hopelessly divided as to any central school. It may be that Epworth will come to the Church before many years. If so, well and good. But in the meantime, what about our young people, and even then, what about those in the State University? Shall we continue to labor in travail to bring them forth, only to lose them through unmaternal indifference? This University Church is the only movement in which we can unite the efforts of all of the laymen of the State. Prejudice of locality has no place in it. We are all interested in and proud of our State University. It belongs to every citizen. Prejudice raised by past failures of Church schools has no place in this enterprise. We of the East Conference will enter into this as gladly as our brethren of the West. This is the golden cord of common interests waiting to bind all of us together in a noble and undivided effort for our young people. When we have come together on this great work, the work of bringing religious knowledge and religious influence to the educational life of our State, the greatest work, the real work, then we will be united to undertake any other work in the State that God may have for us.

Before I conclude, let me recognize one ob-

jection which may be put forth to forestall all effort along the line of new enterprises. Shall we wait till the union of the two Methodisms? This has been suggested by one of the leading pastors of the State in the M. E. Church. So far as other institutions of learning of our Church in the State and Church buildings in the general pastorate are concerned, this suggestion may be well taken, but it is not pertinent to the question of our University Church, at least. I say this for two reasons: First, if the union is consummated within two years, the above mentioned plant will be adequate to care for the students of both Churches. The plant of the M. E. Church, if suitable could be used for the Bible Chair Department. If not properly adjusted for this work in equipment, the proceeds of the Church property could be utilized to that end to good advantage. There would be no actual loss, financially, as all of this could be utilized. There would be no loss potentially for all of the field of the M. E. Church in Oklahoma would then be opened for a campaign to the enlargement of the endowment and our Biblical and Religious Department there. Our efforts carried out successfully in the meantime would spur that body to greater effort when the time comes.

My second reason for not waiting for the consummation of the union of the two Churches is that we would probably have to wait a good many years yet. He who feels the tug of the underwaves, not the surface, feels that the constitutional questions involved have by no means been solved by the action of the General Conference of the M. E. Church. It's a long, long way to go yet. Shall we sleep till the time has come? If so, a good many of our boys and girls will be in other Churches by that time. This is just the plain fact of the case.

Is it not time for our Educational Commission to take active steps along this line? Something more than an endorsement must be had. Something more than resolutions must be put forth. Is it not time for our Educational Boards to bark up the tree where the game is found? Is it not time for us to go where our young people are? Is it not time for our Bishops to help us to the light in this State, as well as others elsewhere? We need the light. Our young people are waiting for it. Will we go where they are, or will we continue to hang around the remains of dead real estate booms? Are we prophets or scribers? Are we pushers or knockers? Are we alive, or dead? Are we pioneers or steeple dwellers? Are we winners or quitters? Are we volunteers or "slackers"? We are one or the other. Which? "He that is not with me is against me; and he that gathereth not with me scattereth abroad." We have scattered our people's money in educational enterprises; we have scattered our educational efforts; we continue to scatter our young people abroad as they enter the State University. Is it not time to gather our efforts, our mon-

ey, our plans in one central body of young life, and be with those who gathereth with Christ, and not with those who scattereth abroad?

W. LYLES BLACKBURN, A.B., B.D.  
Chicotah, Okla. (Yale).

### THE SETH WARD CHAIR OF CHURCH HISTORY AND MISSIONS.

Suffer a few words touching the Seth Ward Chair of Church History and Missions, now being endowed by the preachers and people of the Texas Annual Conference.

Three Annual Conferences in Texas have by conference resolution agreed each to endow a chair in the School of Theology of Southern Methodist University. The Oklahoma Conferences, when they came in as participating conferences, agreed to do their part. Oklahoma can be depended on. We may be sure that the West Texas and the Northwest Texas Conferences will do what they ought to do. The first conference to begin the actual work of endowing a chair in the School of Theology is the Texas Conference. This fall definite work will be begun in the Central and North Texas Conferences in response to their desire and purpose expressed in resolutions inviting the university to plan and prosecute this important work. Dr. Bradfield's suggestion, made in last week's Advocate, is timely. There are names in addition to that of Seth Ward that should be enshrined and perpetuated here at our great University. In all the West no name is more fragrant than that of Marvin. The older men and women of our Church love and revere that name. Multitudes of younger men wear the name Marvin in memory of that prophet and saint, that matchless preacher and evangelist. I here and now suggest that Missouri and Arkansas erect some suitable memorial in the way of building or endowment, in order that the name of Enoch M. Marvin may never be forgotten by the young preachers of our Church.

But our immediate interest is in the completion of the Seth Ward Memorial Endowment. In the winter and spring Vice-President Wright made a vigorous campaign for the endowment of this chair. The response was spontaneous and generous. I have never known our people so ready to contribute. They are everywhere interested in, and deeply concerned for, the endowment of the School of Theology. Everywhere our people feel that we must have a stronger and better equipped ministry. At no place visited by Brother Wright and myself did our people fail to do what we suggested they ought to do. At every place our efforts met with suc-

(Continued on page 12)

young men, Hill, D. D., and that ex-

Church—one of the worth while new members. One of the things was "a meeting. Good—the co-operation, who have during the week there is just things in the people at Car—the meeting. here at Rising

In this note by ven so far to t as a pastor. essful in build- is, at a cost of ash, thus leav- feel sure will here has been imitated in a usual in such spled. Much e been accom- ction of this ch more spirit- ristian life than ch we held a r. L. N. Lips- arnestness with , coupled with imitated in a mbers of the ons. We are Lipscomb with people at Shep. revival at Tus- le, Rev. W. A. This revival ion 40 joined ed the Baptist terian Church, e others to red his wife are ound in them sers. We are revival cam- at revivals at ngle two old ne at Buffalo e most of the rk has already e is steadily e to no small efficient life of N. Ferguson. ed us this year —E. L. Yeats.

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HOMES FOR OUR VETERAN PREACHERS.

(Continued from Page 3.)

HOME FOR OUR SUPERANNUATES

Twenty-nine years ago, the first organization was formed for the special purpose of providing parsonages for the traveling preachers. At that time there were comparatively few homes provided for the pastors. Here and there among the larger and more wealthy congregations a parsonage could be found. But the great majority of our smaller stations, and most of the circuits had no home for the preacher. Bishop Hargrove traveling through the West, seeing the great necessity for homes for his preachers, appealed to the good women for help. It was then the now sainted Miss Lucinda B. Helm, organized the "Parsonage Aid to the Church Extension Society." A few years later, the organization was called "The Woman's Parsonage and Home Mission Society." Through their liberal donations, secured through their zeal, and continuous toil, parsonages were built all over our western country, and the good work went on until a parsonage was built wherever we had a self-supporting work in all our Southern Methodism. Today every Methodist preacher goes to his work in the happy hope of finding a splendid house all furnished, and a company of good men and women to meet him and give him a cordial greeting and glad welcome to his own delightful home, where he often finds a well-filled larder and every needed comfort there provided. But the sad, sad day comes, alas, too soon! when by reason of physical infirmities, occasioned largely by years of faithful labor for the Church, the worn-out pastor can no longer meet the requirements and satisfactorily fulfill the demands of a heavy charge. He is then placed upon the Superannuated Relation. The people want a younger man. So, another is appointed to take his place. This old worn-out preacher and his feeble wife must give up their happy home, and go out. Go out where? They have served a score of charges, they have friends everywhere, but no home for them anywhere. The children of this world are wiser than the children of lights, they make provision for their faithful servants, when old age necessitates their retiring from active work. But the Church sends forth their old worn-out preachers and their wives, to go on their way, to say as the Master did, "the foxes have holes and the birds of the air have nests," but they have not where to lay their heads. Yet they go trusting, singing "No foot of land do I possess, no cottage in the wilderness, so, we'll go marching on, by and by we'll reach our home and have a glorious greeting by saints and loved ones gone before."

"O what a happy meeting! Home, home sweet home, where Jesus is, is home, and by God's grace we'll see his face and dwell with him at home." O, yes, they'll find a home, a house not made with hands, eternal in the heavens. But can the Church afford to let these old worn servants, and saints of the "Living God," go unprovided for, while they journey here below? Our conference has an organization for the purpose of providing homes for these faithful servants of the Church. The Presiding Elders compose the Board of Managers. They urge that every assistance possible be given the agents in this their appointed work, and every congregation have the opportunity of contributing to this fund. This is the work of your agents to provide a refuge for these weary travelers where they may rest awhile, till they go hence to their heavenly home. We have already fifteen homes secured, deeded to our Church, valued at \$25,000.00. They are all occupied, and others yet sadly needed. They must be kept insured and repaired. Can the Church do less than make this provision for these worthy saints?

"God is not unrighteous, to forget your work, and labor of love which ye have shown toward His name, in that ye minister to His Saints, and do minister." Heb. 6:10. F. O. MILLER, Agent. P. C. ARCHER, Ass't.

The work in which Rev. F. O. Miller is engaged—supplying homes for superannuated ministers of the Methodist faith, is one worthy the support of Jew, Gentile or Christian. It is a great work, it is work for humanity and for God. There can be no nobler work than preparing a place for those old soldiers of the cross who have been incapacitated by age—men who have spent the best years of their lives in human uplift—than to help those who can't help themselves. The work those old ministers have done for humanity in the name of God is inestimable. It can't be computed in dollars and cents. In fact, it would almost seem like sacrilege to present it that way. They now face the sunset of life. Without speaking for the Church, whether it be Methodist, Baptist, Presbyterian or any other branch of Protestantism, these veterans of the cross should be cared for. We can't speak for Mr. Miller, he speaks for himself; but his cause is a just one, and should succeed, as it is succeeding.—Editorial McKinney Daily Courier-Gazette.

THE YEAR OF JUBILEE.

This is the Jubilee year of the Central Texas Conference, a part of the old Northwest Texas Conference, which was organized at Waxahachie fifty years ago next fall. Great preparations are being made for a Jubilee celebration at Waxahachie next November during the session of the Annual Conference. A Jubilee Committee was appointed by the conference at Corsicana last fall to take the matter in hand. A committee has been appointed at each District Conference, and specific work has been outlined to be undertaken in grateful remembrance of what the good Lord has done for us during the last fifty years. All this is highly commendable. As we look back over the past, and recount the labors performed, the sacrifices endured, the difficulties met and overcome and the successes crowning the efforts of the pioneers, we very naturally inquire, What specific effort is being made to properly take care of these men about whom we think and talk so much? The Conference Agent is constantly at work endeavoring to raise funds to secure Homes for these men, and also to arouse the conscience of our people on the subject of providing Homes for these heroes of the Cross, a number of whom have already dropped out of the active ranks. Others must retire soon. These men have been too busy working in the Master's vineyard to provide for the future. It

is the duty of the Church to take care of them now. Nothing could be more appropriate than for the Methodist men and women who have been blessed by the ministry of these itinerants in years gone by to make a special Jubilee offering to this Home building fund. A thousand dollars placed in the hands of the Conference Board would make sure the securing of three or four Homes by the time of the meeting of the Annual Conference this fall. You ask how? I will tell you. In four different communities the Conference Agent has started the enterprise of a Superannuate Home. In three places lots have been donated, and the people are anxious to provide a Home for some old preacher. They would furnish three-fourths, or two-thirds of the money necessary to erect the building, if the Agent was in a position to say to them that out of the general fund in the treasury, three hundred dollars would be added. This offer would stimulate the people in the community to do their best. How many Methodist people in the bounds of the Central Texas Conference will make a Jubilee offering to this cause, from one hundred dollars down to one dollar. Send direct to me at Polytechnic.—D. L. Collier.

THE VETERAN'S HANDS.

After fifty years in the ministry Rev. B. T. Welch, in a half-playful, half-rapturous manner, would hold up his thin, trembling, palsied hand and say to it: "Old Hand, what ails you? Cannot you be still for a moment? Seventy and six years have left their marks on you. But bless the King of Zion this day for all the service you have been able to render him. How often have you handled the sacred pages of his Word. What use you have been in preaching his gospel. How often have you baptized loving disciples. For how many have you broken the emblems of his Lroken body. Poor old hand! I remember when you were fair and young and strong. "Never mind the past. Thanks to my loving Lord, it will not be long before you will put your fingers into the print of the nails in his hand; not long before you will lay a crown at his feet; not long before he will stretch out his own hand, mighty to save, and grasp you and greet you, and his touch will heal your palsy, and send immortality thrilling through your every vein and fiber. Be of good cheer, old Hand. You shall soon touch more than the hem of his robe and be healed forever."

WHAT THE PIONEER PREACHERS DID FOR CHRISTIAN EDUCATION.

REV. H. A. BOAZ, D. D.

The pioneer in any great cause should always be held in honor. The one who leads the way in the better things is the benefactor of his race. He who shows the road of progress and leads his fellowman into a better condition is not only to be congratulated, but to be held worthy of praise. The world honors Columbus because he led the way to a new and better world. He blazed the path across the ocean and pioneered the way to a new and wonderful country. The American people hold in highest esteem George Washington because he pioneered the way into American independence and established a government that commands the admiration of all. The world honors John Wesley because he was a pioneer in leading to the organization of a new Church that has been the wonder of all time. Asbury, McKenzie, and other pioneers of American Methodism have done almost as much for America as Washington and his coadjutors. Washington and his associates wrought in the field of political service. Asbury and his associates went everywhere preaching righteousness. Washington helped in making patriots; Asbury assisted in making Christians out of these patriots.

The pioneer preacher has done more for the civilization of this country than has been credited by the ordinary historian. Wherever there was a settlement there was the preacher of righteousness standing for the noblest and best. He was the spokesman for the higher interests of the people. Frequently he kept school during the week and preached the gospel on the Sabbath. He was the representative of the best morals and the highest culture. In these early days there were no free schools and the preacher was the sponsor of the cause of education. He assisted in the establishment of the schools and was everywhere the supporter of the cause of education. The work of the Church and the cause of education went hand-in-hand. The efforts of the pioneer preacher not only made possible the organization and growth of the Church, but also the establishment of schools and colleges.

This is notably true in the State of Texas. The pioneer preachers were among the first to establish schools in this Commonwealth. Dr. Martin L. Ruter came to Texas in November, 1837, for the express purpose of establishing a college. He secured land grants from the Republic of Texas and solicited private donations. Although he died before any institution of learning had been established, he gave the cause such impetus that soon after his death a company was organized and Ruterville College was established. Rev. Chauncey Richardson was elected president and the first institution in Texas, under Methodist control, was launched. Private individuals added to the land grants and the school entered upon an era of prosperity. This prosperity, however, did not continue long. After a few years it ceased to operate. In January, 1844, the Wesleyan College was chartered and located at San Augustine. It secured a more liberal charter than Ruterville College and started upon a higher plane. Rev. Lester Jones was elected president and the school entered upon what seemed a most prosperous career. It was under the care of the East Texas Conference. Difficulties soon arose and after a few years of struggle the doors of the institution were closed. But a splendid effort had been made and interest in the cause of education advanced. In the meantime a Methodist preacher, Rev. J. W. P. McKenzie, opened a small school in a log cabin four miles west of Clarksville. The institution grew continuously for years. It was not long after its organization until Texas Methodism was looking to McKenzie College as its best educational institution. The school had grown until four large buildings had been erected and 300 boarding students were enrolled annually. The brightest youths of Texas flocked to its halls and many men, now noted in Church and State, were educated in this flourishing

institution. For thirty years it continued in prosperous condition. The location of McKenzie was inaccessible. There were but few railroads and travel was slow. Wealthy Methodists in the southern part of the State desired another institution more accessible. A larger and better school was planned to be owned and controlled by the Methodist Episcopal Church, South. Delegates from the Texas Conference assembled in Chappell Hill in 1855 and the Soule University was inaugurated. A number of wealthy Methodists were interested in the movement and commodious buildings were constructed. Two chairs were endowed and in 1856 the institution opened its doors with Dr. G. W. Carter as president. In 1860 the institution was broken up by the Civil War and its buildings were used as a military hospital. In 1865 the institution re-opened its doors but in 1866 yellow fever appeared. Two years later Dr. Francis Asbury Mool was elected president and with his remarkable ability assumed control of the institution. With intelligent zeal he pursued the work until an epidemic of yellow fever caused a panic among the students and a more healthful location was sought for the college. The Southwestern University at Georgetown was inaugurated under the leadership of this peerless pioneer of Texas Methodism. In labor and sacrifice he was abundant. To the zeal and devotion of Methodist preachers the Southwestern University of Georgetown owes its success. They have sustained the institution with their money and patronage. Likewise, in large measure it is the zeal and devotion of Methodist preachers that Polytechnic College, Southern Methodist University, Texas Woman's College, and all our other institutions of learning owe their success. Some of these men who have labored and sacrificed in the days of their youth are now in need of support. Texas Methodism can do no less than to make ample provision for the support and comfort of the men who have laid the foundations for the work of the Church and made the splendid heritage that we of the present generation enjoy. Fort Worth, Texas.

ARE THESE THINGS SO?

REV. J. W. HILL, D. D.

The Apostle to the Gentiles declares that while the apostles were themselves poor, they made many rich. Is it not so today? Are not men being saved from sin, lined up to a life which, because of its virtue, frugality and industry, ministers to the material betterment of such beneficiaries? Are there not hundreds and thousands of men today who are rich and "near" rich because the gospel saved them and put them into a prosperous way? Are there not thousands of men who have forgotten the Church of their fathers—yes, and some who are even fighting the Church, who owe all they are of character and ability to succeed in the world, to the influence of Church-life thrown around them in childhood and the formative stage of their development? Are there not men and women today in all the respectable walks and callings of life whose lives would have been failures but for the influence of those men of God who met them at the proper stage of their existence and impressed them with those truths and principles which have stood them in good stead all these years? Now what about those men who have given their lives—to the uplift and blessing of others? What about those now they have grown old and can no longer work? Yea, what about them? Who feeds and takes care of them? The Government, the great corporations, etc., are pensioning their worn-out men. What is the Church of God doing for its veterans? Thank God! some branches of "The Holy Catholic Church" are taking care of their old men. The Northern Presbyterians, the Episcopalians and some others have done well, and are doing better. Our Northern Methodist brethren are making progress in this direction. What is the Southern Methodist Church doing? Something. Dr. Stewart's report of our "Superannuate Fund" enterprise is before me. The total reliable assets of the fund are right around \$400,000. The usufruct of this (available) amounted to \$9950. This amount was paid to the superannuates scattered throughout the Church. A mere pittance! But the receipts in favor of the Fund during the fiscal year ending March 31, 1916, amounted to \$29,488. Hope is expressed by the Secretary that there is an increased interest upon the part of the Church, generally, in this very important matter. Five million dollars is the very least figure we need to take care of our worn-out preachers, their widows and orphans. This amount ought to be raised during the next quadrennium. In all conscience it ought to be done. In Texas we are securing as fast as possible homes for these conference claimants, and the hope is—and the hope seems to be well founded—that we shall be able to house them all before many more years. But when they are housed—then what? Where are they to get "a piece of bread"? To house them is an easy matter. But the support—there is the rub! The present ridiculous pittance doled out to them at the Annual Conferences is not a drop in the bucket. And, then, they are compelled to plead the pauper act before they can get a share of that! It is a disgrace—a burning shame to our great Ecclesiastical Commonwealth. Are these things so? If so, may the Lord help us, that we may "bring all the tithes into the store-house." In the division of the land when Israel was being settled in the promised country, Levi and his house got no inheritance. It was stated that the Lord would be Levi's inheritance. And so, cities were set apart for him and his, and the support beyond that was provided for them out of the "tithes and offerings." How about the Levites of the Methodist Episcopal Church, South?

GROWN OLD IN SERVICE.

They are our "Veterans," too, for they have "grown old in the service and are entitled to consideration and allowance on account of it." Such is the dictionary definition of a "Veteran," and the Methodist Church cannot afford to have a definition that means less. They have grown old in the service, so old that they are practically unfit for any other work by which to earn a living. If any veterans in the world were ever entitled "to consideration and allowance" from those they have faithfully served, surely these must be. Warriors are they in the age-long struggle between right and wrong; laborers in the Lord's harvest field gathering precious sheaves into his garner; wise builders patiently add-

ing stone by stone to characters that shall witness through all eternity to their fidelity to their trust. Say ye not, then, brother, that they are worthy of "consideration and allowance?" A Soulless Corporation.

When at a summer resort there was pointed out to me a cozy little cottage overlooking the far-famed beauties of the majestic St. Lawrence, my companion told me that this was the summer home of one who had grown old in the service of a great railroad. When failing sight unfitted him to hold safely any longer the throttle of the mighty locomotive, the company retired him on a pension of fifty dollars a month for life, the company stating that this pension was a recognition of "long and faithful service." There instantly ran through my mind the recollection of not a few members of the ministry who had, under all circumstances, faithfully guided on till physical infirmity compelled retirement, but who have never received from the great Church they served fifty dollars a month; in some cases not fifty dollars a year as a recognition of "long and faithful service." Yet that was a "soulless" corporation and we are a Christian Church.

OUR VETERANS.

REV. S. J. GREENFIELD, D. D.

Yes, that is what they are, "Our Veterans." Do you ask why we call them "Our Veterans?" Well, I will tell you. Years ago they gave themselves to us, and we accepted the gift and have made use of it. Long ago, when in the vigor of early manhood, when ambition fired the blood, when many alluring voices called to them from different directions, when professional, commercial and industrial careers opened before them, they turned away from them and offered themselves to us for the work "of God, and the Church and the ministry." From that moment to this they have been ours. They have been our "servants for Christ's sake," bearing the burdens, facing the difficulties, and solving the problems that fall to the lot of a Methodist pastor. They have done our bidding, gone wherever sent, taught the flock "publicly and from house to house," have led many of us our sons and daughters into the fold of Christ, and have done it all without murmuring; yes, done it till the willing soul found itself imprisoned in a feeble body. Surely they are ours.

PIONEER METHODIST PREACHER AND SOUTHWESTERN UNIVERSITY.

PROF. C. C. CODY, Dean Emeritus.

In education, in Texas, we are debtors to our fathers. The present system of public education, with the university at its head and its vast agrarian endowment, comes to us as the gift of pioneer days. How much of this we owe to the pioneer preacher cannot today be clearly proved, but it is certain that education was always a part of his message. The plans for a Christian college entered so largely into the heroic story of the struggles of Ruter, of Fowler, of Alexander and of their collaborators, that Ruterville College was chartered by the Congress of Texas and endowed with four leagues of land—about 18,000 acres—eleven months to a day before the first Methodist conference assembled in this State. At the meeting of the second conference, held in San Augustine, in December, 1841, the Committee on Education, in its report, said, among other things:

"We are of the opinion that the interests of this rising Republic are involved in the proper culture of its youthful population. This infantile nation has proved itself a cradled Hercules; and its mighty energies are destined to receive a full development. But whether its developed powers shall be productive of evil or good, depends entirely, under God, upon the plastic hand of education. "By this is meant the proper combination of those elements which constitute the greatness of a nation or the correct, moral, intellectual and physical training of its daughters and its sons. In this light, your committee conceives that every individual in the community should feel himself interested in this important cause. They feel that this branch of the Church of Christ is solemnly bound, in view of its relations to general society, to preserve inviolate, as far as in their lies, the sacred unity which Deity designed should exist between sound literature and vital godliness; inasmuch as were these divorced, the one from the other, each would most essentially sustain a mutual loss to the no small injury of the Church and the ruin of the world."

This report, prepared by Thomas O. Summers, John Clark and Littleton Fowler more than seventy-five years ago, adopted by that heroic band of pioneer fathers set the keynote of Texas Methodism in its relation to Christian Education and the succeeding conferences have sustained the strong purposes so early set forth. Under the quickening influence of their strong purposes Ruterville, Wesleyan and McKenzie Colleges were projected and operated, and in 1856 Soule University was opened for students. These schools, each in turn, did its work for a season and each succumbed to unfavorable conditions and environments, so that when Dr. Mood reached Texas in the fall of 1868 he wrote:

"Not a solitary Methodist institution for male youth was in existence in the State, for even McKenzie College had completely yielded to the misfortunes of war. Then, too, there was not a man—minister or layman—who seemed disposed to hazard health, fame or fortune in another effort to establish one. The field, in its most literal sense, was unoccupied, though white to the harvest."

The movement, under the leadership of Dr. Mood, that resulted in the founding of Southwestern University, was started in 1869. It was at the incipency of this movement that a preamble and resolutions was adopted by the conferences which became the foundation of a central institution of higher education for Texas Methodism. Delegates to an Educational Convention were appointed by the several conferences, and it was at one of the meetings of this convention, held at Galveston, in April, 1870, that an address was sent out to the Church which, among other things, said: "The convention, composed as it is of the representative men of the Church from every part of the State, each imbued with preferences both as to plans and to locations,



became a unit in Councils and a unit in con-

clusions. We commend to your affectionate regard and generous attention the venerable men of God which the convention has sent forth as agents. These men represent in themselves the pioneer laborers and sacrifices of our beloved Church, through this section of the country, both for the salvation of souls and the education of the masses. After spending the prime of their days in sufferings, exposure and toil they are now moved by a holy ambition to erect an institution, before they pass to their fathers, that shall be a monument to your liberality and a glory to the Church. They have done much and lived to see, already, great things accomplished, but they long to unite the Church in one great effort to place the capstone upon the arch formed by the five Texas Conferences that succeeding generations may never cease to cry: "Grace, grace unto it."

"We call upon each of you, in the name of the Saviour who bled for you and by the need of perishing souls, by the interests of the present and the deathless interests of the future, by the crying necessities of the Church Militant and the joys of the Church Triumphant not to fail in the performance of your duty in this emergency."

"Oh, brethren! some of us have sometimes wished we had been permitted to live in the heroic ages of the Church. But look about you. Did ever any age; did ever any country; did ever any concourse of great events in all the past history of the race call with a stronger emphasis for devoted self-sacrificing, godlike action than that among which you now live? Was ever the Church of God confronted with such imperative demands for labor and for sacrifice? Let us be up and doing! Thirty thousand Methodists moved by a common impulse to do something noble for God and humanity should combine a power sufficient to move the world."

This forcible and zealous call with the enthusiastic labors of the commissioners sent forth accomplished much for the enterprise. The story of the labors, the struggles, the sacrifices and the privations that went to laying the foundations of Southwestern University will never be written where it can be read of men. But because of these labors of our fathers, their precious gifts and fervent, earnest prayers it has grown to give back to Church and State, in unstinted measure, countless blessings in the past and with continued support, its work is only begun.

If 30,000 Methodists, under the faithful, fervid appeals of the pioneer preachers built so well for us, what ought the 300,000 Methodists of today do for the superannuate who built upon the foundations of our edifice, and into whose labors we have entered?

WHAT A SUPERANNUATE HOME HAS MEANT TO ONE RETIRED MINISTER.

Four years ago today I moved into a superannuate Home in the northwestern section of the city of Fort Worth. For six months my son and I had expended \$20 a month in house rent. At this rate the four years that we have been in the Home have saved us, my children and me, \$960. This is the principal meaning of a Superannuate Home to me and mine. Thank God for a Superannuate Home! E. F. BOONE.

WHAT ONE HOME DID FOR A WIDOW AND HER CHILDREN.

REV. JNO. M. BARCUS.

About ten years ago a member of our conference, who had been, nearly always, on the outside row, and always on a very meager salary, was forced by sickness to take, prematurely, the relation of superannuate. He had a wife and seven children dependent on him—all girls but one—ranging in age from infancy to about sixteen years. Being compelled to give up his parsonage home he moved to one of our college towns, into a rented house, in the hope that he might give his children a chance to go to school. With no income and unable to do anything himself, it was a disheartening prospect. About this time a splendid Christian woman gave to our Board of Trustees for Superannuate Homes one thousand dollars in memory of her recently deceased husband. With this money and other funds donated by the citizens of the town to which this brother had moved, a Superannuate Home, worth probably \$2000, was provided for him. The good brother was overjoyed when told that he was to be thus provided a home for his family, but before it was quite ready for him to move into God called him to his home on high. His widow, with her children, moved into the home, and with a brave heart heroically faced a situation exceedingly difficult. The fact, however, that she had a home, so that she would not be forced to face each month a collector of rent gave her infinite relief. By taking a few boarders, by practicing rigid economy and by remarkably good management she kept her children together and kept them in school. Now, after ten years, two of the daughters are well trained and popular school teachers, two of them, after getting a good education, happily married; the boy lacks only one year of an A. B. degree and is a worthy son of his noble father and mother. The other children are in school. What would have become of this widow and her children without this Home, God only knows! Surely, our Church, which takes all the time of a preacher during his productive years will not fail to provide a humble shelter for him to die under and to enable his widow and children to keep together after he is gone. Where can our well-to-do Methodists invest a little money that will pay a bigger dividend in this world, or more surely please Him who said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me?"

DO WE PROPERLY APPRECIATE WHAT OUR FATHERS IN THE MINISTRY HAVE DONE FOR US?

REV. R. P. SHULER.

Only the man of niggardly appreciation could fail to grow large with hope and active in endeavor as he beholds the kindling of new fires of enthusiasm in the hearts of those who would abundantly provide for the necessary wants of our past heroes. How the Church could have remained inactive this long is beyond my ability to explain. That the movement now on in many of our conferences to house and minister to the men of the other days, whose message made ours possible,

whose service blazed the way for those who stand in their places, whose sacrifice and surrender gave to the Church her victorious career and her present prosperity, should have met with the hearty co-operation of the rank and file of the Church can be neither boast nor self-flattery. Surely we could have expected no less. To have failed as ministers and laymen to meet this crisis would be self-conviction, the confession of ingratitude akin to crime.

But we have not as yet begun to measure up to our obligation in this matter. Many of us have not realized the full meaning of the lives and ministry of the men who have gone before us. We who reap the harvests of their sowing have not dreamed of the agony and pain of those pioneer days of seed planting. We who inherit the kingdom have not really examined the bloodstains that mark the battle fields where they fought that the kingdom might come down to us. Let us pause one moment, in the very high-day of what we have counted a sacrifice on our part that the gospel may be delivered, and remember that ours is a work of joy and triumph compared with the arduous toil through which these white-haired saints of God have come. Theirs was struggle indeed. Gethsemanes were to the right and left in their day. Golgothas loomed before them large and threatening. It was theirs "to do and die" and they dare not to undertake for Him whose faltering, furrowed heroes they are today.

A Methodist preacher who can close his Church door in the face of the special efforts being made for the relief of the superannuate preacher had best examine closely lest a stone quarry exist within his heart. The layman who can complain because a collection is taken for these old soldiers of the cross is either ignorant or criminally stingy. Brethren, let us stand by these special efforts of our conference as the old preachers who are still with us have stood by their hard and unattractive posts in the days of test and stress. Let us set no example of narrowness, and close-listedness for our people. Unfortunately, some of our preachers are given to wailing over the numerous calls that are being made to the Church for financial help and our laymen, hearing the whine of ecclesiastical pessimism, gather courage for the excuse that they are all too ready to give for not giving to the Lord's work.

God has blessed us. We live within the very fertile heart of his flowering garden. This is a country of large prosperity. What our people want for themselves and to satisfy not only their own wants but their fancies, they are obtaining. The selfish longings of our hearts are being gratified. We ride in automobiles, live in comfortable houses, buy and use the most improved implements of agriculture and commercial life. We deny ourselves nothing. Surely God will not hold us guiltless if we turn the mill race of his blessings upon our own selfish souls and deny his old warriors the drops of dew that will brighten and gladden their departing days.

DO WE OWE THE SUPERANNUATE PREACHERS MORE THAN A DEBT OF GRATITUDE?

REV. CULLOM BOOTH.

There are few scenes in this world of sorrow and suffering more pathetic than the superannuation of a Methodist preacher. Why is it that superannuation is so unspeakably sad? The soldier receives with joy his honorable discharge after the hard campaign. After a hard day's work in shop or field the toiler looks forward eagerly to a calm, quiet season of rest, the cool of the evening before he shall lie down to the sleep of the night. Why, then, should not the veteran, worn with thirty or forty years of the hardest warfare men ever waged be glad when he can be relieved from burden and responsibility? Why should the aged preacher, worn out by a life of toil, draw back in dread and horror from the mere mention of superannuation which ought to mean for him a peaceful season of rest in the cool of the evening before the night and the sleep of death shall come upon him.

There are many reasons why superannuation cannot be so deep, but some of the deepest stings may be traced to the fact that it is the Church which these men have so faithfully served should see to it that they are removed. One of the things which makes superannuation hard, perhaps the thing which makes it hardest for most men, is the specter of poverty and want which the superannuate sees confronting him. It is a shame to the Church that this is true. When a preacher has given to it thirty or forty years of faithful service it should make such provision for his old age that when superannuation comes he may be free from all anxiety concerning the future of himself and those dependent upon him. The Church owes him a debt which cannot be discharged with anything short of this.

The Church owes him something more than mere empty expressions of gratitude. In our sermons and conference addresses we wax eloquent as we dwell upon the debt of gratitude we owe to these heroic pioneers who made possible the great, rich Methodism of today. These words of ours may warm their hearts and cause the tear drops to glisten on wrinkled cheeks. But they need something more substantial than words. Beautiful words cannot fill the empty larder or make the fire to glow upon the empty hearth.

The Church owes him something more than a pitiful dole of charity. Our present plan of dealing with our conference claimants is merely organized charity. We treat the claimants as objects of charity. We make them to feel that they are objects of charity. We make careful and diligent inquiry to learn what the claimant has to live upon. If the preacher, by rigid economy, has saved up a little against old age, if he leaves a little life insurance money to his widow, we religiously take that into account. In order to secure an appropriation sufficient to protect them from starvation the old preacher and the preachers' widows are often forced to humiliate themselves by laying bare the details of their private affairs, and the fact of their poverty. Now I do not say these things by way of criticism of our Joint Boards of Finance. I served seven years on one of these boards and know something of the problems they have to face. In our present situation with insufficient funds to relieve actual need on the part of our claimants they cannot do otherwise than they are doing. But this whole matter should be lifted from the low level of doling out a charity and be placed upon the higher plane of social justice. The self-respecting workman of today has come to despise charity. He pleads and fights for

justice. Shall the Church of Christ, then, continue to deal with her veteran heroes as mere objects of charity?

The Church owes to the superannuate some just and adequate provision for his support and the support of those dependent upon him.

(1) It owes him this because he has been deprived of the opportunity of laying by a competency against old age. The average salary of ministers in the United States in 1909 was \$663. During the past ten years the cost of living has increased more than 50 per cent, while the average of preachers' salaries has not increased 5 per cent. During this same period the wages of skilled labor have increased 40 per cent. Furthermore the preachers' expenses are necessarily much greater than those of other men of like income. He and his family must dress so as to appear well in any circle. His tools, which are theological books, are very expensive. He must travel as well as read. He must entertain more company than most other men in the community. He must move every few years. Few wage earners or salaried people ever get ahead when they move every two or three years. Moreover, the preacher is called upon to give more and does give more according to his means than any other class. In view of all these things it is not his own fault that the average preacher makes no provision for his old age.

(2) It owes him this because he has helped to create the wealth of the Church. The equipment of the Protestant Churches of the United States represents more than a billion dollars capital. This capital has increased more than 65 per cent during the past twenty-five years. This increase has been in large measure due to the work of the men who are now superannuates or who will soon superannuate.

(3) It owes him this because of the service he has rendered to the cause of Christ and to humanity. It seems only natural and proper for nations to pension their soldiers for age or disability. If it is right to pension those whose lives were consecrated to the work of killing men, is it not also right to pension those whose lives were consecrated to the salvation of men? The faithful minister is the defender and savior of the nation in a truer and nobler sense than the soldier on the battlefield.

(4) It owes him this because the Church of Christ cannot afford to measure its obligations by a lower standard of social justice than to humanity. It seems only natural and proper for nations to pension their soldiers for age or disability. Not only do governments pension their soldiers, but some form of old age pension is in operation in most of the great nations of the world. Colleges and great educational foundations are making liberal provisions for pensions for teachers. The United States Steel Company and other great corporations are pensioning their employees on account of age and disability. These pensions are not doled out as a charity to paupers but as a debt due to self-respecting men who have done their day's work well and have rendered a great service to the world. Can the Christian Church deal less honorably with the men who in the enthusiasm of youth consecrated their lives to its service and who because of their fidelity to that consecration have not been able to provide for their old age and for their widows and orphans?

EARLY-DAY PREACHERS' HOMES IN TEXAS.

H. G. H.

D. L. Collie, Agent for Superannuate Homes, says for me to write about how the old stagers got along, and what relation their work had to present happy homes and big congregations—and thus drop a flea into the ears of young preachers.

These old pioneers don't need homes down here now. Their bones are in the grave and their souls are on high. If I tell yarns about those happy old days, and those grand old heroes, Collie is responsible.

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Bishop Francis Asbury—His home and parsonage was in the saddle.

Martin Ruter—He gave up all hope of a home long before he reached Texas in 1838—yet he once lived in Boston.

Thomas O. Summers—He might have had quarters in England, but they narrowed down to two rough rooms in Texas for his body; but his real home was in thought and theology.

John Wesley Kenney—Great local itinerant—with his long blue army coat and fur cap. His soul forgot its body in its passion for saving men, and to him a pole cabin was a palace.

Robert Alexander—Grand old man! He may have had one or two one-room parsonages in his long service in Texas, but his massive frame defied the elements and his grand gospel played havoc with the works of the devil. He came into my one-room parsonage once and dropped on the bed, and bed and Alexander struck the floor together.

Abel Stevens—While in Texas he lived in the Brazos bottoms hunting up lost souls. Often his bed was two logs to keep his body above water. I want my kid-glove young brethren to tell when he wrote his great

(Continued on page 10)

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CAPITALIZING THE WEAKNESSES OF MEN.

(Continued from page One).

permitted the whisky traffic to build its infamous, colossal business.

And, confessedly, we have done it that we, society, may share in its unholy profits. American society is yet so degraded that it demands a share in the profits of a business which exploits the infirmities of its weak brothers. Propose to abolish the liquor traffic and what will bankers and merchants and lawyers and farmers answer? "It will raise the tax rate." Isn't this what they will say? "It will take from our public school fund." Isn't this what they will say? Do they not desire to profit by a business which commercializes and exploits the basest passions and infirmities of man?

How can we as a people escape the judgment of Almighty God? Can we hope to share the gains of the liquor traffic and yet escape its guilt and responsibility? Wasn't Horace Greeley right when he said, "To sell rum for a living is bad enough but for a whole community to share the responsibility and guilt of such a traffic seems a worse bargain than that of Eve and Judas?" Wasn't William McKinley right when he said, "The liquor traffic is the most degrading and ruinous of all human pursuits. By legalizing this traffic we agree to share with the liquor seller the responsibility and evils of his business. Every man who votes for license becomes a partner of the liquor traffic and all of its consequences?"

As a State we can not justify ourselves for the remotest complicity with a business which exploits the weaknesses of our fellows, which commercializes and capitalizes the moral infirmities of our brother men. No State can endure which permits colossal fortunes to be built upon the weaknesses of its citizens. For submission, therefore, let us earnestly work and against the iniquitous liquor traffic let us solidly vote!

Each successive birth marks one more incarnation of all the past.

ZION'S HERALD ON UNIFICATION.

Zion's Herald, in its issue of June 28, has a judicious editorial on the "Unification of Methodism."

The Herald rightly interprets our attitude toward the question in the following language:

The Texas Christian Advocate, another able exponent of Southern Methodism, has emphatically added its influence to the movement, drawing attention to the great benefits to be derived by giving the Church "increased power in its conflict with evil." While it also recognizes the difficulties in the way, it adds that it indulges "the hope that a conciliatory spirit on the part of both Methodisms will find a way out."

The Herald also sees the heart of the problem as we see it and as we have tried to state it to our readers. It says:

The heart of the problem that confronts the two Churches in their negotiations, it may be a surprise to many to learn, is contained in the paragraph of the reply made by the Methodist Episcopal Church to the Methodist Episcopal Church, South, recommending:

"That the General Conference be made the supreme, legislative, executive, and judicial body of the Church under constitutional provisions and restrictions."

It is around this paragraph that the negotiations will for the most part center. And for this reason, that in it are bound up vital questions pertaining to the Episcopacy, the relation of the Bishops to legislation, the authority of the conference over the Bishops, the constitutionality of legislation—in fact, the radical differences that exist between the two branches of Episcopal Methodism practically all center in that one paragraph. It brings back 1844, it recalls the whole history of our constitutional divergence.

The Herald, finally, expresses the mental attitude which both Churches should present to the question and for this attitude we have already earnestly pled. It says:

These are significant days for American Christianity. We rejoice that Methodism is in a position to lead in this movement for the reunion of so many divided families. We cannot close better than by quoting the words adopted by the General Conference at Saratoga, admonishing leaders in our Church to avoid anything which will in the slightest degree tend to irritation or to hinder in any way the coming together of the two Churches: "We hereby affectionately and earnestly admonish all our administrative officers and our people to conduct the affairs of the Church in accordance with the solemn agreements between the two Churches and in such brotherly spirit as to avoid as far as possible all misunderstandings."

For our part we can take no other position. We cannot see that any good can come to American Methodism or American Christianity, for that matter, by a recital of pages in our history which we all, North and South, would gladly forget. Nothing but an open-minded consideration of a present program, as we see it, will become either Methodism.

We do wish, however, to dissent to the proposition that any Southern Methodist has a right by private interpretation to explain away the measure which we passed at the session of our General Conference in Oklahoma City. We said just what we meant in the proposition which we handed to the General Conference of the Methodist Episcopal Church. The Pittsburgh Advocate, in a recent issue, intimated that our proposal had been "transformed" by the private interpretations of certain Southern leaders and that by such interpretations a plan which once seemed "divisive" had been "transformed" into a plan of real unification.

Surely, this is a mistake. We cannot believe that any of our leaders think themselves wiser than our General Conference or have assumed to say that a program different from the one which we submitted would be better for the South. Our leadership in so far as we know, still stand for the proposition which was submitted to our brethren in the North. The plan was offered in the utmost sincerity and by it, we believe, our people will stand. It would indeed

be regrettable if it should be proved that any one of our own leaders have misled our brethren in the North by their own private interpretations of the plan.

Anyway, the General Conference of the Methodist Episcopal Church, in one essential particular, has answered us with quite a different plan and this we wish to discuss in our next week's issue. No harm, surely, can come from an open-minded and judicious discussion of issues. With prejudices, in God's name, let us have done; issues only let us prayerfully discuss.

LET OUR MEN HOLD STEADY.

From authoritative sources the information reaches us that some of our men are being importuned to hasten the matter of our union with the Methodist Episcopal Church by taking steps looking toward the unification of local Churches. Such a course cannot be justified and might prove calamitous. The union of the Methodist Episcopal Church and of the Methodist Episcopal Church, South, must come through the actions of their Commissions and their General Conferences. With us the matter will have to go to the people. The issue is too vital to allow a few men to settle it.

Certainly no individual pastor nor no single congregation should take it upon himself or itself to initiate the movement. The matter of union is not yet settled. Our brethren who think it is simply advertise their inattention to the large difference between the plans of the two General Conferences.

Let our men hold steady. Let them be obedient to the authority of our Church. Let them desire union to their hearts' content and let them pray constantly for union, but let no one of them take the matter into his own hands. Indeed, he cannot do so without repudiating the Discipline of his own Church.

The separation of 1844 was providential. It saved Methodism to the South, and unless there can be union in which minorities are constitutionally protected the providential call of God may be for separation still. We cannot divide and disintegrate our forces, therefore, without harm resulting both to Church and State. Let us act not individually, but officially. Let no man run ahead of providence, for he who does must certainly retrace his steps. Let our men hold steady!

THE PRESIDENT ON MEXICO.

In the week's happenings two things stand out clear as to the Mexican crisis. The first is that preparations for war go steadily forward in the United States, and the second is President Wilson's address before representatives of the press, in which he declared that war with Mexico would be the last resort. The President has again told the Nation that there shall be no war if he can honorably prevent it. He has told the American people that he would sacrifice himself rather than needlessly assault Mexico.

President Wilson has thrilled the world in recent months with many of his sayings, but in nothing has his courage and heroism mounted quite so high as in the recent statement. He refuses unqualifiedly to be rushed into war with a stricken and a starving people. Mexico, it is true, has given us many provocations. Her citizens have raided our borders, killed our people and destroyed our property. Her government has refused to co-operate with us in apprehending and punishing her bandit citizenship. Her menac-

ing attitude has called forth the necessity of concentrating a large American force upon her borders and within her borders. And still our President declares that we will not intervene in her affairs nor declare war upon her people unless there shall be yet greater provocation!

Well, look at Europe. Is it desirable that the American continent, too, shall run with blood? Will war settle anything? Will not diplomacy, after all, have to settle European controversies? Why not, then, call in diplomacy before war? We approve the stand of the American President. It is sublime. It is human. It is Christian. There shall be no war-widows nor war-orphans in America if a Christian President can honorably prevent it. And may a kind heaven shield America from war!

CRITICAL STAGE OF EUROPEAN WAR.

The European War undoubtedly has entered upon its most critical stage. The offensive on every front now rests with the Russians, the Italians, the French and the British. Two full years have been occupied by these allies for a grand assault upon the Teutonic powers. This assault is now on.

The entire crown lands of Austria, Bukovina, are now in the hands of the Russians. Six hundred thousand British, French and Serbians are ready to strike from Salonika. Greece has been compelled to reduce its army to a peace footing. The Italians are making mighty drives on their front and the Austrians are gradually being forced back.

The British, supported by the French, are making the most tremendous drive of the entire war. On their entire front of ninety miles they kept up for days the most colossal bombardment, expending a million shells per day. Saturday, July 1, the British launched an offensive of infantry along a section of twenty-five miles and carried the first line of German defense. This battle will be known in history as the battle of the Somme. Fifty square miles have been wrenched from the Germans and ten thousand unwounded German prisoners have fallen into the hands of the British and the French. Vast stores of ammunition have fallen into the victor's hands.

The German fleet remains helpless in its fortified harbors. Reports of bread riots in Germany occasionally filter through the press. That the whole of the Teutonic forces is now heavily pressed does not admit of doubt. Germany, however, is not yet defeated and the days near at hand give promise of the most awful slaughter in all history.

OUR SUBMISSION CHAIRMAN.

We publish elsewhere this week the urgent appeal of Mr. M. H. Wolfe, Chairman of the Submission Executive Committee. Do not fail to read it. We must push Submission. Bro. Wolfe is making full proof of his ministry as the Executive Chairman. He is a leading citizen of Texas and of the South, and it should be a matter of devout gratitude that such a man is willing to devote himself to the promotion of a great moral cause. He is unwilling to selfishly enrich himself while the saloon is destroying our people. Let others follow his example. Read what he says.

Appoint yourself a pioneer in independent thought. Try intellectual scouting for a while. It is like breathing the tonic of the upper zones. Try it just once. For once know the luxury of belonging to the aristocracy of brains.



THE SUNDAY SCHOOLS AND SUBMISSION.

We print elsewhere an urgent appeal to the Sunday Schools of Texas in behalf of the submission movement. The appeal is signed by prominent Sunday School workers in the State. It urges that the Sunday Schools push the submission campaign, organizing submission clubs and otherwise urging their friends to vote for submission in the July primaries.

It is entirely possible for the Adult Bible Classes of our Sunday Schools to settle the whole question of submission. It was the Adult Bible Class membership of Temple which won prohibition in Bell County. From this membership went out speaking teams to all parts of Bell County. By means of the automobile these teams reached the majority of the voters of the county.

The leaders of our Sunday Schools are calling for a veritable Sunday School crusade in behalf of submission. Let the Adult Bible Classes organize Submission Clubs, send out Submission speakers, and distribute Submission literature. Above all, let the adult membership of our Sunday Schools cast submission ballots on July 22.

Let each Sunday School remember that there is a mighty army of 1,000,000 Sunday School members in Texas. Let each Sunday School remember that there are 8500 Sunday Schools in Texas. There is no hamlet or village in Texas without a Sunday School. There is nothing which the Sunday Schools of Texas cannot do. Let's have a mighty crusade from the Texas Sunday Schools for Submission on July 22!

A SUNDAY AT COLLEGE MOUND AND GREEBB'S CHAPEL.

(Editorial Correspondence.)

Sunday last was a day of gracious fellowship for the editor. He was with his old pastor, Rev. J. F. Sherwood, pastor of College Mound and Greebb's Chapel, in the Terrell District. A boy of eighteen the editor was licensed to preach at Sulphur Springs Station, of which Brother Sherwood was pastor.

Brother Sherwood has been a licensed Methodist preacher since 1867. He was admitted on trial into the North Texas Conference in 1871, and, with the exception of seven years in the Indian Mission Conference, his whole ministerial life has been spent in his home conference. During these forty-five years Brother Sherwood has witnessed six thousand conversions and four thousand accessions to the Church in his pastorates. He and Sister Sherwood are now in the eventide of life in the comfortable superannuate parsonage at Terrell, from which he serves the College Mound and Greebb's Chapel work.

Sunday morning a splendid congregation filled the large church at College Mound. This is one of the oldest Churches in the country. In the Church cemetery sleeps the sacred dust of Rev. L. P. Lively and Rev. W. M. Simpson, two of the noblest among our older preachers.

The churchyard Sunday morning was filled with automobiles and carriages and already the blackland farms had convinced us that we were in one of the most prosperous sections of the country. The service was a gracious one. We found the pastor beloved and called "Uncle Bud" by everybody. Brother Sherwood is supported by noble, good men here. Among these are J. W. Welborn, Sunday School Superintendent; B. B. Bailey, W. R. Love, W. H.

Love, and W. B. Neal and their families.

After a sumptuous dinner with Brother and Sister W. K. Hart we were driven to Greebb's Chapel, several miles distant. This is a prosperous German neighborhood. The chapel was filled and a more attentive audience we have never had. Brothers J. G. Weeting, L. R. Greebb, and J. B. Roberson and their families are among Brother Sherwood's supporters here.

We are indebted to Brother Geo. E. Kelley, of Terrell, for his kindness in driving us in his car to College Mound Sunday morning, and to Brother W. R. Love for taking us in his car to Greebb's Chapel in the afternoon. Brother Kelley's father was a Cumberland Presbyterian preacher in East Texas, and it was he who preached the first sermon in a gracious meeting in which we were reconverted at the age of seventeen.

Brother and Sister Egger, of Terrell, lodged us Sunday night. What a gracious host and hostess! Brother Egger reports a splendid year on the Terrell District. A sixteen hundred dollar Church debt paid at Lancaster, Rev. E. L. Wright, pastor; new two-story parsonage being built at Garland, Rev. R. E. Porter, pastor; new church completed at Heath, Rev. G. W. Whisler, pastor; between 400 and 500 accessions to the Church.

Brother George French, of Terrell Station, we saw, of course; he is happy in his work and has a great Church. We sat Sunday evening in a great open air union service in Terrell in which all the pastors are co-operating through the summer months.

OUR SCHOOL OF THEOLOGY—REV. FRANK SMITH, ACTING SECRETARY.

The attendance of ninety men, either as candidates or students, in the School of Theology of Southern Methodist University is the first year's record. This surpasses all our early expectations.

During the summer months Rev. Frank Smith, pastor of the University Church, will act as Secretary of the faculty of the School of Theology. All letters of inquiry should be addressed to him by prospective students of this department. He will remain at the University during the entire summer and will be pleased to answer all letters touching the terms and courses of next year's work. Brother Smith himself is a graduate in theology. We congratulate the faculty upon securing the services of so competent a man. Address all inquiries to Rev. Frank Smith, care Southern Methodist University, Dallas, Texas.

OUR METHODIST SUNDAY SCHOOLS.

Methodism cannot afford to neglect her Sunday Schools. Right at this time we need the hearty support and co-operation of our pastors and superintendents in pushing our Children's Day offerings. All of our machinery of this wonderful resource of our Church is oiled by these offerings and therefore we cannot afford to neglect them, but to the contrary urge our pastors, superintendents, officers and teachers to hold this day as required by our Discipline, and if not convenient to hold the exercises, then take up as liberal an offering as possible and forward at once to the Conference Treasurer.

Three of our Texas Conferences now have Field Secretaries in the field, and this is the only fund available to keep them going. Let us not be behind other denominations in pushing our own Sunday Schools.

DEATH OF REV. JAMES A. WALKUP.

Rev. James A. Walkup, at the age of seventy-two, for over forty years an active preacher in our Church, died at his residence, 2825 Avenue B, Polytechnic, Fort Worth, last Sunday about noon. For nearly a half century he had resided in Texas. In all these years he served important charges in the Northwest and Central Texas Conferences. Funeral services were held at his home Monday morning, at 7 o'clock, and his body was taken to Waxahachie for interment. Funeral services were held in the latter place, at 10:45, at the First Methodist Church. Brother Walkup is survived by his wife, one son, James A. Walkup, Jr., and four daughters, Mrs. J. P. McBlain, of Ennis; Mrs. Lee Suttle, of Oklahoma; Mrs. Kirk P. Holland, of Fort Worth, and Mrs. W. K. Wylie, of Pecos. In the passing of this grand old hero, Texas Methodism loses one more of the pioneers who builded better than they knew. His work abides. The Advocate joins in the grief of the bereaved. A suitable memoir will appear in due time.

CAPT. J. H. COLLETT DEAD.

We were shocked last week to hear of the death of Brother J. H. Collett, of Austin. For seven years we were his pastor. His home we visited and in it prayed more times than we can tell. Brother Collett was in his ninety-second year. He was a member of our First Church and helped build it. First Church never had a bell in its tower because one of the stipulations in Brother Collett's repeated gifts to its building was that it should have none. Brother Collett was a remarkably strong character and a man of immovable convictions. He was scrupulous to a fault. He cherished the loftiest Southern ideals of manhood. He loved his Church and until too feeble to attend its services he could be found steadily at its altars. He was a devoted husband and father and a man whom everybody trusted and respected. He is survived by his wife and four daughters: Mrs. R. S. Munger, Birmingham; Mrs. Frank G. Morris, El Paso; Mrs. Rosa Dilworth, and Miss Eugenia Collett, both of Austin. Three sons survive their father: James D. and Ed K. Collett, Fort Worth, and Guy A. Collett, Austin. We feel personally bereaved in the going of this noble friend and good man, and we pray the divinest blessings upon the stricken ones whom he leaves.

WE'LL UNITE WITH THIS MAN.

Our readers will remember that we spoke editorially of the visit to Southwestern University of Dr. Chas. M. Stuart, twelve years assistant editor and four years editor of the Northwestern Christian Advocate and now President of Garrett Biblical Institute. From Evanston, Illinois, under date of June 30, Dr. Stuart writes us:

My Dear Dr. Bradfield: Mrs. Stuart and I have just been reading in the columns of the Advocate your wonderfully kind and gracious appreciation of my presence at Georgetown. I am not going to argue with you the truth of it, I am only going to treasure it as the expression of one whom it was a privilege to meet and a joy to recall. The worth of the deliverance, however, was not so much in the speaking as in the hearing, and in your friendly determination to see everything about your northern visitor in the best light.

I am amazed at the amount of editorial writing you are able to do, and especially when you take into consideration its quality. There is a certain mastery of the craft which makes easy and delightful reading, but there is an amount of thought and research not commonly found in editorial columns. Your people and the Church are to be congratulated upon the ideals you maintain for the paper and your fine devotion and industry in keeping the paper at so high a level intellectually and religiously.

With assurances of sincere personal regard, believe me, Cordially yours, CHARLES M. STUART.

GOVERNOR FERGUSON'S DALLAS SPEECH.

In his Dallas speech last week Governor James E. Ferguson urged the defeat of Submission in order that the people might be allowed to develop the material interests of the State. We do not give his exact words, but their substance.

Governor Ferguson seems perfectly oblivious to the recent exposure of the political corruption in Texas by the saloon men and brewers. He had no word of condemnation for the State-wide scheme to corrupt the ballot box of Texas by the illegal payment of poll taxes, no word of condemnation for the illegal and criminal activities of the brewers in local option contests in Texas, no word of condemnation for the brewers' activities in the election of local and State officers in Texas, no word of condemnation for the unholy alliance between the brewers and the Commercial Clubs of Texas, no word of condemnation for the relation between the brewers and the officials of organized labor in Texas.

One would suppose from the speech of his Excellency in Dallas that he had never heard of the brazen purchase of Mexican votes, of the use of both money and booze in elections, of the effort of the whisky traffic to control the farmers, of paid liquor lobbyists to direct legislation.

The Governor seems utterly ignorant of the bribing of a Commissioners' Court in Texas by liquor money, of the maintaining of liquor headquarters in Texas for the prosecution of liquor campaigns and of money sent in by foreign brewers to aid the cause of "local self-government" in Texas.

Either Governor Ferguson does not know of the brazen efforts of the whisky traffic to remove the very foundations of republican institutions in Texas or he is indifferent to such efforts. In any event, he is using his official position to defeat the only movement which has any promise of delivering Texas from the invisible and infamous government of local and foreign brewers. Governor Ferguson is not willing to leave this question to the people, but he must urge the people with all the influence which attaches to his office to defeat Submission.

Governor Ferguson wants Submission defeated in order that the material interests of Texas may be developed! He hasn't learned that the great corporations are urging their men to refrain from liquor because its use impairs their efficiency. He hasn't learned that the great nations of Europe have been compelled to abolish liquor because it impairs the economic energies and habits of their people. He hasn't learned that the nations of Europe have found out that the whisky traffic builds itself upon the weaknesses of their people. He hasn't learned that Russia, despite her part in a great world war, shows every sign of being an industrially new nation because of the abolition of her liquor traffic.

We object to Governor Ferguson's ideals. We object to his subordination of the moral and the spiritual to the material and the temporal. We object to his idea of developing Texas. We object to his advocacy of the continued alliance between the saloon and the State. We desired to conduct our campaign for Submission without a single reference to the candidacy of any man, but Governor James E. Ferguson would not have it so.

All of us are rich or poor according to what we are, not according to what we have.



EARLY-DAY PREACHERS' HOMES IN TEXAS.

(Continued from page 7)

history of English and American Methodism. The Whipples—Louis, John and Josiah, all Yankees, full of toil and the gospel, but what homes they had were scant—possibly Louis may have once occupied the little parsonage (so-called) in Galveston. But as to a superannuate home—tell it not in Gath!

H. V. Philpott—Lawyer, polemic, divine, filling the best works but not sleeping in the best house—he did once stay in a fairly good preacher's home in Austin.

I. G. John—One of our liveliest and most successful men in laying the foundations of Texas Methodism—but as to parsonage or preacher's home belonging to the Church, we never heard of it.

Francis Asbury Mood—Elegant gentleman from aristocratic Charleston, South Carolina—he soon spread himself over so much territory in his great work that a preacher's home was not in his dreams—his keen wit and genial good humor making everybody else laugh at their own poverty.

John Wesley DeVilbiss—The greatest evangelist in all West Texas—a man who could shout and sing in three languages, winning hundreds of souls, always willing to have a home, but never getting one until his wife settled him in his old age out on the Medina.

Andrew Jackson Foster—His softest bed was the dirt floor of a Western cabin, or wrapped in his blanket under a tree with the stars for his covering, his rifle by his side, he dreamed of a home beyond the blue skies.

His work lay wherever a frontiersman had pitched his pole tent and prepared a mess of jerked beef for supper. He was worth a regiment of soldiers in driving back the Indians and advancing Christian civilization.

Walter T. Thornberry—Who ever heard of this zealous and tireless worker resting in a preacher's home?

O. A. Fisher—His work covered such wide stretches of territory that he had no time for home until old age stopped him for a little while in the beautiful Sabinal Canyon—and he found a fairer home on high.

John A. Shaper and Frederick Vordenbaumen—Two grand old German preachers of early days. While their German brethren possessed the soil and became rich, these hardy and consecrated followers of John Wesley toiled for souls to enrich the kingdom of God.

Uncle Tommy Myers—Who ever heard of him and Aunt Sarah having a home—except first among the Indians and then in old age in a cabin in the edge of the Gulf at Rockport? Their home and songs and tears were wherever a poor sinner could be found.

Asbury Davidson—Polemic, divine, presiding elder, strong pulpit man—his wife provided him a little home at Gonzales.

Jesse Hord—Came out in 1844, tireless worker, no parsonage or preacher's home to enter "e'en down to old age."

I. W. West—Hard worker, hard circuits, by perseverance settled his wife in a little home of his own at San Marcos.

Mark A. Black—Such large fields to cultivate in "Emanuel's Land," no time to get a home of his own.

Buckner Harris—Del happen now and then to drop into a little parsonage and only get a resting place for his old age and last sickness by goodness of his wife.

John S. Gillett—Preached all over a vast field and may have now and then slept in a little three or four-room parsonage.

Jesse Boring—One of the most eloquent men and tireless workers, never owned (without a mortgage) a home of his own. Saw the inside of one or two parsonages in Georgia—but never one in Texas.

William Monk—The vast frontier was his home and the witness of the Spirit and a hope of heaven were his consolation.

James H. Tucker, James G. Walker and H. A. Graves—Served the hardest works in the West and died without homes—hearts mellow with immortal hope!

Homers S. Thrall—Preacher, critic, scholar, historian, writer, editor, maybe occupied a few small parsonages, but with gifted pen and tireless energy built himself a little home in San Antonio in which to spend his last days in blindness.

The Church is rich. Draper and Collier will tell of the old veterans yet lingering on the shores of time.

THE WEST TEXAS CONFERENCE PLAN.

REV. H. E. DRAPER, Agent.

Those who witnessed the action of the West Texas Conference last fall have a frank and unequivocal answer to one of the greatest questions before Methodism today, so far as that militant body is concerned. That answer was unanimous from the great kind-hearted Bishop McCoy, and presiding elders to the newest preacher in the ranks, and from the richest and most powerful laymen and lay-ladies throughout the whole membership. That answer was that, "We must make adequate provision for the old preacher and his needs—and thus make him, with his age and experience, an asset and not a liability. So after 57 years the West Texas Conference has undertaken the care of her old preachers, widows and orphans of preachers, in a way that will commend it to the Church, and retain the respect of the general public and the love and esteem of the old veterans themselves.

The plan contains two ideas—that of providing superannuate homes and \$100,000 fund for endowment, the income from which is to be used each year to pension the conference claimants. The general plan is very much that of the North Texas Conference, a copy of whose constitution was before the committee who wrote the constitution of the West Texas Conference. The presiding elders constitute the Board of Managers. The presiding elder of the district, the pastor of the charge where a home may be given, together with a layman elected by the Quarterly Conference of the charge constitute the trustees of such a home. Upon the nomination of the Board of Managers, the Bishop may appoint an agent to travel in interest of the cause. By resolution the conference assessed itself one per cent of the preachers' salaries to help pay the expenses of the agent.

The Board, after several months' experience, found the above outlined provisions not altogether adequate to meet the situation. The conference will be asked, at its next session, to perfect the provisions regarding trustees and the management of the endowment. It is the idea of the Board that there should be a permanent committee to look after the endowment. The Board of Managers is too

large, too shifting to carry on a wise and economic management of this fund. They feel that the laymen should be given a part, also, in this important and particular work. They are planning to ask the next conference upon nomination of the managers to elect six persons, probably three laymen and three preachers, to be known as the Board of Trustees. These will incorporate under the laws of the State of Texas for the purpose of holding in trust all funds the conference has for this purpose. They will act under a community bond and will be required to invest all funds in first mortgages on farm and ranch real estate. In them will be vested the title to all homes and all other assets of the conference held in trust for this purpose. This is done that the financial showing of the conference may be in a more tangible form. There will be those who will wish to give money and property to this great cause on the annuity plan. The Board of Trustees under this arrangement can give a more businesslike guarantee to the donor that such annuity shall be paid.

The Board of Managers will as before manage the homes, place and replace the occupants in them as the case may demand. They, with the agent, will continue to lead in the creation of the endowment fund and as it is collected put it in the hands of the trustees for investment.

It seemed to dawn upon the West Texas Conference last fall that someone had blundered. For fifty-seven years, a brave band of men and women, taking their families, and swearing allegiance to an institution that promised no more than a bare living for days of strength and even less for old age, have gone forth to do battle for the highest and most indispensable element of our civilization. This is a spectacle of an army going to battle without ambulance or hospital. A blunder that bespeaks an expensive neglect and a lack of foresight that might ultimately prove disastrous. This condition would seem to be more proper for a gang of bandits whose policy is selfishness and whose purpose is ruin rather than a well-organized army whose noble intent is saving, conserving, defending and adding to every part of the country's welfare. Of this blunder I can clear the laymen of this conference, and that after talking with them and testing their feelings for more than seven months. They are of one accord that the Church should now make adequate provision for the old preacher. This is proven by their generous contributions and interest in the great work.

The provision of homes is a great work, but is not sufficient to meet the need and often not applicable to the case in hand. The Church should not try at this time to ease its conscience regarding this plain duty by giving a few homes.

Because of our needs, the endowment rather than the homes has been pushed since last conference when the work was begun, and more than \$17,000 in cash and good subscriptions on five payment basis have been procured. One will have been written that will bring one home and about \$2000 in money. Bro. J. H. Prudgen, of Thomaston, has given a nice home. Others have expressed interest that will bear fruit in the years to come.

In a few years, by continuous effort, the West Texas Conference should have the \$100,000 endowment and all the homes needed for her old preachers and widows.

SENATOR HOLLIS WRITES.

Senator Henry F. Hollis writes: "We are a Christian nation, professing by a large majority to believe that affairs spiritual are vastly more important than affairs temporal. If that belief is genuine, we do not live up to it; for the ministers who have direction of spiritual affairs are more poorly paid than any other class, considering what we demand of them and the guidance they are expected to give. It is a very sad thing to think of men of high character and ability devoting themselves to this most important work on salaries which do not permit them to save for their old age. Realizing that they are not adequately paid for their work, their parishioners should see that they are provided for in their old age."—Boston Globe.

THE PENSION HABIT.

The Telephone Company has followed the fashion in instituting a pension system for employees. We are getting quite in the pension habit. A great many big business concerns in some way share their profits with employees, or bestow reward for long and faithful service.

Nearly every body, it would almost seem, lives and works in the happy advance rays of a sunset of "retirement." The soldier and sailor are to retire on three quarters pay. Considering their troubles, the hello girls ought to be worth as much consideration.

An irresistible law, the higher law of the eternally just, has compelled all this. And we have yet seen only the beginning.

Who would have dreamed of this pension tendency fifty years ago! The clergymen did not, as they went out to preach righteousness on pitiful pay. And it is noteworthy that these very preachers are about the only workers now left without adequate pension. The school teacher, the college professor, Mr. Carnegie has pensioned, might be worth while for the Church, the richest institution in all the land, to do the right thing by her old preachers.

These men, however, who did so much to bring about this new day, are not advancing their claim.—The New York Mail.

WILL THE CHURCH REACH THIS STANDARD?

The American Telephone and Telegraph Company has a pension plan for employees which has been in operation for several years. The company bears the expense of pensions, there being no contributions to the fund by employees. A recent statement of the president shows that at the close of 1915 there were 257 former employees drawing service or old-age pensions, and the average pension paid was \$44 per month. The total paid during the year to those temporarily disabled by reason of sickness and accidental injuries was \$1,153,042, and death claims to the amount of \$111,384 were paid. This great corporation is perhaps doing no more for its employees than justice and rights demand and yet its voluntary act in thus providing for the support of those permanently or temporarily disabled is worthy of commendation. And as against an average annual pension of \$528 for its retired employees we would place

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the average amount paid by a great Church such as our own to its retired preachers, and to our shame be it said we do not come to fifty per cent of this corporation's standard. Commenting on the above I wish to state that in the Central Texas Conference we paid our Claimants an average of a fraction over one hundred and eighty-nine dollars last year. In the entire Southern Methodist Church the average is not one hundred and fifty dollars, if I am correctly informed. The pastors collected on the assessments for conference claimants \$10,991.00 an average of something over thirteen cents per member. Think of it! The amount paid directly by our people in the great Central Texas Conference per member was less than three street car fares; less than the cost of three five cent cigars; less than the cost of three glasses of soda water; less than seven two cent postage stamps.

"Tell it not in Gath, publish it not in the streets of Askelon!" lest the Philistines laugh us to scorn that the Methodist people of the Central Texas Conference paid on an average per member last year less than the price of three packages of chewing gum to the support of as worthy a class of men and women as the sun ever shined upon.

And yet some folks, including some preachers, are ready to say that our people are burdened with assessments for the benevolences of the Church. The trouble is that our well-to-do Methodists are not willing to deny themselves of one single needless luxury that the old preachers who, by their toils and sacrifices, have made this country worth living in, may have the comforts of life in the time of "old age and feebleness extreme!"

If the cry of the unpaid laborers in secular fields whose wages have been withheld unjustly, sounds continually in the ears of the Lord Sabaoth, as St. James tells us, then surely the plea for justice of the retired veterans is sounding like the voice of many waters in the ears of the God of justice. D. L. C.

THE FOREMOST CLAIM.

Rev. Arthur T. Pierson, D. D.

There is singular unity in the work of the Church not always apprehended even by its members. The manifoldness of that benevolent work all finds a center of revolution in the ministry. If the aged servants of God, those prematurely disabled, or the families of those who have died in the work, are left to want and destitution, our whole system is wretchedly and inexcusably defective.

The Hebrew economy was in advance of anything that has so far characterized the Christian Church. The Levites, set apart to the service of the sanctuary, were provided for on a magnificent scale. Having no proper inheritance among the children of Israel, they nevertheless were assured from any possible want from the cradle to the grave, and their widows and orphans after them. The abundant tithes and offerings, the Levitical cities and their suburbs, and the sacredness of their calling, assured to all those who stood before the Lord to minister to him, the most ample, continuous, and unflinching supply of all their wants.

For ourselves we regard this as foremost in its claims on the Churches. A candidate for the ministry in his vigor

may manage so as to supplement parental aid by the work of his own hands, or, even without any outside help, carry on his studies; and his youthful energies may bear the strain. The minister, in the prime of his powers may be able to supplement a small salary by the work of his brawn or brain, or by a rigid economy make a little suffice. But when old age or premature decay of his powers disables him from work with mind or muscle, who shall then care for him but the Church he has served?

We honestly believe that today nothing hinders young men of promise from entering the ministry more frequently than the prospect of no provision for old age, or of a family left in premature dependence without a head. A business man out of his business success gathers a provision against these exigencies. But most ministers, by far the majority, have barely enough to support their families, and can not lay up against the future.

In the nature of the case the ministry can never be and ought not to be a money-making profession. We believe that God never meant the place of a minister to be ordinarily one of ample means or elegant luxury; "entangled in the affairs of this life;" and to prevent this, it is more important than any other one thing to assure every servant of God that whatever self-denial may be incident to the days of his actual and active labor, when the day of work is over he shall not suffer want for the necessities of life, or, if prematurely called hence, shall not leave wife and children to be cast on the charity of the very Church he has self-denyingly served.

It is an insult to call it charity. It is in the very highest sense a debt, and should be so honored as an imperative obligation owed to those who use their days of strength in the service of our Lord; and no blessing can be expected on a Church which allows the veteran soldier of Christ to go down to his grave like an inmate of a poorhouse or a dependent on charity, looking for a miserable pittance bestowed as on a beggar, for the bare subsistence of life.

SUPERANNUATE HOMES IN THE NORTHWEST TEXAS CONFERENCE.

REV. C. D. WEST, Agent.

When the original Northwest Texas Conference was divided in 1910 there was one superannuate home in that part of the territory that constitutes the present Northwest Texas Conference and of course it fell to this conference. It is located at Childress, and was occupied by Rev. J. M. Baker until a little more than a year ago. It is now occupied by Rev. C. E. Lynn. At the organization of the new Northwest Texas Conference, after the division, a board of conference trustees was appointed, and they adopted plans for securing and caring for superannuate homes. But nothing was done to carry out these plans until the year 1914. Then Rev. Simeon Shaw was appointed agent for such homes, in connection with his work as pastor at Sweetwater. During that year he secured a home at Sweetwater, and it is occupied by Rev. W. E. Caperton. At the Annual Conference of 1914 Brother Shaw asked to be released from the agency, and at the request of the joint Board of Finance I was appointed to the



work, without salary, in connection with my pastoral work. During the year 1915 I secured means, lacking just a few dollars to pay off all debts against the home at Sweetwater. I am now well into the second year in this agency. There has been a little improvement made at the Sweetwater home, and I trust provision made to repair and improve the home at Childers. And I think by conference we will have one other home, with possibly as much debt against it as we can pay in another year.

In our conference, with so much mission territory to care for, and our country being largely new, with institutions of all kinds to be built, beside churches and parsonages. With no discrimination in our favor made with Connectional assessments, and so many specialties, each of which is the most important, combined with the constantly increasing, "high cost of living," or cost of high living, I find it hard to do much for this cause with the little time that I can spare from my work at home. We need three or four other homes now, and I can't see but one more this year, with perhaps another year to finish paying for it. Then we can't know who will be the next to drop out of the ranks and need a home, or go to the home beyond, and leave a family out of doors. Thus the demand may be largely increased most any time.

Paul tells us that, "By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." And because of this, and some other instances in his life, he is called the "Father of the faithful." But there are and have been hundreds of itinerant preachers that have just as truly and just as consecratedly answered the call of God as did Abraham. And, without promise or prospect of any earthly inheritance, have gone, not knowing where or what they would get when they got there.

When I joined the Northwest Texas Conference in 1890 all the territory now comprising the nine districts of the present Northwest Texas Conference, together with Midland and Odessa, now in the West Texas Conference, and that part of Oklahoma that used to be Greer County, Texas, was covered by two districts, the Abilene and the Vernon Districts. And sometimes one man would have in his mission six to ten counties, yet they traveled them, and helped to make possible our present prosperity. They went, asking no questions, and many of them went on starvation salaries. And while the country has grown rich they have continued poor in this world's good, and are coming, and have come, to age and inefficiency in poverty. It is due them that they be provided for in their declining years. And one way of doing this is to provide homes for them and their families. It is wrong for these men or these widows to be compelled to pay the greater part of the pittance that our Joint Board is able to dole out to them for house rent. I think the time is here when our conference should put a man in the field with a salary provided for by the Joint Board of Finance, to devote his time to looking after the homes we now have, and keeping them comfortable, and securing other homes as fast as possible, until we have at least as many superannuate homes as we have presiding elders' districts in the conference.

**OUR AIMS.**

"As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff."—1 Sam. 30:24.

This was the decision of David concerning the treatment of the two hundred disabled men that were so "faint" that they were not able to continue in the conflict, but were compelled to abide at the Brook Besor.

This arrangement was so eminently just that all parties interested in the matter readily consented to it, and the "retired" soldiers of David's army shared equally with those who were active participants in the signal victory that had been achieved. It became a law among the children of Israel, and was in full force at the time the inspired historian wrote an account of this very interesting occurrence. These two hundred men who were made to abide at the Brook Besor, because they were not able to go forward and take part in the battle, very strikingly represent our superannuated preachers, who have been placed on the retired list.

As an official representative of the movement to provide homes for the superannuated preachers I have never contended that the Church ought to pay these men as much as is paid the men in the regular work. But surely there is some common ground where we can all meet and agree as to what would be just as a compensation to these men for the services they have rendered in the past.

A comfortable home and an average of five hundred dollars a year is the least that our great Church ought to furnish the men who have grown old in the itinerant ministry and are now without any regular means of support. Let us set this as our goal, striving earnestly to reach it in the next few years. "We can do it if we will."—D. L. C.

**THE PREACHERS ARE DUE A LARGE MEASURE OF CREDIT FOR THE COMMERCIAL PROSPERITY DURING THE LAST FIFTY YEARS.**

WALTER B. WILSON.

One only has to scan the pages of history of the last fifty years to see what the pioneer preachers have accomplished. Their spiritual children are many and their crowns glitter with myriad stars. While the spiritual was the chief goal of the pioneer preacher, yet his work was fraught with all the temporal blessings of mankind. The Methodist preacher, in particular, accompanied the first pioneer band into every virgin section. He was at once boon companion, scholar, lawyer, helper of the helpless, friend of the friendless, peacemaker and preserver, and follower of Jesus. As living monuments to his imperishable memory, churches rear their spires in every community, parsonages are almost as numerous, institutions of learning have been built and endowed, orphanages founded, homes erected for the aged and destitute, homes provided for fallen women who are industrially and spiritually trained, while being protected until restored again to virtue's ways. In fact, our glorious civilization itself may be more largely attributed to the efforts of the pioneer preacher than to any other factor. Who is there to dispute this claim? Certainly not the railroads—the very arteries of our national commercial life, the most

gigantic and popularly supposed "cold-blooded" business enterprises of the land. Every preacher's credentials is honored in dollars or cents at any railroad ticket office, and gladly honored, too, with none to question. The railroad magnate makes no pretension to generosity or benevolence in extending the preacher a reduced fare. "Purely business" is his justification. The railway owner's oft-announced theory is where preachers go lawlessness, strife and indolence tend to vanish and in their stead develop religion, contentment, love, education, peace and prosperity. Consequently larger profits inure to the railroad stockholder. Hence the railroads rightly aver that the preacher gives value received for his reduced fare ticket.

Tardily trailing in the pathway of even the so-called "heartless" railway corporation, the Church has just recently awakened to the importance of the work of these grand old men of God. Every Church in Southern Methodism is now assessed for their support. While the greater portion of these old soldiers of the cross have gone on to occupy their homes not made by hands, but eternal in the heavens, yet we have with us many of them still lingering on the shores of time. Be it said to the credit of the Church, the work of building parsonages for the superannuated preachers has at last been inaugurated in every conference. The response of the Church membership to this work is gladly given. Every pulpit is open to this interest. In presenting the claim of the superannuated preacher any Church does herself credit and promotes the cause of Christ in the good will of even the vilest sinner and most blatant enemy of the Church. Non-Church members vie with professing Christians in helping to build a needed shelter for the old preacher who has worn out his life and freely given away the earnings of his active career for the support of the Church and uplift of humanity. To do less than to house him in environments of his own choosing is inhuman and unchristian. As an evidence of the progress of this work throughout the Connection we specifically refer to the North Texas Conference. Rev. F. O. Miller is superintendent. Fifteen parsonages valued at \$25,000 are occupied by as many old preachers, or by the widows or orphans of deceased preachers. Upkeep and insurance require constant vigilance. A successful pastor for many years, Rev. Miller has proven himself to be a successful business man, also, in handling the business end of this fast-growing work. As a result the Church has absolute titles to every superannuate parsonage. Funds have been wisely expended where they counted for most. So important had the work grown, the last Annual Conference appointed Rev. P. C. Archer as assistant to Rev. Miller. Both are now diligently in the field all the time. One new parsonage is the result thus far, another in prospect—cash donations are larger than ever at practically every appointment and subscriptions also on the increase. A superannuate preacher is a distinct gain to any charge. Every Church should aspire for a superannuate parsonage. McKinney, Texas.

**A PRAISEWORTHY PROVISION.**

By the will of Mrs. Maggie Brothwell, of Rome City, the Preachers' Aid Society of our conference soon will come into possession of her late modern residence, fully equipped and furnished, also \$5000 in cash for the permanent fund. Aside from and freely given husband in his lifetime gave an after-death bond for \$5000 to establish a memorial fund in their name.

Isn't this fine? Who would not be pleased with the thought of having made provision for carrying forward through all the future this blessed work of making comfortable the declining years of those who have given their lives "for the furtherance of the gospel"? Is it impossible that you should have this happiness? You cannot help a better cause.—Veteran Preacher.

**REPORT OF AGENT SUPERANNUATE HOMES TO THE ANNUAL CONFERENCE AT ATHENS, ALA., NOVEMBER, 1915.**

To the Bishop and Members of the North Alabama Conference:

Dear Brethren—It is with grateful hearts that we acknowledge the blessing of the Lord upon our Superannuate Home movement during the year.

Notwithstanding the unprecedented financial depression of the country the first few months of the year, substantial progress has been made in our work. We have built one Home at Pell City in the Talladega District, during the year. This Home is occupied by Rev. Joshua Warren and wife. Brother Warren superannuated at the last conference. It is worthy of special note that he assisted us greatly among his special friends in securing that Home.

The estate of Mrs. M. O. Letsinger (deceased) that was devised by will for Superannuate Homes, was recently turned over by

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the court to your Agent. The estate consists of one hundred and fifty acres of land on Tennessee River, near Sheffield, in the Florence District, and valued at \$7500. There are also a few notes of small amounts that may be collected, and five shares of stock in the Union Farmers' Warehouse. Mr. M. R. Julian, Birmingham District, has donated 2400 shares of stock in the Julian Beggs Signal Company, at \$5 per share, aggregating \$12,000 of stock. We appreciate this donation of Mr. Julian, made in honor of his wife (deceased) and hope it will prove a valuable asset. Rev. R. T. Tyler, his pastor, was instrumental in securing the same.

Mrs. Elizabeth C. Morriss has contributed \$1000 to be used in a memorial cottage in honor of her husband, John E. Morriss (deceased), the honored founder of this great movement.

Mr. R. S. Munger and his good wife have assumed the permanent upkeep of the Home donated by them at Owenton some years ago. They have spent during the year about \$600 for improvement and repairs.

We have put a new roof on the Sunshine Home at Gadsden. Mrs. L. E. Timmons, the

present occupant, contributed \$25 on the work. A new roof also has been put on the Ellis Memorial Home at Avondale; Mrs. J. D. Ellis, who occupies that Home, has contributed about \$45 in improvement during the year. Mrs. C. D. Brooks has contributed about \$40 on the Lydia Pettyjohn Home, occupied by her at Powderly; some other repairs have been made during the year.

By special request the Executive Committee will arrange for the regular pastor to occupy the Home at Chepultepec another year.

Mrs. Lela R. Allison has died during the year, and our Sunday School Home at Gadsden has been assigned to Misses Mary and Carrie Newman. It has been arranged, also, with the Executive Committee for Mrs. V. O. Hawkins to occupy the Tarrant Home at Tarrant City. Mr. Geo. B. Tarrant informs your agent that he expects to build that Home in the next few weeks. We keep the Homes insured and policies paid to date.

Our cash receipts aggregate \$ 3710

The approximate value of the thirty-

two Homes is 75,000

pledged to date is 35,000

The subscription is approximately 2,500

Your Agent has had the hearty co-operation of your excellent Executive Committee, composed of Rev. L. C. Branscomb, D. D., Chairman; J. D. Moore, Treasurer; F. I. Tarrant, E. J. Garrison, J. D. Simpson, D. D., together with your worthy Board of Trustees, composed of all the presiding elders of the conference, and one layman from each district.

We earnestly request continued interest in your prayers for this great cause.

Very respectfully,  
J. W. NORTON,  
Agent and Trustee.

The Bible sees some beauty nestling in the heart of ugliness, some glint of gold about each piece of clay.

The life that seeks to evade hard things or shift them on others can never be a beautiful or a high one. The loveliest surroundings, the amplest opportunities, will never make it anything but ugly and dwarfed. "Endure hardness" is the Bible rule for finding the finest possibilities in life.—Selected.

Our sainted Bishop A. Coke Smith once said to a class of young preachers, standing before the Church chancel for admission into full connection in the Annual Conference: "My mother said to me one day, 'My son, you have never given me an impertinent word.' Young gentlemen, I count this the highest honor that I have ever received."

**THE FIRST VETERAN'S HOME.**

This is the picture of the first Superannuate Home secured in Southern Methodism. Given by John E. Morriss, founder of the movement.



Don't forget the old preacher. He served the Church on small salary and could not provide for old age. The Church is trying to provide comfortable homes for them.



THE SETH WARD CHAIR OF CHURCH HISTORY AND MISSIONS.

(Continued from page 5)

cess. Besides this, in the Texas Conference the name of Seth Ward is everywhere like ointment poured forth. Those who love him rejoice to contribute to a fund which is to keep his name alive. I have no shadow of doubt that the good work begun so favorably will be brought to a successful conclusion.

In order that there may be no let-up in this work, the Executive Committee of S. M. U. has appointed our Commissioner, Rev. W. B. Wilson, to prosecute this work. Brother Wilson is an expert. He has had large success. Brethren, receive Brother Wilson and co-operate with him. Give him your personal assistance as he is the authorized representative of the University and comes by your invitation to assist you in bringing to completion the Seth Ward Chair of Church History and Missions.

The School of Theology must be endowed. Only so shall we be able to take our place among the great schools of the country. We shall enter the new school year with a full faculty and with full and varied courses. The opportunities offered our young preachers are second to none in the Church. The coming year two new men take up their work, Dr. Hoyt M. Dobbs, as Dean of the School of Theology and Professor of Christian Doctrine, and H. M. Whaling, Jr., who comes to the Seth Ward Chair of Church History and Missions. But our arrangements for the support of these men is only provisional and temporary. We cannot possibly continue unless permanent and adequate endowment is had. Assist in making these facts known, and our people will make liberal response. This is the work of the Church. This is God's cause. Let the Texas Conference, of which Bishop Seth Ward was during all his ministry so faithful and efficient a member, bring to an early completion this worthy memorial. EDWIN D. MOUZON, Dallas, Texas.

PURITY SERMONS.

Bishop E. D. Mouzon was first to answer his Christlike appeal for Purity Sermons. At Grace Church, Dallas, Sunday, June 25, he delivered a great sermon, which thrilled his congregation with the determination to follow in the footsteps of Jesus, whose "keyword" was "Seek and save the lost." Then Rev. W. J. Johnson, pastor, made a touching plea, and we had the privilege of telling how God's House of Mercy, the Virginia K. Johnson Home, was closing its campaign on last indebtedness of \$6140. With the \$50 from Mr. and Mrs. S. I. Munger, the collection will reach \$100. July 2 we visited Oak Cliff Methodist Church. Dr. G. M. Gibson, pastor, who had preached his Purity Sermon. It was communion service and many might have thought it was not the psychological time to take a collection, but Dr. Gibson believes that nothing is more sacred than "throwing out the life line" to lost souls. We were introduced and in five minutes we had an offering that did honor to the followers of our Master.

All our Dallas Churches will have their Purity Sermons at earliest Sabbath possible. Generous contributions are coming in from many towns and churches. When all remember this sacred cause our last dollar will be cancelled and everybody will be happy, but none so thankful as your sister in service, MRS. VIRGINIA K. JOHNSON.

CHAIRMAN M. H. WOLFE SPEAKS.

"The past week has been one of wonderful achievement by the people of Texas who are working so earnestly in the cause of prohibition submission," said M. H. Wolfe, chairman of the prohibition submission committee.

"Of course we are depending upon our friends throughout the State to come forward and aid us wherever possible. They can best serve the cause which is of such vital interest to the State by seeing that their county, precinct or voting box organizes a submission club, and enroll as many members as possible who will support the issue."

Continuing Mr. Wolfe said:

"The voters of Texas have an inherent right as a free democracy to vote on any question that vitally affects the welfare of the people. To deny that right repudiates democracy. Some ardent anti-prohibitionists urge that the agitation of the prohibition question should cease. The prohibitionists heartily agree to that doctrine, wanting to get to the end of it."

"But the only way to stop the agitation is to give all the people a chance to vote on the direct issue of State-wide prohibition. In view of the fact that more than fifty thousand voters recently signed the petition asking that submission be placed on the ballot in the July primaries, and further that multiplied thousands of other democrats want a chance to vote to determine whether the State of Texas will continue in the saloon business, it seems impossible to stop the agitation without giving the sovereign voters a chance to decide the vital issue."

"Let all democrats who believe in the rule of the people support submission in July, and let the people decide the question. The time has come when the best interest of the great State of Texas demands that men be elected to office on account of qualification to fill the office instead of being elected as a prohibitionist or an anti-prohibitionist. It is believed that such a happy condition can be reached within one year in Texas by the support of submission in July."

AN URGENT APPEAL TO THE 8500 SUNDAY SCHOOLS OF TEXAS.

No one agency of the kingdom of Jesus Christ has done more to teach and train a Nation, in temperance, than has the Sunday School. The impressive temperance lessons for these many years have been constantly taught by the army of 100,000 faithful Sunday School teachers, and now we have a Nation of boys and girls grown to manhood and womanhood who are ready to act.

Ours is the army of men and young men who are now ready to walk to the ballot box and drop a white piece of paper saying, "This State should no longer remain a partner in the awful saloon business, with its blighting curse to the lives and homes of so many thousands."

Our Sunday Schools have no boys nor girls to offer the saloons, and we are ready to say that we will have no part in other boys and girls going that road. We now have an opportunity to be "Doers of the Word and not hearers only." The Sunday School army of Texas, composed of one million members, has

enough men in its ranks, of the voting age, to settle the result, if we can get all to realize how much they are needed to each do their part in the few remaining days of this short campaign for submission.

The question to be voted upon on July 22, is whether the people of Texas shall be given the right to vote in 1917 on the abolishing of the legal right of a saloon in Texas. Even if there are some who have not yet been convinced to vote for State-wide prohibition, they should be willing to give everybody a chance to express their desire in the matter.

As officials and committeemen of the Texas Sunday School Association of all denominations, we appeal to every member of men's organized classes, in every Sunday School in Texas to work for submission, and to let nothing prevent them being at the polls and vote for same. We also appeal to every other member who may not be voters, to use every means to organize clubs and urge every man in their communities to vote for submission, by the Legislature, that the people of Texas may have an opportunity in 1917 to express themselves as to whether Texas shall further be a partner with the saloon in our fair State.

To the One Million Members: We earnestly plead with you, whether you are a voter or not, to do all you can to rally the forces to stand by our own State President of the Texas Sunday School Association, Mr. M. H. Wolfe, and his noble committee of leaders, who are conducting the campaign for submission, by organizing submission clubs, urging all voters in each community to vote for submission on July 22 of this month.

We are making this appeal to our friends without regard as to how they stand in support of any individual for any office of any kind. We are for our boys and girls—the future men and women. We are pleading for humanity. Will you not help to give the people an opportunity to say whether they wish Texas to go out of partnership with the saloon business?

The time is short. God is depending upon you.

W. D. BRADFELD, State Executive Chairman.

E. C. ROUTH, Vice Executive Chairman.

WILLIAM NEHEMIAH WIGGINS, General Secretary.

Geo. W. Truett, William M. Anderson, S. S. Russell, R. E. Burt, Edwin C. Boynton, A. O. Watson, C. A. Arnold, John Church, C. C. Wheeler, A. B. Harrell, Fay L. Harvey, Ernest Dailey Smith, S. H. C. Burgin, J. C. Williams, H. B. Wallin, Garland H. Lang, Joe E. Lavender, R. W. Johnson, W. R. Gray, John Streit, F. C. Lehmburg, John C. Townes, H. A. Boaz, V. A. Godbey, Robert H. Coleman, S. J. McFarland, J. Barne Davis, Frederick Eby, R. O. Culp, Clyde V. Nate, S. W. Hutton, and more than 300 other members of the Executive Committee of the Texas Sunday School Association, and the Sunday School army of one million members. (The above named officials are members of twenty denominations.)

DISTRICT CONFERENCE AND CAMP MEETING AT PLEHWEVILLE.

The District Conference of the Western District of the German Mission Conference met on the morning of June 16, under the tabernacle near the church, at Plehweville. All pastors of the district were present. Presiding elder, C. A. Lehmburg, was chairman and opened the conference by reading several passages from Scripture and appropriate remarks. Quite a number of the Lay Delegates were absent. The different wheels were set to rolling at once and by 10:45 o'clock most of the pastors had reported from their charges.

Brother E. A. Konken, of the Eastern District, conducted all the evening services. He preached earnestly and fervently. About twenty young men and young women and several older people were converted. One young lady came forward for special service. The spiritual atmosphere was a splendid one during the entire meeting.

At 7 in the morning family worship was held in every camp. The conference business session began at 8 and continued until 10:45. Preaching by the various pastors at 11. At 3 in the afternoon young people's service and from 4 to 5 laymen's services attended by everybody.

At 7 in the afternoon grove prayer meetings were held at about eight different places. The evening service began at 8. The Lord was in every service.

Among the visiting brethren were Brother Gus Muenning, from Ebenezer, Houston; John Bohmfalk, the Conference Lay Leader; Rev. H. Schmalz and Rev. G. W. W. Schreiber, of the M. E. Church; Prof. Alvin Schuessler, of Southern Methodist University, and Prof. F. C. A. Lehmburg, of Southwestern University.

The business session of the conference closed at 10:45 Monday morning. The camp meeting was closed with the night service Monday night. The last was the best service of all and it was very late when the last song was sung and the benediction spoken. May God continue to bless us and may the good accomplished further reveal itself by leading others to Christ.

By order of conference, A. R. VETTER.

BEAUMONT DISTRICT CONFERENCE.

The 1916 session of the Beaumont District Conference met in Liberty, Texas, May 18. The opening sermon was preached by Rev. J. C. Marshall the evening before. Rev. C. F. Smith, presiding elder, opened the conference, and, after the usual devotional service, the business session was begun.

A call of the roll revealed the presence of the following brethren: C. F. Smith, presiding elder; pastors: Gus Garrison, J. A. Moore, Glenn Flinn, D. W. Moore, H. T. Perritte, J. C. Marshall, G. H. Collins, F. D. Dawson, Otto Daniels, M. F. Wells, W. C. Hughes, J. C. Stewart, W. W. Watts, W. H. Crum, J. F. Wallace, L. Christian, J. W. Cullen, O. W. Hooper, T. E. Bledsoe, L. E. Green.

Also a goodly number of lay delegates, among them being W. S. Partlow, Paul Powell, C. A. Williams, J. F. Matthews, H. E. Stark, A. M. Huffman, C. E. Ramsey, L. Ramsey, I. D. Cowan, J. M. Gregg, J. J. Ball, L. Burton, W. B. Ragan.

The visitors were Prof. Frank Seay, S. M. U.; Rev. S. S. McKenney, Agent Washington City Church; Prof. J. O. Leath, of Kidd-Key Female College.

A committee was appointed to submit a plan for the work of the committee for this conference, which was divided into three classes,

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nemely, the Educational, Financial and Spiritual. Under these three divisions the work of the conference was conducted. The Educational having included in its class education, ministerial supply and training, American Bible supply, lay activities. The Financial containing in its class financial systems, Churches and parsonages and district parsonage and missions and appropriations. The Spiritual having in its class the state of the Church, conversions, additions and revivals, Sabbath observance, social meetings, prayer meetings, societies, clubs, temperance, Sunday Schools, Epworth Leagues. These three classes were appointed to appropriate committees.

The Committee on Educational Matters reported in brief on the subject as follows: We regret to note that there are few young men being called into the ministry from this district. The number of young people from our district in attendance upon our Church Schools seem small. The brethren are reminded of their duty to preach the sermon on the Call to the Ministry, of the scholarship offered to the young men and women in one of our splendid Church schools, and the urgency of the American Bible Society to get funds for its work. The work of the Committee on Lay Activities, which is so much needed and yet seems so dormant, should not only be organized, but used to forward the missionary, social service and evangelistic work of the Church.

The Financial Committee reported recommending the envelope system, that the churches and parsonages be insured against fire and wind and urge a greater missionary effort and that pastors study the missionary territory contiguous to their charges and consult the presiding elder with reference to the same.

The Committee on Spiritual Matters reported that the spiritual state of the Church was not what one would desire to see, that Sabbath desecration seems to be in the way of spiritual growth. The district seems to be making splendid progress, 725 having been added to the Church this year so far. Over six thousand in attendance upon the Sunday Schools. The outlook is hopeful. The Quarterly Conference records were assigned to a separate committee.

The Committee on the Scholarships awarded by Southwestern University to this district reported that they had selected Charles Burkes, of Kirbyville, and Miss Daphne Davis, of Beaumont, and they were elected. Judge J. D. Campbell was elected District Lay Leader.

The following lay delegates were elected to Annual Conference:

- H. E. STARK, of Orange.
J. J. BALL, of Orange.
P. H. POWELL, of Jasper.
REV. L. CHRISTIAN, of Crosby.

Alternates: C. A. Williams, of Dayton. W. S. Partlow, of Liberty.

W. B. Kidd was recommended for deacons' orders and also for admission on trial. On motion it was ordered that the District Conference authorized the building of a curb

for the sidewalk in front of the district parsonage in Beaumont.

The preaching was done by Prof. Frank Seay, of S. M. U.; Rev. S. S. McKenney, Agent Washington City Church; J. C. Marshall, H. T. Perritte and J. W. Cullen.

The following resolution was unanimously adopted by the conference:

"Resolved by the preachers and laymen of the Beaumont District Conference in session at Liberty, Texas, this the 19th day of May, 1916, That we register our protest against the gross and wide-open desecration of the Sabbath day throughout the bounds of our district, and in the name of both the Church and the State, and the best things of our American civilization, call upon our people both by example and agitation to stand for a strict observance of the day, and that these resolutions be furnished by the Secretary to all of our pastors to be read in all our Churches." A resolution of thanks was adopted by the conference for the hospitality and kindness of the good people of the town of Liberty. GUS GARRISON, Secretary.

IT RAINS, THEN POURS.

Rev. J. R. Mood, M. A.

Pardon this squib, called forth by yesterday's birthday shower. During my erstwhile residence in the Mexican Republic, near the city where we were engaged in missionary and educational work flowed the Rio Santiago (James River). We were often told about the river. Investigation proved that the stream was actually there, easily navigable with a pair of carpet slippers. In fact, there were places where it could be crossed without wetting the toes of a barefoot boy. Once, however, in the month of July the rains descended in the mountains and the James River, as was its custom, became a torrent. With flapping streamers in red and white the street cars startled the people with the announcement: "There Is Water In The River." All went to see, and I also went to enjoy the great sight. Speculation was rife and ran high in regard to the quantity of water that the other-wise penurious clouds had grudgingly turned loose. The cars drew near. Lo! You could not see the river for the people. Hundreds upon hundreds were there—men, women and children of the lower class—taking their annual bath. The present writer was not out in search of artist's models, nor was he especially interested in the contour of the human form divine; he beat a hasty and undignified

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We have not investigated the merits of any proposition offered in these columns but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

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EVANGELISTIC.

D. V. YORK, Evangelist, Eldorado, Okla. I have several dates open for evangelistic meetings—for the summer—if you need me, write or phone, E. S. Hursey, Dallas, S. M. U., Bell Preston 1282.

REV. G. A. KLEIN, General Evangelist. Making up fall slate. Desires to give fall to Texas. Write today. Get choice of dates. Assumes financial responsibility. Member of Interdenominational Association of Evangelists. Address, Nashville, Tenn.

Brother Lowrey and I have decided to discontinue our work together and I will be open for engagements for meetings for the remainder of this year after July 21. TERRY W. WILSON, 416 West Nineteenth Ave., Houston, Texas.

DISTRICT CONFERENCES.

Creek, at Harkey's Chapel.....July 19
Choctaw, at Old Cedar.....July 27
Tyler, at Grand Saline.....Aug. 28

MERIDIAN COLLEGE COMMENCEMENT—A CORRECTION.

In my report of the intersociety debate in the Meridian College commencement exercises I should have stated that the young men who won the debate represented the San Jacinto Society instead of the Seth Ward Society. ERNEST L. LLOYD.

POSTOFFICE ADDRESS.

By appointment of Bishop Mouzon I have removed from Moran, Texas, to Cross Plains, Texas, to fill out the unexpired term of Rev. J. W. Smith. All communications will find me at the latter address. REV. A. D. JAMESON.

MUSKOGEE DISTRICT, ATTENTION!

As you know the presiding elder has inaugurated a campaign to clear the Muskogee District of debt by the session of the Annual Conference. The trustees of the district parsonage are in hearty accord with that movement. The amount requested by us for the district parsonage and assessed upon the charges by the district stewards will entirely meet our indebtedness on that property if fully paid. Without your co-operation we are utterly helpless. We earnestly urge all pastors to raise the district parsonage assessment at once, or as soon as possible, and forward to our Treasurer, Mr. Ed Hastain, Muskogee, Oklahoma. S. E. GIDNEY, Chairman Board of Trustees.

SPECIALS FOR THE NEW BUILDING AT THE METHODIST ORPHANAGE.

Mrs. Florence Howard, Moody, \$250; C. C. Carr, Miami, \$58.15; Rev. F. Wilkerson, Cuthland, \$40; Rev. M. C. Sooter, Pilot Point, \$5.40; Rev. C. L. Bowen, Richardson, \$5; Mrs. E. N. Taylor, Whitewright, \$3; Miss E. A. McKinley, Madisonville, \$2.50; Mrs. James Smith, Alice, \$1.15. Let others send what they can. This is a worthy cause and your money cannot be invested to a better advantage. Two friends of the Orphanage at Gainesville have joined the Hundred Dollar Club. Who will be next? I nominate Rev. H. D. Knickerbocker, D. D., of Houston. Come on, Doctor, with your check. Let all the friends of homeless children help us finish the building. Send me your check at once. W. T. GRAY, Field Secretary Methodist Orphanage. Polytechnic, Fort Worth.

CENTRAL TEXAS CONFERENCE BOARD OF MISSIONS.

This is to remind the brethren of the Central Texas Conference that the third quarter's draft will be due our conference missionaries on the 15th of July. In the early part of the year many of the pastors acted promptly and nobly in sending in their amounts for conference missions, so that the Board was able to pay on time the second quarter's draft. The missionaries will be in greater need this quarter as they are receiving less from their charges on quarterage account, and will have to depend largely on the amount due them from the Board. So we beg the pastors to send at once their various amounts to Geo. E. Jester, Conference Treasurer, Corsicana. If you will do this you will save the Board the embarrassment and expense of having to borrow money. I would also urge the pastors to send to the Conference Treasurer all money they have in hand for home and foreign missions. The General Board needs money very much and is having to borrow large amounts. F. P. CULVER, President Board of Missions, Central Texas Conference.

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CENTRAL TEXAS CONFERENCE BROTHERHOOD CALL.

Rev. Jas. A. Walkup who passed to his reward on last Sunday was one of the veterans of our conference, and a charter member of our Brotherhood. For more than twenty years he paid every call promptly. Let every one of his surviving brothers be as prompt to pay this call. The Northwest Texas Conference division will send dues to Rev. C. B. Meador, Munday, Texas. The Central Texas will send to me. The call will expire Aug. 10th. Our Brotherhood is strong and doing a great work. You can keep it so by promptly paying your dues. JNO. M. BARCUS, Hillsboro, Texas. Secretary-Treasurer.

ORPHANAGE REPORT FOR JUNE.

North Texas Conference: Pilot Point, \$2; Henrietta, \$47; Lancaster, \$28; Cedar Hill, \$10; Quannah Mission, \$8. Northwest Texas Conference: Wellington, \$65.95; McConnley, \$27.50; Conference Treasurer, \$22.50. Texas Conference: Nederland, \$5.60; St. Paul, \$63.14; Wheelock, \$12; Crockett, \$106; Douglassville, \$19.50; Naples, \$25; Center, \$30; Canton, \$10; Colfax, \$5.65; Edom, \$10.53; Quitman, \$2.56. Central Texas Conference: Hamilton, \$40; Eolian, \$16; Huffdale, \$5; Jonesboro, \$25; Rice, \$47.50; Evans, \$2.50; Ferris, \$5. German Mission Conference, \$15. R. A. BURROUGHS, Mgr. Waco, Texas.

Roswell District—Fourth Round.

Clovis Circuit, at Mote Chapel, July 15, 16. Texico, July 16, 17. Clovis, July 22, 23. Rogers Circuit, at Arch, July 29, 30. Portales, July 30. Hagerman, at Dexter, August 5, 6. Sacramento, at James Canon, August 12, 13. Artesia, August 19, 20. Hope, August 20, 21. Elida, August 26, 27. Lakewood, September 2, 3. Carlsbad, September 9, 10. Eunice, August 16, 17. Lovington, August 18. Odessa, at Barstow, August 23, 24. Pecos, August 24, 25. Roswell, October 1. S. E. ALLISON, P. E.

Uvalde District—Fourth Round.

Asherton, July 22, 23. Yancey, July 29, 30. Pondo, July 30, 31. Horsfall, Aug. 5, 6. Moore, Aug. 6, 7. Laredo, Aug. 13, 14. Devine, Aug. 19, 20. Lytle, Aug. 20, 21. Rock Springs, Aug. 26, 27. Sabinal, Sept. 2, 3. Eagle Pass, Sept. 9, 10. Del Rio, Sept. 16, 17. Cotulla, Sept. 23, 24. Dilly, Sept. 24, 25. Utopia, Oct. 1. Carrizo Springs, Oct. 7, 8. Crystal City, Oct. 8, 9. Fowlerton, Oct. 10. Uvalde, Oct. 14, 15. Batesville, Oct. 15, 16. S. B. JOHNSTON, P. E.



SPECIAL TRAIN DALLAS TO Port O'Connor (EPWORTH-BY-THE-SEA) Wednesday, JULY 26th

Lv. Dallas 8:00 p. m. Ar. Port O'Connor 10:00 a. m.

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retreat. As Bishop Tigert would put it, he stood not on the order of his going.

He was reminded of the comment made by an Indian, who suddenly transported from Montana to New York City, soon became surfeited with the scenes of civilization. Asked for an expression of opinion concerning the metropolis, he complained of the surface cars because they "smelled of many men, no water, long time; make nose heap sick."

In the region where we live at present there is literally "no water long time." When, nine years ago, that stealthy enemy of ambitious souls, disease, shook his bludgeon in my face, there was but one thing to do. I went to that part of Texas where the climatic conditions would give the patient a fighting chance. So we came where there are more rivers and less water, more cows and less milk, and one can see farther and see less than in any other part of the empire State.

Someone gave out the secret that the rainfall in this section came by dribblets only. And so the birthday shower was successfully planned and carried out. Yesterday the writer passed his forty-seventh milestone. Remembrances began to arrive the day before, and by nightfall of the twenty-ninth the arroyo was a full-sized river. Checks ranging from five dollars to twenty-five cents came by mail; friends in town began to send substantial gifts to the local relic; tokens of kindly feeling continued to arrive for the family; and this time I did not run away.

If the proprieties of the occasion will admit of a monetary estimate (which I seriously doubt), the gifts reached to the considerable sum of forty dollars.

To one and all: May your shadows never grow less. And may our God, who has been my shield and exceeding great reward, continue to guide you by his counsel and afterward receive you to glory. Many thanks. Channing, Texas, June 30, 1916.

SOMETHING THAT BEATS FISHING.

Hello! Preacher, where have you been? Haven't seen you for a week or two; been fishing?

No, siree, been over to Georgetown attending the Summer School of Theology. It beats fishing all to smash. Why, we have literally sailed among the stars and other bright lights and viewed the universe from every angle. We have gambled mid the Judean hills with Abraham; sat under the shade of the pyramids of Egypt with Moses; unearthed new old things in the Orient and carried them over to the Occident; sat under the juniper tree with Elijah; walked the streets of Jerusalem with Isaiah; wept with Jeremiah and Amos; played "tag" with Adam on one side of the "river of doubt" and some strangers on the other side. In fact I think I must have shared the feelings of the boy who for the first time went with his father on the farm wagon on a two days' journey to the city, on being asked by his little brother concerning the trip and what he saw, replied, "That if the world was as big the other way as it is was the way he and pa went it was a whopper."

But if our world was slightly enlarged and the magnitude and difficulties of our calling made more certain, the sermons and addresses of those "incubally orthodox" preachers of Texas gave us such a vision of the "Conquering Christ" and the certainty of victory by the men who are willing to search out and know God's ways, we are better able to do his will in telling men about our God.

To catch God's message of our age, to read the signs of our times, was in a large measure the "text" of every discourse bringing all to a new realization of the fact that "today is the day of salvation."

Yes, I expect to go again next year. J. H. M.

MISSIONARY MONEY IN NORTH TEXAS CONFERENCE.

I just received word from the Mission Board that in spite of the fact that the presiding elders in joint session with the North Texas Mission Board agreed to do their utmost to have the missionary money in hand and paid on Easter Sunday, only one charge had sent in the money. This was modified somewhat by a later report from the Teller of our conference showing that he had received between six and seven hundred dollars which he had not turned over yet to the General Board of Missions.

We asked him to do this at once. Now I am satisfied that numbers of our charges have paid the whole or at least a part of the missionary offering before this. I confess that my charge had and that I had not sent it in. I mailed to Mr. Platter yesterday half of our home mission assessment and half of our home balance within sixty days. Since our year in the North Texas Conference has been cut to eleven months it is going to take extra measure to bring up all of our finances. The thing to do is to get busy now. If we put

zip and consecration and desperation into the job we can succeed, but we have got to begin to work now while the grain crop is being harvested. The men that fail are going to be the men that wait till fall. You can succeed if you will hit the ball now and hit it hard. Send all the mission money that you have on hand into the treasury and if you haven't any, get some. P. R. KNICKERBOCKER, Secretary North Texas Conference.

OKLAHOMA METHODIST ASSEMBLY, GUTHRIE, OKLA., JULY 11-21.

The program of the Assembly offers a feast of good things to the Methodists of Oklahoma, and provides "food convenient" for each one. This assembly is not a theological school but includes such a school. Dr. Linebaugh with the help of the Examining Committees has arranged for instruction in each of the Conference Courses, and also a very fine series of lectures and addresses. The assembly also includes a School of Methods for Epworth Leaguers, and also for a meeting of the Epworth Leaguers of the two Oklahoma Conferences. Friday and Saturday are League days. Provision is made, too, for the Sunday School workers who will have a period each morning under the direction of Mrs. J. W. Downs, of Fort Worth, Texas. Arrangements have been made for class and institute work for the women of the Missionary Societies of which Mrs. Downs will have charge. Every department of Church work receives attention and wherever your interest may be you can find help in the Methodist Assembly. Do you desire recreation? It is offered you in the midst of most pleasant surroundings and among a most congenial company. Do you need spiritual recuperation? Spiritual food suitable to your condition may be found in the offerings of the assembly. Have you been losing courage? The fellowship of the Christian workers who will pray and work together for ten days at Guthrie will be a tonic to you. Every Methodist in Oklahoma needs the assembly. On to Guthrie! W. M. WILSON, President.

RESOLUTIONS UPON THE DEATH OF J. C. GAGE.

In the death of J. C. Gage, a local elder in our Church, we recognize that one who has had much to do with planting the seed of the kingdom of God in the bounds of this district has gone from us. He lived an exemplary life. He preached a sound gospel message and demonstrated in his own life the power of God to save and keep.

Since he has served acceptably as a supply in various fields of our Church for more than twenty years and much of that time on the frontier, his opportunity for doing good was great. He realized this and went about his God-given task with a glad heart and a willing hand.

He died on May 17, 1916, in the triumph of a living faith. Therefore, be it resolved by this District Conference that since we have in the death of Brother Gage lost a friend, a brother, a coworker, we bow in humble submission to the will of Almighty God and that we ask him who is Father of all, that wherever Brother Gage's hand hath planted the Church we may be able to carry on the work.

That we remember at a throne of grace the loved ones left behind and extend to them our heartfelt sympathy.

That a copy of these resolutions be placed on our records, a copy sent to the Texas Christian Advocate, and a copy sent to the family. J. H. MESSER, Chairman; H. W. CANTON, J. B. COCHRAN, Committee.

A CARD OF THANKS.

We take this method of expressing our deep and heartfelt thanks to our many friends who were so kind to send so many beautiful flowers, furnish so many automobiles, attend in person, send so many telegrams and write so many letters of love and sympathy during the illness and death of our dear son and husband, Munsey C. Beckham. Such tokens of real love and friendship help us to rally our shattered forces to renew the struggle until the last enemy, death, shall have been conquered. We pray the blessing of a loving heavenly Father upon you all. TOM J. BECKHAM, MRS. TOM J. BECKHAM, His Parents, MRS. CONNIE BECKHAM, His Wife.

SOME PLANS ON LAZARE CHARGE.

We have our program completed for this charge as follows. Protracted meetings—Vivian, second Sunday in July; third Sunday, Swearingen; fourth, Lazare. The Methodist church will be dedicated at 11 a. m. All the pastors who have served this charge are invited to attend. Dunlap, fifth Sunday; Tennessee Valley, second Sunday in August, and Ogden, third Sunday in August.—J. W. Griffin, Pastor.

HOW TO KILL PREACHER.

The following rules, if carefully observed, will kill any preacher on earth—kill his influence, kill his ambition, kill him mentally, morally and physically:

Stay away from Church, especially on bad days, when you know the crowd will be small.

Stay away from prayer meeting because you know the crowd will be small or someone is on to lead you don't like. When the sermon is over, leave the church in a hurry without speaking a word to the preacher, a work of encouragement.

When you get sick don't let him know it and abuse him for not coming to see you.

Never invite him and his family out to dine in your home. They never enjoy a social call.

Pay just as little as you can on his salary and grumble about that. This makes him feel good.

Never give him anything but the little amount you promise.

It would make him think you appreciate him.

Always have a fool excuse to offer when he wants you to do a little work for God.

Don't ever go to see him, or his family, and then raise old "Billy Cain" because he doesn't come to see you twice a month.

Act as cold and indifferent toward him as you can and he will think you are dignified. —Exchange.



WOMAN'S DEPARTMENT

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

BRENHAM DISTRICT.

The Woman's Missionary Society of Brenham District, Texas Conference, closed one of the best and most enthusiastic meetings in its history May 11. The attendance was good from over the district, the largest number we have ever had. The delegates' reports were good, showing interest and advancement along all lines of their Auxiliary work. We deemed it quite a privilege to have had the Conference Institute meet with us two days previous to our district meeting. The instruction gained by delegates attending the Institute will be worth very much to the district in point of interest and enthusiasm. Our aim and prayer is to make this our best year's work.

MRS. H. E. FARMER, District Secretary.

PITTSBURG DISTRICT.

The Woman's Missionary Society of Pittsburg District, Texas Conference, met at Queen City June 5 and 6 in one of the most enthusiastic meetings of its history.

While all the Auxiliaries were not represented, the ones that responded to this call felt that they were much benefited by having attended.

We had two conference officers with us—Mrs. Spencer, of Marshall, and Miss Althea Jones, of Houston.

Mrs. Spencer added much to this meeting by a two hours' talk on "The Legislative Side of Social Service," which gave us much thought and work along this line for the remainder of the year.

Miss Jones made helpful talks on "Council Work" and on her special work.

We also had the help, pleasure and inspiration of the presence of the pastor at Queen City, Brother Russell.

At the close of the last afternoon session the ladies of Queen City gave us an automobile ride through their own place and adjoining towns, which was much enjoyed and appreciated by all participants.

The last evening of the meeting was in charge of the young people, under the direction of Mrs. S. E. Ellington, of Queen City. This program rendered by these young people only proves to us what the leadership of a devout Christian woman can do. Our next meeting will be at Linden. We hope to have a great meeting. But we can never receive a more royal hospitality than was given us by the good people of Queen City.

MRS. E. L. BECK, District Secretary.

CISCO DISTRICT MEETING.

The Cisco District Woman's Missionary meeting convened at Rising Star, June 13-15.

The conference was glad to have Mrs. M. H. Smith, of Ranger, our new Conference Superintendent of Supplies, present during the session with helpful suggestions. Mrs. Smith is an enthusiastic mission worker and Cisco District expects to be heard from on supplies this year. Mrs. N. W. Turner, our faithful and efficient District Secretary, presided with her usual ease and dignity.

The address of welcome was graciously given on Tuesday evening by Mrs. W. D. Switzer, of Rising Star. In the absence of Mrs. J. G. Pollard, Mrs. E. P. Williams responded, after which the sermon of the evening was preached by the presiding elder. One feature of special interest was the music furnished throughout the conference by the Rising Star young people.

After the Devotional Wednesday morning, which was conducted by Rev. R. T. Capps, of Cross Cut, came the organization and Auxiliary report. The District Secretary then made a report and gave a message to the delegates. Cisco District led the conference in the number of new Auxiliaries organized during the year.

Study and Publicity was then discussed. Mrs. W. J. Lassater, of Gorman, leading with a good paper.

Mrs. J. Strickland, of Cisco, and Mrs. Wisdom, of Rising Star, each gave instructive papers on Social Service. Rising Star has been especially active in Social Service work. On clean-up day last month all stores closed. The men and boys cleaned the entire town, the ladies serving lunch in four different districts.

At the conclusion of the morning session the pastor, Rev. E. M. Wisdom, assisted by the visiting ministers, administered the sacrament.

The devotional of the afternoon service was conducted by Mrs. J. M. Wynne, of Cisco. Young people's and children's work occupied a good part of the afternoon. A

Workers' Conference was conducted by Mrs. E. P. Williams, in which all the delegates participated. The care of the parsonage was one of the topics. Cisco District believes in making the parsonages more comfortable and is working to that end. The district parsonage is not left out either. A committee was appointed, consisting of one woman from each Auxiliary, whose duty it is to collect and send to the District Chairman, Mrs. George Winston, of Cisco, an assessment on district parsonage furniture. In comparing reports Cisco led in the number of members both in Adult and Young People. Cisco was on the honor roll; also reported the largest mission study class. Cisco led in number of delegates present, 21; Gorman led in amount of money raised for all purposes. In this report was included donations to the beautiful new parsonage at Gorman.

Rising Star led in the number taking Bible Study and in Social Service work. Gorman won the conference for next year. A message of love was read from our popular Conference Corresponding Secretary, Mrs. J. H. Stewart. The evening program was given by the children of Cisco and Rising Star, assisted by the young people's choir of Rising Star. The children represented the mission fields occupied by the Woman's Missionary Council and appeared in costumes carrying flags of the different countries. "Uncle Sam" was in line bearing the Stars and Stripes and promising more missionaries to all these needed countries. Let the women of the Cisco District and the Central Texas Conference do our full duty in fulfilling this promise.

MRS. E. P. WILLIAMS, Recording Secretary.

JACKSONVILLE DISTRICT.

The Woman's Missionary Society of the Jacksonville District met at Jacksonville, Texas, May 30 to June 1. The different Auxiliaries were well represented, also having with us Conference President, Mrs. O. L. McKnight, Deaconess Miss Parker and District Secretary Mrs. H. D. Cunningham. Upon arrival the guests were met and carried to their homes assigned them and royally entertained during their stay.

The following program was carried out: Tuesday evening, May 30—Devotionals, Rev. P. T. Ramsey; music, Mrs. Duke; welcome, Mrs. John Bolton; Missionary Address, Mrs. O. L. McKnight, Conference President.

Then all enjoyed a delightful social hour. Refreshments were served.

Wednesday—Consecration Service, conducted by Miss Parker; communion, Revs. P. T. Ramsey, I. E. Betts, W. B. Moon; organization; duties of Delegates; District Secretary's Report; Young People's Report; discussion of Young People's Work, led by Athens and Neches; Children's Report; discussion of Children's Work, Mrs. Escue Bullard; demonstration of children's work, by Jacksonville Juniors, which was an hour of entertainment we thoroughly enjoyed and appreciated; Young People's Rally, especially good; Scarritt's Bible and Training School, Miss Parker, Deaconess.

Thursday—Devotionals, Miss Parker; Mission Study, Centenary, Palestine; Bible Study, Alto; Publicity, Cushing; Prayer Circles, Ekhart; Social Service, Neches; Supplies, Overton; Literature, Grace, Palestine; Budget System; Executive Committee, Malakoff; System of Reporting, Arr; Finance, Jacksonville; Stewardship, Gallatin; Membership Campaign, Frankston; Extension of Work, Troup; Geography Class, Mrs. P. T. Ramsey; Committee Reports. It was decided upon Frankston being place for next district meeting.

MRS. FAYE DIXON, Frankston, Texas.

OBITUARY

TURNER.—Mrs. Rebecca C. Paschall Turner, daughter of P. F. and Rebecca Paschall, was born in Ballard County, Kentucky, September 18, 1854, and moved with her parents to Kaufman County, Texas, in childhood. She was married to W. B. Turner January 23, 1870, and to this happy union were born nine children, four of them now in heaven with mother, and five on their way. It was her lifelong prayer to see all her children religious and that the Lord would let her live to see the youngest grown. This she lived to see and rejoiced in it before she died. Mother was converted in her eleventh year and joined the M. E. Church, South, in 1872, and lived a happy, consecrated Christian life until the time of her death, April 20, 1916. She was a good, true wife, a patient, tender, kind and affectionate mother, a sympathizing and helpful friend, and always loyal to God and the Church. She was always ready to sacrifice for her husband, children, Church and Lord. I never heard mother speak a hurtful word against any person, and none ever heard her speak a word against her pastor or permit it to be done in her presence. She was not willing to see any person hindered or hurt, but always ready to encourage and help. No purer or better woman ever lived than this our mother. The funeral was conducted by Brother J. D. Hudgens, of Boyd, Texas, who was her pastor at the time of her death, in the Church at Chico, Texas, assisted by Brother Johnson, of Bridgeport, Texas, and Brother Brown, pastor at Chico, Texas, and her body was laid to rest in the Chico Cemetery to await the coming of the morn of the general resurrection. Father, brothers and sisters, let's be faithful unto death that we may wear a crown of life with mother and the rest. Her son, T. P. TURNER.

SUNDAY SCHOOL DEPT.

REV. E. HIGHTOWER, Editor Georgetown, Texas.

BEAUTIFUL PORT O'CONNOR.

Elizabeth Kilpatrick Burgin.

A beach, delightful as well as safe, an unusually commodious bathhouse, with a spacious pavilion above overlooking sea and sky and which will serve as the temporary auditorium until the Epworth Assembly builds the fine one now on a very attractive blueprint—these are only two of the attractions of Port O'Connor. The hotel is excellent and can accommodate a goodly number. Neat cottages and tents, with broad floors, will furnish ample accommodation for all. The roads are surprisingly good and an auto trip from any part of Texas is possible. The fishing would tempt back the wraith of Isaac Walton himself. There are many side trips and excursions close in for the real tourist and pleasure-seeker. Dean Flinn will have a tempting program—fine speakers, fine speeches, educative and inspiring—and the Sunday School and League folks should gather and enjoy themselves and then go home and boost for the realization of the ideal Epworth of which we all have dreamed.

The Senor La Salle, of the adventurous days of America, found only the landlocked harbor while searching for the mouth of the Mississippi River—but found it not. How different the seeking crowd of virile men and fair women who will gather there July 28 to August 8, searching for inspiration and ways and means to do better work. And they shall be satisfied.

For two seasons I have had the pleasure of working with and for, and have learned to love, the old crowd the first Epworth, and I want to say a very good word for the new Epworth with its fine and magnificent and great prospects.

WEST TEXAS CONFERENCE NOTES.

A. E. Rector, Field Secretary.

Six Institutes held since last report. The pastor at Liberty Hill and Leander, Rev. R. E. Duke, is an enthusiastic Sunday School man, and his wife is an active helper. Brother Muuro, superintendent at Liberty Hill, was not well enough to attend. The attendance was only fair, but comparison with their record two years ago shows a remarkable advance in organization. They will take a missionary special. This school bids fair to reach the ten-point Standard of Efficiency in the near future. Brother Chapman, superintendent at Leander, manifested a lively and intelligent interest. At my former visit his school was fairly well up in organization, but it now stands close to the front line. For eighteen years this school has not failed to observe Children's Day, according to the Discipline, and the last Children's Day was one of the best. They will assume a missionary special in China. These two schools are pushing the Bible reading plan, which has been generally introduced in the Austin District. A record is kept of the number of chapters read by every member of the school, the Home Department included. In one quarter the number of chapters read by members of these two schools was more than fifty thousand. Surely, the importance of the word of life, and the indifference of so many in the Sunday School and Church, should commend any plan that secures such desirable results. Let us push this plan everywhere.

At Hyde Park, Austin, I found the pastor, Rev. H. B. Atkins, and the superintendent, J. A. McKee, and a good average attendance of officers and teachers and a big lot of visitors present, though lacking in some points of organization, this school has made an unusual record in several particulars. Brother Furrish, the Secretary, is especially enterprising and painstaking and his records are a vital part of the success of the school. As a rule no part of our Sunday School work is more deficient than the statistical part. It is high time we were showing our secretaries more honor and helping them to do better work. Brother McKee is one of our progressive superintendents and his pastor is in close and sympathetic co-operation.

It is to be hoped that the district officers who were appointed according to the plan of the General Board, will magnify their office. Some of them are moving and the Field Secretary would be only too glad to be kept in touch with their activity. Brother A. M. Thompson, of Goldthwaite, superintendent of Wesley Bible Class work for the Lampasas District, has set a worthy example, in co-operation with his pastor, Rev. J. G. Forrester, he planned and held a regular Sunday School convention for Goldthwaite and the surrounding country. It was held on Sunday and there was a fine attendance from different schools. It was an all-day affair, with dinner on the ground. Such home-grown enterprises are needed everywhere.

Thomaston and Nursery are both under the pastorate of Rev. A. Guyon, and he was at both institutes backing me up in his big brotherly way. Rev. W. W. Nunn, of Crystal City, Sunday School Secretary of the district, and who had come over to help in a revival, was also present and gave us valuable co-operation. So far as I know Brother J. S. Moore, of Thomaston, is the senior superintendent of the West Texas Conference in length of service. For forty-four years he has directed this school and looks like he might be good for many years more. He has got religion and believes that to be the one end and view of all our Sunday School work.

JELL-O Ice Cream Powder

In each package of Jell-O Ice Cream Powder there is a little book telling how to make ice cream and puddings from Jell-O Ice Cream Powder.

To make the finest ice cream, simply stir the powder in milk and freeze it without adding anything at all.

The old way of making ice cream has been dropped by most good housekeepers.

Five flavors of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, Unflavored.

10 cents each at any grocer's or general store.

The Genesee Pure Food Co., Le Roy, N. Y.

He courageously agreed to add two new points in organization. I believe the real test of superannuation is the ability to entertain a big new idea and put a new big enterprise across.

At Nursery I was hoping to meet that pillar of the faith, Brother Gilbert Onderdonk, and his good wife, but they were spending the summer elsewhere with their daughter. I thought of our Frank Onderdonk of Nursery, Texas, and of Mexico, and most prayerfully wished him success in his great field. If war should really come it will give our Christianity a chance to prove itself by our treatment of the Texas Mexicans.

Brother Carpenter, superintendent, gave his word that at least two new points would be added to the organization, and I believe that he will add three instead of two. A thing worth mentioning in this school is a good sized library, including a number of standard books for Sunday School workers. Another unusual item is that this community will send out this year fourteen public school teachers who have all received their religious training in the Sunday School. This is a remarkable showing. Our teachers cannot teach religion in the public school, but there is no law against the heaven of a religious life. What a challenge to all our Sunday Schools!

At Edna the pastor, Rev. M. L. Darby, and the superintendent, Brother E. L. Carpenter, presented a standard school. However, they did not profess to have attained unto Sunday School perfection, but were anxious to learn of any new and more excellent way. The attendance was good and the offering liberal. It was a joy to help these intelligent workers and to plan for a future that shall be larger even than their honorable past.

At fourteen the insurgent years begin. But before that time of life it is comparatively easy to influence children. At a much earlier age they should be gathered into the sanctuary and taught to join in the common exercises of worship. If this is done, we shall keep them or at least a very large number of them.—British Weekly.

We cannot serve God and mammon; but we can serve God with mammon.—Robert E. Speer.

THE Advocate Machine



Is a NEW MODEL DROP-HEAD AUTOMATIC LIFT, and is the real latest thought in Sewing Machines. The price is the only thing about it that is cheap. Shipped to your station direct from factory, freight prepaid, for \$25.50. This includes one year's subscription to the Texas Christian Advocate. Address BLAYLOCK PUB COMPANY, Dallas, Texas.

Advertisement for Borden's Eagle Brand Condensed Milk, featuring an image of the milk can and text describing its quality and health benefits.

Advertisement for Household Textile Fabrics, featuring the text 'HOUSEHOLD TEXTILE FABRICS OF SUPERIOR QUALITY AND LOW PRICES AT THE TEXAS TEXTILE COMPANY DALLAS, TEX.' and an image of a book.



THE GREAT PROBLEM OF FATIGUE.

Has it ever occurred to you that practically every adult person, who works, is an habitual drinker of some beverage other than water? Physicians have explained the reason. They tell us that mental and physical work inevitably produce "Fatigue," which is nothing more nor less than Nature's call for refreshment or for stimulation. Under modern conditions of life (which we call civilization) it is impractical for most of us to drop our work simply because we are tired, and yet the scientists tell us to continue our work during fatigue is absolutely injurious to our nerves and muscles.

They explain that under such circumstances the judicious use of refreshing beverages relieve the fatigue by removing the resistance to the nervous and muscular impulses, making our work easier and lighter, in very much the same way that oiling a machine reduces the friction and prevents its becoming overheated.

Nature has provided us with the ideal lubricants to overcome the injurious effects of fatigue. They are the xanthin (pronounced zan-thin) beverages, including beef tea, cocoa, coca-cola, chocolate, tea and coffee. The scientists tell us that the xanthin beverages refresh the nerves and muscles by a process similar to actual lubrication and without affecting the will in the least, therefore without exciting one to over-exertion as is the case with artificial stimulants.

In the case of the beef tea and other meat extracts the refreshing principle is an animal product called xanthin; in cocoa and chocolate, a vegetable xanthin known as dimethyl-xanthin, or caffeine. When these beverages are digested they are all converted into the animal form of xanthin, which is a normal and constant ingredient of the flesh and blood of all animals and is essentially abundant in the tissues of young animals and children. Many scientists regard this xanthin as the natural stimulant and as the explanation of the remarkable freshness, alertness and activity of children and young animals. As we grow older the quantity of xanthin in our bodies gradually diminishes, we become less alert and active, and feel a great need for the xanthin beverages.

Coca-Cola is therefore the same as tea and coffee except that it is carbonated, is flavored with ripe fruit extracts and contains no tannic acid or caffeine. The carbonation of the fruit flavors combine with the caffeine to give a delicious and refreshing beverage that quenches the thirst and relieves fatigue more perfectly than tea or coffee, in spite of the fact that coca-cola contains only about one-half as much of the active principle, trimethyl xanthin. In their desire to give the public a thorough understanding of their product, The Coca-Cola Company has issued a booklet containing the scientific opinions of the world's leading authorities, explaining the composition and the refreshing qualities of the drink. Write for a copy, read it carefully and you will understand why Coca-Cola is the nearest approach to a perfect solution of the world's greatest problem of fatigue. A copy of this booklet may be had by addressing The Coca-Cola Co., Atlanta, Ga.

The Scofield Bible Correspondence Course

is unique and without a competitor Rev. C. I. Scofield, D. D., is one of the greatest Bible scholars in the world. The Scofield Reference Bible, edited by him, marks an epoch in Bible study. The world-renowned Oxford University Press chose him also to head the committee of scholars bringing out the Tercentenary Edition of the King James Version, known as the 1911 Bible.

For particulars of the Scofield Bible Correspondence Course, write The Moody Bible Institute Dept. 23, 153-163 Institute Place, Chicago, Ill.

EPWORTH LEAGUE DEPT.

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

(All matter for this department must be in the hands of the editor on Thursday—one week before the date on which it is to appear.)

Last week's report of the North Texas Conference was taken from the minutes of the conference. Mr. William Rue, the retiring and retiring Secretary, is an excellent reporter. We hope to hear from him in a local, if not in a conference, capacity this year.

Some of the pledges to write to the Advocate that were made at Gainesville have been fulfilled and the reports follow. Fine! Who will be next?

Take your car to Port O'Connor. You will want it after you get there. The roads are excellent.

All the Leaguers of North Texas are grieved to hear of Miss Ferguson's inability to accept again the office of Treasurer of Ruby Kendrick Council of Missions. Miss Ferguson served the conference most faithfully for seven years in the capacity of founder and Treasurer of the Ruby Kendrick Memorial Fund, now Ruby Kendrick Council of Missions. The splendid growth of this fund is more largely due to the efforts of Miss Ferguson than to any other person. We hope that she may regain her strength and that the future may see her abundantly blessed. We also bespeak for her successor the heartiest co-operation in every way.

FROM OUR STATE SECRETARY.

I have just returned to the home office at Port O'Connor, after having visited each of the Annual League Conferences in company with Dr. J. M. Culbreth and have been greatly inspired and much gratified with the splendid reports made by the delegates in each of these conferences and to note their enthusiasm, their apparent desire for knowledge and to render efficient service; to note the good work they have done and their willingness to adopt the policies and obligations recommended by Dr. Culbreth.

It is my observation and conviction that all of the young people's societies of the Church have a growing desire for more efficient service and this growing desire on the part of the young people of all our societies will in the near future culminate in a great forward co-operative movement that will tend to unify and co-relate the work of the young people's societies in a manner that will enable them to march shoulder to shoulder in the conquest of the world for their Master. Not sacrificing one department for another but all working together in an organized systematic effort to a common end.

The commercial side of our State Epworth League is assuming larger proportions daily. We have sold eighty lots up to this writing to some of the best business and professional men in the State and are placing many representatives over the State with a view of placing in the hands of all our people and their friends a splendid opportunity for investment.

We are anticipating a very large attendance at the Encampment at Port O'Connor this summer. Rev. Glenn Flinn promises us a first-class program in all respects, much better in many respects than we have ever had before and we are doing everything in our power at this end to insure those who come a good program, comfortable accommodations and a splendid outing. W. M. CARTER.

PARIS LEAGUES.

I am ready to make good my promise to see that at least one report was sent to the Advocate from my League this year. But this is not a report of Centenary alone, but all three of our Paris Leagues—Lamar Avenue, Bonham Street and Centenary.

On Sunday evening, June 18, Brother Whiteside, pastor of Lamar Avenue Church, turned over his evening service to the Leagues and we had a conference "echo" meeting. Ten of our Leaguers attended the North Texas League Conference at Gainesville and each spoke on some phase of the conference, telling what an inspiration it was to those of us who had the privilege of attending it and planning for greater efficiency in 1916-17. The church was filled and it was a good service. At the close of the service a request was made that the program be repeated next Sunday night at the Bonham Street Church so that those who could not attend this service would have the privilege of hearing something about our great League Conference. The request will be granted if the unforeseen does not prevent. JAMIE WEBSTER.

GREENVILLE DISTRICT CONFERENCE EPWORTH LEAGUE.

The fifth session of the Greenville District Conference Epworth League has just convened in the little city of Celeste and the enthusiasm and inspiration received was abundant. The young people of Greenville District are coming more and more to realize that Christ died that we might have life, and have it more abundantly. There were seventeen Leagues represented. The next place of meeting is Greenville, at Wesley Church. It is expected to be almost equal in every way to the great N. T. C. E. L. Wonderful things are happening in Greenville District.

Officers of the Greenville District Conference Epworth League held their first meeting June 14, 1916, at Greenville, Texas. There is a great deal of honor due the District Cabinet of last year for their efforts in making Greenville District the best District in North Texas. But after all, looking beyond the little plans of last year we see greater things which must be done so as to enable us some day to reach the highest goal—when every pastoral charge will have a live and working League and can stand the test of efficiency. This meeting of the Cabinet adopted plans from which they are to work the coming year. One thing these officers did at the beginning was to take a motto. They felt that it would help them and even be a guiding star before them in their work. The motto

Sister: Read My Free Offer!



I am a woman. I know a woman's trials. I know her need of sympathy and help. If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week. If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living,

I INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Adviser." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address, MRS. M. SUMMERS, - - - - - Box 187 SOUTH BEND, IND.

is, "I Can Do All Things Through Christ Which Strengtheneth Me."

The Greenville District officers are: President, C. J. Rutland, Commerce; Vice-President, James Parsons, Greenville; Secretary-Treasurer, Mrs. Jess Morris, Greenville; First Department Superintendent, Nelson Andrews, Campbell; Second Department Superintendent, Miss Martha Brotherton, Merit; Third Department Superintendent, Mrs. J. B. Greer, Greenville; Fourth Department Superintendent, Mrs. Pearce, Celeste; Junior Superintendent, Miss Ethel McGuire, Celeste; Era Agent, Mrs. Roy Davison, Greenville; Commissioner, Mr. R. L. Graves, Celeste; District Organizer, Miss Madie Smith, Campbell. MRS. JESS F. MORRIS, Secretary-Treasurer.

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.

CONE—Brother Thomas J. Cone died at his home in Minerva, Texas, June 4, 1916. He had been in failing health for some time and while walking through the barn lot gate dropped dead. He was born in Perry County, Alabama, April 30, 1848, and moved to Texas with his parents in 1853, and lived all the time in Milam County. He was married to Miss Edwards October 3, 1869. Brother Cone leaves a widow, son and two daughters to mourn their loss. Twenty-four years ago he became a member of the M. E. Church, South, and lived a faithful member. Part of the time he was steward. A large company followed his remains to the Minerva Cemetery. A servant of God has gone home to rest. May heaven's blessings be with his loved ones. JOHN W. WARDLOW, Pastor.

HOPE—Miss Willie Hope was somewhat past sixteen years old when the angels came down on May 8 and took her home. She started her earthly pilgrimage in Hill County, lived afterward a number of years in Taylor and then during last year moved with her family to Lubbock, Texas, where she died. Thus has vanished from our presence a beautiful life. She was modest, refined and religious. To know her was to love her. Like a flower which has just burst into the full bloom of its fragrance, so her life was just reaching its full beauty when God called her home. The saddened home will constantly miss her, but heaven will enjoy her pleasure until loved ones come. Let us all be as good and as pure as was she and we have the assurance that we shall meet her again. May the Lord add his comforting spirit to the bereaved family. "We'll never say good-bye in heaven." Her former pastor, J. J. CREED, Taylor, Texas.

ANSLEY—Benjamin T. Ansley was born in Upson County, Georgia, in 1840. His parents started to Texas in the year 1854. Upon reaching New Orleans they were smitten with Asiatic cholera, his father and several members of the family dying from the dread disease. The remainder of the family came on to Texas and settled in Smith County. He was happily married to Miss Martha Smyer, in Smith County, in 1869. To this union eight children were given, one of whom preceded him to a better world. His wife and seven of their eight children survive him. B. T. Ansley, Jr., Sam T. Ansley, Dan E. Ansley and Wince Ansley are the surviving sons. The daughters are Misses Rebecca, Della and Julia Ansley. These are all devoted Christians. Brother Ansley entered the Civil War at the call of his beloved Southland and served in

the Seventeenth Texas Regiment. He was in several important engagements and did his duty as the brave soldier was expected to do. He was a faithful member of the Methodist Church for more than forty years. His Christianity was of the most positive type. He was true to his convictions in everything, always doing what he conceived to be right without fear or favor. He had the true pioneer spirit. As civilization moved westward in his adopted State he moved with it. His loyalty to Christ in every phase, where he made his home, was a great factor in planting and training the Church in Northwest Texas. He fought a good fight, he kept the faith and was ready to lay his armour by and go to be ever present with his Lord. He sweetly fell asleep in Jesus on the morning of December 29, 1915, in his home in Plainview, Texas. He was surrounded by all the members of his devoted family, who, while they mourn their loss, yet rejoice in the great worth of his lofty character and in the assurance of his blissful immortality. We laid his body to rest in the cemetery, surrounded by a great concourse of sorrowing friends. Some sweet day we shall see him again in the everlasting kingdom of God. J. W. STORY, Plainview, Texas.

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PERSONALS

Brother B. R. Ellis, evangelistic singer, is in a meeting with Rev. B. F. Lannon, Wynne-wood, Okla.

Dr. F. P. Culver finds it in his heart to write, "You are giving us the best paper in the whole Church." And he knows.

Dr. J. H. McLean underwent a surgical operation at a local sanatorium in Dallas, June 24. He is improving and very cheerful.

Rev. P. E. Riley, of Itasca, invites us to preach for him in July or August. We hope to be with him in August, the second Sunday.

Bishop E. R. Hendrix finds it impossible to preach the opening sermon at Port O'Connor, and the editor has been asked to fill that hour. Accepted.

Rev. James W. Cole, under date of July 1, writes: "James Wesley Cole arrived at the parsonage home in Andrews June 28th. Mother and baby doing nicely."

Mrs. Simeon Shaw writes us that Brother Shaw's health has not entirely failed and that his physician thinks a few months' of rest will wholly restore his health. We earnestly trust so.

The Missionary Society of Tyler Street, Oak Cliff, is greatly bereft in the death of Mrs. Roy Bettis on June 24. Resolutions of tribute to her life and work were passed by the Society.

Rev. J. T. Bloodworth is in a fine meeting at Ferris with Rev. E. F. Hudgens, pastor. Absence at District Conference prevents us from accepting his invitation to preach at a midweek service.

Rev. D. H. Aston, of the North Texas Conference, has received the degree of Bachelor of Divinity from the University of Chicago, where he has been studying. We congratulate this hard student.

The senior publisher and the advertising manager of the Advocate, Brothers L. Blaylock and A. T. Wilson, are in New York City on business. We wish for them a successful trip and a safe return.

Dr. and Mrs. S. H. C. Burgin, of Trinity Church, Dallas, have gone to Colorado for the month of July for rest. A summer home at Glen Comfort, Colorado, has been placed at their disposal for the outing.

Rev. E. H. Coburn has been compelled to give up the pastorate of Renner Circuit on account of bad health of himself and family. He expects to be able to take work again at conference. His address now is Shannon, Texas.

Brother Moss Weaver sends the following sad news: "The four-months-old babe of Rev. and Mrs. Keener L. Rudolph died July 1, 1916, at 7:30 o'clock a. m. Brother Rudolph is pastor of our Church at Headrick, Oklahoma."

Judge C. H. Jenkins, Associate Justice of the Third Court of Civil Appeals and candidate for Chief Justice of the Supreme Court of Texas, is an ardent prohibitionist. He is a man of judicial temperament and one of the best citizens of Texas. We have known him personally for many years.

Judge George W. Riddle has withdrawn his candidacy for the United States Senate. In a fine statement he says his continued candidacy might jeopardize the cause of prohibition. A patriot!

Rev. H. E. Draper writes us that a mass meeting of laymen and preachers will be called to meet in Dallas in the fall in the interest of our work for superannuates. This is moving in the right direction. A committee has been appointed to draft a program for the meeting.

Ex-Governor T. M. Campbell, candidate for the United States Senate, delivered a masterly address in Dallas Monday evening. His denunciation of the liquor oligarchy in Texas was terrific. We gave a large excerpt from his opening address delivered in Abilene some weeks ago.

Horace Hay, evangelistic singer, is with Rev. F. E. Shanks in evangelistic meetings in Oklahoma. Horace's last meeting was at Nixon instead of Mexia, as reported in last week's Advocate. Horace writes so much like his father that the editor will be pardoned for this error.

The evening services of Trinity and First Church, Dallas, have been consolidated for the summer at Trinity Church. Dr. Sam R. Hay, of First Church, will preach at these services through July, while Dr. S. H. C. Burgin, of Trinity, takes his vacation. Dr. Burgin will preach through August while Dr. Hay rests. A great audience gathered at the first union service last Sunday evening. Dr. Hay delivered a strong sermon on "Patriotism."

Dr. C. M. Bishop calls our attention to a slight error in our account of the Southwestern commencement. Dr. W. S. Nelms was elected associate professor of physics instead of assistant professor as stated in the Advocate. Dr. Nelms will really be at the head of the department of physics in Southwestern. Dr. Nelms received the degree of Doctor of Philosophy from Columbia University. He taught two or three years in the Georgia School of Technology at Atlanta. We congratulate Southwestern upon so noble an accession to her teaching force.

BRO. HUDDLESTON'S CONDITION.

Thinking that his friends would like to know his condition, my father, Rev. J. C. Huddleston, asked me to write this card. He has typhoid fever and this is the twenty-sixth day that he's had fever and his temperature is still running high. His little boy also has fever. He also asks that the brethren remember us in their prayers. VELMA HUDDLESTON, Douglassville, Texas.

BORROWED SUGGESTIONS.

Don't judge of men's wealth or piety by their Sunday appearance. Let every new year find you a better man. Sleep without supping, and you'll rise without owing for it. Beauty and folly are old companions. The bird that sits is easily shot. Today is yesterday's pupil. Time is an herb that cures all diseases. Read much, but not many books. The devil sweetens poison with honey.—Selected.

GREAT OLD TEXAS PREACHERS.

H. G. H.

In my sketch recently of Wm. H. Seat read "style" for "stage."

John Wesley Kenney—the most prominent local preacher in Texas in the days of Austin's colonies.

Born in Ohio in 1799; was an itinerant in 1820 in that State; afterwards filling important stations in Kentucky, Virginia and Tennessee. He married a daughter of Barnabas McHenz, a famous Kentucky preacher. While in Illinois he joined Jackson's troopers and went as captain to the Black Hawk War. In 1832 started to Texas; crossed the Brazos at Washington in 1833. He commenced preaching to the colonists immediately, though his services were contrary to Romish ecclesiastical law. He was well up in theology, a scholar, able in the pulpit and often impassioned and eloquent in declamation. He itinerated extensively and was in truth the founder of Methodism in Texas, organizing the first class in Austin's Colony west of the Brazos. I heard him in Goliad in 1859 at time of organization of Rio Grande Conference.

Jesse Boring, D.D.—Was born in Jackson County, Georgia, and raised in Gwinnett County; was admitted on trial in Georgia Conference at Augusta, January 11, 1827; was eighteen years of age at that time. His first work was Chattahoochee Circuit. To reach it he must travel through the Indian country hundreds of miles. He rose rapidly to distinction and prominence as a pulpit orator. He filled many of the finest stations in the State. In 1849 he was appointed Superintendent of Missions in California. Went out with his family by the overland Panama route. After distinguished service in California for several years he returned to Georgia and thence to Texas in 1858. Was President of organization of old Rio Grande Conference in 1859. Was stationed in San Antonio and President of San Antonio Female College in 1859. Went to the war as Medical Purveyor of McCulloch's Division. After the war organized the Medical Department of Soule University at




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Galveston. He did much of his best work in Texas. His reputation for eloquence was as wide as the South. Great revivals followed his extraordinary pulpit efforts. He was the leader of the old Rio Grande Conference. He returned to Georgia in 1868 and is buried at Atlanta. He was a small, homely, plain-looking man. He discoursed on great doctrinal themes. He was one of the most extraordinary men Southern Methodism has produced and never has there come to Texas a more eloquent man.

Enoch M. Marvin and Ben T. Kavanaugh.—Both of these noted men were exiles from Missouri, driven to Texas by incidents of reconstruction days. Marvin was pastor of the Church in Marshall, Texas, when he was elected to the Episcopacy in 1866, and remained pastor until time for his round of conferences to begin. He did much of his greatest work in Texas. Ben T. Kavanaugh was brother of Bishop H. H. Kavanaugh. He reached San Antonio in the fall of 1865 as an exile from Missouri with many other Missourians. During his several years in this State he did much able preaching. I was pastor in San Antonio in 1865 and had him preach doctrinal sermons to my people. He was a man of broad mind and extensive culture, but had neither the eloquence nor the unction of his distinguished brother, the Bishop. He died in Kentucky several years ago.

Work is a guardian angel. Work turns the wilderness into a garden. Work does sometimes what even love cannot do; roots a man firmly in his place in the world and gives him the blessed sensation: This plot of ground in the wide immensity of earth was meant for me to grow in.—Robert Hichens.

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